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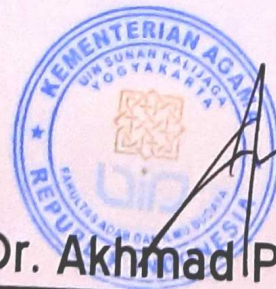### This is to certify that:

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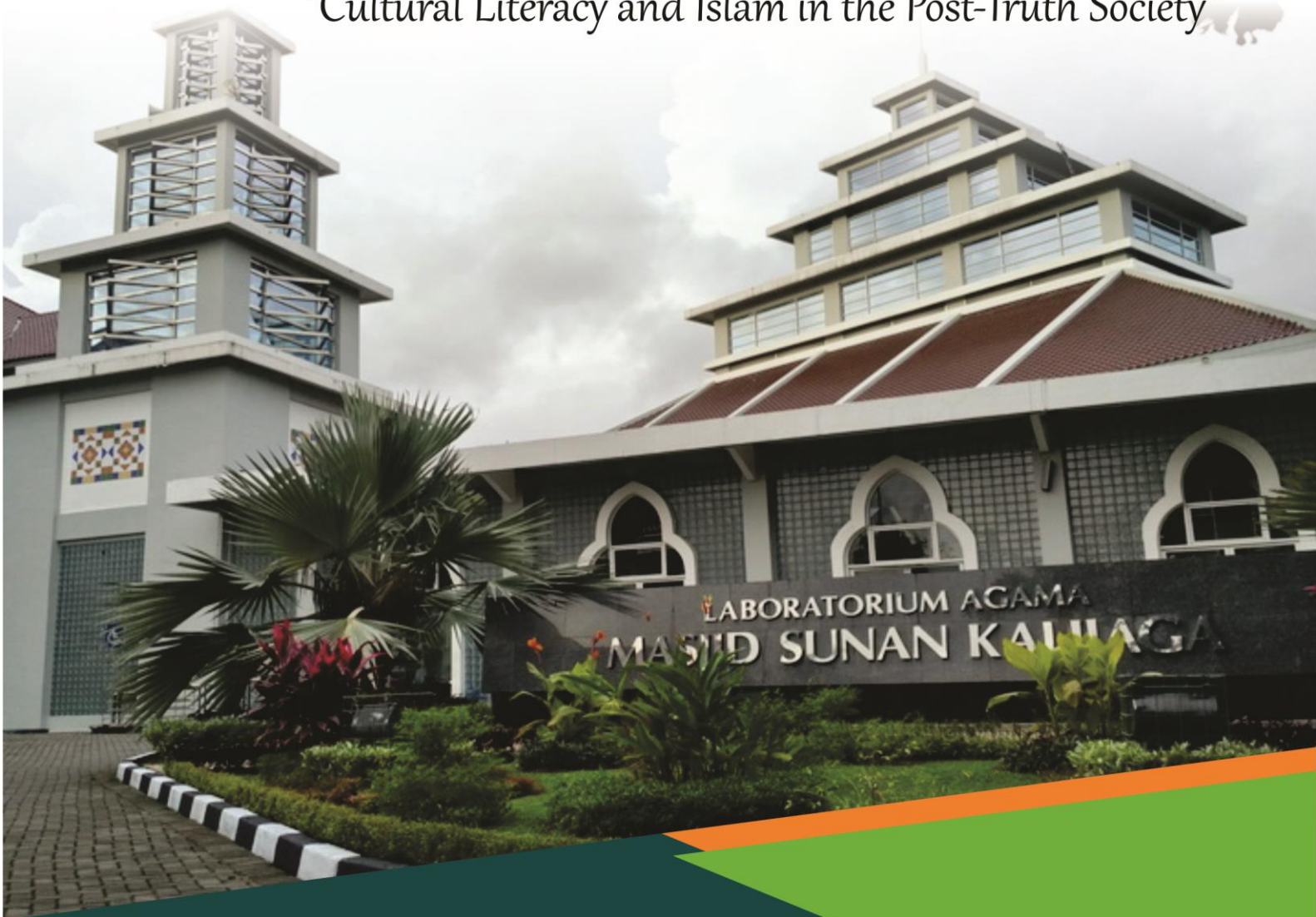on October 23-24, 2019

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PROCEEDINGS

Adab-International Conference on Information and Cultural Sciences

"Cultural Literacy and Islam in the Post-Truth Society"

LABORATORIUM AGAMA
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PROCEEDINGS

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"Cultural Literacy and Islam in the Post-Truth Society"

UIN SUNAN KALIJAGA YOGYAKARTA

Yogyakarta, 23-24 October 2019

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PREFACE

In the midst of current globalization and the development of science, various cultural problems and social gap among the people have become daily consumption. Lack of knowledge and illiteracy have led people to respond the dynamics of social and cultural changes differently. Thus, various issues related to cultural illiteracy, cultural shock, and being trapped into misleading information in many areas, have become serious problem lately. That is why, this millennial is sometimes called as disruptive era, in which truth has always been questioned.

Concerning this, the Faculty of Adab and Cultural Sciences UIN Sunan Kalijaga considers that it is necessary to hold an international seminar to accommodate and communicate the researches, problems and thoughts related to the significance of cultural literacy in the development of the science, knowledge and civilization from local to international level. Focusing on the four scientific fields as the core of the faculty, namely Arabic Language and Literature, History of Islamic Culture, Library Science and English Literature, this annual conference is expected to be a forum for scientific synergy, strengthening strategy from the four majors related to cultural literacy, language, history and information.

The purpose of this activity is to give opportunity for the researchers and academicians not only disseminating their researches and thoughts in the fields of adab and cultural sciences, but also updating policies of the related areas. This international conference also provides an overview of knowledge and trends of research with a global perspective related to information, language, history and culture.

The theme of the conference this year is *The Cultural Literacy and Islam in the Post-truth society*. Here, the conference not only focuses on cultural literacy in Arabic and English studies but also touches the issues of trajectory of Islamic culture and civilization; contributions of the sciences and civilization to Indonesian Islam and world peace; strengthening Indonesian Islam through science of civilization; Information retrieval for preserving cultural heritage's purposes, etc.

On behalf of faculty and committee, I would like express my deep appreciation and respect to the keynote speakers, invited speakers, presenters, participants and all or the parties who participate and contribute to this conference. Hopefully, this seminar would give much contribution not only for academicians and society but also for knowledge and humanity.

Yogyakarta, October 23rd, 2019
Committee

Dr. Witriani, S.S., M.Hum.

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KEYNOTE'S SPEECH

Religion in the Post-Truth Society

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Prologue

In Mahabaratha epic story, Durma—a commader in Baratha Yudha war from Kurawa side—was able to break the Pandawa's defensive forces. This led to Krishna's fear that if Durna continued to be in the side of Kurawas, Pandawa will soon lose the battle.

Yet, Krishna got the the key of Durna's weakness—that he is too in love with his son Aswathama. Krishna used the Durna's weakness to build the strategy to break his power. First, Arjuna was asked to create fake news about the death of Aswathama, so Durna will be in deep misery and he will lose all his power. For sure, Arjuna refused to do that. Even though he opposed Durna, he did not want to create fake news as he also considered Durna as his teacher so he paid respect to him.

In other battle, Bima was commanded to killed the elephant troop in war, named Istithama. Istithama had similar rhyme with Aswathama. When finally the elephant was killed, Pandawa had announced that Istithama the elephant has died in the hand of Bima. The death of Istithama was heard among Kurawa troop. However, as 'Istithama' has the same rhyme with 'Aswathama', some Kurawans heard that 'Aswathama' who was killed in the battle with Bima.

Soon the information that heard was 'Aswathama' (not 'Istithama') who killed in the battle. At the end, the news had finally been heard by Durna. Durna decided to ask to one of his student, that known for his honest reputation, named Yudhistira. He answered the question—with his mumbled voice, "Yes, Isti was killed in the battle".

Yudhistira, of course, told the truth. However, he talked with low voice so it was heard unclearly. Unfortunately, Durna heard 'Istithama' as 'Asthatama'. As Durna was confused and worried, he was too shocked and broken hearted to accept the death of Aswathama. He gave up to be a warrior and lived as an ascetic. Living in his grieve, he had no resistance when Drestajumena killed himself.

From the excerpt of the scene of epic story "Mahabharata" above, even the ones that considered as the most honest groups, which is Pandawa, used 'hoax' as part of strategies to win the battle.

Who are they in this recent modern world situation?

Post-Truth Era

'Post-Truth' is a terminology that currently has been widely used in global world. Post-truth era has been defined as the era when disinformation that exist has created public confusion to understand fact and reality. In post truth era most of the time, people find more difficult to differ between truth and hoax or fake news.

As hoax has often been accepted as truth, some people in the society have created and crafted hoax and disinformation to raise their own interest and gain their own benefit.

When hoax and disinformation have been received as norms, the real, true or honest information will be covered and disbelief to the true information might be soaring up.

At worse, the society will be more admitting hoax as the truth than the truth itself. Apparently, this situation is the most prone and dangerous above all the fact the hoax has been spreading among our society. When people are mixing up the lies and hoax with the truth, and considered the truth—together with its evidence, as things that are socially-crafted and modified.

I highlight and argue that the hoax and disinformation are probably a token of a certain time and generation, which is 'post-truth' era. However, the practice of hoax and disinformation happen across time, across culture, and across generation. Hoax and disinformation have already been existed since long time before. Besides, the practice of hoax and disinformation can also be found in our everyday life. It can be found inside relationship, among family, among society, among nation and country.

The universal norms and morality has indicated that "honesty' is one of the important values in our humanity. We should work the value of honesty out and teach it as a universal value to our younger generations. However, in fact, morality is not always a fixed terminology when it comes to the certain urgent situations. Although at glance, it seems it is contra morality, but apparently, to some extent, relativity in seeing morality can be allowed and applied in some specific situations.

There are 3 (three) types of morality relativism;

(1) Normative relativism.

Human have often involved in the situation that need commitment to keep confidentiality of the matters due to the protection to something or someone, for instance, state's confidential documents, etc. It needs strong ethical commitment to keep things in high level of confidentiality and it is framed in the dimension of professional ethics, job ethics, etc.

(2) Cultural relativism.

Every culture has its own ways to see things. The dimension of correctness can various among societies and cultures, and it is all valid in this sense. To impose one way of life as more correct or more valid than others can lead to bigger conflict and social disintegration among society.

(3) Metaethics relativism

Metaethics relativism is ethic relativism as the result of similarity and commonness among social groups or communities. It is probably contra with the universal ethical values, but accepted as ethical in certain groups that has the same values. The situation can be tricky when hoax and disinformation has been received as a truth when it has been shared by somebody or some people that has something in common (can be religions, spiritualities, and ideologies) with their audiences.

'The post-truth' era that we know now is inseparable with the growing of knowledge and technologies, particularly digital and information technologies. One of the signs that can be found in our society is the usage of social media in every aspect of our life, ranging from economy, social, politics, cultural changes, and even our nations. The way we communicate each other has already been changed, from more conventional, physical based into digitalized through the newest communication features in social media.

As consequences of the growing of digital communication, the wave of information is also growing huge and massive. Digital communication is based on freedom of the users, which directly and indirectly has created the blurred borderlines between out private and public life.

On one side, we cannot ignore that social media has contributed to what so-called economic-sharing resources, such as the rapid growing of start-up businesses, e-commerce, and online on-demand services, such as Go-jek and Grab.

On the other hand, the usage of social media can be contra-productive when hoax and disinformation are dominating these free spaces. Hoax, fake news, false news are more common and bring the destructive effects when it spread hate speech, hatred, or politics of identity, especially when this kind of news are becoming viral among social media users. Thus, the 'post-truth' phenomenon need to be anticipated before it can be growing as a tool to disintegrate and polarize groups and even trigger bigger conflict among societies.

The growing of identity politics, especially that using the religious, ethnic, and specific groups sentiments can potentially lead to the damage of social cohesion in our living as one nation. We must aware that the political events such as general election that has been done earlier this year in our country had created conflict and contestation among groups of supporter, and it is a relief that the elections can finally be successfully held in peaceful and in democratic manners.

The post-truth phenomena can be very disturbing when news and information are played by certain groups to frame their own narration and public opinion. Their narration has been crafted by the rampant using of fake news and hoax that can de-gradate and even destroy the meaning of truth and honesty. Thus 'post-truth' has more aims to find the justification rather to find the real truth and correctness.

Post-Truth, Religion, and Ideology

Religion is one of human foundations to raise their humanity. Universal morality value of truth, kindness, compassion and justice are in the highly valued in religion. Post-truth can possibly be prevented with values inside religion. However, religion is also depend on the behavior of its adherences, as they are practicing both practical and interpretation aspects of their religions.

Interpretation of religions is also inseparable with the interest of the religion adherences. No wonder, religion has often been employed in order to justify certain actions and behavior. The post-truth phenomenon using the blanket of religion can dangerously bring bad impact to our humanity, as it ignited conflict using the emotional sentiment of religious identity.

The beliefs that their religious streams as the most valid and in the same time pointing out other adherences as invalid can build conflict and distrust inside the believer of the religion.

In more specific relation between post-truth, religion, and identity, there are two important considerations in order to relate them with post-truth era. *First,* there is people who are deliberatively spread hoax for their own benefit and interest and disregard truth as the foundational basis to cultivate healthy society. *Second,* there is groups of people as receivers of information or audiences that emotionally and irrationally accept news as the news are confirming their own beliefs and values, and even as simple as their just own perceptions. The collaboration between news maker and news receiver or audience are together creating fake news or hoax is becoming more 'acceptable' in the society.

Hoax and fake news makers have often used the easiest and most effective ways to drive the emotion of audiences which are religions and ideology sentiments. Religions and ideologies have been used to justify the information, even though it is just 'framing' and 'narrating' the news based on their views and perceptions.

For instance, how polling or survey that claimed as academics that in fact not using the logics of academic, yet, only claimed the legitimacy and justify the actions of certain

groups. In recent times, there are many works that claimed as the result of study, however, it did not use the correct academic logics, rightful methodologies and studies that contain academics premises and conclusions. This shallow studies later accepted as correctness when it massively shared in social medias.

The hoax and fake news with the religious or ideology framings and narrations can provoke the identity politics that bring potent to social disintegration among society. To the bigger extent, it can lead to the degradation of humanity. Humanity that supposedly lead by universal values of moralities.

In Indonesia, disintegration by religious issues has become norms in our multicultural society. We should reflect the situation in many other countries, that the religious conflict has become the weapon to kill their own brothers in a country.

Religious values are not supposed to be interpreted in the formal and textual fashion. However, it should be interpreted in its values as the foundation of human spirituality, neither in its material nor formality aspects.

Post-truth phenomenon basically is a reflection and manifestation of mean-ends materiality that goes beyond the dimension of humanistic value and spirituality of the religions. In this context, it is worth to posit religions as important factor to revoke the values of humanities.

Epilogue

Truth and lies are fact and reality in life. The choice to speak lie or to speak true is free-willing. That so with accepting and believing whether a thing is true or wrong is basically a conscious choice.

With any reasons, post-truth in principle is a betrayal to the universal value of truth as the reality is located in the perceptions or in the point of views of the messengers. In fact, post-truth has also no ethnic and morality roots as its references. These basic assumption has led as to believe that post-truth—in fake news or hoax is unethical and immoral, and furthermore contra-productive to our humanity.

Human has tendency to always seek the truth and stay in the path of moral and principle of truth itself. When we are looking for the truth we must find the facts, evidences, reality and data on the way we find it.

Post-truth is existing in a way human are looking for the short-terms and mundane fulfilment of life; such as physical desire, material possession, political power, social economics status, etc.

In general, post-truth can be eliminated with the literacy campaign among our society. Philosophy as holistic and radical knowledge can actually take position to build literacy awareness. It also means that we always think twice or even more before we accept and spread information.

Learners' Viewpoint of Individual Differences:
Enhancing Learning of English as a Second or Foreign Language

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Individual Differences, distinctive characteristics or traits of individual learners, have been extensively researched in English as a Second or Foreign Language education, making this area one of the more thoroughly studied psychological aspects of Second Language Acquisition. Mainly, Individual Differences focusing on personality, motivation, and abilities of the learner have been thoroughly studied from the viewpoint of the educator, but there is considerably less analysis from the viewpoint of the learner. Likewise, although there is a rather diverse body of research theorizing Individual Differences, there seems to be a lack of sufficient theoretical coherence focusing on the impact of cognitive, affective, and social variables on a learner's perspective. Electronic surveys are currently being distributed utilizing simple random sampling via various social media platforms to university students across several countries in Southeast Asia regarding the acknowledgment of Individual Differences in an English as a Second or Foreign Language learning environment. The outcome of the feedback will assist in gaining a more meaningful and more diverse understanding of the viewpoints of learners concerning Individual Differences. This research, therefore, endeavors to reveal the core issues from the position of the English as a Second or Foreign Language learner to meaningfully associate essential individual learning processes essential to Second Language Acquisition.

Hoax in Islamic History

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Knowledge, we may define it with a tripartite definition of belief-truth-justification, i.e., knowledge is a justified true belief.[1] Hoax, on the contrary, gives information that is not based on truth in order to deceive people. By a hoax, one may believe that a narration about a certain candidate of presidential election, for example, is not a proper choice since h/she has a flaw in his/her integrity is true. Accordingly, one who is taken by the narration will not vote for this candidate. Meanwhile, the rapid development of information and communication technology enables the fast and massive propagation of information misused by some people to distribute hoaxes for their own purposes: political, economic, or religious etc. One may scapegoat this development in human invention for the massive propagation of disinformation. It is conceived as if our era of developed information and communication technology has de into existence hoaxes spreading to every instances of human life. Nevertheless, in reality there is nothing new in the propagation of hoaxes and their use for gaining purposes. What is new is the massiveness of the propagation and the creativity in their fashioning.

This presentation is going to reopen some stories of hoax that have been propagated in Islamic history since the lifetime of the Prophet Muhammad up to the very famous political-religious examination (*miḥna*) conducted by orders of the seventh Caliph of Banī 'Abbas caliphate, al-Ma'mūn (reigned 198-218 AH/813-833 CE). The discussion deals only with hoaxes related to internal Islamic community affairs, since there are many works treating those launched from outside to Islam and its peoples.

As an opening, the discussion will take the admonishment of the Qur'an to anyone who invents lie against God and refuses to believe. The point is that inventing a lie is improper for humanity. Nevertheless, there are some situations where lying is allowed and even suggested, like when telling the truth may lead to a damage.

Then the talk will take two kinds of hoaxes narrated in the Qur'an: those happened in the people of past and those in the lifetime of the Prophet. Of the first, the discussion will take the story of Adam where Devil deceived him by telling the tree of eternity (*shajarat al-khuld*) and the eternal kingdom. The discussion will outspread to questioning why Adam was so naïve to accept the word of his very malicious enemy. The story of Yūsuf and his brothers of different mother will follow, where both sides exchanged hoaxes. Of the second, this presentation will take the story of those hypocrites who said that they believed in God while concealing their unbelief and the story of the accusation of improper relation against Ā'isha, the wife of the Prophet. This last story is important in giving guidance for Muslims as how to take a proper attitude toward the coming of a hoax.

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[1] Cf. Dan O'Brien, *An Introduction to the Theory of Knowledge* (Cambridge: Polity Press, reprint ed. 2012), p.11.

Afterwards, comes the discussion of the saying of the Prophet that it is allowed to spread untrue information for winning in a war (*al-ḥarb khid'a*). The forging of hadīth ascribed to the Prophet will be discussed then and the narrations invented for supporting or destroying certain political parties or religious groups (*firqa*) and thoughts (*maẓhab*).

Information discovery using search by image: applications in the humanities

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This contribution deals with searching and finding information by using an image as query on the internet and WWW. The overview covers available systems, limitations of their power, and enabling underlying technologies, but the emphasis is on applications in humanities. The audience is motivated and enabled to apply this relatively new method to discover information and to support other potential users.

Keywords: Reverse image search, search by image, information discovery, internet, Google

Introduction

This overview is based on a continuing investigation of the power, applicability, usefulness and limitations of search by image through the Internet / WWW. In this relatively new method for information retrieval, a query does not consist of text but of an image file. The search results lead to images on the WWW and to related documents. The popular Google search system offers this WWW search method as "Reverse image search(ing)". Other terms used for this method are

- Search(ing) by example
- Reverse image lookup = RIL
- Backwards image search(ing)
- Inside search(ing)
- Content-based information retrieval = CBIR

Furthermore, Google Images even supports a search query that consists of a combination of an image with text.

Findings

Several online services are available free of charge to search by image.

Differences among these services are substantial.

Google Images can reveal images present on the Internet, which are duplicates / copies of the query / source image. The success is quite variable from case to case.

This performance level concerning recall is strongly correlated with the performance of a more classical Google search by text to find copies of the query/source image file on the Internet.

Reverse image search as offered by Google can even reveal images that are modified versions of the query / source image; more specifically, modified versions can differ from the source image in size and in colors. The system can also reveal a fragment and even a modified / edited fragment of the source image, when this is included in an image present on the internet / WWW.

Three services to reveal copies of an image on the Internet / WWW have been compared. The outcomes have demonstrated that this type a searching can not only reveal

images in simple classical formats such as jpeg / jpg and ping / png, but even copies of the query image that are embedded in a more complicated file such as a PDF or a set of slides. Furthermore, this investigation has led to a ranking for the number of copies found, and to the same ranking for the precision of the search results, as follows:

1. Google, the well know general web search system
2. Yandex, the general web search system that is popular mainly in Russia
3. TinEye, the pioneering system that is dedicated to search by image only

Our tests have demonstrated that since 2014 Google reverse image search can not only find images that are visually similar to the query / source image, but can even retrieve images that are semantically similar / related to the query / source image, while they have no elements in common with the query image. The search results may also include a description of the subject of the image, and this can of course be interesting if the user has not yet much knowledge about the subject, so that using a specific text query becomes possible. Furthermore, other information related to the image and relevant links may also be included in the search results.

The performance of search by image to find images that are semantically similar to the query/source image is improving.

Recently, search by image is applied not only by systems that are primarily search services, but also by systems in which images are important. Examples are systems that offer stock photos (dreamstime.com, gettyimages.com, shutterstock.com) and also Pinterest that allows users to collect or "pin" images in virtual, digital, so-called pin boards. Our comparison of Google with Pinterest has shown that Pinterest has become an additional and even competing system that allows us to start from a selected source image to find related, relevant images; furthermore, any of these found relevant images may lead to information that is related to the selected source image.

Not only pure, simple search either with words or with a source image is possible by the freely available search system that is offered by Google Images, but a search query can also consist of a combination of an image with words. This allows us to combine the strengths of more classical text retrieval with the more recent search by image. Our tests have shown that this allows us to obtain search results with a precision that is higher than when only one of both search methods is used.

The progress described above in automatic analysis of images to determine some of their contents / meaning / semantics is also reflected by the improvements in automatic categorization / classification of images based on their contents. A popular example of such a system that is freely accessible and usable is Google Photos at https://photos.google.com/ Our case study has shown that progress is indeed significant and promising.

Trends and recent developments include:

a. Search by image to find not only related images but even videos (see for instance the company and system Shutterstock that makes available images and videos).
b. Instead of using an available image file as query, application of a smartphone with inbuilt camera to make a photo and to submit the photo file directly and immediately as a query for a search by image (see for instance Google Lens).

Progress in visual search is supported by:

a. Refinement of the search system algorithms to detect common elements in images
b. Improvement of estimating the meaning / contents / semantics of an image from its context on a web page and website

c. Increasing indexing by search systems of documents in a format that is more complicated than html / xml
d. Implementation by website creators and exploitation by search systems of a common metadata system (see for instance schema.org)
e. Progress in artificial intelligence to grasp the meaning of images

Applications

Reveal copyright infringements

Starting from an image that you have created or that is affiliated with your organization, you may find copies / duplicates or even modified versions on the WWW. This can reveal copyright infringements.

Asses the impact of your image(s)

In a more positive way, starting from a source image that you have created or that is affiliated with your organization, you can assess the impact of that images on a worldwide audience. For example: Curators or owners of a collection of objects can assess the impact and reuse of photos of the physical objects in their collection, on a worldwide scale.

Find a more suitable version of an image

Starting from some image that you have not created, but that you consider as interesting, and that is perhaps not the original version and for which the creator/author is not indicated, you may find other and better versions that are more suitable for your application and need. Also you may find the author(s) on the WWW, which can be useful to obtain more information or to discuss possible copyright linked to the image.

Reveal misinformation

Also searching by image may allow us to discover that the image that illustrates and supports a document is NOT real / authentic, but that is has been copied from another site, from another context and perhaps that it has even been modified / changed / doctored, to support the text, the claims of the author of the document.

Find information and other images, all related to the source image

Starting from some interesting source image, you may

a. identify the contents of that image or reveal information related to that image
b. find semantically related images; in other words, you may discover images with a subject that is related to the subject of that source image.

More concrete examples of application areas:

a. an art object
b. a building, a monument…
c. a landscape, a place, a mountain…
d. a flower, a plant, a plant disease
e. food (for instance to find information on name, nutritional value…)
f. the brand / producer / seller of a product
g. a person (lowering privacy)
h. a human disease, for instance by using histopathology (see for instance https: //techcrunch.com /2019/07/19 /googles-smily-is-reverse-image-search-for-cancer-diagnosis/)

The following gives a concrete, practical, realistic and recent example, as illustrated in Figure 1. Presume that you want / need more information related to an object (in this example: a wooden seat / stool). Then you can use an existing photo or make a photo of the object, and submit this as a query in a search by image. The results of this search action include small, so-called "thumbnail" images. Then you can select one of these thumbnail images, of course one that looks very similar to your source / query image and activate the

underlying hyperlink. If the link has not been broken recently, then this brings in many cases you to a webpage that shows a larger version of the selected image, plus related information (in this example you can read the description "Nupe stool from Nigeria"). This acquired information allows you to formulate a classical search query with words (in this case 'nupe stool nigeria') and to submit this to some WWW search system or to an online encyclopedia (in this example Wikipedia). The search result gives you more detailed information (in this case that Islam religion is important for the Nupe people and that Nupe are famous for their wooden stools with geometrical patterns carved on the surface); the search result can even show a photo of a similar object in a museum collection. So the procedure in this example was simple, fast and productive; in general this way of working is attractive and in many cases productive / satisfactory.

Nupe people

From Wikipedia, the free encyclopedia

This article is about the ethnic group. For fraternity members called nupes, see Kappa Alpha Psi. For the British trade union, see National Union of Public Employees.

This article includes a list of references, but **its sources remain unclear** because it has **insufficient inline citations**. Please help to improve this article by introducing more precise citations. *(April 2019) (Learn how and when to remove this template message)*

The **Nupe**, traditionally called the **Tapa** by the neighbouring Yoruba, are an ethnic group located primarily in the Middle Belt and northern Nigeria, and are the dominant group in Niger State, an important minority in Kwara State and present in Kogi State as well.

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Many Nupe were converted to Islam at the end of the eighteenth century by Mallam Dendo, a wandering preacher, and were incorporated into the Fulani Empire established by the Jihad led by Usman dan Fodio after 1806.

out in certain areas. Their art is often abstract. They are well known for their wooden stools with patterns carved onto the surface.

Wooden oval stool with incised carving; Los Angeles County Museum of Art.

Figure 1. Example of the steps executed to discover information that is related to a particular object, starting with a search by image.

Increase the precision of search results by adding text to the source image

Furthermore, including some text in the query besides the image may increase the precision of the results, even when not enough knowledge is available in advance, so that only one or a few unspecific search words can be used.

Increase the precision of search results by adding an image to a text query

Consider the scenario in which you have already sufficient information/knowledge in advance to formulate and submit a classical, textual, specific, focused search query; even then, including an image to the text query may be useful to increase the precision of the search results.

Increase the usability of a digital library of images

Automatic classification of images may be useful for managers of a digital library that includes images, to increase the quality / usability of their system by increasing the browsing and retrieval efficiency.

Recommendations for practitioners

The growing success of the search methods that include an image in the query to find relevant information leads us to a few recommendations:

a. To find relevant information, these recent, additional search methods should be considered besides more classical methods, by librarians and information intermediaries in general, and also by end-users of information discovery systems.

b. As a consequence, search by image deserves a place in educational courses and tutorials on information and media literacy.

c. Authors and publishers in general want to create their publications and make these available in such a way that they rank high in the results of relevant search and discovery systems. Therefore it is good practice to take into account the workings of at least the classical, popular, search services, in the creation and optimization of their website(s). Not only the texts in a website should be considered, but also images, to optimize

--for a relatively classical search with a text query to find images,

--for a more recent search by image, or

--for a search with a query that consists of text plus an image file.

More concretely, website developers should try to publish their meaningful images in such a way that these can be well harvested, analyzed and included in the database index of relevant search systems in an effective way.

Conclusions

Information discovery is enhanced by recent methods that involve images:

a. Search by image is evolving to a powerful, additional method to tackle information needs that are difficult to handle with more classical methods.

b. Information discovery is assisted by automatic classification of images and by recommendation services based on image similarities.

Furthermore, using a combination of text with an image in a search query can increase the precision of the search results, in comparison with a more classical pure text search or with a pure search by image.

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Biography

Paul Nieuwenhuysen is professor emeritus @ Vrije Universiteit Brussel. His functions have included: member of the management board of the University Library, librarian for science and engineering, and teaching on online retrieval and presentation of scientific information. In the inter-university postgraduate program in Information and library science @ University of Antwerp, he has been guest professor.

At the University of Antwerp he received the degrees of Licentiaat Physics in 1974, Doctor in Science in 1979, the Belgian post-doctoral degree in 1983, and the inter-university postgraduate degree in Documentation and library science in 1986.

He has organized 15 international training programs on management of information in science and technology in Brussels; afterwards he has co-organized international training programs on information technology for scientific information management at University of Antwerp.

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ملخص المقالة العلمية تحت عنوان: واقع اللغة العربية وآدابها في مرحلة ثورات الربيع العربي .

الأستاذ الدكتور: سليمان حسن سليمان — جامعة الرفاق طرابلس — ليبيا

تناقش هذه المقالة واقع اللغة العربية وآدابها في مرحلة الربيع العربي، حيث مازالت فصوله لم تكتمل بعد ، وهو من أهم أحداث

هذا القرن التي بدأت بعد عام 0202 وما تلاها، مما اصطلح عليه بالربيع العربي الذي اشتعلت ناره في تونس ثم مصر وليبيا

وسوريا واليمن. والأدب العربي هو جزء من تاريخ الأمة العربية المرتبط بشكل رئيسي باللغة والثقافة العربية، من شعر، وقصة

ورواية، ومسرحية، وكل هذه الأعمال تعرف بالأدب العربي.

وهدفت المقالة إلى الوقوف على واقع اللغة وآدابها في مرحلة الربيع العربي وحقيقتة وتداعياته على الأمة العربية ولغتها ودينها

ومسيرة تطور آدبها في هذه المرحلة عن طريق **استخدام المنهج الوصفي** التحليلي لوصف وتحليل هذه المرحلة .

وتوصلت المقالة العلمية إلى أن الحديث عن تطور اللغة وآدابها مازال مبكرا في ربيع خريفي لم تكتمل فصوله الدموية بعد

فالأديب ليس كالصحفي الذي يرصد الأحداث بل يحتاج الى وقت لكي تكون تلك الأحداث مادة لأعمال إبداعية ، وحتى

الأعمال التي رافقت هذا الربيع يغلب عليها الطابع المباشر والنزعة الوثائقية ، أ ويضا الأعمال الشعرية وكذلك الأناشيد التي رافقت

المظاهرات والاحتجاجات في الميادين لم تكن في أغلبها نتاج هذه المرحلة بل هي ترداد لأعمال إبداعية قديمة ، أما الر وايات

وك ت اب المهجر مازالت أعمالهم تعبر عن معاناتهم الشخصية في هذه المرحلة .ففي ظل هذا الوضع الفوضوي يكون من

الصعب إنتاج أعمال إبداعية أو الكتابة عنه بنوع من الصفاء في الرؤية مع فقدان حرية التعبير ، فالجماعات المتطرفة والمليشيات

المسلحة المسيطرة يقتلون أو يسجنون كل من لا يتفق معهم أو ينتقدهم ، فغاب أغلب الأدباء عن المشهد خوفا من القتل أو

التصنيف ، وبرزت فئة من المتلونين و المتحولين الذين تصدروا المشهد السياسي و الثقافي و الديني من مرتزقة المال ، وغابت عن

المشهد الأدبي قضايا الأمة العربية والإسلامية والقضية الفلسطينية تماما ، أ وصبح للعرب في مرحلة الربيع العربي مئات القضايا

، غير فلسطين ، و أما اللغة العربية فتشهد حربا ضدها، حيث شاع استخدام مصطلحات لا ترقى للمستوى الرفيع للغة العربية

، كما تم الاعتراف بلهجات قديمة غير حية لتشارك اللغة العربية سيادتها كلغة رسمية في ليبيا مثلا، وقلصت ساعات تدريسها

واستبدلت اللوحات وأسماء المحلات باللغة الانجليزية ، وش ا ع التحدث بلغة هجينة بين الفصيحة و العامية و استخدام مصطلحات

من اللغة الانجليزية في خطابات المسؤولين وكذلك في القنوات الفضائية .أما مصطلح الربيع العربي فلم يكن ربيعا بل خريفا قاسيا

، وشتاء قارص ا برائحة البارود، سفكت فيه الدماء ولا زالت ، ودمرت فيه البني التحتية ، وعدد القتلى والخسائر المادية مرعبة

وصعد فيه التيار المتطرف وساهم فيه شيوخ الفتنة والقنوات الفضائية المشبوهة ،وشاركت فيه شخصيات يهودية صهي ونية ، وشارك

، فيه حلف الناتو بتدخله المباشر في إحدى فصول هذا الربيع تحت غطاء إعلامي كاذب ، لتبرير تدمير وإسقاط الدولة الليبية

أ ويضا مشروع تقسيم الدول العربية وتفتيتها والتمهيد له بتعميق الخلافات المذهبية والطائفية وتمزيق النسيج الاجتماعي خاصة في

الدول التي عرف عنها التسامح و التعايش و التصالح، وهذا الربيع العربي المزعوم قد أيقظ المارد الطائفي والمذهبي أ وصبح شبح

التقسيم يلوح في الأفق

In Projecting *Paddhu Madura*
at IAIN Madura Library, Pamekasan

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Reliable collection of lliteratures about Madura is still rare to find in any libraries across Madura. Therefore, organizing *Paddhu Madura* (Madura Corner) is undeniable need for an emerging campus like IAIN Madura. This paper elaborates the initiative which has been arisen for long yet still got ups and downs. The research questions consist of the delay of establishment, detailed plan to implement this initiative in a close time and formulation on ideal concept of the project.

As a field data research, compilation data of this paper will be through interview, observation and library search. Ruling officers, senior librarians and Madurese experts will be the main informants. Meanwhile, observation will take place to other libraries, particularly those organized any specific corner on local/national collection. This library research, in its turn, will uncover features and experience of certain libraries concerning on local collection preservation.

It is hypothetically found that the initiative relatively remains stagnant due to financial management and unserious willingness. However, the plan can take place in a close time together with the moving moment into a newer building. Among others, this corner will not only provide literatures about Madura, but also encourage publication and documentation as its long term programs.

Keywords: *Paddhu Madura,* IAIN Madura, library

1. INTRODUCTION

Library and literacy have a strong relationship. They influence each other because a good library creates great literacy and otherwise, big literacy would demand a better library. A country with high rank of reading habits, for example, is supposed to have a big and well managed library while those with low rank are typically still striving to improve and develop their libraries across the country.

Indonesia operates its national library as the highest library building of the world with 24 floors and 126.3 meters height.[1] It symbolizes government's effort and strong will to improve people's literacy. Each province even city also have libraries although the management quality is varying and so does the spreading of libraries in each island. In addition to district library, university library is another interesting object to discuss.

In a university or other educational institutions, furthermore, library is the main heart. It serves as a symbol of knowledge and science development. In addition to provide good books and cozy environment to read, it also spreads a magnetic invitation so that people would come for visit. Reputation of an institution, among others, depends on how they manage its library.

In this context, IAIN Madura, the only one Islamic state university in Madura, is managing a library which is claimed as the biggest library at the island. This does not only relate to the old time of operation since its establishment, but also continuing betterment.

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[1]*Profil Layanan Berbasis TIK Perpustakaan Nasional RI*, accessed September 27, 2019, https://www.youtube.com/watch?v=BDDz1TnumNw&feature=youtu.be.

Today, after about 7 years using a new building with 3 floors, the library will move to the newer building with 4 floors. The moving will not only symbolize physical ones, but also further improvement on the quality and services.

Among others, the establishment of *Paddhu Madura* (Maduresse corner) would be a main agenda together with the moving moment as it also means availability of some new spaces. This plan had been long time dreamed and discussed, yet it got some ups and downs as well as obstacles in various aspects. Other than that, the strong will of university leaders are in doubt considering that so far, there found no serious action or formal meeting about this.

Another more important obstacle is about budgeting. As a state institution, IAIN Madura needs to follow the exact and very detailed instruction right from planning to evaluation which also takes much time. Additionally, the rigid regulation of budgeting spending makes it hard for librarians to purchase for specific collection such as those related to Madura studies in more flexible time. So far, annual program of book acquisition cannot cover some specific types of book including old published books, rare books or thematic based books.

In fact, the existence of *Paddhu Madhura* is very much important at least by considering this factor. 1) The university named itself by the name of island. It makes so much sense if the university library enriches its collection by literatures about Madura. 2) IAIN Madura library needs to accentuate on one specific service and it could be *Paddhu Madura* as the right answer. 3) *Paddhu Madura* is a real and concrete answer for the big demand of ethnography research from the perspective of insiders[2] 4) It potentially integrates with some other units in IAIN Madura, such as research center, journal management systems, academicians publication and others.[3]

Aforementioned condition makes this research important to conduct. More specifically, this also deserves for serious consideration as the research will analyze the past factors of stagnant periods to implement this plan as well as historical data of the ups and downs. Finding of this point will then lead to the second point, which is step by step process to establish *Paddhu Madura* in a close time. Eventually, it will also discuss ideal concept of the how the service will operate based on the previous two points and other consideration.

2. PREVIOUS AND RELATED RESEARCHES

Researches about this kind of specific service in a library are available in some aspects. However, it is temporarily found that at general, this service comes from external parties in the sense of funding support as well as the central theme portrayed as the service name or label. For instance, there found many units of *American Corners* at various libraries as clear from these following researches.

First is an article by Ayu Trysnawati entitled *Persepsi Pemustaka terhadap Layanan American Corner di Perpustakaan Pusat Universitas Hasanuddin Makassar.*[4] It reveals that library users appreciate the service very well as obvious from the increasing number of visit. The users love to use the service and every detail of what the corner offers.

Another American Corner became a research subject of an article entitled *American Corners, a New Service with a New Taste in University Libraries: How Communities are*

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[2] Masyhur Abadi, October 9, 2019.

[3] Nor Hasan, October 7, 2019.

[4] Ayu Trysnawati, "Persepsi Pemustaka Terhadap Layanan American Corner Di Perpustakaan Pusat Universitas Hasanuddin Makassar," *Khizanah Al-Hikmah* 3, no. 2 (December 2015): 185–93.

Benefiting from Mzuzu University American Corner.[5] It found that the success of Mzuzu American Corner hinged on its strategies on making the service educative, attractive, engaging, interactive as well as open and free for everybody. The librarians are also good at creating continuous contact and relationship with users.

Other than those, a specific service is categorized into a characteristic of specific library, as explained by Arif Surachman in his article, *Pengelolaan Perpustakaan Khusus: Special Library Management.*[6] Taking *Amarican Corner* and PSKP (Pusat Studi Keamanan dan Perdamaian) Library at Universitas Gadjah Mada as samples, he concluded that those services are real specific libraries under integrated general management of a university library. He also added that the two libraries have specialties in the sense of collection, information packaging, segmented users, as well as management system.

This kind of specific libraries, according to him, provides service that no other libraries do. Aforementioned specialties also become influential factors in attracting the users as well as fulfilling their needs. Meanwhile, the existence of this library at any educational institution is supposed to give certain role in the learning process. He, therefore, suggested the strong synergy among policy makers in supporting the vision and mission of institution through the establishment and management of this kind of service.[7]

Additionally, an article by Juznia Andriani entitled *Layanan Kid's Corner di Pusat Perpustakaan dan Penyebaran Teknologi Pertanian (Pustaka)* reveals some interesting findings. *First,* a friendly children and comfortable Kid's Corner service in Pustaka with a bunch of children literature is the magnetic attraction for children users. *Second,* the corner becomes an alternative place for children in spending their out-school learning process. *Third,* to make the service more popular, the librarians hold the library exhibition and organize cooperation with schools and educational institutions.[8]

What makes this research different is not only about the subject, but also the aim of writing. This research is more or less like a project proposal which is academically packaged to establish a specific service with all of its specialties and simple features at the very first step. Hopefully, this research and its discussion would enable to establish the service in a closer time through easier process.

3. THE RATIONALES ON INITIATIVE

The idea or initiative to establish *Paddhu Madhura* as a superior service of IAIN Madura Library comes from this following consideration;

First, the university is named by the island where it is located. This gives both burden and luck because the university automatically becomes one prominent icon of the island. Therefore, it makes so much sense if the name attachment is not solely on the physical

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[5] Alan James Kanyundo and Gift Alfred Dube, "American Corners, a New Service with a New Taste in University Libraries: How Communities Are Benefiting from Mzuzu University American Corner," accessed September 24, 2019, https://www.researchgate.net/publication/327509729_American_Corners_a_New_Service_with_a_New_Taste_in_University_Libraries_how_communities_are_benefiting_from_Mzuzu_University_American_Corner?enrichId=rgreq-697eacb844dd6cdc8feaa94621da8ee9-XXX&enrichSource=Y292ZXJQYWdlOzMyNzUwOTcyOTtBUzo3OTM5ODQ4Njc3Nzg1NjRAMTU2NjMxMjE1Mjc1MQ%3D%3D&el=1_x_2&_esc=publicationCoverPdf.

[6] Arif Surachman, "Pengelolaan Perpustakaan Khusus: Special Library Management," n.d., https://www.researchgate.net/publication/28805778_Pengelolaan_Perpustakaan_Khusus_Special_Library_Management.

[7] Surachman.

[8] Juznia Andriani, "Layanan Kid's Corner Di Pusat Perpustakaan Dan Penyabaran Teknologi Pertanian" 24, no. 2 (March 2016), http://ejurnal.litbang.pertanian.go.id/index.php/jpp/article/download/3190/2743.

nomenclature, but also on the strong willingness to provide excellent service for strengthening both local wisdom values and scientific treasures. The perspective of insider will also be accommodated through this service considering that Madura has become a worldwide study object.[9]

Relating to three roles (Tri Dharma) of university, which are education and learning, research and community service, it also gives special authorities and privilege for IAIN Madura library to provide excellent service in Madurese literatures. For the long term goal, therefore, it is worth for *Paddhu Madura* to also consider the concept of scientific development through some relating programs ranging from facilitating discussion on Madurese studies to stimulating the publication of Madurese books and articles.

Second, Paddhu Madhura is a potential feature to introduce in order to promote both university and its library to public. The existence of reliable collection on Madurese studies would automatically increase university reputation while good promotional strategies would attract external visitors or library users to come and see the collection. In addition to administrative matters such as assessment and accreditation, this feature would increase quality service as well as the branding of university which is directly beneficial for students and university citizens. General public, on the other hand, could also use refer and rely on the service in finding authoritative and thorough information on Madura studies.

Third, the existence of *Paddhu Madhura* complements the roles of various related institutions existing in both IAIN Madura and regional institutions as well. So far, a special library service for Madurese literature is found at a regional library of Pamekasan called *Konten Madura.* However, the collection is not adequate enough so any improvement and development is really needed. Meanwhile at the university areas, some related units which will get much advantage by the operation of this service consist of *Unit Bahasa, Penelitian dan Pengabdian Masyarakat, Madurologi* as well as journal managements. *Paddhu Madhura* will be a sparring partner not only in providing space and reservation for Madurese literatures, but also encourage much more publication and develop Madurese discourse.[10]

Above all, as mentioned in *Guidelines for the Selection of Digital Heritage for Long-Term Preservation,* libraries, together with archives and museums, traditionally have responsibilities to preserve intellectual and cultural resources of all societies. IAIN Madura Library, in this context, as a library under management of a state university which automatically becomes a part of a national institution, has additional responsibility to play a vital role in providing leadership on preservation agenda on heritage communities.[11] Moreover, it is fancy to know that typically, specific services in any library are mainly providing collection on other ethnics or nations instead. Collection on insider heritage or literatures is usually available at any cultural library instead of disctrict or university libraries.

4. THE BRIEF HISTORY AND CURRENT CONDITION OF LIBRARY

IAIN Madura (formerly known as STAIN Pamekasan) library was established, at very late, in 1997. It was firstly led by Moch. Mochtar, BA until 2002. Today, after 6 times succession, Hairul Agust Cahyono, M. Hum serves as the chief beginning from March, 2019.[12] At very first, this library was located in the old campus at Brawijaya Street, Pamekasan. It then moved to a two floor building in a new campus at Panglegur Street

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[9]Abadi, interview.

[10]Hasan, interview.

[11]Sarah CC Choy (et al), "THE UNESCO/PERSIST; Guidelines for the Selection of Digital Heritage for Long-Term Preservation," March 2016, 3.

[12] Tim Penulis, *Buku Pedoman Perpustakaan Pusat STAIN Pamekasan* (Sekolah Tinggi Agama Islam Negeri, 2016), 2–3. Bandingkan dengan "Naskah Buku Pedoman RDK 2019," n.d., 2.

beginning from 2004. Eight years later, it moved again to a three floor building at the same campus location until today.[13]

The library sets its vision to become a competitive center of scientific development of an Islamic university. Meanwhile, its vision consists of providing representative literatures and information to support *tridharma* of university, providing quality access of literature and information, improving professionalism of human resources, improving management quality of service and enlarging cooperation network among libraries.[14]

Under the ruling head of library, there are some divisions ranging from division of administration, development, material processing, maintenance and inventory, circulation, reference, periodicals, information and technology, final thesis and research report, security and cleaning service. Each division has its own right and responsibilities as mentioned in detail at the document draft of *Buku Pedoman Perpustakaan* (2019).[15] Equipped by not more thatn 10 tenured staffs, the library opens its service 5 days a week starting from Monday to Friday. It opens since 07.30 until 16.00 (16.30 at Friday with one hour break).

Currently, IAIN Madura Library is located at the north side of the university area next to student center. It is a building with single door for both entrance and exit. Each floor has bathrooms and other several rooms and is connected by traditional/manual ladder including for books transportation route. The available collection for loan is at the first and the second floor. The former refers to the general collection (000-900), while the later is for Islamic collection (100-200). The collection at the third floor, meanwhile, is not available for loans consisting of periodicals, research reports, thesis and main references (dictionary, encyclopedia and such).

Additionally, the library also has a reverse room. It is located at the second floor in front of prayer rooms. BI (Bank Indonesia) Corner is also available at the second floor with collection available for on the spot reading. It mainly consists of books on economic but other books from each classification are also available. Some units of computer are free to use in each floor to facilitate users finding the collection they need fastly through OPAC (Open Public Access Catalogue) online application. Those who want to use computer unit for relatively long time and in a representative room can enjoy the service at the literacy room in the 3rd floor instead. Wi-Fi service, main lobby, pigeon halls and daily newspaper collection are other available services for users.

5. UPS AND DOWNS HISTROY AND DELAY OF THE PLAN

The very first initiative to establish a special service with segmented collection on Madurese literature appeared in the leadership period of Saiful Hadi (2004-2006). Abd. Ghofur, a former staff librarian who then succeeded the leadership position afterward (2006-2011), mentioned that Mr. Hadi initiated this and told him to take action for collecting Madurese literatures in the closest surrounding. As a result, as he said, he and the team successfully collected more than 50 book titles on Maduresse literatures with approximately 5 exemplars for each title. The books were displayed at the special shelf with a name tag "Literatur Madura".[16]

He continued that the initiative got much support from the former vice 1 of the college leader, Mrs. Waqi'atul Masruroh. The budget spending procedures and rules, at that time, are also relatively flexible for book purchases so it enabled this program run well.

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[13] Abd Ghofur, October 11, 2019; Abd Syakur, October 11, 2019.

[14] "Naskah Buku Pedoman RDK 2019," 2–3.

[15] "Naskah Buku Pedoman RDK 2019."

[16] It consists of a key figure Zawawi Imron, a librarian at Trunojoyo University, Bangkalan, Pakem Maddhu and District Library of Pamekasan. Ghofur, interview.

Anytime he and the team got news about Madurese literatures, they would hunt for them and did repro technique to duplicate the books. However, considering that the special shelf for this Madurese literature got less number of visitors, at his leadership period, Ghofur decided to spread the collection across the suitable shelves according to Decimal Dewey Classification.[17]

Unfortunately, nowadays, according to Mrs. Naily Rohma Iftitah, a senior librarian who still serves as ruling head of processing division, the existing title of Madurese literature is not more than 10 titles.[18] This lost is a serious and urgent problem to solve as well as an obvious obstacle to re-establish the service. In fact, according to Naili, this service was categorized into middle-term program. She mentioned that the initiative closely related to high enthusiasm on Madurology dicussion. Moreover, students also take "Islam and Madurese Culture" subject every odd term. Some users from other institution regionally and nationally also liked to make a visit to find the reliable collection for Madurese literatures. This, for her, made the need to establish *Paddhu Madura* unbearable.[19]

Abd. Syakur, on another hand, mentioned that in his second leadership period (2015-2018), he had made an effort to implement the initiative, although he himself did not know that before, the first steps to establish *Paddhu Madhura* had been that far as told by Abd. Ghofur. What he and his team did was digitalizing local newspapers containing Madurese literature consisting of articles, poems and short stories either in Madurese or Indonesian language. Unfortunately, it is not continued at the next leadership period due to some factors, including unavailability of scanner instrument and the short working period of the team which was the internship students.[20]

On the basis of it, identification and discussion on these causes of this delay or stagnant period are other ways to simplify the causes and get the execution of establishment easier to do. Here are some main causes on this delay;

First is the rigid regulation and procedure of budget spending in book acquisition program. An establishment of *Paddu Madhura* literally needs financial support to hunt and purchase specific books and collection mainly for old-published books unavailable at the market. However, the spending of budget needs to follow very rigid and strict rule and this becomes main obstacle to flexibly collect the literatures from both purchase and repro technique. So far, annual book acquisition process only enables purchases of new books under one single management of auction winner to avoid any suspicious finding in an audit process.

As a consequence, there is no chance for librarians to freely hunt for books based on the specific needs they have enlisted. Instead, they only choose some collection on the given catalogue which is also limited in the sense of theme, writers, publishers as well as current date of application. Furthermore, in addition to annual book acquisition, there is no other budgeting space for library operational cost.[21]

Second is the absence of special team for the establishment. Although the idea of establishment had appeared for long, there is no serious effort to make it true through, for example, arranging the special team for the establishment or simply discussion on the

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[17]Ghofur.

[18] Naili Rohma Iftitah, October 1, 2019.

[19]Iftitah.

[20]Syakur, interview.

[21] According to Mr. Nor Hasan, a vice 1 rector of IAIN Madura, the budget allocation for one year is already determined and decided a year before. Therefore, in 2020, there will be no special fund from government to establish the service because it was not listed in the proposal. He confirmed again that principally, the special budget allocation for this purpose is unavailable for any close time except to organize a specific agenda. Hasan, interview.

concept. This makes the idea remain discourse and goal without any follow-up steps. This—look-unserious-effort also makes sense considering the next following factors. Additionally, its categorization as a middle-term program made it fogotten and not seriously considered.

Second, there is no special team of this establishment. This factor actually makes very much sense considering that the number of librarians is unbalanced compared to the number of students. In serving about 8000 university students, the library only has not more than tenured 10 official librarians. Other non-tenured librarians are sometimes available such as internship students and newly assigned lecturers and officers. However, those non-tenured librarians do not work permanently so the number of librarians is far from adequate in balancing the number of users. Recently, some students are organized as a library lover club and this potentially become an important part in establishing as well as managing the corner.

In fact, the existence of special team will make the re-establishment of this project run easier. They will focus on the project and prepare from the very first step such as drafting and discussing the concept until the launching and real execution.[22] The merging of librarian and student (club member of library lover club) might become a good combination of the team so the workload of this team will not disturb daily routine programs of library.

Third, there is no representative and suitable space/room for this service. The problem of space is also important as the lack of representative space makes the delay really hard to end. The existing library building has three floors as well as three available spaces of terrace. The first floor terrace is relatively narrow and thus unsuitable for the service, in addition to the existence of storefront to display new collection while the second floor terrace is for BI (Bank Indonesia) Corner. Therefore, the third floor is the only one possible alternative for locating this service although it needs some maintenance and repair as well as installment of various furniture and instrument in an effort to make cozy spots.[23] This might not become a serious obstacle since some furniture units are already available such as chair, table, carpet, shelves and others.

Fourth is the concentration on the daily services instead of middle or long-term improvement. The very small number of librarians makes their focus turnes on daily services instead of middle or long-term improvement of library quality. Every working day, they deal with servicing students in any book transaction, shelving, maintenance of damaged books, finishing the administrative things, numbering any new books and others. It makes them hard to think about other things related to any middle or long-term improvement project even they are literally aware of this urgent need. *Paddhu Madura,* according to the *Buku Panduan,* is a part of middle term programs of IAIN Madura Library.

Those aforementioned factors on delay of the establishment of *Paddhu Madura* generally remain the same except the condition of space or buildling. In a close time, particularly at the end of 2019, the library will move to a new and bigger building. According to Ruswandi, the staff of building project, reperesentative spaces for *Paddhu Madura* are much available at the new building.[24] The moment of moving will precceed the accreditation process of the library and the existence of *Paddhu Madura* is highly wished to increase the mark.

6. STEP BY STEP PROCESS

Considering the data presented in previous parts, step-by step process to re-establish *Paddhu Madura* can be started by having this plan discussed in internal circle of library staffs to the external ones engaging rectors, vice rectors or other parts of university such as

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[22]Syakur, interview.

[23]Iftitah, interview.

[24] Ruswandi, October 1, 2019.

representatives of lecturers, students and chief of some related units. At least, the engagement of several parties enables their participation that will play big roles in making the plan successfully implemented.

Relating to this, Naili mentioned that it would be surely allowed and supported for the establishment because this is the old plan that librarians and the university had dreamed for so long. However, this may not directly relate to budgeting aspect because annual expenses had been determined one year before and so far, there found no specific budget for special collection moreover in flexible purchase time.[25]

After that, the exact technical process can begin from identifying then collecting the existed Madurese literatures at the library. This can be done from both online and offline browse. The former refers to the use of SLiMS (Senayan Library Management System) application, while the later is by having direct check to the shelves in both reverse and reading rooms. Referring to the experience of Pamekasan Library, the very first thing to do in establishing *Konten Madhura* is collecting information on Madurese literatures.[26] In the context of IAIN Madura Library, as this is not a very first establishment, the existence of some Madurese literatures at the library collection can be a good starting point for the list of wanted/hunted books.

Furthermore, the identification on information can be broadened to some internal parties, such as IAIN Madura lecturers or staffs as well as surrounding bookworms, public figures, researchers, lecturers, related institutions (including *Pakem Maddhu*[27]) or public at general with a bunch collection of Madurese literatures. Cooperation with other local and regional libraries might also become a reliable solution. At very least, prospective partners dealing with this purpose are district and university libraries along East Java, specifically *Konten Madura* at Pamekasan District Library,[28] national library of Indonesia and Pusat Kajian Madura of State Jember University.

The cooperation also possibly takes place with some non-government institution concerning to Madurese literature or studies, general literacy and such. Certain publishing companies, on another hand, can also be targets to enrich information of Madurese literatures. Based on shortlisted targets, Madurese literatures could get collected through any purchase, voluntary gifts or by temporary loan for having it copied or reprinted.

Relating to the funding support, Mr. Nor Hasan as vice rector responsible for the library management (supervising the librarians) stated that the establishment can take place without having to wait for formal and exact funding source. For him, it will be ok to establish the service with existing yet minimum amount of book as long as there found a strong willingness to develop the service, add the collection and so forth. [29] This is in line with Mr. Abdus Syakur who said that with serious willingness, little steps to establish the service can be done, such as by arranging MoU to surrounded libraries, institution and public figures so that gifts or loans of books can be available.[30]

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[25]Iftitah, interview.

[26] In establishing *Konten Madura* at Pamekasan Library, the team hold a workshop by inviting some Madurese productive writers and related institution, such as *Pakem Maddhu*. Kusairi, August 26, 2019.

[27]Pakem Maddhu is an institution concerning on development and preservation of Madurese language and literatures. The first word of name refers to a special seasoning to cook a *rawon,* traditional soup of East Java. Meanwhile, the second means honey or in another meaning in Madurese, it means that everything depends on God's authority. Muakmam, October 4, 2019.

[28] In the process of establishment, Pamekasan Library had a cooperation with Trunojoyo University, Madura University, Sunan Ampel Islamic State University, Jember State University, Gadjah Mada University, province library as well as national library. Kusairi, interview.

[29]Hasan, interview.
[30]Syakur, interview.

Furthermore, he added that this can be possible under management of a specific team. The team, which might be minimum in number, must be maximum in work by setting timeline to make everything well organized. The team, for example, can propose book grants to related persons or institutions. In addition to it, as what he and his team had done, the team can use the existed resources by digitalizing or simply short-listing bibliographies in the Madurese literatures or downloading e-book of Madurese literatures from the whole available world websites.[31]

After the browse and either collection or information, another next to do is enlisting and preparing some furniture and equipments needed. According to Agus Cahyadi, the head division of inventory of IAIN Madura Library, as there is no need to provide special room for *Paddhu Madura* as the new building of library has less of partition. Instead, it provides relatively large spaces in all floors so that the division of room could be more flexible. Therefore, for him, the opening of the corner can take place soon utilizing some simple furniture that the library had already owned, such as (new) book shelves, table, chair, computer unit and carpet.[32]

7. IDEAL CONCEPT, FACILITIES AND COLLECTION

All respondents suggested that the collection on *Paddhu Madura* should not be available for loan except any collection with multiple exemplars. This is to avoid the lost collection and maintain the collection in good condition. Furthermore, considering the historical note of the former *Paddhu Madura*, condition of library as well as its daily users' habit, Ghofur suggested that *Paddhu Madura* service is reestablished in a special room separated from reading room as well as collection available to loan. According to him, this is to avoid any book lost and the mix between those available to loan and those available for on-the-spot reading, which is the collection of *Paddhu Madura*.[33] Abd. Syakur added that the promotional tools must work well to attract the users so the service can be much beneficial for public.[34] More importantly, this aims to not repeat the last condition in which the special space or shelf for the former *Paddhu Madura* got very less visitors due its segmented collection topics.

As for the facilities, the existed furniture and available equipment are worth to consider so the establishment can take place soon without having to wait for any budget support. They consist of tables, chairs, carpets, shelves and some computer units. Coordination with the division chief of inventory, Mr. Agus Cahyadi, needs to do soon so that the enlisted and 'booked' furniture and equipment would be still available right after the moving time. In addition to the availability, the simple concept and furniture as well as equipment are in line with the soft launching of the service in very simple package.

Madurese literatures are a part of heritage due to its function in presenting, recording and analyzing Madurese culture and living values. Meanwhile, literally, there are three main strategies in collecting the heritage in general meaning as follow
1. Comprehensive collection
   This strategy refers to some procedures used in acquiring all of materials on a given subject. Due to the huge demand, this strategy requires much significant resources or a narrow focus. Usually, it is used by a national library through legal deposit of publication approach.
2. Representative sampling

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[31] Syakur.

[32] Agus Cahyadi, October 1, 2019.

[33] Ghofur, interview.

[34] Syakur, interview.

Another strategy to collect the heritage is by representative sampling through capturing representative list, making selection more manageable and less resource-intensive. An institution with limited resources to get comprehensive collection and differentiate materials by specific selection criteria typically uses this.

3. Selection

Compared to the previous two, this strategy is the simplest one. It is through identifying materials based on some determined specific criteria. The criteria might vary among institutions based on the institution type, mandate to collect, available resources and the extent of material acquisition. Usually, the criteria is based on one or some of these; subject or topic, creator or writer and type/format.[35]

Among the three, the last strategy is the most suitable one considering the current condition of the library, its type, its function and its access on Madurese literatures. This can begin from determining the subject or topic of collection. Relating to this, there are, at minimum, some criteria to consider. *First,* literatures on all aspects of Madura. *Second,* literatures by either Madurese language or other languanges. *Third,* literatures making Madura as the subject or object research instead of locus setting.

According to Abd. Ghofur, it will be better if the service provides collection from all classification of DDC ranging from 100-900. He accentuated that any subject or topic relating to Madura is welcome, including magazine and research reports.[36] If this suggestion is about to implement, there must be a good arrangement to display the collection based on the DDC clustering as well as the type of collection.

Observation taking place at district library of Pamekasan showed that literatures on Madura vary from fiction and non-fiction. Therefore, it is considered good not to limit the collection on one of genres. Moreover, non-fiction genre covers scientific books, information book, history books and research reports. Relating to this, Naily commented that any Madurese literature with the whole subject or topic is urgently needed right away since some external users visited the library simply because they relied on the university as the prominent destination on the segmented literatures. [37]

Meanwhile, in the sense of writer, it will be academically fair as well as challenging to display collection written by both Madurese and non-Madurese. In addition to consideration that Madura has attracted a world-wide academic attention, this also closely relates to the balanced perspective from both insider and outsider. Reliable collection from two sides would enrich the perspective and insight as well as offer fairly academic discourse to reproduce better researches and publication in the next day. Each side will complement each other and the complete collection will present good choices for users or readers.

The last aspect to discuss is about the collection type. Among others, printed book collection still seems as the first choice to maintain more. This type is still the most wanted due to its practical use, physical and portable form as well as the absence of need on electricity or such to use it. The printed books would sign the existence of a specific corner or collection among the other available collection or service at the library so its existence can't be changed by any type of collection.

As a secondary collection, electronic books are also much needed to provide reliable collection on Madurese literatures. The updated stocks of e-books would also help the development of the *Paddhu Madura* as they are also available for printing when needed and

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[35]Choy (et al), "THE UNESCO/PERSIST; Guidelines for the Selection of Digital Heritage for Long-Term Preservation," 7–8.

[36]Ghofur, interview.

[37] Iftitah, interview.

possible. Otherwise, the service can provide electronic Madurese literatures at the computer so that users can access it during their visit.

8. CONCLUSION

The delay of *Paddhu Madhura* establishment as well as its ups and downs since its very first born closely relates to multiple succession without strong continual workloads, unserious willingness, unavailability of special team and rigid budgeting procedure. In a close time, together with the moving moment, this establishment of the service in a specific room or space can take place in very simple concept and design utilizing the existed facilities. Additionally, it will also sign a formation of special team who will continue the establishment to the continuous improvement and development of the service. For the short term, it aims to provide reliable collection on Madurese literatures in the form of printed books written by both Madurese writers and outsiders. In general, the collection will be unavailable for loan and for the longterm process, it will also focus on discourse development as well as publication.

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Information Literacy for Female Population Around Bosscha Observatory

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People who live around Bosscha Observatory are quite far from city facilities such as complete bookstores, exhibition venues and others. As vegetable farmers, factory employees or housewives, women get information from limited mass media and book. Some activities such as contest of summarizing books or lecture and reading poetry contest or weekly reciting Al-Qur'an as well as visiting book exhibition are ways to get information. Muslim characteristics that suits to the aim of information literacy activities held by female population around Bosscha Observatory are from one community to a society, places people on the same level, etc. From reading Al-Qur'an and its translation women can teach their children a good guide of life. Information on cooking recipes or plant, etc gave knowledge which useful for everyday life and have selling value. Visiting book exhibition is preferred than visiting a distant library and they want a near spot for book collection.

Keywords: Bosscha Observatory, information literacy, female population

1. INTRODUCTION

Bosscha Observatory, was built in 1923 and started its operation in 1928. A story before it was built as follow "on December 20, 1920 at Homann Hotel in Bandung Ru Bosscha as chairman of NISV (Nederland Indische Sterenkundige Vereeniging) and Ru Kerkhoven as secretary and treasurer had a meeting with other members to build an observatory. In a short time those Dutch tea businessmen could raise capital to order telescope at Askania Werke in Germany" (Voskuil, et al 2017). Meanwhile Ursone's family donated The full paper length should not exceed 20 pages including references and figures. their land on a hill in Lembang for the site. Later the observatory named as Bosscha's father; and on December 18, 2007 the former director's house was began to be called as "Wisma Kerkhoven" after the renovation. Simultaneously with the construction of other buildings in1923 Kerkhoven donated a library building to keep collection for research purpose

In the beginning the observatory's employees were came from surrounding population, namely Pencut, Sterrewacht or Teropong Bintang and Bosscha Village. They work as technical assistant, night-guard and garden staff. Before Indonesian independence the astronomers were Dutch and guest scientists came from various countries. The name of Bosscha Observatory's directors are: Dr. J. Voute (1923-1940); Dr. A. de Sitter (1940-1942); Prof. Dr. Mashashi Miyaji (1942-1946); Prof. Dr. C.H. Hins ad interim (1947-1949); Prof. Dr. G.B van Albada (1949-1958); Prof. Dr. Ong Pik Hok and Santosa Nitisastro (1958-1959); Prof. Dr. The Pik Sin (1959-1968); Prof. Dr. Bambang Hidayat (1968-1999); Dr. Moedji Raharto (1999-2003); Dr. Dhani Herdiwijaya (2004-2005); Dr. Taufiq Hidayat (2006-2009); Dr. Hakim L. Malasan (2010-2011); Dr. Mahasena Putra (2012-2017); Dr. Premana W. Premadi (2018-now).

The Observatory which is located 13 km away from Bandung to the north is belongs to ITB since 1959. Institute of Technology Bandung organize astronomy education under the Faculty of Mathematics and Natural Sciences. The observatory is a place for astronomy

student, for the time being all are Indonesia nations, to observe the sky with its telescopes. Few employees nowadays came from outside Lembang. Besides research and education, the other task of a university is community service. Bosscha Observatory receive student and public visits for its community service activity. Visitors can learn about astronomy from ITB students who serve as lecturer and tour guide.

Public obtain information about universe such as eclipse, hilal observation from astronomers. Meanwhile for people who live around Bosscha Observatory, especially for women, the librarian who lives at Bosscha Observatory complex arranged some activities related to information literacy. Sulistialie (2007) mentioned the activities held at the observatory are: "research-colloquium-international meeting; public visit; astronomy training; overseas cooperation; information publication and learning for all. Meanwhile activities of learning society at Bosscha Village include: Friday lecture and prayer; English learning and coloring picture for kids; Al-Qur'an recitation; learn to cook for women; playing football for boys; and developing reading interest or information literacy". Developing reading culture was popular term before 2000 to overcome illiterate and now people always say these activities as information literacy.

URGENCY

There is a need of female population who live around Bosscha Observatory, a far place from city to obtain information and perform positive activities so that they could be formed to be an empowered society.

AIM

This research is aimed to reveal effort of librarian and community to form an empowered society suited to the theme Empowering Marginalized Society Through Information Literacy.

PROBLEMS

This paper presents questions of what kind of information literacy activities and what Information needed by female population around Bosscha Observatory in order to form an empowered society.

2. LITERATURE REVIEWS

Concerning information literacy Stevenson & Collin (1997) mentioned it as "the ability find relevant information for a particular situation or problem, and to interpret that information effectively". Women or female population who live around Bosscha Observatory need to have ability to find proper information not a hoax or misinformation.

Furthermore, female population are encouraged to have information literacy skill or ability namely "the ability to recognize information needs to solve problems, develop ideas, ask important questions, use a variety of information gathering strategies, determine information that is suitable, relevant and authentic" (Nurrohmah et al 2019). Women who live at Bosscha Village need information about life guidance and useful reading for daily practices such as cooking or planting flower and trees and other hobbies.

Kompas Advertorial August 3 (2019) stated "that the literacy program for adults according to UNESCO in 2016 has several benefits, especially to build selfesteem and empowerment. The National Library in this case acts as a stimulant for literacy activities for welfare ". By having information women will have selfesteem to do their daily work such as educating children as well as do other duties.

3. METHODS

The author used qualitative approach and literature study for this research. Yin (2011) stated that "Qualitative research strives to collect, integrate, and present data from a variety of sources of evidence as part of any given study. The variety will likely follow from your having to study a real-world setting and its participants. The complexity of the field setting and the diversity of its participants are likely to warrant the use of interviews and observations and even the inspection of documents and artifacts. The study's conclusions are likely to be based on triangulating the data from the different sources". In this research the author convey a problem and find its solution.

Literature study namely to find reference that suit to the case or problem. This method also as suit as documentation activity which its aim is "to obtain direct data from the place of research, consisting relevant books, rules, activity report, photos, documentation film, and other data relevant to research" (Riduwan, 2009). To find out the quality of activities, interviews were carried out in a free guided manner with questionnaires. Interviews are carried to obtain information directly from the source.

4. DISCUSSION

Female population who live around Bosscha Observatory consists of housewives, they who are working in the field as vegetable farmers, factory employees, self employees, etc. From about 100 families which are 100 % Muslim, there are more than 40 women who join the monthly Al-Qur'an recitation which held at Nurul Islam mosque.

Beginning of the Al-Qur'an reading activities was started in March 2010. At that time mothers or female population needed to arrange a useful activity. Fortunately this weekly activity is still going on until now. Women obtained information about Islamic life guidance namely carry out orders and avoid restriction of God from the activities of Al-Qur'an recital.

To reach more members, a monthly program in the fourth week the community invite Ustadz/Ustazah to give religious lecture (Tausiyah) in Nurul Islam Mosque since April 2019. For discussion purpose Whatsapp group also maintained. Highlight of activities of female population around Bosscha Observatory since 2010 are:

- Beginning of Al-Qur'an recitation (2010)
- Commemoration of Isra Miraj, Learn Tausiyah at Lembang Village (2011)
- Khatam Al-Qur'an (2012)
- Marhaban (2013)
- Visiting Book Fair; Khatam Al-Qur'an (2014)
- Cross country with Lembang Village (2015)
- Information Literacy about Total Solar Eclipse in Indonesia in bulletin board (2016)
- Contest of singing NU and religious song at Lembang Village; Botram (2017)
- Botram (2018)
- Learning from Tausiyah (Islamic lecture) & read information from WA Group (2019)

Information Literacy activities held by female population around Bosscha Observatory consists of several form such as Al-Qur'an recitation, learning from Tausiyah, visiting book fair, reading clips on environmental issues, joining contest at Lembang Village, Botram, reading information from WA Group and/borrowing/lending books. "Information literacy carried out in conjunction with botram activities can develop reading interest, which raises creativity and supports the creation of innovative societies" (Sulistialie 2019). Botram activities which including having meal together and reading contest for family is one way of information literacy at Bosscha Village.

Table 1 Data of Women at Bosscha Village Who Join Monthly Al-Qur'an Recital

No.	NAME	AGE	OCCUPATION	EDUCATION
1	Ai Sukaesih	55	Self employee: village staff	Junior High School
2	Asih	56	Self employee: vegetable farmer	Elementary School
3	Atikah	53	Grocery shop	Elementary School
4	Awang	53	House keeper	Elementary School
5	Cacah	59	House keeper	Elementary School
6	Dede	26	Housewife	High School
7	Deuis	43	Housekeeper	Elementary School
8	Dewi	34	Housekeeper	Junior High School
9	Dewi Oleh	38	Factory employee	High School
10	Dian	37	Self employee: culinary & sewing	High School
11	Een	67	Grocery shop	Elementary School
12	Engkoy	38	Housewife	Elementary School
13	Entin	45	Self employee: vegetable farmer	Elementary School
14	Euis Sumiati	38	Housewife	Junior High School
15	Eulis Tuti	49	Housewife	High School
16	Eutik	48	Housewife	Junior High School
17	Iim	45	Self employee: culinary	Junior High School
18	Iis	47	Self employee: vegetable farmer	Elementary School
19	Ika Wartika	46	Housewife	Junior High School
20	Ikah	73	Housewife	Elementary School
21	Imas Mastiah	41	Housewife	Elementary School
22	Imas Sara	47	Self employee: vegetable farmer	High School
23	Jujun	47	Housewife	High School
24	Karsinah	65	Self employee: culinary	Elementary School
25	Kimi	51	Grocery shop	High School
26	Lilis	37	Self employee: vegetable farmer	High School
27	Mara	32	Housewife	High School
28	Onih	68	Housewife	Elementary School
29	Popon Lasmaya	70	Housewife	Elementary School
30	Ratna	39	Self employee: culinary	High School
31	Reni M	23	Self employee: village staff	High School
32	Santi	31	Housewife	High School
33	Suryati	63	Self employee: vegetable farmer	Elementary School
34	Tati Hayati	51	Housewife	High School
35	Tuti	40	Factory employee	High School
36	Uji	56	Self employee: vegetable farmer	Elementary School

No.	NAME	AGE	OCCUPATION	EDUCATION
37	Uti	57	Housewife	Elementary School
38	Wangsih	49	Factory employee	High School
39	Yeni K	32	Housewife	High School
40	Yuli	38	Housewife	High School

From the table we can see that the community consists of 25 women in age between 20-49 years old or young lady (62.5%) and 15 women 50 years old –up (37.5%) or mature lady. Their occupations are housewife (42.5%), Self employee (32.5%), Housekeeper (10%), Factory Employee ((7.5%), and Handling a grocery shop (7.5%). The education of the community are Elementary School (45%), High School (40%) and Junior High School (15%).

Analysis: The community of more than 60 % of young lady with dominant occupation as housewife. As they have low level education, they need to be encouraged for a lifelong learning or joined information literacy activities
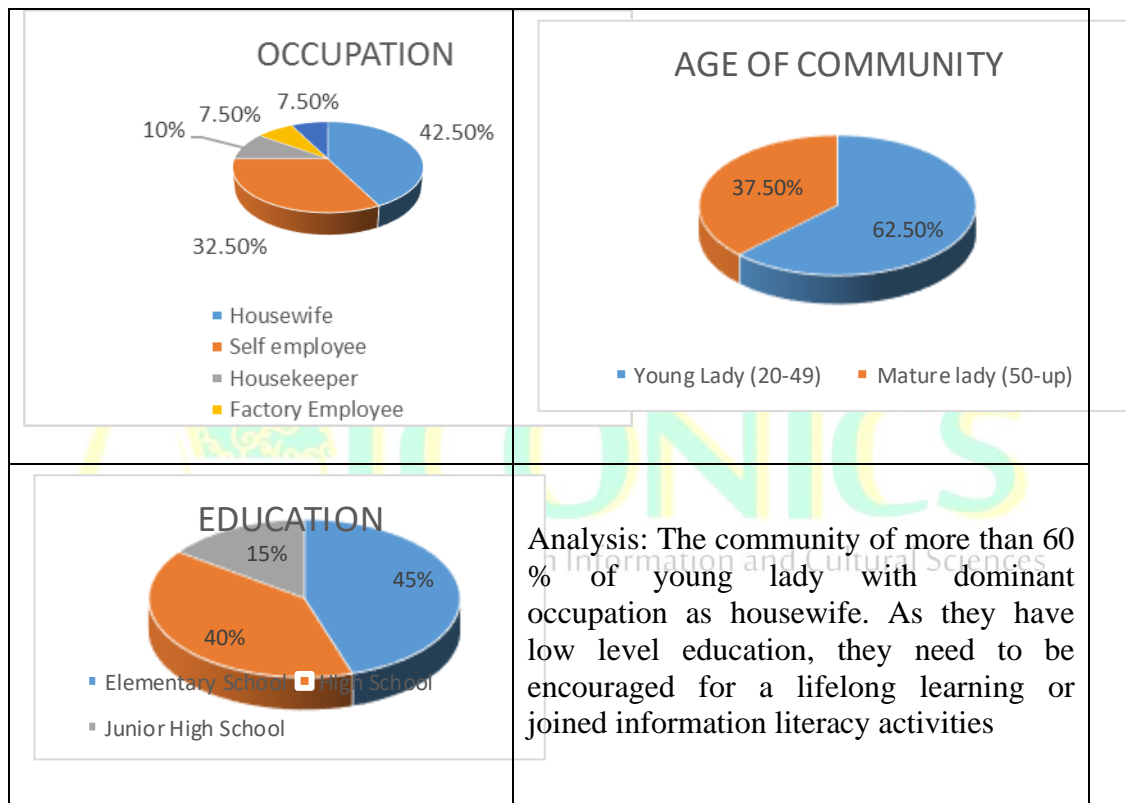
Figure 1: Occupation, Age and Education of Female Population

One form of information literacy namely using Whatsapp Group whereas the members are encouraged to wrote down the summarize of lecture from Ustadz/Ustadzah who come monthly to Nurul Islam mosque. By reading the summarize members of WA group who did not come to the meeting could obtain information. If someone have information about environment and social matter such as earthquake, eclipse and how to educate children it could be posted also on the WA Group. One of the environment issues in Lembang is about Lembang sesar namely Avengers: Relawan siaga gempa di Sesar Lembang (https://www.youtube.com/watch?v=_cNxqaOtG244&t=4s). It is about volunteers who alert to the earthquake of Lembang Fault.

Meanwhile to add information librarian posting clips about astronomical and environmental issues on the bulletin board and circulates books to be read by women and their children. Information from Al-Qur'an are obtained by reading Arabic verse and its

translation every weekend. Al-Qur'an donation from Mrs. Ike & her husband are very useful for women at Bosscha Village. Each participant reads one verse and its translation, so that the meaning of Al-Qur'an could be understand and applied in everyday life.

Information literacy activity is aimed to form an empowered female community. According to the Tafsir Al-Qur'an Tematik (2012) the characteristics of Muslim society are:

- One community (ummah wahidah)
- Brothers and sisters one another
- A society tied with God bond
- Mediating, fair and selected society (ummah wasatan) who acted as witness for other people
- Balanced society, world and hereafter
- People who help each other
- Society that like discussion
- A society that treats people on the same level

Those characteristic suits to the aim of information literacy held by female population around Bosscha Observatory, namely from one community to a society that places people on the same level. The final purpose of the activities is to form an empowered society with Muslim character.

From getting acquainted women obtained information about how to cook; how to plant and how to coping with the problem, etc. More women came to attend the monthly program and few on weekly meeting because of their busy. Happily on special occasion more women could attend the event, such as Islamic day commemoration, because there were performance of children and mother. Informal discussion is also a form of information literacy, so that female population could get important information.

The following is a brief explanation of result achieved. In the early of activities (2010-2013). Earlier if the women should visit book or Islamic exhibition as well as lecture at other mosque, the transportation fee were covered by the donation from Mr. Raharto's family, meanwhile for Islamic commemoration all society of RW 10 Bosscha Village funded it. Now, female population become independent as they could collect money for the transportation fee of Ustadzah who come to give monthly lecture at Nurul Islam mosque.

Fig 2: Activities of Information Literacy

In addition to the information literacy activities Mr. Evan Irawan Akbar (lecturer of Astronomy Study Program) provides novels to be read by female population and their family around Bosscha Observatory. Mrs. Resti Andriani provided the community some cooking books to be circulated by librarian of Bosscha Observatory. In the near future it is hope they can allocate their funds to buy book for themselves.

Fig 3: Books read by female population around Bosscha Observatory

The development of skill of female population who joined Al-Qur'an recitation after having finished reading Al-Qur'an in 2012 namely they could hold a Marhaban activity or pray for new baby born in 2013. From reading book and articles as well as Al-Qur'an translation the women know much better. They can cook well more over sell cookies and meal, plant various vegetables and educate family well.

Interview with 2 representatives of young lady and mature lady given 3 questions namely what information they need? What kind of information literacy activities do they like? And from reading Al-Qur'an or listening to the Islamic lecture do they obtained information about life guide or knowledge, are as follow:

Young lady: Mrs. Imas Mastiah answered likes: novels, cooking books and religious books, etc. She likes to visit book exhibition and from reading Al-Qur'an she knows life guidelines. Meanwhile Mrs. Imas Sara likes cooking books and books about plants. She likes to visit book exhibition rather than library and knows life guidelines from attending the religious lecture.

Mature lady: Mrs. Tati Hayati likes cooking books, religious books and plants. She likes to visit book exhibition and obtain life guidelines from reading Al-Qur'an. From Mrs. Kimi we obtained information that she likes reading religious books, such as Al-Quran with latin letter and cooking books. She likes to visit exhibition and from reading Al-Qur'an or attending Islamic lecture she obtains useful information on life guideline which are very important to educate family.

The answers revealed that the community need more information on cooking recipes namely cooking books and other books. They just want to visit book exhibition in a while than visit a distant library and they want to borrow a book from near place or from private collection. From reading Al-Qur'an and listening to the tausiyah, the women obtain information about life guidance.

4. CONCLUSION

To form an empowered society the librarian and community have arranged several activities of information literacy for female population who live around the observatory. The

activities are Al-Qur'an recitation, contest, botram, visiting book fairs, arrange a discussion in whatsapp group and borrowing book from private collection. From reading Al-Qur'an women obtain information that useful for educating family namely life guidance. Women who fond of cooking and other hobbies wanted the articles from near spot such as borrowing book from private collection than go to a distant library. By joining information literacy activities female population around Bosscha Observatory gain more knowledge and skill that useful for everyday life and they can encourage their children to pursue higher education for better life according to Muslim characteristics.

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The Satisfaction of Library Users Services at UPT Balai Informasi Teknologi (Research and Development Division for Technology Information)-LIPI

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The big challenge facing the library is how to provide excellent services to meet the users' needs. In facing this challenge, the UPT Balai Informasi Teknologi LIPI library has made improvements in library services. To determine the effectiveness of these improvements, in September 2018, a study was conducted. The research objective was to find out the users' satisfaction in receiving library services; the method used was descriptive research. The number of respondents was 23 people. The research results showed that the services provided were good enough, this can be seen from the respondents' answers that most respondents expressed satisfaction with the quality of the library collection, completeness of the collection, easy access to the collection, service of library staff, and library facilities/infrastructure. However, there were a small number of respondents who stated that they were dissatisfied with the ease of access to the collection and the services of library staff. Therefore, these two service groups should be of particular concern to the UPT Balai Informasi Teknologi LIPI library manager to improve them, so that user satisfaction can be achieved.

Keywords: Library, Library services, User satisfaction, UPT Balai Informasi Teknologi (Research and Development Division for Technology Information)-LIPI.

1. INTRODUCTION

The library is the backbone of the research process and teaching and learning by offering a wide range of services and access to various sources of information in both print and electronic formats for the academic community. The underlying philosophy of the library is to meet the different information needs of the users. Hossain (2014:463) said that libraries play an important role in the transmission of information and knowledge to their users. The key to maintaining intensive competition lies in the provision of high-quality services, which in turn will result in user satisfaction. Therefore, there is a need for libraries to monitor the needs and preferences of users continuously. Shin (2015:923) said that it was crucial for library service providers to conduct activities to measure the level of satisfaction of users because this activity helps librarians in identifying and reforming areas that need improvement, while Mairaj and Naseer (2013:319) said that libraries were an integral part of academic organizations and research, and library users are the main stakeholders who need information. The basic purpose of the library or the centre of information sources is to meet the information needs of users. The needs and expectations of information change continuously in the current era of information and communication technology.

Mohindra & Kumar (2015:54) mentioned that it was necessary to assess the quality of library services provided and user satisfaction because library success depends on how well the service meets the demands expected by the users. User satisfaction and library service quality is the ultimate goal of the library as a service organization. The satisfaction of users is very much related to services that are in accordance with the expectations of users. The satisfaction of users with service means that libraries as service organizations succeed in

providing excellent quality services. Service quality, concept and user satisfaction are closely related and are very important for the success of service organizations such as libraries. Whereas Kwon & Gregory(2007:138) said that library satisfaction was assessed through the responses of the reader to the following four questions: satisfaction with the answers given by librarians, perceptions of the quality of librarians/library staff, willingness to return to the library, and receive positive service library. The library is considered as a service organization that aims to offer documents and information services to users. Library services are intended to meet the information needs of the library community, which must be considered when thinking about services in the library.

Shi, Holahan, & Jurkat (2014:122) said that understand the process of library satisfaction has become an obligation of librarians and researchers in the field of library and information science. Although user satisfaction is not a foreign topic in library science, there is no generally accepted theoretical model that predicts user satisfaction. In another section, Mohindra & Kumar (2015:54) defined the basic philosophy of the library was to meet a variety of information needs of users. Success in providing satisfaction to users is related to matching the services provided with the expectations of the users. The satisfaction of users of services means that libraries as service organizations succeed in providing good quality services.

Dole (2016:749) mentioned that when libraries take a closer look at how well they serve the needs of users, the user satisfaction assessment activities become more important while Kassim (2009:101) stated that librarians must continue to assess operations, service quality, and the impact of services on users. Whereas Kwon and Gregory (2007:141) stated that satisfying the needs of users in the library has become the main purpose of libraries and librarians. Every time the visitors come to the library with different needs and expectations. Besides, new technologies, databases, and more innovative systems for accessing information have made libraries more complicated and challenging for librarians and visitors. User satisfaction has become one of the most commonly used success variables that measure the effectiveness of library services. In another section, Shi, Holahan, and Jurkat (2014:122) mentioned satisfaction theories developed and tested needed to guide the practical aspects of library management. Current research applies a theoretical model of customer satisfaction/dissatisfaction from the marketing field to study the satisfaction process in the library.

With the background as mentioned above, the purpose of this study is to find out the satisfaction of users in receiving library services at the UPT Balai Informasi Teknologi LIPI, while the formulation of the problems raised in this study are as follows: (1) How is the quality of collections; (2) How is the complete collection; (3) How easy is access to the collection; (4) How is the service of library service officers; (5) How is the availability of library facilities /infrastructure.

2. METHOD

The method used is descriptive research method. Descriptive research, according to Atmowardoyo (2018:198) a research method used to describe existing phenomena as accurately as possible. He added that the phenomenon was observed descriptively. What researchers do was collect data available through the use of research instruments such as tests, questionnaires, interviews, or even observation. The main purpose of descriptive research is to describe the phenomena that exist in research systematically.

Data were obtained from respondents who visited the library UPT Balai Infomasi Teknologi LIPI. Respondents were asked to answer voluntarily to the questions that had been provided on the computer, which at the same time as the data of the library visitor's records.

To make it easy in analysing of the data provided, then the question groups are divided into five groups, namely: a. questions about the quality of collections; b. complete collection; c. easy access to collection; d. service of library service officers; and e. questions about the availability of library facilities/infrastructure.

3. RESULTS AND DISCUSSION

Sriram & Rajev (2014:140) mentioned library satisfaction plays an important role in library development. Feedback from users regarding library resources, services and facilities must be considered to provide the necessary resources and facilities in the library. Meanwhile, Miller & Hinnant (2016:560) stated that librarians widely use surveys to capture the thoughts and feelings of users efficiently. Well-designed studies offer the benefits of gathering representative data in a way that was more difficult to achieve with focus groups or other forms of feedback. However, many library surveys focus on aspects of library services that are easily identified, often the availability of budgets emphasizes service quality. Sabbagh *et al.* (2017:390) stated that the questionnaire consists of four main parts: the first part considers the demographic factors of the respondents, while the second, third and fourth part asks respondents to assess the level of satisfaction of the users of the quality of library services.

This research was conducted at the UPT Balai Infomasi Teknologi LIPI library, in September 2018. Respondents were library visitors who were asked to answer questions voluntarily on a computer commonly used as a record of visitors' visits. The attendees who attended in September 2018 were twenty-three visitors. From the sex data, it was known that male users numbered seven people, and women numbered sixteen to be seen in full in Table 1.

Table 1 Sex of respondents

No.	Sex	Amount	%
1	Male	7	30,44
2	Female	16	69,56
	Amount	23	100

Sources: data modification

While the position of the users, most of them were students, there were seventeen people and six people were not known the full position can be seen in table 2.

Table 2 Position

No	Position	Amount	%
1	Student	17	73,91
2	Unknown	6	26,09
	Amount	23	100

Sources: data modification

To make it easy in analysing in the study of the satisfaction of visitors to library services at the UPT Balai Infomasi Teknologi LIPI, the discussion was divided into five discussion groups, namely: (1) Collection quality; (2) Collection completeness; (3) Ease access to collection; (4) Library service officers (5) Availability of library facilities /infrastructure. The five groups will be discussed in full below.

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3.1 Collection Quality

Subianto, AR, and P (2018:36) stated that excellent and appropriate information in the library would be one way to manage the library correctly. This information can underlie the right decision making in improving library services. Whereas Irianti (2017:49) said that the source of information in the library needs to be managed and utilized in such a way that it was easily rediscovered and useful for users. Therefore, human resources are needed to carry out these activities. Human resources have an important role in every library activity included in achieving goals.

Mehrad & Tajer (2016:8) reviewed the five rules of library science about collections, namely as follows: (1) Books were to be used; (2) Every reader had his/ her book; (3) Every book had its own readers; (4) Save reader time; (5) Libraries were active and dynamic organisms. All of these rules are related to the components of use and the gratification approach. The responsibility of libraries is to recognize and attract people in meeting the information needs of users as quickly as possible. A user who is satisfied with the library will return to the library, and this process will improve library dynamics.

Arif (2017:157) stated that evaluating library collections was important to assess the level of availability and suitability of users because the quantity and quality of collections also influence the existence of libraries because a good library was a library that was able to provide the information needed by users and could assist scientific activities they did. The results of collection evaluations can be used as a basis for developing library collections. Meanwhile, Subianto *et al*. (2018:37) stated that book lending transactions in libraries could produce information that was useful for improving library services. Such information, for example, finds patterns in the relationship between the borrower's study program and the subject of the borrowed book. The subject of the book is the type of book relating to the title, theme and content of the book. The discovery of patterns can provide knowledge about reading interest behaviour habits, as well as the relevance of borrowers' needs to library collections. Other information that can also be obtained was the pattern of borrowing collections that are often borrowed simultaneously by borrowers in the library. Subianto, AR, and P (2018:39) mentioned the results of the analysis of the subject matter of books and study programs that had been found to show that the habits of students who borrow books in the library are always related to the student's study program.

From the data obtained it was known that the quality of the library collections of the UPT Balai Informasi Teknologi LIPI, no respondents answered that they were very dissatisfied with the library collection; there were 9 people who answered dissatisfied (39.13%); there were 6 people who answered satisfied (26.09%); while those who answered very satisfied there were 8 people (34.78%), completely can be seen in figure 1.
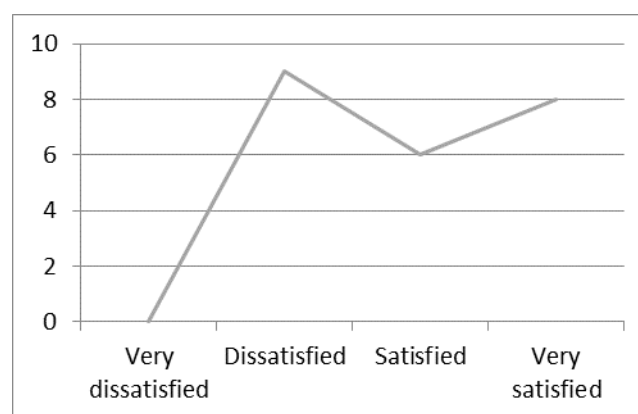
Figure 1: Users Level of Satisfaction to the Collection Quality

3.2 Collection Completeness

In Law number 43 of 2007 concerning the Library (Indonesia, 2007), it is stated that library collections are all information in the form of written works, printed works, and/or recorded works in various media that have educational value, collected, processed, and served. Sungadi (2017:65) stated that the library was an institution that grows and develops in terms of collections and human resources. Meanwhile, Irianti (2017:49) stated that the college library collection includes all scientific field library material held, with development criteria including: relevant, oriented to the needs of the academic community, up-to-date, complete with other fields of support. But Matusiak (2012:134) suggested that the environment in which information seekers have changed dramatically in the past decade. Digital collections and other forms of digital libraries are part of a broader information landscape, often competing for user attention with many alternative information systems. In article 12 of Law Number 43 of 2007, paragraph (1) Library collections are selected, processed, stored, served and developed in accordance with the interests of the user by taking into account the development of information and communication technology. While paragraph (2) of Law number 43 of 2007 states that the development of library collections as referred to in paragraph (1) is carried out in accordance with the national standard library.

The completeness of collection according to the respondent's answer was that no one answered very dissatisfied with the completeness of the collection; those who responded dissatisfied were 7 people (30.43%); who answered satisfied 12 people (52.18%); and 4 people who responded very satisfied (17.39%), can be seen in full in figure 2.
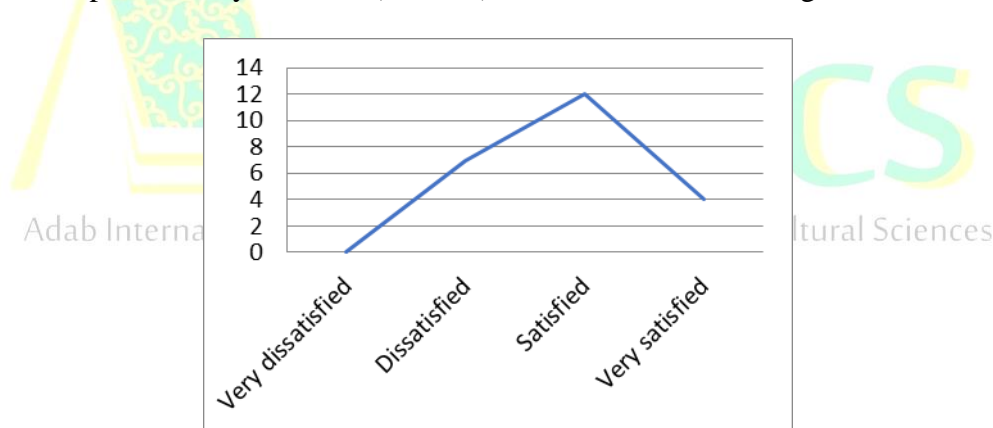
Figure 2: Users Level of Satisfaction to the Collection Completeness

3.3 Ease of Access to Collection

To facilitate access to information, Parker (2016:454) said that supermarkets had developed into a standard form of service in the commercial, retail and government world. Because technology has advanced, supermarkets have begun to push into the world of libraries, as can be seen in library exhibitions and conferences. To facilitate access to information, Wijaya (2016:12) mentioned the need to design a database which was very important in library services.

Maryatun (2016:43) stated that good library service quality was the hope of every user in utilizing information resources available in the library. All users have the same rights to access information in the library.

Data obtained from the ease of access to collection was: there were 3 people (13.05%) respondents who said they are very dissatisfied with the ease of access to information collection; 4 people (17.39%) stated that they were dissatisfied; 7 people (30.43%) expressed

satisfied; and 9 people (39.13%) respondents said they were very satisfied, could be seen in full in figure 3.

Figure 3: Users level of Satisfaction to the Ease of Access to Collection

3.4 Library Service Officers

According to Law number 43 of 2007 (Indonesia, 2007) Library services are conducted in a prime and oriented to the interests of users. Meanwhile, Shafique (2012) stated that library and information service providers in the new millennium were increasingly interested in understanding and meeting the changing needs of users. Resource optimization had become an essential area for libraries to maintain awareness and could change according to user needs. Besides, libraries that understand the needs of users, not only can they worked better to meet those needs, but also could market their services more effectively.

In Article 1 paragraph 8 of Law 43 of 2007 (Indonesia, 2007) it is stated that librarians are persons who have competencies obtained through librarianship education and /or training and have the duties and responsibilities to carry out library management and services. While Sungadi (2017:65) stated that the role of libraries would be beneficial depending on the performance of librarians and other human resources, the existence of librarians as a functional staff was no different from other non-functional employees who would in time experience retirement.

Data obtained from the services of library service officers were: there are 3 people (13.06%) respondents who said they were very dissatisfied with the services of library service officers; 2 people (8.69%) stated that they were dissatisfied; 4 people (17.39%) expressed satisfied; and 14 people (60.86%) respondents said they were very satisfied, can be seen completely in figure 4.
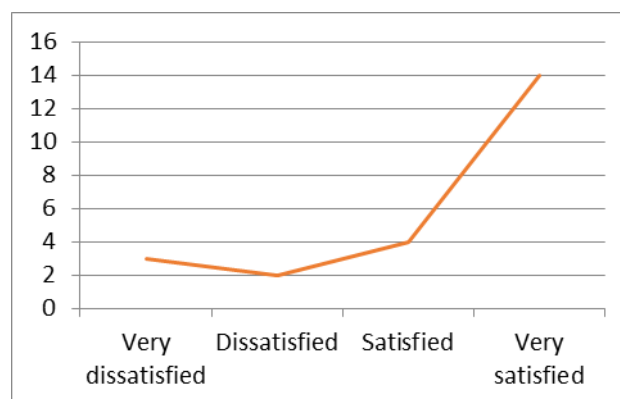
Figure 4: Users Level of Satisfaction to the Library Service Officers

3.5 Library Facilities/Infrastructure

According to Mairaj & Naseer (2013:319), a library was needed not only to improve collections, services, and facilities in response to changing needs of users in a rapidly evolving information age but also must continue to take their feedback to find the effectiveness of resources and services offered. Meanwhile, Irianti (2017:49) stated that the main facilities of a library include at least: collections, human resources (HR), information services, information and communication technology, facilities and infrastructure, and budget.

In Law number 43 of 2007 Chapter, I General Provisions, Article 1 paragraph 15 (Indonesia, 2007) library resources are all personnel, facilities and infrastructure, as well as funds owned and /or controlled by the library. Whereas in Chapter IX Facilities and infrastructures, Article 38 paragraph (1) Each library organizer provides facilities and infrastructure in accordance with the national standards of the library. While in paragraph (2) the facilities and infrastructure as referred to in paragraph (1) are utilized and developed in accordance with the progress of information and communication technology. In Chapter VI, Formation, implementation, and management and development of libraries, First Section, Formation of Libraries, Article 15 Formation of libraries as referred to in paragraph (2) at least fulfils the requirements: a. have a library collection; b. have library staff; c. have library facilities and infrastructure; d. have funding sources; and e. notify their existence to the National Library.

According to Sriram & Rajev (2014:140), academic libraries needed to provide various services and facilities to visitors to motivate them to use the library. Developing countries were currently concentrating more on providing various facilities and services, in turn, which would assist countries in scientific development and research. The main purpose of providing such facilities will be to allow users to use library services to greater potential.

Data obtained on library facilities/infrastructure were: there were 1 person (4.36%) respondents who said they were very dissatisfied with the library facilities/infrastructure; 5 people (21.73%) stated that they were dissatisfied; 10 people (43.48%) expressed satisfied; and 7 people (30.43%) respondents said they were very satisfied, can be seen in full in figure 5.
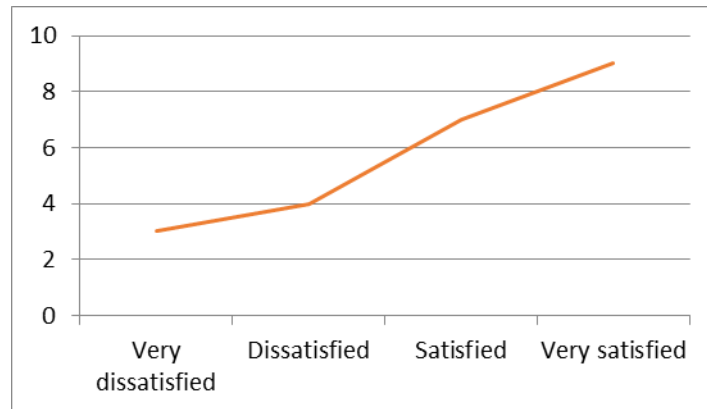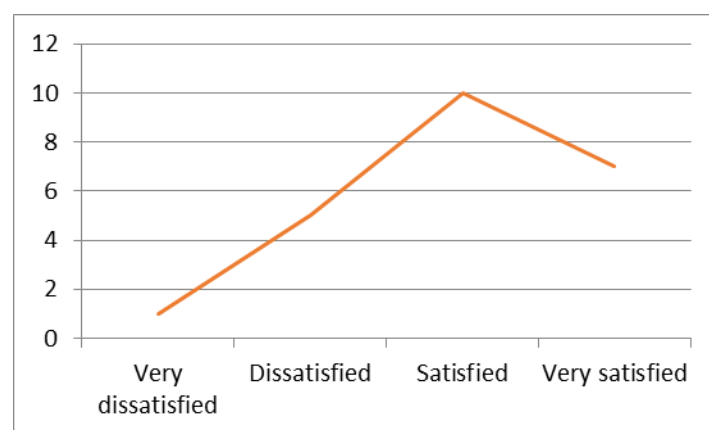

Figure 5: Users Level of Satisfaction to the Library Facilities/Infrastructure

4. CONCLUSION

UPT Bandung Information Teknologi LIPI library in providing library services according to research conducted in September 2018, was relatively good enough. This can be concluded from the respondent's answer, and almost all respondents expressed satisfaction with: quality of library collections; collection completeness; and library

facilities/infrastructure. However, there were a small number of respondents who said they were dissatisfied with: easy access to the collection; and library service officers. Therefore these two groups of services must be of particular concern to the civitas of the UPT Balai Informasi Teknologi LIPI: librarians and management of UPT Balai Informasi Teknologi LIPI, so that the satisfaction of the library users, which is the main goal of the library, can be achieved in the future.

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Trends in the Use of Information Resources at the Universitas Sumatera Utara Library

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Information technology encourages the rapid growth of information, especially electronic information. The growth of this information significantly influences the growth and development of higher education library collections. The general phenomenon shows the tendency of higher education library users to use electronic information resources and this is predicted to be higher than the use of printed resources. This tendency needs to be further investigated, because it does not apply to all types of collections. This study aims to reveal the tendency of students to use information resources at the USU Library. The results of this study are expected to be beneficial for the policy of developing college library collections, providing facilities and improving services to users in this digital era.

The method used in this study is a survey method and questionnaire used to collect data. Samples are determined using Taro Yamane formula. The number of samples is 392 with details of 224 students from the exact study program and 168 students from non-exact study program. Analysis data. Data processing uses SPSS version 17 application program. Data analysis uses chi-square statistics.

The majority of students tend to use electronic information resources more than printed information resources; but for textbook types, they are more likely to use printed books than e-books. There's a tendency for students in the exact sciences study program to use electronic information resources more frequently than non-exact sciences study program students. The majority of students stated that it was easier to find the electronic information resources, but it was more convenient to read printed information resources.

The concept of hybrid library is very appropriate to be implemented in building and developing college library services. Diversification of library service is required in the development of university library.

Keywords: Library Use, Information Resources, Prints Resources, Electronics Resources

1. INTRODUCTION

The existence of information technology in the library has a broad impact on all aspects of library services. Information technology has an impact on library management (Aremu & Saka, 2006), on the role of libraries (Singh and Nazin, 2008), library housekeeping (acquisition, cataloging, indexing, serial control, circulation etc.) and the quality of library services (Rasul & Sahu, 2011). Library services now must utilize information technology infrastructure such as the internet and use computer devices and other equipment in order to access various electronic information resources available in both the library and in cyberspace. In addition, the presence of information technology in the library also influences user behavior, especially in the search for information (Manikandan, Esmail & Nagarajam, 2013), the competence of librarians and / or library staff (Khoo, 2005) and also the development of higher education library collections (Thornton 2000).

Information technology encourages the rapid growth of information, especially electronic information. The growth of this information significantly influences the growth and development of higher education library collections. The presence of electronic information resources in college libraries can be a new challenge. The establishment of

paper-based information resources is challenged by electronic information resources that offer different ways of storing and retrieving information (Hasugian, 2008) and can be new opportunities to enrich the availability of printed information resources that previously dominated library collections.

Various types of information resources in the library are provided for use by users. Library materials such as books, journals, magazines, research reports and so on both printed (print resources) and electronics (e-resources) such as e-books, e-journals can be used by users. Users are free to choose according to their needs.

Substantially, both printed and electronic library materials contain information, but the method of use and method of access are different. Some researchers of electronic information resources (e-resources) such as Shim (2001), Ibrahim (2004), Johnson at.al (2012), stated that electronic information resources (e-resources) are all information resources or information-recording media which access requires electronic equipment, especially computers, either personal computers, mainframes, or hand-held mobile devices. These information resources can be accessed via the internet or a local network without the users being present in the place or location where the media is placed (remote access). Electronic information resources can be accessed all the time because it is not limited by space and by the number of users (unlimited access). The disadvantage is that access to electronic information resources is highly dependent on electricity, computer equipment and information-technology infrastructure.

On the other hand, printed-information resources access is limited by time, place and number of users. It is not possible for a printed book, for example, to be read by two people at the same time. However, the benefit is that it can be read without having to depend on the internet, electricity and other information technology equipment. The obvious difference between electronic information resources and printed information resources, in addition to the different physical forms, is how they are accessed and used.

The general phenomenon shows the tendency of library users, especially in college libraries, to use electronic information resources both scientific and non-scientific. Interest in utilizing electronic information resources in scientific communication is currently growing (Al-Umut, Soydal & Tonta, 2010). The use of electronic information resources in a number of higher education libraries tends to increase compared to the printed ones. Research by Zha, Li & Yan (2012) in a number of university libraries in China shows an increase in the use of electronic resources, while the use of printed information resources tends to decrease.

A similar phenomenon also occurs at the Universitas Sumatera Utara Library (USU Library). Data on the use of information resources in the USU Library in the past five years shows that the use of printed information resources tends to decrease while the use of electronic information resources has increased very significantly (Universitas Sumatera Utara, 2017).

The use of printed and electronic information resources at the USU Library is an interesting phenomenon to be studied. The use of electronic information resources increased, even though the number of electronic-collection items owned was very small (28.3%), compared to the number of printed collections (72.7%) of the total collections owned by the USU Library. In this context, the use of printed information resources should be higher than electronics. However, the opposite happens. Why users use electronic information resources more, what drives them and what satisfaction the users get from using electronic information resources is an interesting to be studied.

Although there has been an increase in the use of electronic information resources compared to printed information resources, the increase did not occur for all types of information resources. For the use of books, the situation is precisely reversed. Of around

6,220 titles of electronic format books (e-books), only around 1,796 titles were used and / or read in 2017, so the turnover rate was 0.29. This means that only 29% of the total e-books were read or used by users during 2017. While for the printed books, from around 574,177 printed books, 307,615 copies were borrowed during 2017. So, the turnover rate was 0.53. It means 53% of the total printed books owned by USU's Library were borrowed by users. This data does not include books that were read in the reading room. The data above illustrates that the phenomenon of the increasing tendency to use electronic information resources compared to the use of printed information resources cannot be taken for granted, but needs further investigation. Another issue related to this phenomenon that is interesting to be investigated is related to the needs and satisfaction of users of text books both printed and electronic.

Meeting the needs and satisfaction of users utilizing information resources and other facilities tends to increase the frequency of library service use (Martensen & Gronholdt, 2003). Book loan data of USU Library in 2017 shows that the frequency and amount of book loans varies greatly. Of the 22,011 borrowers, there are library members who borrow 187 copies of books per year, but many borrowed only 1 copy per year. Many library members never borrowed. The average book loan was 11 copies in 2017. It was less than 2016 which was 12 copies per year (Universitas Sumatera Utara, 2017).

Another issue related to the use of information resources at the USU Library is that the number of students borrowing books tends to decrease in the last three years, so the participation of students who have borrowed books at the Library is still far from the expected numbers. The data in the following table illustrates the decrease in the number of students borrowing at the USU Library in the last three years and the percentage of student participation in borrowing books or circulation per capita.

Table 1 Percentage of Student Participation in Borrowing Printed Books and the Number of USU Library Members

No	Description	2017	2016	2015	average (%)
1	Number of Borrowers	21.346	22.011	21.842	
2	Total Number of Library Members	45.420	44.246	35.013	**53,05**
	Percentage of Student Participation in Borrowing Books	47,00	49,75	62,38	

The data above shows that the percentage of student participation in borrowing books in the library has tended to decline over the past three years. The average percentage of participation of library member students who borrowed books at USU's Library was only 53.05%. So, there were 46.95% of students had not borrowed printed books.

Problem Formulation, Objectives and Benefits

The explanation above identifies and reveals a number of problems related to the use of printed and electronic information resources in the university library, especially at the USU Library. Increased use of electronic information resources that far exceeds the use of printed information resources in libraries needs to be further investigated because it does not apply to all types of collections.

The data shows that there is a decrease in the participation of the number of students who borrow text books by 6.19% every year. The participation of students who have borrowed books in the library is still far from the expected. The problem is, why don't they use the printed textbooks provided at the library? Is it because they use electronic textbooks (e-books), or buy themselves, or do they not use them at all? To respond to the various issues

above, this research aims to reveal the tendency of students to use information resources in the Higher Education Library, especially at the USU Library.

The performance indicators of library service are measured by the extent to which the information resources provided are utilized by the users. Any sophisticated library if not used by users will be in vain. Therefore, the results of this study are expected to be useful in generating input for policies for developing university libraries in the field of collection development, providing facilities and improving services to users in order to face the evolving digital era. The results of the study are original because they are based on data and facts from the results of field research which are processed using statistical applications.

2. LITERATURE REVIEW AND PROPOSED HYPOTHESES

One of the main components in a library system is the user. The study of users has a long history of library services and is a standard reference for library planning, construction and development. The study of library users was initially limited to knowing who the users were, but later it increased to the question, "who, what, when and where" of library use (Martin, 1976). In subsequent developments, library user studies have become themes that have always been discussed in various research activities and scientific seminars. The study of user-oriented quality services became an interesting theme in university libraries context in the twenty-first century (user-oriented quality services in 21st century libraries) (Bharucha, Bansidhar & Shroff, 2012). At present, the main indicator that is always used to measure the performance of a library and / or other information service institutions is the user.

Research Jubb and Green (2007) state that university libraries have played an important role for centuries in supporting research for all disciplines and subjects at a university. However, in the last decade there have been major changes, especially in the academic community including researchers in using library services due to the development of technology and the availability of information resources online. The services provided by the university library to the community has also changed. Library services that initially focused on information resources the library owned, now can be extended to information resources available outside the library. Technology developments and the online information resources enrich and broaden access to information and knowledge.

The way an individual chooses and uses a media (including library materials) is one of the objects of research of the uses and gratification theory (Roy, 2009). Why someone chooses to use or not use a media, a fundamental question that will be answered with this theory. Media in this case is seen as something that is neutral and optional that may be chosen to be used or not used.

The theory of uses and gratification seeks to understand why people use different forms and types of media (Ruggiero, 2000). Lazarsfeld in his research attempts to answer the question why people choose to use or not use the media that is available to them. This question arises from a number of studies that have been conducted, including research conducted to see the use of radio in the emerging era of popular mass media (DeFosse, 2012).

Experts describe the fundamental difference between the uses and gratification theory and before that lies in a fundamental philosophical question. The philosophical question in the uses and gratification theory is "What do people do with the media?" which is different from the previous theory which questions "What does media do to people?". This theory assumes that not only is the pleasure sought by users in the media, but also its attitude towards the media and its contents.

The main purpose of the uses and gratification theory is to explain and understand the psychological needs that shape a person's reasons for using certain media or information resources. Another goal is to find out how individuals use media to get satisfaction because

their needs are met and to identify positive and negative consequences experienced by media users (Lin. 2009). Based on these objectives, with the use and gratification theory it can be predicted the tendency of a user to use certain media or information resources, so that there are times when users who are of different gender, age, education, profession and so on may also have different tendencies towards the utilization of certain information resources.

Researchers Oyesiku and Oduwole (2004) at the Library of Olabisi Onabanjo University stated that male students tend to use the library more often than female students. Julien's research (2000) shows that college library users in general are active learners who participate more actively in class, like reading, writing and study harder. The results of this study illustrate that different demographic characteristics of users can cause different tendencies in using information resources and facilities available in libraries.

Al-Umut, Soydal and Tonta (2010) research at Hacettepe University, Ankara Turkey in 2010 on the use of electronic information resources especially e-books shows that e-books in the medical field are most often used, followed e-books in the field of education and language and literature. E-books in other fields of science are rarely used because users prefer printed material. The findings of this study indicate that there is a tendency for medical students to prefer e-books over printed books. So, the policy of developing university library collections in the medical field should focus on electronic information resources.

Liu's research (2006) at San Jose State University, Washington Square, USA in 2004 stated that the majority of postgraduate students at the university used printed and electronic resources simultaneously. The frequency of reading and use of printed information resources and electronic resources varies between different disciplines. Postgraduate students expect a combination of printed and electronic resources (hybrid). The findings of this study illustrate the tendency of students to use printed and electronic information resources is comparable.

Ibrahim's research (2004) in the United Arab Emirates University (UAEU) Library in 2004 stated that the frequency of using electronic information sources was low and one of the causes was the ineffective communication network (information infrastructure). The low use of electronic information resources is due to the technical facilities supporting information services such as networks (cable and / or WFI), internet bandwidth, computer terminals and other technical facilities that are unsupportive. This research shows that the tendency of using electronic information resources is greatly influenced by various aspects, especially those related to information infrastructure and technology.

The presence of new technology and a number of databases and systems that are always changing to access information make library services increasingly complex. The availability of information resources is no longer limited only to those owned but can extended to various information resources that are scattered in many places. The abundance of information resources not only provides easy access, but is also accompanied by difficulties for users to choose and assess information that is relevant to their needs. So, the use of printed and electronic information resources becomes an interesting study and often appears in library studies, especially related to information technology.

The presence of information technology, especially the internet, and the availability of various types of electronic information resources led to a new reading behavior which is e-reading. Rainie et.al. research (2012) in 2012 stated that e-reading continues to increase, 21% of adults in the United States have read e-books, and the ownership of other computer / electronic devices that can read e-books continues to increase significantly, and there are four times more people reading e-books today (in 2012) compared to the previous two years.

Martensen's and Gronholdt's (2003) research of undergraduate students from five Danish college libraries with special attention to the Copenhagen Business School Library in 2003 showed that the main factors determining the quality of library services and user

satisfaction were: electronic information resources, and collection of printed publications. Satisfaction of electronic information resources, related to various facilities and advantages that exist in the e-resources. In addition, the results of this study prove that user satisfaction is influenced by six determinant factors, namely: electronic resources, collection of printed publications, other library services, technical facilities and library environment.

The research of Berg, Hoffmann and Dawson (2010) and Christianson and Aucoin (2005) states that interactivity is the advantage of e-books from printed books, namely the availability of tools or tools for editing, hyperlinks and search capabilities, and if this feature works well then will be easily understood by users. The Nariani study (2009) reported that 41.1% of students surveyed and 30.3% of lecturers said hyperlinks to citations in books or links to other books" (interactivity) were very interesting and important features in the use of e-books.

Roesnita and Zainab's research (2005, 7-18) to undergraduate students from the Faculty of Computer Science and Information Technology, University of Malaya (UM), regarding using and/or not using e-books provided by the University of Malaya Library, shows that the majority of students (55%) have used e-books services provided by the library on the grounds that they are easy to access, easy to find relevant information, convenient, economical, user friendly, saving time, and a good alternative services for library users. However, there are 18% prefer printed books to e-books because they are easier and more comfortable reading printed books.

Based on a literature review and a description of the relevant research results and findings above, the following research hypotheses were developed and proposed: "It is suspected that there are significant differences in the use of information resources based on the characteristics of the user study program at the USU Library". The characteristics of the user study program referred to are the exact sciences and non-exact sciences. That is, it is suspected that there are differences in the use of information resources by students studying in the exact study programs compared to the students studying in the non-exact study programs.

3. RESEARCH METHOD

The method used in this study is a survey method with samples and data collection techniques is through the distribution of questionnaires to respondents. The approach used in this research is a quantitative approach.

The research population was all undergraduate students who were registered as library members and had borrowed books from the USU Library. Based on the data obtained, there were 47 undergraduate study programs at USU, with details of 26 study programs in the exact sciences field and 21 non-exact sciences study programs. The number of cumulative undergraduate students from the 2014 to 2017 academic year registered as members of the USU Library was 33,784 students. Members who had borrowed books at the USU Library were 17,919 people or around 53.03%. So, this research population is 17,919 people. The research population is detailed based on the strata of study programs in both the exact and non-exact sciences study programs. The research population of the study programs in the exact sciences was 10,278 people and from the non-exact sciences study programs were 7,641 people. The number of sample is determined using the Taro Yamane formula as follows:

$$n = \frac{N}{N.d^2 + 1}$$

n = Number of Sample

N = Number of Population

d =   desired confidence level (generally 0,05 for non-exact sciences dan 0,01 for exact sciences) (Sugiyono 1998, 57).

By using the formula above, out of 17,919 populations, the number of the sample is 392 people which consists of 224 students from the exact-science study programs and 168 students from non-exact science study programs. The selection of individual samples is done by proportionate stratified random sampling technique (Sugiyono 1998, 58).

The research was conducted at the USU Library including the Faculty Branch University Library. There are 14 (fourteen) Faculty Branch Libraries which are integrated part of USU Library.

Questionnaire items were tested for validity and reliability using the computer program SPSS version 17. The data analysis was performed by using Chi-Square analysis.

4. RESULTS AND DISCUSSION

4.1 Description of Research Results on the Use of Information Resources

The use of information resources is an important variable in this study. There are two forms of questions that are used to explore patterns of information resource use by respondents, namely, the first form of questions is unscaled and open, the second is a closed form that uses a Likert Scale.

Respondents' answers to questionnaires that are unscaled and open are not used directly to prove the research hypothesis, but are used only as a support. The closed questionnaire form for the variable use of information resources is to use the Likert Scale form. Respondents can only choose one choice out of five available choices.

Description of the research data from the questionnaire is unscaled and open about the use of information resources can be seen in the following description.

a. Types of Information Resources Used

Data shows that more respondents that use types of electronic information resources (52.70%) compared to respondents who use printed information resources (27.40%) and use both printed and electronic resources (19.90%). Respondents who stated that they prefer to use electronic resources rather than printed information for various reasons. Reasons that can be identified from the open answers to this questionnaire are: because it is more accessible, easily obtained, fast, efficient, can be accessed via the internet, information and sources are more diverse, can be accessed anywhere and anytime, the cost is cheaper, the information is more up to date, can be accessed using a mobile phone, the time required to search is relatively shorter, the source is broad, cost effective and saves paper, can be downloaded for free.

The reasons respondents said they prefer printed information resources over electronics are: printed sources are more practical, can be carried everywhere, are more practical to use, are easier to read, information is easier to understand, electronic information obtained from the internet is sometimes unreal and less responsible, freelancing articles are often without authors so illegitimate, printed sources are more accurate and finding credible information sources on the internet is difficult, the eyes do not last long using electronic sources, reading electronic files that are tiring because of scrolling, printed sources do not make pain eye; more comfortable reading printed sources, electronic sources rely on electricity, reading printed sources more deeply, preferring and happy to read printed information resources; in general, electronic sources obtained, when going to be read, are printed first.

Reasons for respondents who chose to use both sources are: printed and electronic sources each have advantages and disadvantages; sometimes electronic information sources are more complete than printed and sometimes printed sources are more complete than electronic; the two complement each other; if the data sought is not obtained from the book, then electronic searching; printed more original but if you want to quickly search for electronics.

The tendency of respondents to use electronic information resources is not for all types of information resources. Specifically, for textbooks, the situation is actually reversed where respondents prefer to use printed textbooks rather than electronic textbooks (e-books). The data shows that the textbook format most frequently used by respondents is printed textbooks (76.70%) compared to e-books (electronic books) (14.20%) and printed books and e-books at the same time (9.10%) . A number of reasons respondents prefer to use textbooks in printed format include: more printed textbooks than e-books; printed textbooks with more complete contents; easier to remember pages and chapters when reading printed textbooks; printed textbooks are easier to read; printed textbooks are available in full in the library, while e-books are few; printed textbooks are easy to choose in the library while e-books need time to download, sometimes they cannot be downloaded; printed textbooks are easier to understand, faster to capture and can be read everywhere; printed textbooks can be stored in the long run, electronic books file can be erased; printed books can be read in places where there is no electricity; can be bought or borrowed from friends or from the library; more scientific theories are available in printed textbooks; e-books are more in English, printed textbooks are widely available in Indonesian; in terms of reading, they said they ban be more focused, more concentrated and faster understood than using e-books; most lecture material is in printed books; formally a more trusted printed book; more comfortable to read and not tire their eyes.

The reason for the respondents used e-books rather than printed textbooks: easy to obtain; free; e-books are practical and easy to carry everywhere; e-books are easier to use, just by entering the key word the information needed is immediately found; printed book in forestry are very limited; by using e-books they do not necessarily have to come to the library; more practical and simple; E-books are easily obtained on the internet.

For scientific journals / magazines, respondents more often use the electronic journals / magazines rather than printed ones. Data shows that respondents are more dominant in using electronic journals / magazines (68.50%) than printed formats (27.20%) and both (4.30%). The reasons respondents prefer electronic journals / magazines are: e-journals are easier to obtain and widely available on the internet; via the internet it is easy to find and get it; efficient and economical; printed journals are not updated in the library; there are more recent e-journal; more e-journals available in the library than printed ones; easier to find and more economical; more e-journals than printed journals; e-journal is widely available on the web library; e-journals in the same field of science are more widely available in various titles; More e-journals are available now.

Reasons for respondents who use printed journals rather than e-journals are: they are easier to read and do not have to scroll like e-journals; easier to obtain while for e-journals they do not understand how to use; printed journals can be read in full while the use of e-journals is limited to internet connection; have never seen an e-journal in our field of science; printed journals can be reviewed / understood longer; reading e-journals in extended period of time on a computer screen can damage the eyes. Reasons for respondents who use both e-journals and printed journals are: because using both will provide complete, accurate and extensive information; both journal forms are equally readable as long as the numbers are complete; read both because they can compare the contents and references; format is not

really an important issue. The interesting responds from open answers regarding the reasons for not using e-journal is because they do not know how to use it and there are those who claim that they have never seen e-journal in their field of study.

b. Form and Type of Printed and Electronic Information Resources used

The types and forms of printed and electronic information resources that have been used by respondents can be seen in the following table.

Table 2 Use of Printed Information Resources

No	Types of Printed Information Resources that have been used	Yes (%)	No (%)
1.	textbooks	97,26	2,74
2.	Supporting / complementary books	88,58	11,42
3.	Fiction (Novel, Roman, dsb)	80,59	19,41
4.	Scientific journals / magazines	89,26	10,74
5.	Research report and final project, including thesis, dissertation, etc.	81,29	18,71
6.	Speech / scientific speech	50,45	49,55
7.	Popular magazine	67,12	32,88
8.	Dictionary / Encyclopedia	87,44	12,56
9.	Directory	68,49	31,51
10.	Newspaper	90,63	9,37
	Percentage average	80,12	19,88

The use of information resources in electronic format can be seen in the following table.

Table 3 Use of Electronic Information Resources

No	Types of Electronic Information Resources that have been used	Yes (%)	No (%)
1.	E-Books	88,36	11,64
2.	E-Journals	84,93	15,07
3.	E-Repository: Final Project: Thesis, Thesis, Dissertation, Research Report	80,37	19,63
4.	E-Archives: Chancellor's speech, professor's speech, decision letters	36,76	63,24
5.	E-News : Online newspaper	86,53	13,47
6.	Articles from the internet	92,92	7,08
	Percentage average	78,31	21,67

The data shows that all types and forms of printed and electronic information resources available both at the USU Library, including the same collection from other sources, used by users. This data indicates that the more variations and types of information resources both printed and electronic provided in the library, the more choices there are for the users and the users will be more free to choose. This is in accordance with the theory of uses and gratification which positions information resources or media as an option, users are free to choose to use or not to use it.

c. Locus of Accessing Information Resources

Data about the place used by respondents to read, access and / or use printed and electronic information resources shows that the majority of respondents read or use the information resources they obtain are in the library building, on campus and at home (65,53 %), then at home (17.35%), at the USU Library building (13.24%) and others 0.46%. This data shows that there are three places used by respondents to read, access and use the information resources they have acquired, namely the campus, home and library building. This data also indicates that the three places are the main learning places for respondents.

The place the respondents get the information resources they need if not available in the USU Library is the majority of respondents get it from the internet (58.90%), or buy from a bookstore (22.83%), or from other libraries (15.75%), information-management institutions other than the Library (2.28%) and from other places (0.23%). This data shows that the internet as a tool to obtain various information resources is utilized by respondents well. This data also indicates that the majority of respondents are familiar with the internet.

In addition to the USU Library, respondents also sought information resources they needed from other places. The place or locus used by respondents to find information resources (books, journals, etc.) needed in addition to the USU Library is using the internet (45.21%), Bookstores (28.54%), Public Libraries (14.84%), information-management institutions other than the Library (2.28%) and others (0.68%). The data above shows that the place or locus most frequently used by respondents is the internet. The internet has become a common location for information searches for respondents other than the USU Library.

d. Ease and Comfort of the Use of Printed and Electronic Information Resources

The respondents mentioned that accessing, searching for and obtaining electronic information resources is easier than the printed information resources. Data shows that 90.20% of respondents agreed that accessing, searching and getting electronic information resources was easier than the printed information resources and only 9.80% disagreed. This data is synchronous with the previous data where 52.70% of respondents stated that they use more information resources in electronic format than printed format.

The ease of accessing and searching for information is not necessarily in line with the convenience of reading or using it. Respondents' answers to the questions about the reasons for choosing the types of electronic data printed resources revealed that they preferred printed information resources over electronics because of the comfort in reading or using them. Data shows that the majority of respondents (83.10%) stated that reading and using printed information resources was more convenient than electronic information resources, and only 16.90% stated otherwise. This data is in sync with previous data, where around 76.70% of respondents prefer printed textbooks to e-books for various reasons and some of them are: more comfortable / comfortable reading printed sources; not make eye pain, easy to use, easy to find pages and chapters, independent of equipment and electricity and so on.

4.2 Hypothesis Testing

As stated earlier, the difference in the use of information resources to be tested is based on the characteristics of the users' Study Program at the USU Library ". The characteristics of the study program referred to are the exact sciences and non-exact sciences. Based on these characteristics, hypothesis testing has been performed as follows.

a. Differences in the Use of Information Resources Based on Study Programs

The hypothesis to be tested is, it is suspected that there are significant differences in the use of information resources based on the characteristics of users' study program at USU Library. Based on this hypothesis, the null hypothesis (Ho) states that the relationship that

occurs between the two categorical variables is not statistically significant, that is, it is suspected that there are no significant differences in the use of information resources based on the characteristics of the users' Study Program at the USU Library. While the alternative hypothesis (H1) states the relationship that occurs between the two categorical variables is statistically significant namely, it is suspected that there are significant differences in the use of information resources based on the characteristics of the users' study program at USU Library.

To test differences in the use of information resources based on user study programs, the criteria or measure of the significance level used in this study is α = 0.05, so if the probability or Asymp value. Sig. (2-sided) from Pearson Chi-Square ≥ 0.05, then H_0 is accepted and H_1 is rejected. In this case, the relationship that occurs between the two categorical variables is not statistically significant. However, if the value of probability or Asymp. Sig. (2-sided) from Pearson Chi-Square <0.05, then H_0 is rejected and H_1 is accepted. In this case, the relationship that occurs between the two categorical variables is statistically significant.

Statistical test results using Pearson chi-square test for the variable use of information resources based on education or the field of study of the users can be seen in the following table.

Table 4 Differences in the Use of Information Resources Based on Study Programs

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	102.650[a]	92	.047

Based on data from the test results in the above table, the Asymp value. Sig. (2-sided) is 0.047, where the Asymp value. Sig. (2-sided) 0.047, smaller than the significance level α = 0.05, then according to the criteria or significance measure above, it can be concluded that the relationship that occurs between education or the field of study on the use of information resources is statistically significant. It means that there are significant differences in the use of information resources based on the study program or field of study of the users' in the USU Library. The research hypothesis stating it is suspected that there are significant differences in the use of information resources based on user study programs at the USU Library is accepted.

b. Differences in the Use of Printed Information Resources Based on Education

The results of testing the differences in the use of printed information resources based on the respondents' study program or field of study can be seen in the following table.

Table 5 Differences in the Use of Printed Information Resources Based on Study Programs

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	147.916[a]	92	.000

The test results in the table above show that the Asymp value. Sig. (2-sided) is 0,000, where the Asymp value. Sig. (2-sided) 0,000, smaller than the significance level α = 0.05, then according to the criteria or significance measure above it can be concluded that the relationship that occurs between education or the field of study on the use of printed information resources is statistically significant. That means that there are significant differences in the use of printed information resources based on study programs in USU Library. The research hypothesis stating it is suspected that there are significant differences in

the use of printed information resources based on users' study programs or fields of study at USU Library is accepted.

c. Differences in Use of Electronic Information Resources Based on Study Programs

The results of testing the differences in the use of electronic information resources based on the respondents' study program or field of study can be seen in the following table.

Table 6 Differences in the Use of Electronic Information Resources Based on Study Programs

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	128.517[a]	92	.007

The test results in the table above shows that the Asymp value. Sig. (2-sided) is 0.007, where the Asymp value. Sig. (2-sided) 0.007, smaller than the significance level α = 0.05, then according to the criteria or significance measure above it can be concluded that the relationship that occurs between education or the field of study on the use of electronic information resources is statistically significant. It means that there are significant differences in the use of electronic information resources based on users' study programs at USU Library. The research hypothesis stating it is suspected that there are significant differences in the use of electronic information resources based on users' study programs in USU Library are accepted.

5. CONCLUSIONS AND RECOMMENDATIONS

Based on the results and discussion above, the following conclusions can be made:
a. The majority of undergraduate students at the University of North Sumatra tends to use electronic information resources more than printed information resources. However, for textbook types, students tend to use printed books more than e-books.
b. There are significant differences in the use of information resources based on the users' study program or field of study in USU Library. Students from different study programs tend to have different patterns of using, accessing or reading various types of information resources both available in libraries and from other sources.
c. There are significant differences in the use of printed and electronic information resources based on users' study programs in USU Library. There is a tendency for students from exact-sciences study programs to use electronic information resources more frequently than the students from non-exact science study programs and conversely students from non-exact science study programs tend to use printed information resources more often.
d. The majority of students stated that it was easier to search and find electronic information resources, but it was more convenient to read printed information resources. The majority of students stated that reading textbooks and other supporting books is more convenient than reading e-books, but using e-journals more often than printed journals and it is easy to find articles on the internet.
e. Printed and electronic information resources are equally used by students, both via libraries and via other sources, with different frequencies; so the issue of providing electronic resources only in college libraries is not yet needed to be applied at USU Library.

Related to the conclusions above, two important things are recommended as follows:

First. Although there is a tendency for undergraduate students to use electronic information resources more than printed ones, it does not mean that they abandoned printed information resources. For certain types of information resources, students prefer printed information resources for various reasons. In connection with this, the concept of hybrid library is very appropriate to be developed in the development of the university library service system, including in USU Library. The concept of hybrid libraries, by a number of library researchers and observers, is referred to as a model for developing university library service systems in the 21st century (Allen 2005, 291-301). Rushbridge (1998), explains that, "hybrid libraries as those containing a mix of traditional print and a growing number of electronic-based resources". Simply put, a hybrid library can be called a combination of digital collections (e-books / electronic books) and conventional collections (printed books). Now, hybrid libraries have become a new norm in a number of college libraries of developed countries and began to be developed in a number of college libraries in developing countries (Ogbonna, Igewsi and Enweani, 2014).

Second. The data in Tables 2 and 3 describe that all types of printed and electronic information resources are used by students with varying frequencies. Data in both tables indicate that the more choices of information resource services provided by the library, the more the library users tend to be. So that diversification of information resources and service facilities is increasingly needed in the development of higher education libraries. Diversification of information resources and library services is referred to as diversification of library services. Begg (2009) in his research article entitled, "Death or diversification? The use of space in public library buildings", explains that a number of public libraries that remain with the traditional system will die (closed) if they do not diversify in services, collections and also diversify the arrangement of rooms and library buildings. The concept of diversification of library service now continues to be studied and refined, and it has been applied, including in the university library by a number of libraries in Europe, especially in Britain. Wills (2003) and Tower Hamlets Borough Council (2007) observed a number of public libraries that have diversified services and they reported that there was an increase in library visits, books borrowing at the library was more stable, the library condition was getting better and the community response to the library was increased.

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Gethok Tular, Traditional Knowledge Preservation Method: Opportunities and Challenges

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With the ever-increasing amount of information readily available nowadays, it is indeed empirical for mankind to preserve knowledge for future generation. The emergence of technology both posits opportunities and challenges on how knowledge is being preserve. Known as *Gethok Tular or word-of-mouth (WOM),* it is a conventional marketing method of communication using traditional or offline marketing technique of getting people to talk about products and services positively (Alire, 2007). Looping "trusted advisers" as credible marketing ambassadors, *Gethok Tular* allows the validity of information to be tested several times through dissemination of information gained through someone else's experiences. A literature study in nature, this undertaking aims to describe the challenges and opportunities of *Gethok Tular or word-of-mouth (WOM)* as a traditional method of knowledge preservation. Data were derived from analysis of different literatures available and deriving general principles from specific observations. Similar with "lots of copies keep stuff safe" (LOCKSS) preservation method or principle, this study intends to explore the possibilities of *Gethok Tular* as a knowledge preservation method especially in the digital era. While it is true that privatization or censoring information cannot be ignored, rigorous examination of information received thru *Gethok Tular* should also be considered to avoid distortion and further destruction of valuable knowledge and information.

Keywords: *Gethok Tular*; word-of-mouth; traditional communication; knowledge preservation

1. INTRODUCTION

Information ownership in this digital era is very crucial. Transformed into an asset that is no less valuable than money and gold, the value of information has evolved for centuries. And as futurist Alvin Toffler once posits, "whoever controls information, will rule the world", this expression has gradually begun to realize.

The emergence of various tools and media for exchanging information allows free-flowing information thru various channels. This allows the creation and production of new knowledge and information. Media and information technology have indeed made the exchange and production of information more effective and efficient. This phenomenon also marks the industrial revolution 4.0 or even 5.0 which is usually associated with the massive interference of information technology in every human activity. People tend to make decision quickly with the help of some software. Such technology was developed so rapidly that information transactions are carried out by machines instead of humans. These non-natural intelligences that resembles human thinking is popularly known as *artificial intelligence*.

Another advancement that emerges is the technology which allows users to read data on a scale that cannot be done using conventional methods. Through this technology everything, that is abstract provides a clearer view of thing. People tend to be surprised by the advertisements of products or services that interests them. This is not a coincidence, but an analysis of a technology of human behaviour with the help of different machines that can communicate fast and precise information. These circumstances provide realization how

machines became more effective than human beings. Face-to-face communication has been considered ancient and ineffective with the emergence of technology.

Traditional information transaction patterns have some drawbacks such as the limited reach of information distribution. However, from the historical point of view, Indonesia, which is a well-known multicultural country, is the foundation of cultural development, which is more often done using conventional methods. For instance, there are products that are not promoted through media and technology but are known to the public through the *"Gethok Tular"* or *"word-of-mouth"* method, a communication pattern of face-to-face conversation that increasingly make a product widely known (Harjanto and Mulyana 2008).

Through *Gethok Tular*, a piece of information has become very popular and known. Thus, this traditional communication strategy can also extend the life of an information. That is, the more often the information is being talked about, the information will last longer. The key to preservation of knowledge is the willingness to share information. In accordance with the concept of knowledge management, the more often the knowledge is shared, the more opportunities were opened to develop that knowledge.

Gethok Tular or *word-of-mouth* (WOM) is a conventional method of preservation of knowledge which will not take place if there are parties who break the chain of information distribution. In addition, people will find it difficult to develop that information if there are parties who deliberately keep information they know on their own or privatized the information. Privatization further means keeping the information on its own or not sharing it through *Gethok Tular* or other means. Given the explanation above, this paper aims to describe one of the functions of *Gethok Tular* or *word-of-mouth (WOM)* as a method of preservation of traditional knowledge and its challenges.

2. LITERATURE REVIEW
2.1 *Gethok Tular*

Gethok Tular or *word-of-mouth (WOM)* is a conventional marketing communication method that is still widely used, especially in this digital era. Originally done face-to-face, *Gethok Tular* is still done through social media. The success of social media for networking and marketing has been widely studied, even in pop culture. Indeed, *Gethok Tular* has transformed into a digital word-of-mouth.

Digital *Gethok Tular* is one of the marketing communication strategies in the digital era (Nasrullah 2017). Proven as an excellence strategic communication model, *Gethok Tular* lies in its ability to touch the deepest human element in the process of persuasion (Fadillah 2015). The ability to persuade, which is to make other people to talk about or share the information they get publicly. For instance, an information that is considered to be very private will then became a hot topic which can be openly discussed because the issue went viral on social media platforms. This phenomenon proves that *Gethok Tular* is still present but using the digital mode of information.

While it is true that *Gethok Tular* or *word-of-mouth (WOM)* is considered a marketing communication, it can also be considered as a method of preserving a knowledge. The success of *word-of-mouth* in making information widespread is a form of preservation of knowledge. *Gethok Tular* can also be compared with LOCKSS (*Lots of Copies Keep Stuff Safe*), a digital information source preservation strategy, which means that the more information is duplicated, the more secure it will be (Reich and Rosenthal 2010). Given the same principle of LOCKSS, the more people know this information, the longer the information lasts or preserved.

LOCKSS and *Gethok Tular* cannot be equated in their entirety. LOCKSS is very dependent on technological assistance, so the presuppositions can be accurate or at least

reduce the value of the original source of information. *Gethok Tular,* as previously discussed, is very much dependent on the ability of individuals to transfer and receive information. The extent of the knowledge of the sender and receiver of information can also influence the success and failure of the information transfer process. There are also several other factors that are may affect the success of transmitting information, such as educational background, language barriers, cultural differences, and other issues.

Gethok Tular will only be successful if it is understood as the process of multiplying information. Unlike the physical information that can be duplicated using hardware and or software, the information that is abstract or unstructured is duplicated by transferring the information to the broadest possible extent, especially to people who initially did not know the information. Unlike LOCKSS, the process of transferring information through *Gethok Tular* or *word-of-mouth (WOM)* requires clarification in the form of *ask back*. This process is carried out to ensure that the information transferred is successful.

The communication process is said to be effective if the purpose of communication can be achieved. The purpose of communication is for other people (communicants) to listen, understand, agree, act and finally give feedback. Effective communication aims to make the communicant understand the message conveyed by the communicator and the communicant provides feedback in accordance with the message (Prabowo 2019). The mismatch of feedback given by the communicant means that there is a miscommunication problem in the communication process.

Misinformation due to imperfect information communication processes between the sender and recipient of information cannot be ignored. Simply understood as a medium for disseminating information, *Gethok Tular* became a challenge depending on how the information is being interpreted. If there is only one chain of information dissemination from the sluggish spread of information, then it will certainly be very difficult to return information back to its path. The worse impact is the spread of false news or inaccurate information as the initial information spoken by the communicator.

The emergence of internet technology makes the dissemination of information take place quickly and precisely without being limited by space and time. In fact, the internet does not always have positive implications, but can also have negative impacts in the context of information sharing. Technology in this case is a tool that facilitates the exchange of information, but on the other hand technology can also be used by parties who are not responsible for spreading false information.

Widespread hoaxes show that the usefulness of the media is very dependent on its users. Media and information literacy is needed in this regard so that *Gethok Tular* or *word-of-mouth (WOM)* which was originally intended to preserve the information does not turn into a destroyer of information. Media information literacy refers to "important competencies (knowledge, skills and attitudes) that enable people to engage with the media and other information providers effectively, and develop critical thinking and lifelong learning skills for socializing and active societies " (UNESCO 2019). In addition, IFLA has made an infographic containing eight simple steps based on FactCheck.org's article in 2016 entitled How to Spot Fake News, to check the validity of a story. Below are eight ways to identify news:
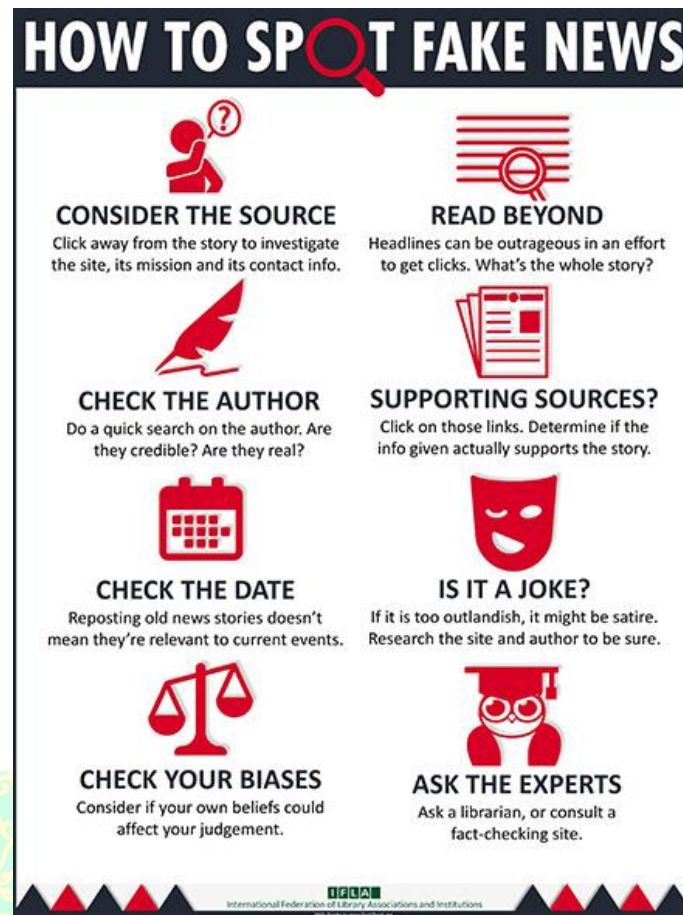
Figure 1: Infographics Recognizing false information (*How to spot fake news*)
Source: (IFLA 2019)

2.2 Threats to Distortion and Loss of Information

One of the things that threatens access to information is the lack of information itself. In the context of communication, information can be corrupted, distorted or can be lost altogether. Information distortion usually occurs due to lack of enthusiasm to confirm the information received; whereas, loss of information usually occurs due to the inability to maintain the source of the information itself. Information management institutions such as libraries must be sensitive to this kind of issue. Information that is spread nowadays is more of an unstructured information. However, libraries often manage only those physical assets such as books, journals, and other publications.

Very few libraries and other information agencies make efforts to preserve unstructured information. Preservation of structured information is relatively easier when compared to preservation of unstructured knowledge since it is tangible. Preservation of unstructured information, on the other hand, requires preservation of values that are relatively abstract. This challenge must be answered by libraries and other information institutions to ensure that the information needed by users is preserved for future generations.

One threat that has the potential to interfere with efforts to preserve knowledge is the destruction of information because the information is considered harmful or might inflict danger to others (Prabowo 2015). For this reason, preservation efforts in terms of the value of the information must be made effectively. In his study. Prabowo (2015) revealed that special information also needs to be posted specifically because of its specific user niche. In the context of the acquisition of physical information in the form of books and other publications by the government and to become public knowledge there is indeed a legal

umbrella in the form of Law No. 4 of 1990 (Law on Deposit). Unfortunately, the Act still does not produce significant results and needs to be reviewed again.

The risk of damage and distortion of information is a real threat that can come at any time. Preservation of knowledge in this case is an effort to manage risk so that there is no information chaos in the future. *Gethok Tular*, which is based on information sharing activities, creates an opportunity to test the the validity of an information. This will ensure that, if information becomes widespread, it will be checked immediately. This is very much related to *endorsement,* where the question is about who the speaker of the information is. It is also a testimony from someone who is considered representative to convey information with persuasive purposes.

Persuasion become successful since there is someone who believed in what he/she heard. Speakers of the information plays a vital role since he or she should be capable of persuading others, getting people to talk about what he or she is saying. If the speaker doesn't have the ability to persuade people or to make others believe what he or she has to say, people tend to check the reliability and credibility of the speaker.

2.3 Preservation of knowledge

Preservation encompasses all managerial and financial considerations including provisions for retention and accommodation, staffing, policies, techniques and methods for preservation of information (Fatmawati 2018). Information will be useful if it meets with the party who really needs it. The effort to find information with those who need it is one way to preserve that information which will be accessible for a long time. For instance, if there is only one who know the information and shared it to others, then the information that was originally known only by one person has now become known to many people. If the information is kept by someone and there was no sharing of transfer of information, the knowledge will be gone especially if this was not documented or shared. The uniqueness of human knowledge combined with the new information acquired will produce new knowledge that might be used to make informed decisions. Storing information by not sharing it with others means is the same as letting the information slowly corrupt and perish.

Given the reasons above, it is very important to have the efforts to preserve unstructured knowledge. It is said that the amount of unstructured information is far greater than the structured information, for example, contained in books, journal articles, and so on. Even in an article there are those who dare to say that information stored in the minds of humans and not yet released (*tacit knowledge*) amounts to around 80% and the remaining 20% is information that has been poured physically (*explicit knowledge*) (Lumbantobing, 2011). If the number is correct, then there is a lot of valuable information that has not been disseminated.

Preservation of knowledge that is *tacit* has a somewhat different meaning to the preservation of knowledge that is *explicit* (Faust, n.d.). The difference is in the treatment of the two types of information. *Explicit* information is preserved using visible technical procedural approaches, while *tacit* information requires a persuasive approach, namely by making other people volunteer to share information they know. Preservation of knowledge that is *tacit has* more emphasis on activities to maintain the existence of such information access. While the preservation of knowledge that is *explicit* emphasis on rescue and treatment of the physical.

2.4 Knowledge Privatization

There are four factors that affect a person's keeping information to other people in an organization. The four factors include hierarchy, organizational context, political reasons, and

suspicion (Friesl, Sackmann, and Kremser 2011). In agreement with Friesl (2011), Riege (2005) explained that there are three factors that need to be a manager's attention when he wants his company to progress and develop. These three factors are motivation, organizational structure, and technology support (Riege 2005). From some of these statements, it can be understood that the information is an asset in an organization and should be managed properly.

The spirit to open information as widely as possible to the public has been widely practiced, one of which is the popular *open access* movement everywhere. If information is supposed to be known to the public but is privatized, then it will cause chaos.

Knowledge privatization might be useful in the context of conventional competition, but in the context of the spirit of fostering innovation, this is a setback. Information is an asset, so information must be utilized to make it more useful. When someone sees information as an asset, he will find opportunities to develop it. In contrast, if someone considers that information is an inanimate object, then he will hoard it. In a developed organization, information privatization is then transformed into open information. This means that the information has become a public domain that can be used by anyone (Joint 2007).

Information privatization often does not occur because information is controlled by individuals. Sometimes, the privatization of information is carried out by organizations where a person producing information works. This often creates tension in the process of sharing knowledge (Rechberg and Syed 2013). Another impact is that in the future, people who are fond of sharing information will then become lazy because they feel that their contribution is not recognized.

Information management institutions such as libraries must play an active role in disseminating information. The library must not only be a passive object which is a storage area. If the library only stops at that function, then the library is no different from the person who stores information only for himself. For this reason, library managers and other information institutions need to communicate the information they provide to its users. Social media is one of the channels that can be used to communicate that information. Librarians and other information professionals need to learn how to communicate information to the public so that knowledge that was originally private can be shared (Purwadi and Irwansyah 2019). One interesting example is in a public library in Botswana where they disseminate health information through interesting programs, in addition to providing information related to it (Ntlotlang and Grand 2016).

3. METHOD

This research is a literature study. There are several steps in library research, such as preparing equipment; compiling a work bibliography that serves as a record of the main source material; setting the time; and reading and making research notes (Khatibah 2011). The authors sorted the materials that are almost the same, provided notes and marks for a month on the parts that the author deemed important. The authors summarized the essence of the indicators that will be sough and then analyze them into a research conclusion. This research was conducted from August to September 2019. Presentation of the data was done descriptively, and data analysis was carried out through a reduction system.

4. RESULTS AND DISCUSSION

4.1 The Opportunities of *Gethok Tular* or *Word-of-Mouth (WOM)* as a Knowledge Preservation Method

LOCKSS as previously known is the method of preservation of digital knowledge. LOCKSS emphasizes the quantity of multiplication of information as a

form of careful management of information against the threat of damage or loss of information. *Gethok Tular* which means transmitting information to others can be interpreted as an effort to multiply information by embedding that information into the minds of others. The principle of LOCKSS that has been widely carried out both institutionally and privately in securing information is the first opportunity to persuade as a method of preservation of knowledge. Even so, still LOCKSS and *Gethok Tular* have differences. LOCKSS saves information by physically saving it, but is very limited by its *value*.

The next opportunity is *Gethok Tular*'s potential as a medium of digital knowledge preservation through social media. The emergence of the term *viral* is because of the success of spreading the information digitally. Digitally shared information does not reduce the meaning of communication between individuals. There are still two or more individuals who interact socially, while technology in this case is only a tool. The massive development of information technology offers opportunities for information to be spread more broadly than information conveyed by word-of-mouth. Since *Gethok Tular* is a communication method between two or more people, several people can have the chance to validate the information being transmitted. Having *Gethok Tular* as a marketing strategy which aims people to talk about information about products or services through someone's experiences at no cost, it is indeed efficient and effective.

4.2 The Challenges of *Gethok Tular* or *Word-of-Mouth (WOM)* as a Knowledge Preservation Method

Gethok Tular can also be compared with LOCKSS (*Lots of Copies Keep Stuff Safe*), a digital information source preservation strategy, which means that the more information is duplicated, the more secure it will be (Reich and Rosenthal 2010). Given the same principle of LOCKSS, the more people know this information, the longer the information lasts or preserved. LOCKSS ensures that the duplicated information will be in the exact same form as the original source, while *Gethok Tular* can be shifted, distorted, or even strayed away from the original information.

Privatization and prohibition of knowledge or information should not be ignored. There may be times that the information should not be shared to everyone and must be kept in private for the benefit of some individuals or organizations. There also information that may inflict harm to others when spread publicly. These should also be taken in consideration in knowledge preservation.

Table 1 Opportunities and Challenges of Getok Transmission as a Method of Knowledge Preservation

No.	Opportunity	Challenge	The solution
1	Has a character that is almost the same as the LOCKSS concept	Potentially influenced by personal assumptions that may be properly received	Clarifying with *ask back* with the aim of ensuring that the information was successfully transferred
2	More opportunities to make use of technology	*Gethok Tular* that is transmitted digitally thru social media is often disturbed by the rise of information whose truth	Applying the principles of media information literacy, such as verifying the source of information

No.	Opportunity	Challenge	The solution
		has not been tested	before disseminating
3	Several people to validate the information	The more disseminated the information, the more prone to information distortion	Applying the principles of media information literacy, such as verifying the source of information before disseminating
4	Effective (proven successful) and efficient (cost effective, even free) communication strategy	Information privatization and information prohibition	Raise awareness that some information is for public consumption and should not be kept private

Source: Results of Data Analysis (2019)

5. CONCLUSION

Gethok Tular or *word-of-mouth (WOM)* as one of the traditional methods of communication is not necessarily abandoned, it even continues to develop and adapt to progress. *Gethok Tular*, which was only done verbally and directly, now can be done digitally. Digital spread of information by using technology such as social media and the widespread of information that becomes *viral* were some of the instances in which *Gethok Tular* is still being recognized.

Gethok Tular contains persuasive narrative that makes people talk about some certain products, services or issues. The spirit of *Gethok Tular* itself is in the term *"tular"*, which means to transmit or share. It provides an opportunity to share the information.

The highly fluid and infectious curved nature of this medium is very suitable for marketing in this era. Marketing in this era which is dominated by bombastic narratives is often disappointing. *Gethok Tular* get people to talk about issues based on someone's experiences.

Gethok Tular is said to be one of the methods of preservation of knowledge because it contains the practice of applying the LOCKSS principle. The media and information technology that is growing rapidly also provides convenience to get share and store information. Information sharing activities uses technology based on the spirit of sharing in line with the enthusiasm of getting persuaded.

The challenges of getting persuaded as a method of preservation of knowledge are problems with information distortion, information privatization, and the prohibition or limitation of information.

To minimize information distribution, confirmation efforts should be made. This means that the recipient of information should be careful verifying and validating information before sharing and disseminating it. The absence of confirmation in the process of sharing information will produce counterproductive results, misleading you to facts.

Privatization of information or the disagreement of a party to share information will hamper the ecosystem of information dissemination which has an impact on the inhibition of the process of preservation of knowledge through contagion. To avoid privatization of information, every individual must have the same view regarding information ownership. Information owned by someone if it is beneficial to others should not be kept private.

Prohibition of information should also be taken to consideration. While it is true that there is information that must be shared publicly, there are also information that must be kept private as it will caused damaged or inflict harm to a person or an organization.

6. SUGGESTIONS AND ACKNOWLEDGMENTS

This study certainly has many shortcomings, especially in the concept of *Gethok Tular* or *word-of-mouth (WOM)* as one of the methods of preservation of knowledge. The researcher felt that it is impossible to express comprehensively the concept of *Gethok Tular* as a method of preservation of knowledge. For this reason, the researchers recommended that a further study of this problem be conducted. The researchers are also open for collaborative initiatives and suggestions on the said topic.

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Local Based Literation Movement Towards The Welfare Of West Lampung Communities

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This article aims to describe and explain the activities of the literacy movement based on local wisdom towards the welfare of the people of West Lampung. The author uses a qualitative design with sampling or determination of informants carried out directly (purposive). In May 2018 West Lampung was declared as a literacy district through promoting reading culture at every level of education, enriching other knowledge, training and skills activities and one library program. With the aim of contributing to the excitement of reading in order to be able to add community knowledge which is an important capital to give birth to a smart, innovative and independent society with dynamic, verifiable and interesting movements.

Keywords: Literacy movement, local wisdom, community welfare

1. INTRODUCTION

West Lampung as a literacy district has a program that can give birth to new generations of smart, innovative and independent. New ideas to develop regional literacy become a means of advocacy and education to improve the ability of human resources, especially in West Lampung Regency.

Smart, innovative and knowledgeable people can become a material base in developing and improving people's welfare. Reading is the key to enriching people's knowledge and references.

The entrance to develop a nation's literacy culture is through the provision of reading material and increased interest in reading. In developing regional literacy, the focus is on contextual but contextual reading given to the community, especially in the social context.

West Lampung which has a lot of local culture but cannot be developed and almost destroyed with the potential of local wisdom that should be introduced and preserved but due to lack of understanding and knowledge the local government certainly makes a literacy movement program for the welfare of the community by maintaining local culture through an approach economy and community efforts by developing the potential of the West Lampung community so that with the aim of people can see, know and enjoy the potential of local social skills of the local community.

Referring to the above reality, community welfare can be built on a continuous literacy movement with the values of local wisdom for long-term sustainability and able to shape understanding and actualized by the community through the literacy movement with the efforts of local communities by paying attention to the value of education and usefulness.

2. METHOD

The focus of this research is to identify literacy movements based on local wisdom with the aim to describe and explain the activities of the literacy movement based on the potential of the existing community of West Lampung.

Qualitative research prioritizes whole descriptive data from the phenomenon under study. Researchers also act as a tool or instrument for data collection. This research also not

only stops until the description of a phenomenon, but will continue to involve the process of interpretation to interpret what is contained in it.

Data collection uses interviews, observation and documentation so that it can help the writer in gathering the required data. Data analysis is carried out on the data collected from the results of documentation, interviews and observations in the literature study to enhance research understanding of cases to be examined and presented to others as findings.

Data analysis is carried out on the data that was collected from the results of documentation, interviews and observations in the literature study to increase the writer's understanding of the problem to be examined and presented to others as findings. Qualitative data, meaning that the data is then analised with interpretive descriptive techniques that are collected, compiled then interpreted and conclusions are drawn as necessary. Interpretation is done by interpreting the intentions of words or sentences from the data collected based on opinions and theories that have been there before.

3. RESULTS

The results of this study use a descriptive analysis of the literacy movement activities based on and supported by the GLD (Regional Literacy Movement) after it was issued by the West Lampung government in May 2018. As a Regency that declares literacy districts by forming literacy programs from *Pekon* to *Pekon* West Lampung regency through the program promotes a reading culture at every level of education, enrichment of knowledge through activities and training as well as skills and programs in one library.

The Regional Regulation of the regional literacy movement also refers to (RPP) Permendiknas No. 41 of 2007 stated that implementation, learning is the implementation of the RPP. This activity is focused on learning activities according to the Ministry of Education and Culture (2016) which consists of (1) the habituation stage, namely growing interest in reading for knowledge enrichment. (2) the development stage, namely thinking critically and developing the ability to apply local wisdom (3) the learning phase, namely activities related to the potential of local skills that can be developed.

4. DISCUSSION

a. Literacy based on local wisdom

Literacy can make people of quality and dignity in living life. The government has launched a national literacy movement in line with the Ministry of Education and Culture in 2017, namely for the community, especially students as the next generation of the nation, not only have the ability to read, write and count, but they are expected to be able to learn science and technology, cultural diversity and citizenship, think critically and be sensitive to the environment around.

One of the contexts applied in the local wisdom literacy movement is promoting reading interest which is not just a school reading book but books about knowledge and encourages reading Lampung language books. This is due to a cultural shift due to the increasingly widespread influence of globalization and social media.

Various kinds of local culture and wisdom in the district of West Lampung that has the potential to be introduced to people outside the district and develop the potential of the community so that it can develop which can ultimately improve the economy and the income of the community. In addition to introducing an interest in reading to the community, it also introduces the use of audio-visual technology that utilizes IT in introducing the products of the potential results of the local community.

b. Beguwai Jejama Philosophy

Conceptually, literacy is adoption and socialization which is not just giving reading and writing activities more than that literacy can be understood as the ability to access, digest, and use information intelligently. Literacy activities are carried out with real work *(beguwai jejama)* as a foundation.

The literacy society can be believed to have a strong character in developing the potential of existing communities through the support of customers' engagement and involvement of literacy activists by building 15 reading house points (slow reading) and 25 library libraries in West Lampung.

The colaboration of the government of the literacy movement and the local community with the aim of bringing reading facilities closer as an indicator of the achievement of community welfare is an important element as a foundation for the development of community resources.

c. Community welfare through dynamic, varied and interesting movements

The application of *Beguwai jejama* philosophy through real work, literacy movement is carried out with real work of synergy between the government, literacy and society. With a dynamic work, varied and attract the attention of the community must be based on careful planning and support of all parties with ongoing monitoring and evaluation.

The purpose of this literacy movement which is a means of advocacy and education is to improve the ability of human resources in West Lampung regency that is correlating to improving the welfare of the community by being innovative, intelligent and knowledgeable.

Closing

Literacy movement for the welfare of the community by developing the natural potential and potential of the people of Lampung can be built in a sustainable manner for long-term sustainability by taking into account the value of education and usefulness. Literacy plays a crucial role and efforts to realize competent Indonesian human resources give birth to intelligent, innovative and independent communities with dynamic, varied and interesting movements so that goals are reached and literacy movement programs.

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كلمة الريح في القرآن (دراسة الدلالية القرآنية)

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القرآن جزء مهم في العلوم الإسلامية، واحدة من النهج المستخدمة لدراسة القرآنية هو نهج دلالي. استخدام منهج دلالي يعني بحث المعنى الخاص في نص أو كلمة أو خطاب، وتحليل اللغة المناسب بها، ويمكن أن يكشف أيضا عن المعنى الأصلي والمعاني المرتبطة به. على سبيل المثال في كلمة الريح، يذكر لفظان في القرآن يعني الريح دل على افراده والرياح دل على جمعه. الريح هو مصدر من مادة (ر-و-ح) الذي يشتق من راح – يروح – ريح. ذكر لفظ الريح تسع وعشرين مرة وتقع في ست وعشرين سورة. ومن بينها المذكورة في المفرد هو الريح، وبعضها مذكور في الجمع وهو الرياح. يتفق كثير من علماء اللغة على معنى كلمة ريح هو الهواء المتهرك. وذكر بعض المفسرين أن الريح في القرآن على ثلاثة أوجه، أحدها الريح نفسها والرائحة والقوة. وذكر آخر أن معناه الشدة والريح بعينها والعذاب. وهكذا يسعى الباحث إلى دراسة معنى كلمتي الريح والرياح بتحليل الدلالي. والطريقة المستخدمة هي طريقة تحليلية الدلالية، التي يمكن استخدامها لفهم المصطلحات المختلفة أو الكلمات الرئيسية المستخدمة في تفسير الآيات القرآنية. هذا البحث هو في شكل بحوث المكتبة باستخدام أساليب التحليل للحصول على قرار. نتائج التحليل على معنى الريح والرياح في القرآن الكريم، يمكن للباحث أن يستنتج أن المعنى الأساسي لكلمة ريح بصغة المفرد هو عذاب، لأن العذاب قد خص بلفظ المفرد، والرياح بمعنى الرحمة. ولايقال في العذاب رياح قط، أما الرحمة فقد تكون بلفظ المفرد، والأكثر أن تكون بلفظ الجمع.

الكلمة الأساسية : الدلالة، الريح، الرياح

أ. المقدمة

الحمدلله الذي أنزل القرآن وشرفنا حفظه وتلاوته، وتعبدنا بتدبره ودراسته، وجل ذلك من أعظم عبادته، والصلاة والسلام على من نطق بالضاد، وعلى أصحابه وأتباعه أجمعين.

إن القرآن الكريم كلام الله الذي لايأتيه الباطل من بين يديه ولا من خلفه، أعجز العرب فصحاء الليسان، وأساطين البيان، فلم يستطيعوا مجاراة أساليبه الرفيعة، ولا معانيه البديعة، فتحديه لهم قائم في النظم والتأليف، فكان من أعظم وجوه الإعجاز وأهمها الإعجاز البياني.

يتألق أسلوب القرآن في اختيار ألفاظه، ولما بين الألفاظ من فروق دقيقة في دلالتها، يستخدم اللفظ حيث يؤدى معناه في دقة فائقة. تكاد بها تؤمن بأن هذا المكان كأنما خلقت له تلك الكلمة بعينها. فكل لفظة وضعت لتؤدي نصيبها من المعنى أقوى أداء. ولذلك لا تجد في القرآن ترادفا، كما أكد ذلك العلماء حيث قالوا كل كلمة فيه تحمل إليك معنى جديدا.

يوجد للفظ القرآني بمعان مختلفة، وأيضا توجد ألفاظ مختلفة تحمل نفس المعنى. فيجب على بحثها في المعاجم والتفاسير لفهم القرآن فهما صحيحا دقيقا شاملا لا ريب فيه.

على سبيل المثال في كلمة الريح، يذكر لفظان في القرآن يعني الريح دل على إفراده والرياح دل على جمعه. فأراد الباحثة أن تستخدم منهجا دلاليا لبحث هذا المصطلح، يعني تبحث المعنى الخاص في نص أو كلمة أو خطاب، وتحليل اللغة المناسب بها، ويمكن أن يكشف أيضا عن المعنى الأصلي والمعاني المرتبطة به.

الريح هو مصدر من مادة (ر-و-ح) الذي مشتق من راح – يروح – ريح. ذكر لفظ الريح تسع وعشرين مرة وتقع في ست وعشرين سورة. ومن بينها المذكورة في المفرد هو الريح، وبعضها مذكور في الجمع وهو الرياح.

وتسعى الباحثة إلى دراسة معنى كلمتي الريح والرياح بتحليل الدلالي. والطريقة المستخدمة هي طريقة تحليلية الدلالة، التي يمكن استخدامها لفهم المصطلحات المختلفة أو الكلمات الرئيسية المستخدمة في تفسير الآيات القرآنية. هذا البحث هو في شكل بحوث المكتبة باستخدام أساليب التحليل للحصول على قرار.

ب. البحث

1. مفهوم علم الدلالة

تعددت تعريفات علم الدلالة بين الباحثين فيه والدارسين له، ويكفى الباحث أخده من تعريفاته المشهور. ووضع للمجال الذي يعنى بتحليل المعنى الحرقي للألفاظ اللغوية Breal اللساني المعروف بريال Semantics مصطلح علم الدلالة ووصفها.[1] يقال في عبارة سهلة هذا العلم هو الذي يدرس المعنى،[2] وبعضهم يسميه علم الدلالة وبعضهم يطلق عليه اسم السيمانتيك حملا من الكلمة الإنجليزية أو الفرنسية.[3]

المشتقة من الكلمات اليونانية Semantique علم الدلالة في أبسط تعريفاته هو دراسة المعنى، والكلمة أو Sens، أو العلامة هي بالأساس الصفة المنسوبة إلى الكلمة الأصل Sema، المتولدة هي الأخرى من الكلمة Semaino المعنى.[4]

يعرف بعضهم بأن دراسة المعنى أو العلم الذي يدرس المعنى أو الفرع من علم اللغة الذي يتناول نظرية المعنى والفرع الذي يدرس الشروط الواجب توافرها في الرمز حتى يكون قادرا على حمل المعنى، وهذا التعريفات كما قال أحمد مختار في كتابه علم الدلالة.[5]

2. مفهوم لفظ الريح

يقول الإمام ابن فارس : الراء والواو والحاء أصل مطرد يدل على سعة وفسحة واطراد. وأصل ذالك كله الريح، وأصل الياء فى الريح الواو، وإنما قلبت ياء لكسرة ماقبلها.[6] الريح بمعنى الغلبة والقوة.[7] قال صاحب الصحاح أن الريح مفرد الرياح والأرياح وقد تجمع على أرواح، لأن أصلها الواو، وإنما جاءت بالياء لانكار ما قبلها.[8]

بعد أن تكشف الباحثة معنى الريح فوجدت معان كثيرة. الريح هو الهواء المتحرك، وذهب ابن منظور أن الريح هو نسيم الهواء ونسيم كل شيء.[9] وذكر بعض علماء التفسير على ثلاثة معان، وهو الريح نفسها والرائحة والقوة وهذه بيان الجوزي في

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[1] محمد محمد يونس علي، **مقدمة في علمي الدلالة والتخاطب**، (لبنان : دار الكتاب الجديد المتحدة، 2004) ص.

[2] عبد الكريم محمد حسن جبل، **في علم الدلالة دراسة تطبيقية في شرع الأنبارى للمفضليات**، (دمشق: دار المعرفة الجامعة، 1997) ص. 20

[3] أحمد مختار عمر، **علم الدلالة**، (القاهرة : علل الكتب، 1998)، ط. 5، ص. 11

[4] فتح الله أحمد سليمان، **مدخل إلى علم الدلالة**، (القاهرة: مكتبة الأدب، 1991)، ص. 47

[5] أحمد مختار عمر، **علم الدلالة**، ص. 11

[6] أحمد بن فارس بن زكريا، **معجم مقاييس اللغة**، (دار الفكر، 1979)، ص. 454

[7] ابن فارس، **معجم مقاييس اللغة**، ص. 464

[8] إسماعيل بن حماد الجوهري الفاربي، **الصحاح تاج اللغة وصحاح العربية**، (بيروت: دار العلم للملايين، 1987)، ط. 4، ص. 367.

[9] انظر : ابن منظور الأفرقى، **لسان العرب**، (بيرت: دار صادر)، ج. 2، ص. 455. ابن منظور، **لسان العرب**، ص. 455

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كتبه.[10] وكشف الدامغني معنى الريح هو الشدة والريح بعينها إذا لم يكن فيه عذاب والريح العذاب.[11] ولكن بعض المفسرين فرقوا بين الكلمتين، إرسال الريح بلفظ المفرد عبارة عن العذاب والرياح بلفظ الجمع عبارة الرحمة.[12]

ومن التعارف المذكور فحددت الباحثة أن الريح أصلها رِوح وهو على صيغة فِعل ومعناه نسيم كل شيء والرائحة ونسيم الشيء طيبا كان أو غير ذلك والنسيم الجاري والقوة.[13]

وركزت الباحثة كذلك في دراسة السياقية عن تحديد المعنى، فالكلمة يتحدد معناها من خلال علاقاتها مع الكلمات الأخرى في النظم، لا يشتمل على الجملة وحدها، بل ينتظم الفقرة أو الصفحة أو الفصل أو الباب والكتاب كله.[14]

ويذكر لفظ الريح في القرآن تسع وعشرين مرة في ستة وعشرين موضعا. للريح وجهان في القرآن، أولا دل على إفراده وثانيا الرياح دل على جمعه. وكثفت الباحثة خمسة أنواع من ألفاظ الريح، أربعة على صيغ المفرد وواحد على صيغة الجمع، يعني كلمة "ريحٌ" 12 مرّة، وكلمة "ريحٍ" مرّتان، وكلمة "ريحا" أربع مرّات، وكلمة "ريحكم" مرّة واحدة، وكلمة "الرياح" ذكر عشر مرّات، و أيضا على صيغة الفعل لفظ "تريحون" مرة واحدة.[15]

ويظهر التفرق السياقي للفظهما في القرآن، الأول في لفظ الريح وهو تُرِيحُونَ- رِيْحٍ فِيْهَا صِرٌّ – رِيْحٍ طَيِّبَةٍ – رِيْحٌ عَاصِفٌ – رِيْحَ يُوْسُفُ – قَاصِفًا مِنَ الرِّيْح – الرِّيْحَ فِي مِكَانٍ سَحِيْقٍ – الرِّيْحَ غُدُوُّهَا سَهْرٌ – فَسَخَّرْنَا لَهُ الرِّيْحُ – الرِّيْحَ فَيَظْلَلْنَ – رِيْحٌ فِيْهَا عَذَابٌ – الرِّيْحَ العَقِيْمَ – رِيْحًا فَرَأَوْهُ مُصْفِرًّا – رِيْحًا وَجُنُوْدًا – رِيْحُكُمْ وَاصْبِرُوا. وفي الرياح هي الرِّيَاحُ والسَّحَابُ – الرِّيَاحُ بُشْرًا – الرِّيَاحُ لَوَاقِحَ، من خلال السياق المختلف في لفظين الريح والرياح فحددت الباحثة إلى بعض السياقي فحسب.

3. **تفسير الآية فيها كلمة "الريح والرياح" ومعنهما الحقيقة ووجه دلالتهم**

في القرآن الكريم

ذهب العلماء الأقدمين المتخصصون في علوم اللغة منذ البواكير الأولى كالخليل بن أحمد الفراهيدي وسيبويه والأخفس والكسائى والفراء وغيرهم إلى وضوح فكرة الفروق الدلالية بين كلمات العربية، وهذه لا تخلوا من الجهود اللغوية لعلمائنا السابقين.[16] يتدرج الذكر في القرآن الكريم عدة لفظي مختلفة مفرده وجمعه، منها الريح والرياح، وإذا انكشفت من جهة المعنى بلغة " في الإنجليزيا بلا التمييز بين هذين كلمتين، تكتب كلمة واحدة في الإنجليزيا وكلمتين أو أكثر في العربية wind أخرى فمعناهما " خاصة في المصحف الكريم.

فعزمت الباحثة أن تكشف الفرق والسرّ الدلالي من بينهما ثمّ تدخلت إلى خطوة النواة ما التى تتيسر للباحثة في تعمق المعنى كلمة الريح والرياح، يعني بتصنيفها حسب الآية في القرآن الكريم وبحث الاجمالي عن تفسيرها عند بعض المفسرين الذي لا تخلوا من ملاحظة سياق الكلمة لأن كما قال الزركشي إنه ترشد إلي بيان المجمل والقطع بعد احتمال غير المراد وتخصيص العام وتقيد المطلق وتنوع الدلالة.[17]

1) كلمة "بِرِيحٍ طَيِّبَةٍ" و "رِيْحٌ عَاصِفٌ"

[10] جمال الدين أبي الفرج عبد الرحمن بن الجوزي، **نزهة الأعين النواظر في علم الوجوه والنظائر**، (بيروت: مؤسسة الرسالة، 1984)، ص. 317

[11] الحسين الدامغاني، **قاموس القرآن أو اصلاح الوجوه والنظائر**، (بيروت: دار العلم للملايين، 1980) ط. 3، ص. 214-215

[12] الراغب الأصفهاني، **المفردات في غريب القرآن**، (بيروت: مكتبة نزار مصطفى الباز)، ص. 272

[13] محمد حسن حسن جبل، **المعجم الاشتقاقي المؤصل للألفاظ القرآن الكريم**، (القاهرة : مكتبة الآداب، 2010)، ص. 772

[14] **علم الدلالة القرآنية منهجية التحليل الدلالي في ألفاظ القرآن**، (بوجياكرتا : كرنيا كلام سيميتا، 2018)، ص سوجيات زبيدي صالح، 19

[15] محمد فؤاد عبد الباقي، **المعجم المفهرس لألفاظ القرآن الكريم**، (القاهرة: دار الحديث، 2007 /1438)، ص. 325-326

[16] محمد محمد داود، **معجم الفروق الدلالية في القرآن الكريم**، (القاهرة: دار غريب، 2008) ص. 7

[17] حدة سابق كافي، **الوجوه والنظائر القرآنية وأثرها في التفسير**، (باتنة: أطروحة لنيل درجة الدكتورة قسم العلوم الإسلامية جامعة لخضر، 2011)، ص. 182

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي الْفُلْكِ وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ (22) [18]

في هذه الآية يذكر لفظين من الريح، أوله ريح طيبة وثانيه ريح عاصف. والريح مؤنثة في كلام العرب وتقدم في قوله (وهو الذي يرسل الرياح نشرا بين يَدي رحمته) في سورة الأعرف. والطيبة : الملائمة الرفيقة بالراكبين. والطيب : الموصوف بالطيب الشديد. والأصل معنى الطيب الملاءمة فيما يراد من الشيء، كقوله تعالى (فلنحيينه حياة طيبة)، ويقال طاب له المقام في مكان كذا. ومنه سمي الشيء الذي له ريح وعرف طيبا.

وجملة (جاءتها ريح عاصف) جواب (إذا). وفي ذكر جريهن بريح طيبة وفرحهم بها إيماء إلى أن مجيء العاصفة حدث فجأة دون توقع من دلالة علامات النوتية كما هو الغائب. وفيه إيماء إلى أن ذلك بتقدير مراد لله ليخوفهم ويذكرهم بوحدنيته. ولفظ الفلك لأن جمع غير العاقل يعامل معاملة المفرد المؤنث. والعاصف هو وصف خاص بالريح، أي شديدة السرعة. وإنما لم تلحقه علامة التأنيث لأنه مختص بوصف الريح فاستغنى عن التأنيث. [19]

2) كلمة "الرِّيحَ الْعَقِيمَ"

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ (41) [20]

قال صاحب الكشاف العقيم هو التي لاخير فيها من إنشاء مطر أو إلقاح شجر، وهي ريح الهلاك. [21] ورأى ابن عاشور في التحرير والتنوير أن الريح العقيم هي الخلية من المنافع التي ترجى لها الرياح من إثارة السحاب وسوقه، ومن إلقاح الأشجار بنقل غبرة الذكر من ثمار إلى الإناث من أشجارها، أي الريح التي لا نفع فيها أو هي ضارة. وهذا مشتق مما هو من خصائص الإناث مستغنيا عن لحاق هاء التأنيث لأنها يؤتى بها للفرق بين الصنفين. والعرب يكرهون العقم في مواشيهم، أي ريح كالنقة العقيم لا تثمر نسلا ولا درا، فوصف الريح بالعقيم بليغ في الشؤم. [22]

وفي عاد آية للذين يخافون العذاب الأليم إذ أرسل الله عليهم الريح. أي أن الآية كائنة في أسباب إرسال الريح عليهم وهي أسباب تكذيبهم هودا وإشراكهم بالله . وأما الذين لايخافون العذاب الأليم من أهل الشرك فهم مصرفون على كفلاهم كما أصرت عاد فيوشك أن يحل بهم من جنس ما حلّ بعاد. [23]

3) كلمة "رِيحًا فَرَأَوْهُ مُصْفَرًّا"

وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ (51) [24]

وضح صاحب الكشاف هذه الآية لقد رأوا أثر رحمة الله، لأن رحمته هي الغيث وأثرها النبات. رجع ضميره إلى معنى آثار، ومعنى آثار الرحمة النبات، واسم النبات يقع على قليل وكثير لأن مصدر ما سمي به ما ينبت. ولفظ (لَّظَلُّواْ) دل على جواب القسم وجواب الشرط، ومعناه أعني ليظلنّ ذمهم بأنه إذا حبس عنهم القطر قنطوا من رحمته وضربوا أذقانهم على صدورهم مبلسين. فإذا أصابهم برحمة ورزقهم المطر : استبشروا وابتهجوا، وإذا أرسل ريحا فضرب زرعهم بالصفار، ضجوا وكفروا بنعمة الله.

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[18] سورة يونس : 22

[19] محمد الطاهر ابن عاشور، **تفسير التحرير والتنوير**، (تونس : الدار التونسية للنثر، 1884)، ج. 11 ص. 137

[20] سورة الداريات : 41

[21] محمد بن عمر الزمخشري، **الكشف**، (الرياض : مكتبة العبكان، 1998)، ج. 5، ص. 617

[22] ابن عاشور، **تفسير التحرير والتنوير**، ج. 27 ص. 211

[23] ابن عاشور، **تفسير التحرير والتنوير**، ج. 27 ص. 12

[24] سورة الروم : 51

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فهم جميع هذه الأحوال على صفة مذمومة وأن يشركوا نعمته ويحمدوه فلم يزيدوا عل الفرح والاستبشار. والريح التي اصفرّ

لها النبات، يجوز أن تكون حرورا وحرجفا، فكلتاهما مما يصوح له النبات ويصبح هشيما.[25]

4) كلمة "رِيحَ يُوسُفَ"

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ (94)[26]

ومعنى فصلتِ هي ابتعدت عن المكان، وأما العير التي أقبلوا فيها من فلسطين. ووجدان يعقوب ريح يوسف عليهما

السلام إلهام خارق للعادة جعله الله بشارة له إذ ذكره بشمه الريح الذي ضمخ به يوسف عليْه السلام حين خروجه مع إخوته

وهذا من صنف الوحي بدون كلام ملك مرسل. الريح هنا الرائحة، ما يعبق من طيب تدركه حاسة الشم. وأكد هذا الخبر بإن

واللام لأنه مظنة الإنكار ولذلك أعقبه ب لولا أن تفندون. وجواب لولا محذوف دل عليه التأكيد أي لولا أن تفندوني

لتحققتم.[27]

5) كلمة "الرِّيَاحَ بُشْرًا"

وَهُوَ الَّذِي يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّى إِذَا أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ

فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَلِكَ نُخْرِجُ الْمَوْتَى لَعَلَّكُمْ تَذَكَّرُونَ (57)[28]

قد بحث ابن عاشور اختلاف المعنى الرياح من حلال أرآء علماء اللغة والتفسير وثبته معنى الرياح هو تنشر السحاب،

وأنها تأتى من جهات مختلفة تتعاقب فيكون ذالك سبب امتلاء الأسحبة بالماء وأنها تحيي الأرض بعد موتها، وأنها تبشر الناس

بهبوبها، فيدخل عليهم بها السرور.[29]

6) كلمة "الرِّيَاحَ لَوَاقِحَ"

وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ (22)[30]

ذهب الزمخشري في تفسير هذه الآية، وله رأيان في بيان معنى الرياح هنا، أولا، أن الريح لاقع إذا جاءت بخير من إنشاء

سحاب ماطر كما قيل للتي لا تأتي بخير أو ريح عقيم. ثانيا، أن اللواقح بمعنى الملاقح.[31]

لاقح الناقة الحبلى. واستخدم لواقح حال من الرياح، وقع هذا الحال إدماجا لإفادة معنيين. لواقح صالح لأن يكون جمع

الريح المشتملة على الرطوبة التي تكون سببا في نزول المطر، وضد لاقح هو العقيم. وصالح لأن يكون جمع ملقح وهو الذي يجعل

غيره لاقح أي الفحل إذا ألقح الناقة.[32]

ومعنى الإلقاح أن الريح تلقح السحاب بالماء بتوجيه عمل الحرارة والبرودة متعاقبين فينشأ البخار الذي يصير ماء في الجو

ثم ينزل مطرا على الأرض. وأنها تلقح الشجر ذي الثمرة بأن تنقل إلي نوره غبرة دقيقة من نور الشجر الذكر فتصلح ثمرته أو

تثبت، وبدون ذلك لا تثبت أو لا تصلح. وبعضه لا يحصل إلا بتعليق الطلع الذكر على الشجرة المثمرة، وبعضه يكتفى منه بغرس

شجرة ذكر في خلال شجر الثمر.[33]

ج. الاختتام

[25] الزمخشري، **الكشف**، ج. 4، ص. 586
[26] سورة يوسف : 94
[27] ابن عاشور، **تفسير التحرير والتنوير**، ج. 13 ص. 752
[28] سورة الأعرف : 57
[29] ابن عاشور، **تفسير التحرير والتنوير**، ج. 8 ص. 396
[30] سورة الحجر : 22
[31] الزمخشري، **الكشف**، ج. 3، ص. 402س
[32] ابن عاشور، **تفسير التحرير والتنوير**، ج. 14، ص. 37
[33] ابن عاشور، **تفسير التحرير والتنوير**، ج. 14، ص. 38

كان العلم هو الاعتزاز ما يقدمه المخلوق العاقل في العالم لكشف الابتكار كوسيلة الناس في تطورهم، وقد أنزل الله تعالى القرآن الكريم كالبحار لجميع العلوم، واحدى البرهان على عظمته هو الاعجاز في اللغة. كانت الأساليب والأصناف في القرآن خارج عن العادة، أجذب من الشعر وأعجب من السجع، وهذا ما يكون خصوصيته حتى تميز الآخر.[34] منسقا على البحث وتلخيصا من الباحثة على ملاحظة سياق الكلمة في تفسير التحرير والتنوير، أن الريح هي كلمة مفردة أو كانت واحدة في العدد وأمّا الرياح هي اسم جمع لريح.

عقب إتمام بيان وجه دلالة لفظ الريح في القرآن الكريم عند بعض المفسرين، وخطة الهدف من هذه الدراسة هي المحاولة لكشف الخطوط العريضة لإبراز ما حصلت الباحثة على النقط الجليلة مما بحثتها بإيجاز، وهي:

1. مما بحثت الباحثة كما سبق، فرأت الباحثة يذكر لفظ الريح في القرآن الكريم بصغتين، الريح صغة المفرد والرياح صغة الجمع. ويذكر لفظان في القرآن تسع وعشرين مرة في ستة وعشرين موضعا.

2. كلمة الريح في معاجم العربية له معنيان هما الغلبة والقوة. و معناه أيضا الهواء المتحرك، نسيم الهواء ونسيم كل شيء.

3. مصاحبة لفظ الريح بسياق عددة هو تُرْجَكُونَ– صِرٌّ– طَيِّبَةٍ– عَاصِفٌ–يُوسُفُ– قَاصِفًا– سَحِبْقٍ– غُدُوُّهَا سَهْرٌ– فَسَحَّرْنَا– فَيَظْلَلْنَ– العَقِيْمَ– عَذَابٌ– مُصْفِرًا– وَجُنُوْدًا– رِيْحُكُمْ وَاصْبِرُوا. وفي الرياح هي وَالسَّحَابُ– بُشْرًا– لَوَاقِحَ.

4. كلمة الريح إذا اتصف بسياقه معناه الريح نفسها والرائحة والقوة والشدة والريح بعينها إذا لم يكن فيه عذاب والريح العذاب. ولكن للرياح عبارة عن الرحمة.

الحمد لله خالق الكون والدائم بقاؤه، الشكر الجازم إلى ربّ العزة، بنعمه المتوافرة وقد هدى للإيمان والسنة، تمت الباحثة من كتابة هذا البحث بعونه تعالى ورضاه وهو لمحة موجزة عن وجه الدلالة عن كلمة الريح في القرآن. ولم تكن هذا البحث خاليا من الأخطاء بل كان مائلة بها ولم يبلغ إلى الغاية القصوى لدي الباحثة لقلة علمها، لأن الباحثة إلّا إنسان كسائر الناس لا يخلوا من الأخطاء والزلال، وليس هذا أمر يسير بل إنما أمر عسير نحو الباحثة، وليست للباحثة الطاقة الكافية والفؤاد الذاكية على فحص وعرض جميع الأجانب من آراء الشيخ الإمام ابن عاشور، بيد أن الباحثة قد بذلت جهدها إلى شدةكدها في تباين كل الموضوع في هذا البحث، من ثمّ فترجوا الباحثة من سماحة حضرة القراء انتقادات وإصلاحات لهذا البحث، وتدعو الباحثة سبحانه وتعالى أن يجعل لهذا البحث فوائد للباحثة نفسها وللقارئين وللمسلمين جميعا، وأن يجعل الله القرآن ربيع صدور المسلمين وذهاب همومهم وسقمهم، وأن يجعل الله تعالى المسلمين من أهل القرآن معاونة وهدى لسير حياتهم. والله أعلم بالصواب.

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تدريس اللغة العربية في البلاد العربية
(من حيث المواد والوسائل الدراسية)

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This article aims to describe and analyze the teaching of Arabic Language in Arabic-speaking countries. This research needs to done because in several previous writings, the study was always focused on the teaching and learning of Arabic Language for Non-Arabic speakers. Whereas, the teaching of Arabic Language for Non-Arabic speakers should be acknowledged to how it is learned and taught in Arabic-speaking countries, places where this language was born and developed. This research is a descriptive qualitative research. Therefore, this work describes and analyses the teaching of Arabic Language, especially media, subjects, curriculum in some Arabic countries. Then those will be compared with how Arabic Language is learned and taught in Indonesia. The researchers conclude that the teaching of Arabic for Non-Arabic Speakers especially in Indonesia should not be the same as what it is in Arabic-Speaking countries. This is caused by some things: (1) the problem of mother tounge, and (2) diglossia, bilingualism and multilingualism. As well as studying subjects and curriculum targeting understanding some *maharat, qawa'id wa 'anashir lughawiyyah* at once. Media is at a different case. The teaching of Arabic for Non-Arabic Speakers don't just need to study the way it is learnt and taught in Arabic Speaking countries but also the way English Language is studied and taught in English Speaking Countries because of its high level of success in using variative media and methods in teaching.

Keywords: Teaching of Arabic Language, Media of Learning, Curriculum, Arabic Countries

أ. مقدّمة

اللغة العربية تلعب دورا أساسيا في العالم ودرس الناس هذه اللغة في أنحاء العالم لأنّهم اعتقدوا أنّ دراسة اللغة العربية ضرورية. وقد عرفنا كثيرا عن تدريس اللغة العربية لغير ناطقين بها في كثير من الكتب التي كتبها الكاتبون أوالأبحاث التي بحث فيها الباحثون. مثلا

دروس اللغة العربية لغير الناطقين بها الذي كتبه عبد الرحمان و البحث الذي كتبه Abdalla Shobak Muhammad في "عربية" تحت الموضوع" تعليم اللغة العربية للناطقين بغيرها بالطريقة التي اكتسبوها من لغتهم الأم" واللغة العربية في المدارس الحكومية ولأهلية في نيجيريا الذي كتبه Lateef Onireti Ibraheem, Aliyu Muhammad Jami'u في " Ijaz Araby" والبحث الذي كتبته Maria Ulfa تحت الموضوع " Sistem Pengajaran Bahasa Arab Modern Untuk Non –Arab"

وكل البحث السابق يقدّم لنا طريقة تعليم اللغة العربية لغير ناطقين بها بدون البحث فى ظاهرة تعليم اللغة العربية في البلاد العربية. وكيق تعليم اللغة العربية في البلاد العربية؟ أوّلا نحن نرى أنّ ليس هناك مشكلة كبيرة للعرب لإلمام اللغة العربية لأنّهم عاشوا في البلاد العربية مند ولادتهم و معاملة مع غيرهم باللغة العربية, أهذا صحيح؟ وكيف طريقة تعليم اللغة العربية في البلاد العربية؟ كم ساعة من الأسبوع طلاّب العرب يتعلّمون العربية في مدارسهم؟ هل يتعلّمون العربية كما نتعلّم اندونيسيا؟

و من الآسف قد قلّ الأبحاث التي كشفت مظاهر تدريس اللغة العربية في البلاد العربية –على ما أعلم–. ونحن في حاجة كثيرة عنها لكي نعرف تماما طريقة تدريس اللغة العربية هناك ونفرّقه بطريقة تدريس اللغة العربية في إندونيسيا وسنرى ماذا خطيئآت تدريس اللغة العربية في بلادنا, لماذا أكثر من طلاب إندونيسيا يدرس لغة عربية طول الزمان ولكن يصعبهم التكلّم أو القرائة أو الكتابة بها. وماذا يجدر بنا ان نعلّم اللغة العربية. ولذالك هذا البحث سيبحث في ظاهرة تدريس اللغة العربية في البلاد العربية وتفرّقها بتدريس اللغة العربية في إندونيسيا مع حل مشكلة تدريس اللغة العربية.

ب. اللغة العربية

اللغة هي من أمور أساسية في حياة الإنسان وهي كنبض القلب في الجسم. لولاها فمات الانسان حتى أن الطفل يتكلّم بلغتها الخاصة لكي يعبّر ماذا يريد. وكذالك الشيب الذي اشتعل رأسه شيبا وأصابه مريض شديد هو يحتاج إلى اللغة ليعبّر ما خطر بباله. وذالك صورة عامة في اللغة. السؤال الآن ما هي اللغة؟ قد اختلف العلماء عنها. و ليس هناك تعريف واحد للغة. فكل عالم ينظر إلى لغة من زاوية العلم الذي يعمل في ميدانه. حتّى نرى آراء مختلفة عنها. وقيل "اللغة مجموعة أصوات للتعبير عن الفكرأوأداة للتفاهم أو وسيلة لنقل المعنى" وقيل أيضا أن اللغة هي من أمور طبيعية وبسيطة لا تطلب جهدا ولا تفكيرا كالأكل والشرب والنوم ولذا نحن نتكلم في كل ساعة من ساعات الليل والنهار (فريحة، 1981، الصفحات 7-8).

اختلف العلماء عن هذا التعريف. لأنّ الانسان تارة يتكلّم لا لتعبير عن فكره ولكن عن شعوره وعاطفته كلغة في الغناء أو الشعر. وقيل اللغة جزء من بسيكولوجي روحي وعملية فيزيائي ولذالك ليست اللغة امرا طبيعيا. على سبيل المثال حينما نرى مانجو ثم نقول لصاحبنا " أنا اريد أن آكل مانجو". السؤال: كيف تحوّلت الصورة الذهنية إلى صورة صوتية؟ مالعلاقة بين العامل المؤثر وبين النطق؟ وهل المعنى في الصوت أو قائم في الاختبار؟ وبهذا قال أنيس فريحة أن اللغة أكثر من مجموعة الأصوات, أكثر من أن تكون أداة للفكر أوتعبيرا عن عاطفه. وهي ظاهرة بسيكولوجية اجتماعية ثقافية مكتسبة لاصفة بيولوجية ملازمة للفرد. تتألف من مجموعة رموز صوتية لغوية اكتسبت عن طريق الاختبار معاني مقررة في الذهن (فريحة، 1981، الصفحات 12-14).

وفي هذا الصدد نحن نرى أن اللغة شيء دقيق ومعقد ودرسها درسا علميا فلسفيا درس في الإنسان وفكره. ولا شكّ أن تدريس اللغة شيء ممتع عند الناس حتّى كثرت كلية الألسن والآداب في أنحاء العالم. ومن المعروف أنّ وظيفة أساسية في اللغة هي اتصال أو نقل أو تعبير وهذا يطابق بما قاله ابن جنّي "اللغة هي أصوات يعبّر بها كلّ قوم عن أغراضهم" (جني، صفحة 15). وهذا تعريف عام للغة الذي يستعمل به لغويون حتّى الآن. ومن ثمّ كانت اللغة العربية هي الكلمات التي يعبّر بها العرب عن أغراضهم.

اللغة العربية تلعب دورا أساسيا في حضارة عالمية. وهي تعتبر جزءا من حضارة عالمية بالعديد من مؤلّفات أدبية كانت أوعلمية.

كانت اللغة العربية جزءا من الحضارة الإسلامية. أي كأنّها أعظم تراث العرب للعالم. ذالك لأنّ القرآن نزلت بها لولاه فليس لها مزيّة خاصة في أعين المسلمين. سميت اللغة العربية "بلغة ض" لأنه لا يوجد في آية لغة إلاّ في لغة عربية. انتشرت هذه اللغة انتشارا واسعا في البلاد المختلفة.

ت. أهمية اللغة العربية

ليس هناك فرق كبير بين اللغة العربية وغيرها إلاّ أنّ اللغة العربية لغة مقدّسة لاستعمالها في القرآن والحديث. وكم من الناس يتعلّمونها لأجل التعبد وتفقّه في الدين أي لأنّها لغة القرآن والحديث اللذان أساسان في الإسلام ولم نفهم بهما إلاّ بتلك اللغة. وهذا أمر أساسي يفرّق بين اللغة العربية وغيرها.

وبجانب ذالك اللغة العربية كلغة أجنبية أخرى وهي وسيلة معينة لفهم علوم مختلفة. وقد كثر كتب تكتب بالعربية وخاصة في ناحية دينية. كما نرى أنّ الاسلام نشأ وتطوّر في أوائل نشأته في البلدان العربية. وكذالك في ناحية أدبية لأن العرب مشهور بشعرهم مند عهد الجاهلية حتّى نشأت الشعراء الذين مشهور في العالم.

وهي لغة رسمية في الأمم المتحدة . ومن ثمّ كانت هذه اللغة من لغات عالمية. وهي أيضا لغة موحّدة بين بلدان عربية. وهي لغة رسمية في كلّ دول عربية. وهي لغة جميع الدول العربية. واللغة المراسلة التي تكتب بها جميع الكتب والوثائق الرسمية.

وبجانب ذالك اللغة العربية تحتاج في توثيق علاقة بين البلدان وخاصة في المجال الاقتصادي والسياسي والاجتماعي وكل بلدان في حاجة كثيرة اليها لتصبح من البلاد المتقدّمة.

ث. تدريس اللغة العربية

ومن الجدير بالعلم أنّ دراسة اللغة العربية ضرورية مهما كان تخصصه. لأنّ اللغة لها شأن كبير في تقويم اللسان وتزويد الدارسين لها بالثروة اللغوية وتكسبهم القدرة على التعبير وترقية الذوق الأدبي. ولهذا يجب أن تنال حظا من العناية والاهتمام.

وقد درس الناس هذه اللغة في البلاد العربية كانت أو خارجها. وفي كل مكان اختلفت طريقة تدريس هذه اللغة والبحوث التي يدرسها.

وأمّا البحوث اللغوية الذي يدرسها كثير من الدارسين هي فيما يالي (وافي، 2004، الصفحات 6-10)

1. نشأة اللغة

هذا البحث الذي يتعلّق بنشأة اللغة الإنسانية, والأشكال الأولى التي ظهرفيها التعبير والبحث الذي يعالج اللغة في أدوار نشأتها الأولى.

2. حياة اللغة

وهي البحث الذي يتعلّق بحياة اللغة وما يطرأ على ذالك من غني وفقير, وسعة وضيق, وما تتعرّض له من انقسامها من اللهجات واستحالة هذه اللهجات مع الزمان الى لغات مستقلة. ومن أهمّ فروع هذا المبحث هو الدياليكتوجي أو علم اللهجة. (وافي، 2004، صفحة 7)

3. علم الصوت/ الفونيتيك

"علم الألصوات هوالعلم الذمي يدرس الأصوات اللغوية من ناحية وصف مخارجها وكيفية حدوثها وصفا تمّا المختلفة التي يتميّزبها صوت عن صوت" (الحليم، 1989، صفحة 581)

4. علم الدلالة/ سيمنتيك. وأهمّ البحوث في هذا الفرع هي:

أ. ليكسيكولوجيا

البحث في معاني الكلمات, ومصادر هذه المعاني واختلافها في لغة ما باختلاف عصورها والأمم الناطقين بها وموت بعض معاني الكلمات ونشأة معان جديدة.

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ب. المرفولوجيا

البحث في القواعد المتصلة باشتقاق الكلمات وتغيّر أبنيتها بتغيّر المعنى. (وافي، 2004، صفحة 10)

ت. السنكيسيا

البحث في أقسام الكلمات وأنواع كل قسم ووظيفته في الدلالة وأجزاء الجملة وعلاقة أجزاء الجملة بعضها ببعض وطريقة ربطها.

ث. علم الأسلوب/ الستيليستيك

البحث في أساليب اللغة والطرق التي تسلكها الأساليب في تطوّرها

5. الايتيمولوجيا

البحث في أصول الكلمات

6. علم الاجتماع اللغوي

البحث في بيان العلاقة بين اللغة والحياة الاجتماعية وأثر المجتمع وحضارته وتاريخه وبيئته الجغرافية في مختلف الظواهر اللغوية.

7. علم النفسي اللغوي

يدرس في هذا البحث العلاقة بين الظواهر اللغوية والظواهر النفسية. ولا شكّ أنّ أهمّ العوامل التي تؤثّر في الظواهر اللغويه هي ظواهر اجتماعية عامة و ظواهر نفسية فردية.

وذالك بحوث التي يدرسها الدارسين في درس علم اللغة. وقد وضع اللغويّون من العرب أسماء أخرى لبحوث سابقة. وضعوا الصرف لمرفولوجيا التعليمي و النحو لسنتكس التعليمي. قيل أنّ النحو والصرف ليسا من علم اللغة بل هما من بحوث القواعد التعليمية. (وافي، 2004، صفحة 9)

و لإلمام باللغة العربية من ناحية تعليمية علينا أن ندرس مهارات لغوية التي تتكوّن من 4 مهارات وهي:

1. مهارة الاستماع

ويقصد بالاستماع حسن الاصغاء إلى شيء مسموع ومن ثمّ يشمل به ادراك الرموز اللغوية المنطوقة وفهم مدلولها. ويعد فن الاستماع في مقدمة فنون اللغة من حيث أهميته. كما قد علمنا أن الانسان تواصل مع غيره مند قديم عن طريق الاستماع قبل الكتابة. (Hadi, pp. 27–31). ومن أهداف تعليم الاستماع هي:

- تنمية قدرة المتعلم على الإنصات والانتباه لما يستمع أليه
- تنمية قدرة المتعلم على فهم مادة الاستماع
- تنمية قدرة المتعلم على استنتاج الأفكار الرئيسة في مادة الاستماع
- تنمية قدرة المتعلم على التذوق من خلال الاستماع

2. مهارة الكلام

كما قد نرى أنّ الناس يتكلّمون أكثر ممّا يكتبون ولذالك الكلام هو شكل رئيسي للاتصال بالنسبة للإنسان.

ومن أهداف تعليم الكلام هي:

- تنمية قدرة المتعلّم على التفكير المنطيقي وترتيب الأفكار وربط بعضها ببعض.
- تنمية قدرة المتعلّم على طلاقة لسانه
- تنمية قدرة المتعلّم على التعبير ما حوله من موضوعات تتعلّق بحياتهم

3. مهارة القرائة

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ومن أهذاف تعليم القرائة هي (Hadi, 2017, p. 61)

- تنمية قدرة المتعلّم على نطق الكلمات نطقا سليما

- تنمية قدرة المتعلّم على اخراج الحروف من مخارجها وتمييز أصواها

- تنمية قدرة المتعلّم على توظيف علامات الترقيم ووضعها في مواضعها الصحيحة

- تنمية ميول المتعلّم على للاستمتاع بالمادة المقروئة وتذوقها

- توجيه التلاميذ إلى استخدام المعاجم أو القواميس لكي يفهم المادة المقروئة.

4. مهارة الكتابة

الكتابة هي من الجوانب الانتاجية في اللغة. وقد اختلف العلماء القدماء عن تعريف هذه المهارة. وقيل هذه المهارة مجرّد رسم الحروف باليد (خط) أو تحويل رموز اللغة الصوتية إلى رسوم مكتوبة. ولكن مفهومها الحديث أنّ الكتابة هي تعبير عن الذات بجمل متماسكة مترابطة فيها الوحدة والاتساق. (Hadi, pp. 105-106)

ومن أهذاف تعليم الكتابة هي:

- تعويد المتعلّم على التعبير عن كل ما خطر بباله بعبارة سليمة

- تعويد المتعلّم على استقلالية الفكر ويعبّر عنه بلغة من عنده

- تمكن للمتعلّم استجابة مشاكل اجتماعية أو سياسية أو اقتصادية

- تدريب المتعلّم على الحصول على المعارف والمعلومات التي يريد أن يكتب عنها.

وتلك المهارة لا تنال إلاّ بتدريس فروع اللغة العربية التي ستذكر فيما بعد. وقال الغلايين العلوم العربية هي العلمو التي يتوصّل بها إلى عصمة اللسان والقلم عن الخطأ. وهي ثلاثة عشر علما وهي الصرف والنحو والرسم والمعاني والبيان والبديع والعروض والقوافي وقرض الشعر والإنشاء والخطابة وتاريخ الأدب ومتن اللغة (الغلاييين، 1994، صفحة 8).

ومن أهمّ فروع اللغة العربية (محمد، 2003، صفحة 8)

1. النحو

هو علم بأصول تعرف بها أحوال الكلمات العربية من حيث الإعراب و البناء أي من حيث ما يعرض لها في حال تركيبها.

2. الصرف

هو علم بأصول تعرف بها صيغ الكلمات العربية وأحوالها التي ليست بإعراب ولابناء. وهو علم يبحث في الكلِم من حيث ما يعرض له من تصريف واعلال وإدغام وإبدال وبه نعرف ما يجب أن تكون عليه بنية الكلمة قبل انتظامها في الجملة.

3. البلاغة

تأدية المعنى الجليل واضحا صحيحة بعبارة فصيحة مع ملاءمة كلّ كلام للموطن الذي يقال فيه والأشخاص الذين يخاطبون.

وينقسم هذا العلم إلى ثلاثة أقسام:

- علم المعاني

- علم البيان

- علم البديع

4. قواعد الاملاء

كما هو المعلوم أن العرب أمّة أميّة. والكتابة في عصر الجاهليّة و صدر الاسلام قليلة.

يهتمّ علم الإملاء من بين علوم العربية بأصول الكتابة الصحيحة ويهدف إلى عصمة القلم من الوقوع في الخطاء (العلم، 2014، صفحة 25).

كلّ الفروع السابقة تحتاج لترقية مهارات اللغوية. وأهمّ الأمور لإلمام اللغة هي تطبيق وممارسة. ولايمكن لأستاذ أو طالب في اللغة أيا كان حظه من العلم بنظريات اللغة أن يلمّ مهارات اللغة دون ممارسة طويلة في تكلّم أو في الكتابة أو في القرائة.

أ. **تدريس اللغة العربية في البلاد العربية**

١. **المملكة العربية السعودية**

اعتمادا على وزارة التعليم للمملكة العربية السعودية، لتدريس اللغة العربية في المنظمات التربوية العامة أهداف عامة كما يلي (Albaha & Li, 2012: 661):

١. تزويد الطلاب بأجزهة الكلمات والتراكيب والمناهج والمهارات اللغوية التي تمكنهم فهم القرآن والحديث والتراث الإسلامي والتطورات في الحياة الحديثة.

٢. لتطوير إلمام الطلاب باللغة العربية الذي يساعدهم في فهم المجالات اللغوية التي تواجههم وتحليلها وتقديرها لإنتاج التراكيب اللغوية المبنية على الدقة والطلاقة والجودة.

المدارس للتعليم الدراسي العام يتكون من ثلاث مراحل: **الأولى**، المدرسة الابتداية (ستة مستويات)؛ **الثانية**، المدرسة المتوسطة (ثلاثة مستويات)؛ **الثالثة**، المدرسة الثانوية (ثلاثة مستويات). ولأن اللغة الرسمية في المملكة العربية السعودية هي اللغة العربية الفصحية، فبناء على ما صدر من وزارة التعليم، أن اللغة العربية لا بد من أن تكون لغة أولى في التعليم والتدريس في كل مادة دراسة ومراحل (Albaha & Li, 2012: 661).

خصصت الوزارة أهدافا واضحة لمعلمي اللغة العربية في كل المراحل في التربية العامة. لسوء الحظ، في بعض المجالات، النتيجة غير مريحة، نخص بها في المدرسة الابتدائية. وجد النصار أن للطلاب ضعوفة كبيرة في مهارتي القراءة والكتابة. بل يدل على أن 88% من الطلاب يجدون الصعوبة في تعلم اللغة العربية (& Albaha Li, 2012: 661).

في كل من الهدف ومحتوى المادة الدراسية والطريقة وعملية التقييم وتنظيم المنهج الدراسي عادة يعتمد على المقاربة المخصصة. هذه المقاربة تبنى على النظريات عن طبيعة اللغة ودراستها التي تستخدم مصدرا للتمرين والمبادئ في تعليمها. ومع ذلك، أن النظريات اللغوية وعلم النفس اللغوي وعلم الاجتماع اللغوي كل منها بصفة عامة يحكم هذه المقاربة وأن علم اللغة التطبيقية تسهم بصفة أساسية في التخطيط والتركيب وفي الهدف والغرض والطريقة والتقييم التي يصوّر كل منه في العناصر الموجودة في المنهج الدراسي للغة العربية (,Albaha & Li 2012: 662; Nofal, 2011: 81-82).

هناك مقاربات مختلفة في تشكيل المنهج الدراسي للغة العربية. ولكن في الحقيقة، يدل معظم الكتابات على أن الطائفة الجزئية والاتصال والاتحاد والوظيفة والمهارة هي مفاهيم مناسبة لأنها متفقة مع طبيعة اللغة العربية ودراستها بواسطة (Albaha & Li, 2012: 661). وأشار البحث الأحدث إلى اتخاذ المقاربة الأكثر تقنية لتخطيط المنهج الدراسي للغة العربية من جهة المحتوى والطريقة. وذلك بسبب طبيعة هذا العصر الذي يحتاج إلى استعمال التكنواوجيا وتطبيقه في تعلم اللغة العربية وتعليمها (Barazangi, 1999: 10).

واعتمادا على ما قد قدمنا آنفا من وجهة النظر، فشاهدت المقاربة في تطوير المنهج الدراسي للغة العربية في المملكة العربية السعودية من حيث محتواه وطريقته، دورين مختلفين. امتد الدور الأول أكثر من نصف القرن بحيث كانت وزارة اتعليم تعتمد كلا على مقاربة طائفة جزئية في تخطيط المنهج الدراسي الذي حصريا يتركز بالمعارف اللغوية فحسب مع إهمال موقف الطلاب ومهارتهم في تطبيق اللغة. وفضلا على ذلك، المواد الدراسية وما فيها من استراتيجية وطريقة قسمت إلى القراءة والبلاغة والتعبير، والنحو والإملاء والكتابة (,Albaha & Li 661-662 :2012).

فيوجد نقطات ضعفها أكثر مما يستفاد منها. إحداها أن هذه المقاربة لا يعتبر بوحدة اللغة وفي دوره تحير الطلاب في تعلم اللغة بصفتها وحدة التكاملية في حياتهم اليومية. وقام الباحثون بدراسات تبحث عن فعالية هذه المقاربة على نجاح الطلاب في تعلم اللغة العربية. استنتجت هذه الدراسات على قول أن هذه المقارة هي العلمل الأساسي الذي يعوق معظم معلمي اللغة العربية وطلابها في الحصول على الغرض والهدف للتعليم والتتعلم (Albaha & Li, 2012: 662). كنتيجة لذلك، طلب الباحثون من وزارة التعليم أن تتخير وتتخذ مقاربة أخرى لتخطيط المنهج الدراسي مبنية على طبيعة اللغة والعمليات اليطة بتعلمها.

في الدور الثاني، كانت الوزارة تفهم أن المنهج الدراسي اسابق لا يستوفي الهدف لأن مقاربة طائفة جزئية لا تتركز إلا على المهارات اللغوية وتقسمها إلى المادة الدراسية المختلفة. وفي جهة أخرى، النزعة الحديثة لتخطيط المنهج الدراسي للغة العربية تعتمد على المقاربة الموحدة الالتكاملية. هذا النوع من المقاربة تتركز على تعاظم الحصيلة اللغوية وفي نفس الوقت تمرين الطلاب لنيل المهارات كما هم ممرنون في كل من أيامهم. إضافة إلى ذلك، يعتبر بأن اللغة العربية هي وحدة موحدة التكاملية تتكون من أربعة من المهارات التي تدخل على عمليتين بصفة عامة: الإدخال (input) يعني الاستماع والقرائة والإخراج (output) يعني الكتابة والكلام. نتيجة من ذلك، كثير من الدراسات يعتبر بأن الطريقة الفعالية لتعليم هذه المهارات الأربع هي بتوحيد بعض ببعض بناء على تخطيط استراجية معينة لا بد من أن تناسب النظريات اللغوية وعلم النفس اللغوي وعلم الاجتماع اللغوي واللغة التطبيقية (Albaha & Li, 2012: 662). وبجانب ذلك، يجب الأخذ بالاعتبار على خصائص الطلاب في مجال المعارف اللغوية والحاجة والموقف التي في دورها تؤثرهم في عملية اكتسابهم للمهارات المقصودة.

علاوة على ذلك، أكد كثير من الدراسات على أن هذه المقاربة مثالية وجديرة لتعليم اللغة العربية وتطخطيط المنهج الدراسي والمواد الدراسية لحمايتها على وحدة اللغة بجانب قوة تأثيرها على نجاح الطلاب في دراسة اللعة العربية (Albaha & Li, 2012: 662). وبالإضافة إلى ذلك، هذا النوع من المقاربة لا يعوق الطلاب من دراسة اللغة العربية وحدة التكاملية وبالطبع يوفر الوقت والمحاولة في تخطيط النهج الدراسي وتعليمها. ونتبجة من ذلك، في سنة 2006، مخطط الملك عبد االعزيز لارتفاع التربية العامة كان يبتدئ بتطوير المنهج الدراسي الجديد. ويحصل هذا المخطط سنة 2011 على غايته الأعلى في نيل منهج دراسي جديد للغة العربية الذي يعتمد على المقاربة التكاملية.

وفي الأخير، لكل من معلمي اللغة العربية مسؤولية في تطبيق المنهج الدراسي الجديد باستخدام المهارة والطريقة والاستراتيجية الفعالية. مناسبة بذلك، رأى الدهماني والسهامي أن هناك عوامل تحمل نجاح الحصول على الهدف بالمنهج الدراسي الجديد. أهمها أن المؤسسة التي تعد معلمي اللغة العربية لا بد لها من تزويدهم باستراتيجية

والطريقة والمهارة الوافية حتى تمكنهم تطبيق النهج الدراسي الجديد تطبيقا صحيحا. وبجانب ذلك، المعلمون في خطوة تالية يسجلون الرنامج لتطوير المحنة باستمرار لنيل الاستحقاق في تطبيق هذا المنج الدراسي بشكل فعال (Albaha & Li, 2012: 662; Kataw, 2016: 62-64; Thomure, 2008, 187-189).

3. **الإمارات العربية المتحدة**

أدى تطور المنهج الدراسي للغة العربية في الإمارات العربية التحدة إلى وجود تغير المقاربة من أساليب التدريس السلوكية (behavioral) إلى أساليب التدريس البنائية. وهذا التغير يؤثر تخطيط المنهج الدراسي. استندت أساليب التدريس السلوكية إلى سلوك الطلاب و اعمدت غملية دراستهم على الترابط بين المنبهات والاستجابة مستعينة بأسلوب تدريسي وارتكزت على النحو والصرف أكثر من المهارات اللغوية (Al-Alili & Hasaan, 2017: 10-11). مع أن أساليب التدريس البنائية في المنهج الدراسي للغة العربية من وزارة التعليم للإمارات العربية التحدة هي الإبصار بأن المعلم والطالب كل منهما عنصر فعالي في عملية التدريس (Masri, 2012: 19). هذه اللأساليب من التدريس تستند إلى المعلم المتبحر المثقف الذي يتسم بدرجة عالية من الكفاءة، الواعي من التطورات والأفكار الحديثة في مجال تعليم اللغة، الحريص على تطوير كفاءته وطرق تدريسه.

مخطط المنهج الدراسي للغة العربية بخاصة للناطقين بها يهتم بأهمية اللغة العربية في تثقفية الطالب وثقافته وحياته العملية وهي بوابته إلى الدنيا ووسيلته للفكر والاتصال والمبدء الثقافي وإلركن الأساسي لذاتيته (Al-Allaq, 2014: 114; Sakho, 2012: 8-15).

وإضافة إلى المواد لدراسية التقليدية والمنهج الدراسي من وزارة التعليم للإمارات العربية المتحدة، المدراس تستعين بالموارد المنشورة والديجيتالية وما فيها من لوحة بيضاء إلكترونية تفاعلية.

من جهة الحصص الدراسية، يبدو أن اللغة العربية يهتم بها وزارة التعليم للإمارات العربية المتحدة اهتماما كبيرا. فلننظر ما أصدرته وزارة في أن مادة اللغة العربية في دبي لا بد من أن تكون ست حصص في الأسبوع للطلاب الناطقين بها في سنة التدريس الأولى حتى الثالثة، والخمسة في في الأسبوع في سنة التدريس الرابعة حتى السادس، والأربعة في الأسبوع سنة التدريس السابعة حتى الثانية عشرة. وكل من هذه الحصص التي توجد في منهج الدراسي يدل على اهتمام الحكومة بحماية اللغة العربية بصفتها لغة رسمية وأولى في إمارات العربية المتحدة ولغة الشعب العربي، مع أن اللغة العربية تصغرت حصصها لغير الناطقين بها وهي أربع حصص في الأسبوع للطلاب الناطقين بغيرها في سنة التدريس الأولى حتى التاسعة وهي حصص اختيارية في سنة التدريس العاشرة حتى الثانية عشر (Dubai Government, 2019: 2-3).

والإطار العام للمعايير في مجالات اللغة العربية تنقسم إلى ستة (UEA Government, 2017: 26-29):

● أساسيات القراءة: (1) المعرفة بالكتب والمطبوعات، (2) الوعلي الصوتي، (3) تعرف الكلمات والطلاقة

● قراءة النصوص الأدبية: (1) معرفة الفكر الرئيسة والتفاصيل، (2) تحليل النص، (3) تكامل المعرفة مع الفكر

● قراءة النصوص المعلوماتية: (1) معرفة الفكر الرئيسة والتفاصيل، (2) تحليل النص، (3) تكامل المعرفة مع المهارات

- الكتابة: (1) البحث لبناء المعرفة وتقديمها، (2) إنتاج الأعمال الكتابية ونشرها

- الاستماع والمحادثة: استيعاب المعرفة وتقديمها

- اللغة: (1) اكتساب المفردات واستخدامها–المعجم، (2) بنية اللغة العربية–النحو والصرف، (3) بنية اللغة العربية–الإملاء، (4) بنية اللغة العربية–الخط، (5) بنية اللغة العربية–البلاغة، (6) بنية اللغة العربية–العروض.

ب. تدريس اللغة العربية في بلد إندونيسيا.

تدريس اللغة العربية في إندونيسا هي مادة يقصد بها الدعم والإرشاد والتطزير وإنشاء المهارة والموقف الإيجابي تجاه اللغة العربي، قبولية كانت أم إنتاجية. ولهذه المادة أهداف: تطوير المهارة للاتصال باللغة العربية، كتابية كانت أو كلامية، التي تحوي على أربع من المهارات، يعني الاستماع والكلام والقراءة والكتابة. وبجانب ذلك، تهدف إنشاء الوعي عن أهمية اللغة العربية بصفتها آلة أساسية للتعلم، وبخاصة ما يتعلق بمصادر إسلامية وتطوير المفاهيم عن الترابط بين اللغة والثقافة (Rosyidi, 2012: 1).

في المدرسة الابتدائية، يتركز التعليم الدراسي على مهارتي الاستماع والكلام الموصوفين بالمبدء الأساسي اللغوي. وأما في المدرسة المتوسطة —في إندونيسيا كثيرا ما يسمى بالثانوية– فكل من المهارات الأربع يدرس في حصص متساوية. وأخيرا في التربية المتقدمة، يتركز التعليم الدراسي على مهارتي القراءة والكتابة، حتى يستطيع الطالب العثور على مختلف المراجع والمصادر باللغة العربية. وذلك بناء على قرار الوزارة الدينية الرقم 2 سنة 2008 الصفحة 18.

وإذا نظرنا إلى تطور المنهج الدراسي للغة العربية في إندونيسيا، فعلى الأقل نجد المناهج الدراسية سنة 1964، سنة 1974، سنة 1984، سنة 1994، وسنة 2004. ثم المنهج الدراسي سمة 2004 قد تم إتمامه بنشر قرارات وزارة التعليم الوطني الأرقام 22، و23، و24 عن معيار المحتويات (SI) للوحدة التربوية، ومعيار الكفاءة للمتخرجين (SKL) وتطبيقهما، وكان داعمه هماسة الاستقلال الدائري. فليرجع إلى القرار الرقم 22 سنة 1999 حول الحكومة الدائرية وقرار الحكومة (PP) الرقم 25 سنة 2000 حول تسلط الحكومة الدائرة والحكومة المركزية، ومنها يولد المنهج الدراسي في مرحلة الوحدة التربوية (KTSP). وأما ما يتعلق باللغة العربية فيرجع إلى قرارات الوزارة الدينبة الرقم: 2 سنة 2008 عن معيار الكفاءة للمتخرجين ومعيار المحتويات للمادة الدينية.

كان المنهج الدراسي في 1964 و1974 و1984 يطبق بأسلوب التدريس الجزئي (نظريات الفروع). إذا، منها يتولد المواد الدراسية المختلفة مثل النحو والصرف والبلاغة والأدب والمحادثة والمطالعة والإنشاء والإملاء والخط والمفردات بمواضع مختلفة. وأما في سنة 1993، فيبدو أن اللغة العربية كان يدرس بأسلوب التدريس الوحدة التكاملية بين عناصر اللغة يعني بين الأصوات والمفردات والقواعد وبين المهارات اللغوية يعني الاستماع والكلام والقراءة والكتابة بموضوع واحد (نظريات الوحدة). وكان يتطور هذا المنهج الدراسي حتى يتجه المنهج الدراسي في سنة 2004 إلى الإلمام بأربع المهارات اللغوية.

ولكن من جهة، كان المنهج الدراسي في سنوات 1964، 1974، و 1984 يعطي وقتا واسعا لتعليم اللغة العربية حتى تكون المحتويات واسعة أيضا. وذلك أدى إلى الإلمام بالعلوم اللغوية وعناصرها قوي متين. مع أن في السنتين 1994 و2004 الوقت المعطى موجز مختصر يعني 3-4 حصص (كل منهما 45 دقيقة). ونتيجة ذلك، ضيقت المادة الدراسية في الفصل وكذلك المهارات اللغوية. وعلاوة على ذلك، في المنهج الدراسي في مرحلة الوحدة

التربوية (KTSP) الوقت المتاح لتعليم اللغة العربية فقط حصتين بمدة 45 دقيقة في الأسبوع. وطبعا إنه وقت ضيق لتعليم المهارات الأربع وإلمام الطالب بما لم يكد يحصل إليها (Rosyidi, 2012: 2-3).

ت. الفرق بين تعليم اللغة لأبنائها وتعليمها لغير أبنائها

بعد ما قد سبق بيانه عن تدريس اللغة العربية أو تعليمها في البلاد العربية وبلد إندونيسا، فمن الجدير أن يقدم الفرق بين تعليم اللغة لأبنائها وتعليمها لغير أبنائها. فهناك فرق كبير بينهما. ومن لا يعرف ذلك، فخلط بين الأمرين، وهذا الخلط زاد الصعوبة على دارسي اللغة العربية من غير أهلها حيث تعامل معه المعلمون كما يتعاملون مع أبناء اللغة الذين نشؤوا في بيئتها، وركبوا أصواتها ومفرداتها وتراكيبها، بل انتموا إلى ثقافته (,Al-Alili & Hasaan 2017: 1).

على سبيل المثال، فإن كلمة (كتاب) لا يحتاج أبناء اللغة في أوائل تعلمهم لها إلا إلى تعلم كيفية قراءتها وكتابتها، وأما بقية المهارات فإنها ليست عندهم صعبة فهم ويستعملونها في كلامهم، وكذلك فإن أصواتها قد اعتادوا عليها كما أن معناها معلوم لديهم ويستطيعون استعمالها في التراكيب؛ مع أن دارس اللغة العربية من غير أبنائها –في المقابل– يحتاج إلى كل ذلك، فليس له قدرة على تمييز بعض أصواتها، ولا على معرفة معناها، ولا على استعمالها في تركيب صحيح ولا على فهمها عند سماعها، وكذلك يصعب عليه استعمالها في كلامه، ولا يستطيع قراءتها وكتابتها. إذا يحتاج دارس اللغة العربية من غير أبنائها إلى تعلم عناصر اللغة الثلاثة (الأصوات، والمفردات، والتراكيب) ومهاراتها الأربع (الاستماع، والكلام، والقراءة، والكتابة)، بينما لا يحتاج أهل اللغة إلا إلى مهارتي القراءة، والكتابة (Alfauzan, 2016: 1). فلينظر إلى جدول 1 وجدول 2.

غير أبناء اللغة	أبناء اللغة	عناصر اللغة
مقارنة بين أبناء اللغة وغير أبنائها في اكتساب اللغة		
–	✓	أصوات
–	✓	مفردات
–	✓	تراكيب

جدول 1. مقارنة بين أبناء اللغة وغير أبنائها في اكتساب اللغة من حيث عناصر اللغة

غير أبناء اللغة	أبناء اللغة	المهارات اللغوية
مقارنة بين أبناء اللغة وغير أبنائها في اكتساب اللغة		
–	✓	استماع
–	–	قراءة
–	✓	كلام
–	–	كتابة

جدول2. مقارنة بين أبناء اللغة وغير أبنائها في اكتساب اللغة من حيث المهارات اللغوية

والفرق الكبير الثاني بين أبناء اللغة وغير أبنائها يقع في اكتساب اللغة وتعلمها. فالطائفة الأولى يكتسبون اللغة بينما الطائفة الأخرى يتعلمون اللغة. والمقصود باكتساب اللغة هو العملية غير الشعورية، التي يتم بها تعلم اللغة الأم (Jumhana, 2014: 109-128). ذلك أن الفرد يكتسب لغته الأم، في مواقف طبيعية والبيئة المحيطة وهو غير

واع بذلك، وبدون وجود تعليم مخطط له ومن دون معلم، وهذا ما يحدث لأبناء اللغة تلقائيا ودون قصد، وهم يكتسبون لغتهم الأولى، فهم لا يتلقون دروساً منتظمة في قواعد اللغة، وطرق استعمالها. وتكتسب كل العناصر والمهارات إلا مهارتي القراءة والكتابة.والمقصود بتعلم اللغة هي العملية الواعية، المخطط لها من أطراف عديدة في فصول اللغة، بواسطة المعلم بقصد وإرادة وهو لا يكتسب بل يتعلم المهارات والعناصر (Markee, 2000: 5).

الاستنتاج

سيطرة اللغة الإنجليزية بصفتها لغة عالمية في مختلف بلاد العالم، وما فيها من البلاد العربية، تكون تحديا قويا في استخدام اللغة العربية لأبنائها في الشرق الأوسط. وذلك لم يضفه استخدام اللغة الفرنسية في البلاد العربية التي سبق لها استعمار الفرنس. وإضافة إلى ذلك، ظاهرة الصراع لا تكاد تذهب بين الفصحى والعامية وما يحيطهما من الازدواجية اللغوية في معظم الدوائر العربية. بيد أن ذلك، للغة العربية الفصيحة مكانة عالية ومنزلة رفيعة واهتمامات شديدة من قبل الحكومة لأن يبقى استعماله ويحمى خلوده ودومه. فلننظر إلى أنواع من الطرق والاستراتيجيات التي تقاسيها الحكومة في مختلف البلاد العربية لحماية اللغة العربية بصفتها تراثا ثقافيا ولغة الشعب العربي. إذا، تستخدم اللغة العربية في كثير من المنتديات الرسمية والمعالم واللوحات الإعلانية والمراسلات وكثيرا ما يوجد في المجالات الأكاديمية مثل وحدة جزئية ومادة دراسية واللغة للمقدمة في جميع المؤسسات التعليمية الحكمومية أو الأهلية وفي كل من المراحل التعليمية من المدرسة الابتدائية والمدرسة المتوسطة والمدرسة الثانوية حتى الجامعة والدراسات العليا. والاهتمام باللغة العربية تدل عليه —بجانب التقنيات المعاصرة والوسائل المتعمدة على التكنولوجيا— إعداد المعلمين المؤهلين المطبقين منهج التعليم (curriculum) *نظام اللغة العربية الموحدة المتكاملة* (integrated Arabic system) —ولم يعد يستخدم المقاربة اللغوية فحسب التي يقسم تدريس اللغة العربية إلى أقسام المخططات لمقرر دراسي (syllabus)– التي لا تحمل اتحاد (unity) تدريس اللغة العربية. وهي تتكون من أربع مهارات التي تنقسم إلى قسمين من العملية العامية: الإدخال (input) يعني الاستماع والقرائة والإخراج (output) يعني الكتابة والكلام. نوع من هذا المنهج التعليمي فعال لأنه يبنى غلى النظريات اللغوية بجانب علم اللغة النفسي وعلم اللغة الاجتماعي وعلم اللغة التطبيقي إضافة إلى الأخذ بعين الاعتبار بخصائص الدارسين المتنوعة من جهة المعرفة اللغوية والحاجة والمهارة والميل والقدرة والقريحة والموهببة التي في دورها تؤثر أثرا قويا في علية اكتساب اللغة من تلك المهارات الأربعة.

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Impact Of Gulf War II in The Novel of "Saatu Bagdad" By Syahad Ar-Rawiy: Analysis of Literature Sociology

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The Middle East is one of the interesting areas to study, especially related to prolonged conflicts that always surround the region. One of the conflicts recorded in history is the conflict that occurred in Iraq or better known as the Gulf War II involving Iraq and Kuwait. In *Saatu Bagdad's* novel by Syahad al-Rawiy, an Iraqi writer, she tried to clearly explain how the Gulf War II had a huge impact on the lives of Iraqi people. This study aims to reveal the impact of the Gulf War II experienced by the Iraqi people based on data in the novel *Saatu Bagdad,* the reality of Iraqi society, and the relationship between the structure of the text and the reality of Iraqi society. The theory to be utilized in this research is the theory of sociology of literature as proposed by Alan Swingewood, that literature is a mirror of the age or social document. Swingewood's mirror is a self-reflection of social life when the work was created. The method used is the literature of sociology, which is a method that moves from the data of literature to be connected with the existing reality. The most dominant physical impact is the devastating condition of the Iraqi economy, damage to infrastructure both civil and military, and massive immigration. The impact is a representation of the reality that occurred in Iraqi society during the Gulf War II which began in 1990.

Keyword: *Impact, Gulf War II, Iraq, Bagdad, Sociology of Literature.*

1. INTRODUCTION

Literary work is a reflection of a culture of community groups that tells about human interaction with the environment and is the result of human creative activities to appreciate beauty, express feelings, and emotions in beautiful and structured sounds (Wellek & Warren, 1995: 321). In narrating a problem in his work, an author is not only attached to his imaginative narrative but sees the social side that occurs in society through his lens. This is because literary works as sociocultural documents can be used to see a phenomenon in society at that time (Swingewood, 1972).

Literary works, like sociology, also talk about human life, how to adapt, and their desire to change. However, as an aesthetic product, literary works cannot be interpreted as sich as mere sociological facts. Literary works go beyond mere descriptions of objective scientific analysis. He can penetrate the social surface, even showing the life experiences of individuals expressed in a group (Wahyudi, 2013).

As a reflection of society, literary works can portray people and display social facts that occur in society. In Arabic literature, for example, narratives about the lives of Egyptian women can be seen in novels by Nawal el-Saadawi, drums of poetry portraying Palestinian issues can be found in the work of Mahmud Darwis, social issues in Egypt can be seen in the work of Najib Mahfudz, and etc. The Arabic literary critics or researchers also tend to like research related to the sociology of literature, such as Istiqomah (2018) research entitled "Social Conditions of the Syrian People after the 2011 Revolution in *Ayyam fi Baba Amru* Novel by Abdullah Maksur: Analysis of Sociological Literature". This study aims to reveal the social conditions experienced by Syrians during the Syrian revolution based on data in the *Ayyam fi Baba Amru* novel, the social reality of Syrian society, and the relationship between the structure of the text and the social reality of Syrian society by utilizing the concept of

sociology of Swingewood literature. From this analysis, it is concluded that there are several causes of the Syrian revolution mentioned in the novel, such as the desire to be free from a regime that has ruled for decades, rampant corruption, inspired by other Arab countries, and hatred that has been embedded for a long time. The social conditions experienced by Syrians during the revolution are intimidation from the military, people arrested without mistakes, tortured in military prisons, shootings, bombings, and chaos in several cities, some girls are sexually abused, people are divided between supporting the regime or the opposition, and most Syrians fled to neighboring countries. Therefore, it can be concluded that the social conditions that occur in the novel are a representation of social reality that occurred in Syrian society after the revolution in 2011. Further research related to literary sociology is a thesis from Khumayroh (2017) entitled "Social Class of Pre-Revolution Egyptian Society 1952 Review of the Sociology of Literature on *Al-Haram* Novels by Yusuf Idris ". From the results of the study, it was concluded that the formation of social classes in al-Haram's novel was caused by two factors, namely social factors which included differences in the size of wealth, division of labor, and high education, as well as political factors consisting of patterns of land ownership, the entry of foreign capital, and the struggle of the fellah (farmers). These two factors then gave birth to social classes in Egyptian society, in the form of the upper class or the large bourgeoisie, the middle class or the petty bourgeoisie, and the working class. Of the three social classes, the middle class is a class that has the highest class consciousness and can threaten the existence of classes above and below it.

In addition to the two studies above, there are many sociological studies of literature in Arabic literary treasures, both poetry, drama, and novels. Especially in the modern era, Arab writers tend to portray the conditions in their society through literary works, especially novels. This is because novels are considered easier to narrate the social conditions of society than poetry which is full of semiotic or connotation-meaning meanings. In this study, researchers will examine one novel entitled *Saatu Baghdad* by Shahad al-Rawiy. This novel succeeded in photographing the condition of the Iraqi people during the 1991 Gulf war until the era of international embargo sanctions against Iraq.

Broadly speaking, this novel narrates the dark events of the Gulf War II through the perspective of an unknown victim, and is often called "I". I was a child born in Baghdad, at the time of the first Gulf war between Iraq and Iran from 1980 to 1988. When I entered the early age of the elementary school, precisely in January 1991 the Desert Storm Operation event roared. This resulted in me and the entire Baghdad community having to evacuate in a shelter bunker for twenty days. In the bunker, with a stuffy, humid, and limited atmosphere, I met Nadia, her peer. Since that event, their friendship has been very close to their difficult times. During adolescence, they must be confronted that the country they live in must receive sanctions from the international embargo. This pushed Iraq to the brink of hyperinflation, increasing unemployment, exacerbating poverty, and giving birth to cases of malnutrition. These conditions resulted in increasingly tense conditions. Fear is everywhere. Their lives (the victims) have become more difficult since the sanctions imposed on Iraq. Fatigue is seen on the faces of the fathers. The mothers began to replace everything that was no longer available. The streets in their homes became damaged and filled with holes. Some shops were closed. They no longer buy new clothes, but start sewing or repairing existing clothes. These sanctions made them confused, so everyone thought of moving to another country. Many of my friends and Nadia have moved to set foot in other countries for a new life with their families, such as Wijdan, Tabarak, Samiya, and Rita. Until they enter the world of college, they cannot enjoy a better life. I and Nadia were forced to move and flee to other countries. They will never know when they will return to Baghdad. There was nothing left in their

residential area. All the neighbors they know have moved. Only ruins and memories from the past that they remember.

Through this description, it appears that the novel narrates the effects of the Gulf War, both physical and psychological. Therefore, in this study, the researcher will see how the effects of the Gulf II war narrated by the author through the novel *Saatu Baghdad*? Furthermore, is there a relation between the structure of the text and the social reality of the Iraqi people? The purpose of this research is to describe the impact of the Iraq war in *Saatu Baghdad's* novel and to recognize the relationship between text and social reality.

2. THEORY

In this research, the theory that will be utilized is the theory of Sociological Literature proposed by Alan Swingewood. In his book, The Sociology of Literature Swingewood sets limits on sociology and literature as two different disciplines but presents the same overview. Swingewood states that "sociology is essential in the scientific, objective study of man in society, the study of social institutions and social processes" (Swingewood, 1972: 11). Literary works, like sociology, also talk about human life, how to adapt, and their desire to change. However, as an aesthetic product, literary works cannot be interpreted as sich as mere sociological facts. Literary works go beyond mere descriptions of objective scientific analysis. He can penetrate the social surface, even showing the life experiences of individuals expressed in a group (Wahyudi, 2013: 56). Therefore, it can be said that the approach of literary sociology is based on the fact that literary works cannot be separated from social realities that occur in society (Swingewood, 1972: 17).

The difference between sociology and literature according to Damono (1984: 7) is the way it is expressed. When sociologists describe the lives of people and society through objective scientific analysis, writers express it through emotions subjectively and evenly. Therefore, if there are two sociologists researching problems in the same society, then the results of both studies tend to be the same. However, if two writers are writing a problem in the same society, then we can be sure the results will be different. Literary sociology has many approaches, each of which is based on certain attitudes and views.

Related to sociology and literature, Swingewood (1972: 13) presents three concepts in his literary approach, namely; literature as a reflection of the times, literature is seen from the production process, especially in the author's social situation, and literature concerning history. The concept that will be utilized in this study is the first concept, namely literature is seen as a reflection of the times or social documents as the following quote "The most popular perspective adopts the documentary aspects of literature, arguing that it provides a mirror to the age" (1972: 13-14). The mirror according to Swingewood is a self-reflection, as well as analogous to a literary work is a reflection of community reflection: social structure, familial relations, emerging trends, and class conflicts. In this case, the task of literary sociology is to link the experiences of imaginary figures and the situation of the author's creation with the historical circumstances surrounding the author's life. From the opinions above, it can be concluded that what became the core of the first concept of Swingewood's literary sociology was that literary works were a reflection of social life when the work was created.

3. METHOD

Swingewood divides the theory of literary sociology into two methods, namely sociology of literature and a literary of sociology. In this research, because literature is the main focus, the method to be used is literary of sociology, which is a study that moves from phenomena contained in literary works to further be used in understanding social phenomena

that exist outside of literary texts, as stated by Swingewood (1972: 78): "secondly, a literary sociology with a basis in the literary text, with a relates structure to genre and society".

The following are the overall steps of the research work to be carried out, namely (1) determining the literary work that is made as the object of research material, namely Saatu Bagdad's novel, (2) establishing the main research problem, namely the impact of the Gulf War II, (3) Conducting a literature study with searching and collecting data supporting research objects related to the analysis of literary sociology and the impact of the Gulf War II, (4) Analyzing Saatu Baghdad's novel by referring to Alan Swingewood's literary sociology theory, (5) drawing conclusions and reporting the results of research.

4. RESULT AND DISCUSSION

War or conflict has a huge impact, including the Gulf War involving Iraq and Kuwait, as well as countries condemning Iraq's actions for invasion of its neighbor, Kuwait. The following will describe the impact of the Gulf war on Iraq narrated in the Saatu Bagdad novel;

4.1 PHYSICAL IMPACT
a. Economic Conditions

The main factor in Iraq's invasion of Kuwait was the condition of the Iraqi economy which was ravaged by war or conflict with Iran for eight years, namely 1980 to 1988. The purpose of Iraq's invasion of Kuwait was because Iraq's first request that Kuwait consider legitimate war debts to be unresponsive, the second is the history that Kuwait used to be part of the Iraqi state, and the third is Saddam Hussein's ambition to control Kuwait and the Arab world. However, the intention and the plan failed. After Iraq invaded Kuwait, the Kuwaitis asked the United States to help secure Kuwait from the Iraqi invasion. Through various UN Security Council Resolutions, the US finally launched a counterattack on Iraq, because Iraq did not comply with the UN ultimatum, as a security council. As a result of these attacks, Iraq's economic conditions are increasingly unstable. In the Saatu Baghdad novel, it is mentioned that war and embargo sanctions from the international world made Iraq's economy paralyzed and massive layoffs were resulting in rampant unemployment. The famous Nabil shop that is complete and always provides a lot of needs, is now empty. Many items are not available, even the shelves are only filled with dust.

خير دليل على صحة تكهنات المشعوذ هو دكان أبي نبيل الذي أصبح فارغًاء اختفت منه مواد كثيرة؛فرغت الرفوف العالية وتجمع الغبار فوقهاء ولولا الحصة التموينية التي يتسلمها من الحكومة ليوزعها بيننا كل رأس الشهر لانتهى الأمر بإغلاق هذا الدكان منذ وقت طويل.
(٩١:٢٠١٦)

> The clearest sign of the truth of the man's prediction was Abu Nabil's shop, which had now become empty. Many items are now not available. The top shelf is now full of dust, and if it were not for the supplies he received from the government to distribute to us at the beginning of each month, the store would have been closed for a long time.

Besides, because many stores were closed and no longer in operation, mothers began to replace everything that was no longer available. For example, in this novel narrated mothers sew and repair old clothes to be worn back, because they cannot buy new clothes.

...... ظهر التعب على وجوه الآباء وراحت الأمهات يصنعن البدائل لكل شيء لم يعد موجودًاء أخرجت أمي ماكنة الخياطة القديمة التي نسيناها ولم نعد نتذكر هاء نظفتها ودضعت الزيت في النقوب الصغيرة

على جوانبها ثم سحبتها لل الصالة, لأننا منعد نشتري ملابس جديدة» كان من الأفضل أن نستخدم الملابس القديمة ونعيد خياطتها ونلبسها كأنها جديدة.

(٢٠١٦:٩١)

> Weariness is on my father's face. Mothers began to make replacements for everything that was no longer available. My mother pulled out an old sewing machine that she had forgotten. He cleaned the machine, oiled the small holes on each side, and carried it to the living room. We are no longer buying new clothes. Better to repair old clothes and wear them as if they were new.

The conflict also caused the value of the Iraqi currency to change. Coins began to disappear, even during the war the Iraqi currency was no longer valid. This can be seen in the narrative below;

في السنوات الأخيرة؛ شسحت الأوراق الرسمية التي عليه توقيعها: وتراكمت العملات النقدية أكداسًا عالية تثير اشمئزازه؛ تغيرت العملة وقيمتها, وتبدلت أوراقها ورائحتها, اختفت العملة المعدئية» اختفى الربع دينار» اختفى النصف دينار» اختفى الدينار نفسه, الدينار العراقي اختفى وصار ذكرى من زمن آخر.

(٢٠١٦:١٢٤)

> In recent years, the official documents that must be signed are increasingly reduced. He was fed up with money piled high. Currency and value change. New bills were replaced, which had a different aroma. Coins began to disappear: a quarter of the dinar was not used, then half a dinar. Then one dinar. The Iraqi Dinar no longer sells, disappears and becomes a memory from a different time.

The next effect is unemployment increases from time to time. Many workers who were laid off, one of them is Uncle Shawkat, a person who works at the Central bank, suddenly laid off from his workplace.

أحيل عمو شوكت على التقاعد من و ظيفته في البنك المركزي, أصبح بلا عمل ينهض من أجله في الصباح الباكر ويدير محرك سيارته القديمة ويذهب إليه.

(٢٠١٦:١٢٤)

> Uncle Shawkat was fired from his job at the Central bank. He no longer has a job that makes him have to get up early in the morning.

b. Infrastructure Conditions

The war destroyed various infrastructures, both civilian and military infrastructure. In this novel, the first damage mentioned is the malfunction of the bridge in the eastern Tigris river due to damage by fighter planes.

...شاهدت جسورا ميتة قتلتها الطائرات

(٢٠١٦:٢٣)

> ... The car they were riding on passed through the river, and Nadia saw a dead bridge damaged by warplanes.

It is also narrated that the road is damaged and filled with various holes. Windows in various building structures were damaged by bombs and shootings.

وتهشم قديمة صارت فبها تمشي التي والسيارات كثيرة حفر وفيها تعبة شوارعنا صارت زجاجهاء...

(٢٠١٦:٩١)

The road in our house is broken and filled with holes. The passing cars look old and getting old with broken windows ...

Worse, the scenery in the Baghdad area was not as beautiful as before the war. Figure Me and the other victims no longer see the trees in their area. There are only the debris ruins of buildings that have been damaged. Besides, many damaged cars adorn their environment. Garbage piles up everywhere. Many young people drop out of school and have to work to help support their families.

اختفى وجه محلتنا الأخضر, واختفت معه تدريجًا رائحة الورد والقداح والعشب, اختفت رائحة الماء وهو يلامس طابوق الحيطان القديمة. كبرت محلتنا الفتية وأصبحت عجورًا تفقد ذاكرتها تدريجا, ازداد عدد السيارات العاطلة وهي تخنق الشوارع وتعرقل حركة المرور فيها, تراكم السكراب عند الأبواب, خرج المراهقون إلى سوق العمل يساعدون ذويهم على تحمل الأعباء وقسوة الظروف.
(٢٠١٦:١٢٨)

The green color that once dominated the area where we lived now disappears, and with it, the aroma of roses, flint, and grass slowly fades. The scent of water splattered on the ancient brick walls. This area where we live is aging, and slowly losing its memories. The number of damaged cars continues to increase. The cars filled the streets and jammed. The trash piled up in front of the door. Young people find work to help their families carry the heavy burden of time.

c. Immigration

Immigration is the entrance into an alien country of the person intending to take part in the life of that country and to take it their more less permanent residence (Sjahriful, 1993:7). In this novel, it is narrated that many neighbors in the housing complex of the figures Me and Nadia left Baghdad one by one. This condition is caused by insecurity and inconvenience of Baghdad to live in. They must at all times see fighter planes, hear sirens, rifles, and bombs. They also decided to move and flee to another country.

كان ذلك النهار نهارًا مميزًا لا يمكن أن أنساه, للأسف الشديد, اجتمع فيه الفرح والحزن. الأفراح في محلتنا لا تدوم طويلا. في هذا اليوم نفسه, بعد أن تسلم نزار نتيجة الامتحان, كانت تقف في بابهم سيارة كبيرة سوداء اللون نوع شوفرليه, سنتعود عليها في ما بعد إنهم في هذه الساعة يتركون بيتهم, ويهاجرون إلى خارج العراق ولن نراهم بعد هذا اليوم.
(٢٠١٦:٤٨)

That day was a special day that I will never forget. Unfortunately, happiness and sadness go together that day, and happiness in our area of residence did not last long. That same day, after Nizar received his test results, a black Chevrolet stopped in front of their house, a car that we would often see later on. That was the day they left their homes and moved from Iraq. We will never meet them again.

Not only Umm Nizar's family, sometime later, many other families also moved to other countries:

في العطلة الصيفية نفسها, ليس بيت أم نزار وحده من هاجر من المحلة, بيت أم علي وبيت أم سالي هاجرا أيضا, ثم تبعهم بيت أم ديتا, أصبح مشهد الدموع والتوديع عاديا, في كل مرة, نقف نودع صديقة تسافر مع أهلها من دون أمل في أن نراها ثانية.
(٢٠١٦:٤٩)

During the summer holidays, Umm Nizar's family is not the only one to move to another country. The family of Umm Ali and Umm Salli also moved to other

countries. Then Umm Rita's family followed. Tears filled with tears and separation became common. Every time, we will stand there saying goodbye to friends who will move with their families. We did not have the slightest hope that we would meet them again.

However, although many leaves, not everyone can migrate to a far safer country. Some still have to survive in Baghdad. These characteristics address their social status. This is because moving to and living abroad requires a large amount of money.

صارت الهجرة امتيازًا اجتماعيًا للمهاجرين, الطالبات اللواتي لم يهاجرن يشعرن بالحسد نحو زميلاتهن اللاتي عبرن الحدود. ولامست أقدامهن أرض الحياة الجديدة وتنفسن عطر عالم جديد هاجرت صديقاتنا إلى المدن الباردة, في حين أننا نحن نتفسخ في المكان, نعيش بابتسامات جامدة وأيام من غبار. (٢٠١٦:١٣٢)

The move became a decisive social characteristic for those who left. Students who remain jealous of their classmates who have crossed the border, whose feet have now planted the ground of new life, and who breathe in the fragrance of a new world. The friends went to cold cities while we lived in a devastated place, living our days filled with dust with frozen smiles.

Although moving to another country is a solution for Iraqi citizens, it does not mean they will get security guarantees and certainty whether they will live safer. This is narrated by the author in the following quotation:

الموت هو الغياب الطويل الذي لا لقاء بعده, قد يذهب الميت إلي الجنة لكن الذي يهاجر من بلده فإن الجحيم تذهب وراءه. (٢٠١٦:٤٩)

Death is a long absence without the possibility of meeting again. Those who have died will go to heaven, but for someone who leaves his country and moves to another country, hell will always follow behind him.

4.2 IRAQ SOCIAL REALITY WHEN-POST GULF WAR II

Departing from the data contained in the Saatu Baghdad novel, researchers then looked at social phenomena through various media, both books, journals, and news related to social or conflict with victims in the Gulf War II involving Iraq, Kuwait, the United States, Britain, and various countries condemning the Iraqi invasion of Kuwait.

The physical effects narrated by authors in novels such as declining economic conditions, damage to infrastructure, and immigration are the dominant physical influences. The impact is a representation of the condition of Iraq during the Gulf II war and embargo. In the book Rahman (2003: xxi) won after the 1991 event, Iraq released a period of disorder and anarchy after losing the Gulf war because it was bombarded with the latest weapons in the United States. Not only that, but Iraq must also be finished isolated, embargoed, disarmed, sovereignty counted and subject to economic and political sanctions.

In Iraq-Sanctions and the rest, Cordesman (1997) narrated the price of oil in 1989. This fact led to the inability of state funds for the oil sector to support funding needs, to increase utility, finance reshuffle, and also help the necessities of living food for Iraqis. To overcome this, President Saddam Husein changed his economic team and reduced the number of civil servants and troops. However, this will swell. Which further complicates the Iraqi economy.

In addition to economic conditions, infrastructure in Iraq was also badly damaged, both civilians and military installations affected by the massive attack, one of which was

from Operation Desert Storm on January 17, 1991. In this Operation, it was stated (Solichien M, 2014: 13) that the Operation was carried out in two stages, the first stage was carried out by carrying out airstrikes against military targets and the second stage was a joint ground operation to expel Iraq from Kuwait. During Operation, coalition forces dropped more than 90,000 tons of bombs and nearly 110,000 airstrikes. This airstrike can quickly destroy the military command network and paralyze Iraqi military power, and bring down 34 planes and destroy 100 Iraqi warplanes at its base. The United States also uses Tomahawk missiles launched from ships on the water and Navy submarines. As a result of this, Iraq is dead and infrastructure damage is increasingly out of control.

As for immigration-related problems, many Iraqis go abroad, both to the local area, in the Middle East and outside the Middle East region, such as Europe. Initially, Iraqi immigration outside Iraq was due to economic factors. However, this latter trend did not develop in response to the needs of economies more dynamic than that of Iraq but because individuals were not satisfied with the limited opportunities the Iraqi political system imposed upon their activities or their free expression. Regarding the causes of their emigration, Iraqi exiles and expatriates were living in countries of immigration under a variety of legal statuses (as citizens, refugees, asylum seekers, long-term residents, on student visas, etc) (Chatelard, 2009).

In the Middle East region, many Iraqis cry to Syria, Jordan and Saudi Arabia. It was noted that nearly 20,000 Iraqis fled to Saudi Arabia. They are, on average, traders who often engage in cross-border economic activity, partly thanks to tribal social networks operating on both sides of the border, as the following quote (Chatelard, 2009);

Finally, about 20,000 Iraqis had settled in Saudi Arabia or had dual citizenship: among them were traders and businessmen, often involved in cross-border economic activities, partly thanks to tribal social networks operating on both sides of the border and sometimes beyond. Among immigrants in the narrow definition of the word, one can include the exiled leadership of the Iraqi Muslim Brotherhood who benefited from the patronage of the Saudi authorities. Besides, there were movements and exchanges between Shi'ite communities from Iraq and the east of the Arabian peninsula (Delouvain 2002; Luizard, 2002: 212; interviews, Jordan, 2003 and London, 2004).

As for the regions outside the Middle East, many Iraqis have fled to Europe. Some European capitals, particularly London and, to a lesser extent Paris, had received Iraqis who had left their country at different times, depending on developments in their country's political history. Among those who left Iraq for strictly political reasons, very few made asylum applications, preferring other ways of gaining residence in Europe at a time when it was still relatively easy for the Iraqi upper-class and upper-middle-class to get student or employment visas (Chatelard, 2009).

5. CONCLUSION

In research on the Saatu Baghdad novel by Shahad al-Rawiy by utilizing the concept of the sociology of Swingewood literature, it can be concluded that the author narrated the effects of the Gulf II war 1990-1991 involving Iraq, Kuwait, the United States, and the American coalition states in the novel clearly and straightforward. The impact represented was the first condition of the Iraqi economy which was in ruins, both the death of economic activity, the emergence of a lot of unemployment, as well as the value of money that had declined even more. Second is the destruction of Iraqi infrastructure as a whole, both civilian and military infrastructure. The third is the immigration carried out by Iraqis for a safer life, both to the Middle East region such as Saudi Arabia, Jordan, and Syria and to European regions such as London and France. The text structure narrated by the author has a

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relationship with the social reality of the Iraqi people during the Gulf II war. This is because the author narrates in her work based on the social reality that occurs in the field as well as based on her memory in childhood.

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التفاؤلية في الرواية فرانكشتاين في بغداد لأحمد السعداوي: دراسة تحليلية بنيوية تكوينية للوسيان جولدمان

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تهدف هذه الدراسة إلى كشف رؤية العالم وأنواعها ومعرفتها لأحمد السعداوي كالفاعل الجماعي الذي قام بكتابة الرواية فرانكشتاين في بغداد والكشف عن البناء الداخلي والخارجي للرواية ومعرفتهما. سبب الإقامة بهذا البحث هو الاختلاف بين صباح ك. مولود الذي يعتقد أن لأحمد السعداوي رؤية العالم تشائمية ورينا فيرمان محمد الذي يعتقد أن لأحمد السعداوي رؤية العالم التفاؤلية. تستخدم هذه الدراسة النظرية البنيوية التكوينية للوسيان جولدمان والمنهج الجدلي والقرابة الاجتماعية. نتائج هذه الدراسة هي أن أحمد السعداوي لديه رؤية العالم التفاؤلية عن تحقيق العدالة والسلام والرفاهية في العراق. ردت نتائج هذه الدراسة أيضا على ما رآه مولود لصباح مولود بأن أحمد السعداوي كان له نظرة متشائمة عن الصراع الذي حدث في العراق. لدى أحمد السعداوي نوعان من رؤية العالم التفاؤلية، وهما التفاؤلية التصرفية والتفاؤلية كالنمط التفسري. إن شكل البنية الخارجية والداخلية للرواية فرانكشتاين في بغداد هو ساحة الصراع بين طرفين، طرف يريد السلطة في العراق وطرف يريد العدالة والسلام، والثقافة الشرقية (الحفاظ على الهوية)، والحرية، والتسامح فيها.

الكلمات الرئيسية: رؤية العالم، والتفاؤلية التصرفية، والتفاؤلية كالنمط التفسري

أ. مقدمة

لم تكن الأعمال الأدبية معزولة عن بيئتها الاجتماعية. يوضح أحمد السعداوي أن الرواية *فرانكشتاين في بغداد* تتأثر بشدة الخيفة الاجتماعية والثقافية والسياسية التي حدثت أثناء أو قبل كتابة الرواية:

"I am trying to bring together all of the elements of the Iraqi experience. There are many messages. One of them is that with this war and violence, no one is innocent (Arango, 2014)."

لذلك، سيتم تحليل الرواية لأحمد السعداوي "*فرانكشتاين في بغداد*" من خلال النظرية الاجتماعية البنيوية التكوينية لوسيان جولدمان. سيتم استخدام هذه النظرية للكشف عن التفاؤلية في الرواية "*فرانكشتاين في بغداد*". اختار الباحث نظرية البنيوية التكوينية لأن الرواية *فرانكشتاين في بغداد* كانت عملا رائعا لأحمد السعداوي وتستحق أن يطلق عليها تحفة فنية.

اختيار الموضوع الشكلي يعني تكوينية الرواية *فرانكشتاين في بغداد*. هذا بسبب وجود اختلاف الرأي بين صباح ك. مولود الذي ينص على أن أحمد السعداوي لديه نظرة متشائمة من الصراع في العراق (مولود، 2008، صفحة 65):

نلحظ وجود نظرة تشائمية عند الكاتب في رسم الشخصيات والأحداث، والدليل على ذلك هو انتهاء الرواية بالمأساة، فلم يبق الكاتب بصيصا من الأمل للقرّاء، فلم يعط حلولا لتلك الفوضى التي تعيش فيها البلاد، ولربّما هو معذور في ذلك، لأنّة كتب روايته هذه بعد دخول العراق في الحروب الأهلية.

ورينا فرمان محمد الذي يقول بأن النقطة المتناقضة لما بعد الحداثة هي بديل للتشاؤمية الميتافيزيقي بالتفاؤلية. ناقش رينا فرمان محمد التقنيات السردية والجمالية مثل: الشخصية الفريدة والمبهجة والمكثفة، وتحكم السرد في القراءة كأسلوب الأداء يهدف إلى إعطاء المؤلف مساحة الأداء واسعة، مضيفًا إلى الخطاب حول الأداء ذاتيًا بأهمية إضافية مثل النقطة المتناقضة بعد الحداثة التي تحل محل التشاؤم الميتافيزيقي بالتفاؤل (محمد، 2015، صفحة 143).

من المرجح أن يتفق الباحث برأي رينا فرمان محمد لأن الرواية *فرانكشتاين في بغداد* مكتوبة في ظروف تتطلب من المؤلف تعزيز التزامه وإيمانه حتى تصبح الرواية رواية نبيلة ومملوءة بأفكار المؤلف المثالية، وليست رواية شريحة أو مجرد رواية شائعة، تتعلق بالقضايا الواقعية التي كانت تحدث في المجتمع العراقي (مثل تكوينية الرواية). لذلك، من خلال إجراء دراسة بنيوية تكوينية في الرواية *فرانكشتاين في بغداد*، يمكن العثور على رأي أكثر صحة، التشائم أو التفاؤل.

ب. بنيوية تكوينية

كانت التكوينية في الأصل مصطلحًا يستخدم في كثير من الأحيان في الدراسات البيولوجية كدراسة للجينات، والنوع الجيني، وذرية في الكائنات الحية (Griffiths، 2000). ومع ذلك، تم استخدام المصطلح في دراسة الأدب كدراسة لتكوينية العمل الأدبي. بالنسبة إلى لوسيان جولدمان، فإن دراسة تكوينية في عمل أدبي بنظريته البنيوية التكوينية هي إعادة تصوره لوجهات نظر لوكاشيين حول الشمولية والهوية والوعي والتغيرات في الوظيفة المعرفية الوراثية لجان بياجيه (Zimmerman، 1978–1979، الصفحات 151–182).

يعتقد جولدمان أن البنيوية التكوينية تنطلق من فرضية أن جميع الأعمال البشرية هي محاولة لإعطاء استجابة مجدية لحالات أو اتجاهات معينة لصناعة توازن بين موضوع الفعل والبيئة (Goldman، 1975، صفحة 156). لتوضيح معنى العلاقات الإنسانية أو الموضوعات ببيئتهم، اعتمد جولدمان على وصف بياجيه (*Peaget*) للاستيعاب (*Assimilation*) والتلاؤم (*Accommodation*). يصف الاستيعاب عمل الكائن الحي على الكائن المحيط به. اعتمد جولدمان حتى الآن على السلوك السابق المرتبط بالكائن نفسه، وقال بياجيه إن الوظيفة المهمة التي تؤدي إلى تشكيل البنية هي الاستيعاب. والتلاؤم (*Accommodation*) هو عمل بيئي ضد الأفراد أو الجماعات. في هذا النمط، يتم تعديل عملية الاستيعاب (*Assimilation*) للسماح للفرد بالتوافق ببيئته (Goldmann، 1980، صفحة 15).

وقال جولدمان أن العمل الأدبي هو بناء. ومع ذلك، فإن هذا البناء ليس ثابتًا، ولكنه نتاج للعملية التاريخية التي تحدث، وهي عملية بنيوية وتفكيكية في مجتمع للأعمال الأدبية (Faruk، 2015، صفحة 56). على الرغم من أن جولدمان يجادل بأن الأعمال الأدبية هي نتاج عمليات تاريخية مستمرة يشارك فيها المؤلف ومجتمعه، إلا أن جولدمان يميز نفسه عن وجهات نظر نظريات الأدب الاجتماعي الأخرى.

دعنا ننتقل إلى نظرية البنيوية التكوينية الفرعية. وفقًا لما قاله فاروق، هناك عدد من المفاهيم الأساسية التي تبني نظرية البنيوية التكوينية، وهي الحقائق الإنسانية، والفاعل الجماعي، والهيكلة، ورؤية العالم، والفهم والتفسير (Faruk، 2015، صفحة 56).

وفقًا لجولدمان، يجب أن ترتبط الحقائق الإنسانية بسلوك الفاعل ليمكن فهمه. السبب في أن الحقائق الإنسانية يجب أن ترتبط بسلوك الفاعل هو أن الحقائق الإنسانية هي نتيجة لأفعال الانسانية (الفاعل) ويمكن تعريفها بدقة شديدة، فالفاعل يحول العالم المحيط من أجل تحقيق توازن أفضل بين نفسه باعتباره فاعلا (Goldmann،

1980، صفحة 40). أوضح فاروق أن الحقائق الإنسانية هي جميع الأنشطة البدنية التي يسعى العلم إلى فهمها. يمكن أن تكون الحقائق الإنسانية في شكل أنشطة اجتماعية أو أنشطة سياسية أو إبداعات ثقافية مثل الفلسفة والفن والأعمال الأدبية (Faruk، 2015، صفحة 57). الغرض من ربط الحقائق الإنسانية بالفاعل الجماعي هو أن الحقائق الإنسانية يمكن فهمها ودراستها علمياً (Goldmann، 1980، الصفحات 40–41).

لجولدمان، الفاعل الفردي لا يكفي استخدامه في الدراسات الاجتماعية عن البناء. لا يمكن شرح الفاعل إلا من خلال الإشارة إلى التنشئة الاجتماعية والفئة الجماعية التي أنشأته. لذلك، يسمي جولدمان الفاعل فاعلا جماعيًا أو فاعلا عبر فردية. وفر الفاعل عبر الفردية وظيفة تجمع الفئات العقلية الفردية والإبداعات الثقافية (Goldmann، 1980، صفحة 90). يستخدم هذا المفهوم من قبل جولدمان لربط الفاعل بالمجموعة الاجتماعية لفهم تكوينية العمل الأدبي (Goldmann، 1980، صفحة 41).

إن الفاعل الفردي أو عبر الفردية في جهوده لتحقيق توازن بينه وبين العالم حوله قام بعملية الهيكلة. عملية الهيكلة هي عملية الهيكلة للفاعل الجماعي الموجهة على العالم حوله من أجل تحقيق الأهداف الجماعية المعينة. وفقًا لبياجيه، فإن الهيكلة هي التناقض بين استيعاب البنى العقلية الموجودة وتلائم البنى للعالم الخارجي. كل عملية الهيكلة تورط ميلا إلى الدخول إلى توازن المجال الأكبر والأوسع من العالم الاجتماعي والمادي المحيط (Goldmann، 1980، صفحة 61).

رؤية العالم عند جولدمان هي فكرة أساسية أو نظام فلسفي اعتنقه ومارسه جماعة ما. إنها الوعي الجماعي للجماعة ويجب أن يتم وضعها كوعي لجماعة معينة (Goldmann، 1980، صفحة 61). ليست رؤية العالم خارج العمل الأدبي الذي يعبر عنها فقط، ولكنها تصبح أيضًا المبدأ الأكثر مهما في الهيكلة الفنية والإجراءات المتعلقة بالعلاقات المتبادلة بين مكوناته المختلفة والمعنى العالمي للعلامة الفنية. إن وضع رؤية العالم يجعل المنطق العام للطبقة الفرعية منطقية وعقلانية ومنهجية وموحدة (Goldmann، 1980، صفحة 23). رؤية العالم هي منظور متماسك وموحد يرتبط بالعلاقة بين البشر وغيرهم من البشر وكذلك عالمهم. بمزيد من التفصيل، أوضح جولدمان رؤية العالم هي جهد مفهومي للاستجابة للمشاكل الإنسانية الأساسية (Goldmann، 1980، صفحة 111).

والأخير هو مفهوم الفهم والتفسير. الفهم هو صورة للتماسك الداخلي من البنية التي تتم دراستها، على مستوى نظري بحت، وعدد من الشروط المحددة حول التوازن المقصود. والتفسير هو إدراج بنية شاملة وشارحة لتطورها أو محاولة وضع بنية الفاعل في بنية أكبر (Zimmerman، 1978–1979، صفحة 165). بمعنى آخر، الفهم هو محاولة لفهم هوية جزء ما، والتفسير هو محاولة لفهم معنى هذا الجزء بوضعه في مجمله الأكبر (Faruk، 2015، صفحة 79).

ج. تحليل بنيوي (السلام والفوضى في الرواية)

السلام والفوضى يلعب دورا مهما في تشكيل شردية الرواية *فرانكشتاين في بغداد*. يجد الباحث عديدا من الصراعات التي تسبب الفوضى في بغداد. بدأ الفوضى في الرواية بأشكال مختلفة إما بشكل قتل المجرمين، والحرب بين الحكومة العراقية والجنود الأمريكيين، والصراع بين المنظمات الإسلامية المتطرفة مثل القاعدة، والمليشيات السنية والشيعية.

أولا، هو الفوضى الذي حدث في بغداد بشكل قتل المجرمين. هذا الفوضى يتعلق تعلقا وثيقا بالشسمه. قتل الشسمه أبا زيدون انتقاما لما قد فعله في الماضي بأخذ دانيال إلى معسكرات التدريب والشحاذين. وأيضا، بسبب الشسمه، يشعر المجتمع قلقا وخوفا.

كل من في المنطقة يعرف هذه الحكاية، وهناك حالة من الخوف والترقب تسود بين الأهالي.[1]

إيش صاير؟!...يدورو على اللي قتل الشحاتين الأربعة وأبو زيدون.[2]

ولوكان هناك الفوضى والخوف، حاولت الحكومة العراقية تعارضها وتحقق السلام حيث أمر مدير هيئة المتابعة والتعقيب فريقا فيها للقبض على المجرم الغامض المسمى الشسمه.

كان قد وصل منذ ربع ساعة إلى طاولته الأمر الذي استوجب تهيئة سريعة القبض على المجرم الخطير.[3]

ثانيا، هو الحرب بين الحكومة العراقية والجنود الأمريكيين. غزت الحكومة الأمريكية العراق لأسباب معينة. غزت أمريكا لأنها أرادت السيطرة على العراق لأن العراق كان لديها بعض الإمكانيات التي لم تكن مملوكة عند أمريكا. لذلك ، كانت هناك حرب بين أمريكا والعراق حتى اندلعت الفوضى ولم يتحقق السلام حيث هرب سكان العراق، خصوصا سكان بغداد، ولجأوا إلى أماكن أخرى.

بعد احتلال وشيوع الفوضى شاهد الجميع كيف عمل هادي وناهم على إعادة ترميم "الخرابة اليهودية"[4]

في هذه الحالة، كانت المنظمة الأمم المتحدة مسئولة في تحقيق السلام في عراق وكنوها لم تكن مذكورة في الرواية حيث كانت الحكومة العراقية فرقة وحيدة التي حاولت على تحقيق السلام. للأسف، هزمت الحكومة العراقية وكانت تسيطر عليها أمريكا.

ثالثا، هو والصراع بين المنظمات الإسلامية المتطرفة مثل القاعدة، والمليشيات السنية والشيعية. بسبب الصراع بين المنظمات الإسلامية المتطرفة، فقد السلام في العراق خصوصا في بغداد. حدث عديد من الانتحار بشكل الانفجار.

كان انفجارا لسيارة مفخخة في حي الصدرية الذي يعد من البتاوين عدة كيلومترات داخل قلب العاصمة القديم.[5]

كما هو معروف، فإن النزاعات بين المنظمات التي وقعت في العراق حدثت بسبب عوامل سياسية مثل الصراع على السلطة والنفوذ في بغداد. للأسف، كان للحكومة العراقية التي كانت من المفترض أن تكون مسؤولة عن السلام في العراق دور مهم في حدوث الصراع. هذا واضح من حقيقة أن المؤسسات الحكومية تعمل من أجل المصالح السياسية الأمريكية مثل هيئة المتابعة والتعقيب التي كانت مكلفة بصناعة توزن عنف في عراق بين المليشيات السنية والشيعية حيث كانت سياسة أمريكا ناجحة في عراق.

من نظرة استبدالية، أن الفوضى يشير ضمنيا إلى السلام. وسردية الفوضى والسلام في الرواية سرديتان يتعارضتان من قبل فريقين، فرقة تريد إتمام تحقيق الفوضى وفرقة تريد إتمام تحقيق السلام والقضاء على الخوف.

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[1] أحمد السعداوي، *فرانكشتاين في بغداد*، ص. 90

[2] أحمد السعداوي، *فرانكشتاين في بغداد*، ص. 97

[3] أحمد السعداوي، *فرانكشتاين في بغداد*، ص. 139

[4] أحمد السعداوي، *فرانكشتاين في بغداد*، ص. 30

[5] أحمد السعداوي، *فرانكشتاين في بغداد*، ص. 238

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والمحاولة الحقيقية لتحقيق السلام إنما جاءت من قبل المجتمع مثل على باهر العيدي رغم أن محاولته لم تتم تماما لأنه مفتونا ومتهما بسرقة 13 مليون دولار من أموال المساعدات الأمريكية.

العلاقة البنوية	العلاقة التركيبية		
نَمَ ٰـٰٓ بَعـ أيَ ٰـٰٓ ٰبِعْ لْ ٰيَ	المجتمع	يحقق (يقضى على الفوضى)	السلام
	الحكومة الأمريكية، الشسمه، المنظمات الإسلامية المتطرفة	يحقق (السلام)	الفوضى
التقابل الثنائي/ النظيري	1. التقابل بين المجتمع و الحكومة الأمريكية، الشسمه، المنظمات الإسلامية المتطرفة. 2. التقابل بين السلام والفوضى		

د. سياق اجتماعي سياسي

قبل أن يناقش الباحث فكرة أحمد السعداوي باعتباره فاعلا جاميعيا لمجتمع ما في العراق، يجب على الباحث أن يشرح بعض المعلومات الأساسية المتعلقة بخلفية سبب كتابة الرواية *فرانكشتاين في بغداد* مثل وقت كتابة الرواية والوضع الاجتماعي – السياسي عند كتابتها والوقت قبلها. مع هذه المعلومات، يمكن للباحث وضع الرواية في السياق الصحيح بحيث يمكن فهم أفكار أحمد السعداوي بشكل أعمق وأكثر دقة.

في كتابة هذه الرواية، استغرق أحمد السعداوي حوالي أربع سنوات من عام 2008 إلى عام 2012، كما عرضها أحمد السعداوي في نهاية روايته. ومع ذلك، في الواقع إذا نظرنا إلى هذا الأمر، قام أحمد السعداوي بالكثير من الاستعداد والمراقبة لجمع المعلومات والأفكار قبل عدة سنوات عندما أصبح صحفيًا. لأنه من خلال كونه صحفيًا، يمكنه مشاهدة الأحداث مباشرةً والانتقال إلى مناطق نائية مختلفة (Hankir، 2018).

وقعت حرب بين العراق وإيران بسب ادعاء البعث العراقي أن مجرى المياه بالكامل إلى ساحل إيران هو أراضيها. رداً على ذلك، أصبحت إيران في أوائل سبعينيات القرن الماضي الحامي الرئيسي للجماعة الكردية العراقية التي قامت بالنضال من أجل الاستقلال عن العراق (Bakhash، 2004، صفحة 11). بدأت الحرب بين إيران والعراق في 4 سبتمبر 1980وانتهت في 20 أغسطس 1988، عندما قبلت إيران وقف إطلاق النار الذي توسطت فيه الأمم المتحدة (Hiro، 2001، صفحة 18). تريد العراق استبدال إيران كدولة مهيمنة في الخليج الفارسي، والعراق يساورها القلق من أن الثورة الإيرانية عام 1979 ستؤدي إلى تمرد الأغلبية الشيعية في العراق ضد حكومة البعث.

رغم أن الحرب بين العراق وإيران قد انتهت. تحولت الحرب إلى المستوى الأدنى. استمر العراق في دعم مجاهدي الخلق التي نفذت هجمات مختلفة في إيران حتى غزو العراق عام 2003 (بما في ذلك اغتيال الجنرال الإيراني علي صياد شيرازي في عام 1998) (Cordesman، 1999، صفحة 158). إيران دعمت الطائفة الشيعية في العراق و نفذت عدة غارات جوية وهجمات صاروخية على مجاهدي الخلق داخل العراق (أكبرها في عام 2001 ، عندما أطلقت إيران 56 صاروخ سكود على مجاهدي الخلق).

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هناك حرب بين العراق وإيران واستمرت الحرب إلى المستوى الأدنى. بالطبع، هذه الحقيقة ستجعلنا نستنتج أن الحكومة العراقية هي تمثيل للطائفة السنية وإيران تمثيل للطائفة الشيعية. الاستنتاج أمر طبيعي. كان السبب في ذلك هو أن بنية السلطة في العراق بنيت على أساس العرق والولاء الإقليمي. قال حارث حسن:

إن الأدوار التي لعبتها الولاءات القبلية والإقليمية في بناء السلطة وشبكات المحسوبية التابعة لها جعلت التقسيم الاجتماعي والسياسي أقرب إلى الانقسامات الثقافية (السنيون ضد الشيعيون والعرب ضد الأكراد) (Hasan، 2013، صفحة 2).

بعد المعرفة على بداية الحرب بين العراق وإيران، سيشرح الباحث من هو رئيس العراق الذي يعد أيضًا أحد العناصر الرئيسية الفاعلة في الصراع الذي حدث في العراق حتى الآن أو على الأقل حتى كتابة الرواية *فرانكشتاين في بغداد*. كان زعيم العراق في ذلك الوقت صدام حسين. كان زعيماً ديكتاتورياً قاد العراق منذ 6 يوليو 1979 وحتى 9 أبريل 2003. صدام حسين عمليا لا يقف إلى جانب الطائفة السنية. كان معاديًا للطائفة الشيعية لأن الطائفة الشيعية كانت تمثل تمثيلًا لإيران في العراق. أعدم صدام حسين مائة وثمانية وأربعين من السكان العرقيين الشيعيين. لقد فعل ذلك لأنه اتهمهم بارتكاب جريمة قتل متعمد عليه (Buchar، 2010، صفحة 217).

بعبارة أخرى، سوف يقاتل صدام حسين كل من يتدخل في سلطته كزعيم عراقي. هذا واضح من حقيقة أن صدام حسين ارتكب إبادة جماعية ضد القبيلة السنية للأكراد في العراق. كانت عملية الانفال التي قام بها النظام العراقي في عام 1988 ضد الشعب الكردي في العراق واحدة من أكثر عمليات الإبادة الجماعية توثيقًا. كان عمل المقاومة للمتمردين الأكراد هو القتل المتعمد لعدد كبير من الشعب الكردي. تثبت الوثائق المتخذة قصد الإبادة الجماعية للنظام. تتراوح تقديرات عدد الإصابات بين المدنيين من 50000 إلى حوالي 200000. عدد الأشخاص النازحين أو المتضررين أكثر. تم تدمير أكثر من 1000 قرية كردية في العمليات، وكذلك دمرت الماشية والحدائق. ومع ذلك، نظرًا لتوثيق القضية ليس فقط من قبل شهود العيان والشهود الناجين، ولكن تم توثيقها أيضًا من قبل عدد كبير من وثائق الحكومة العراقية التي تدل على دليل واحد من أقوى وأوضح القضايا القانونية لمحكمة الإبادة الجماعية (Totten، 2009، صفحة 385).

في عام 2003، تمت إزالة صدام حسين من قبل بريطانيا وأمريكا. تمت الإطاحة بصدام من قبل بريطانيا والولايات المتحدة بغزو في 13 ديسمبر 2003. تم تنفيذ هذا الغزو على أساس أن صدام طور أسلحة دمار شامل. لذلك، فهو يعتبر الفاعل الذي نفذ الهجوم في 11 سبتمبر 2001 على مبنى مركز التجارة العالمي (WTC) في نيويورك. في ذلك الوقت، انهار البرجان التوأمان لمركز التجارة العالمي بسبب اصطدامهما بطائرتين، بينما تحطمت طائرة أخرى بوزارة الدفاع الأمريكية (البنتاجون). كان غضب الرئيس جورج بوش (George W Bush) قد هدف إلى أفغانستان والعراق. سقط نظام طالبان في أفغانستان وصدام حسين في العراق. كلاهما يعتبران داعمين للإرهاب العالمي. في خطاب حالة الاتحاد الذي ألقاه في يناير 2003، صرح الرئيس بوش أن عددًا كبيرًا من الأسلحة الكيميائية والبيولوجية لم يتم العثور عليه بعد في العراق، ولكنه لم يزل ادعى أن صدام واصل جهوده لتطوير أسلحة نووية (Coughlin، 2007، صفحة 335).

وفقًا للخبراء، كانت النزاعات الطائفية موجودة في العالم العربي الحديث لفترة طويلة. هناك ممثلان رئيسيان هما إيران والسعودية. قال واحد من الخبراء ريناد منصور:

الغزو الأمريكي للعراق في العام 2003 باعتباره أحد المثيرات الرئيسة لتطييف الشرق الأوسط الحديث، بالإضافة إلى الثورة الإيرانية عام 1979 والانتفاضات العربية في العام 2011. يربط هذا الحجاج المثار انهيار الدولة العراقية المركزية التي أسستها بريطانيا عام 1920 بظهور الجماعات المسلحة الفاعلة من غير الدول المدفوعة طائفياً والمنافسة الإقليمية بين إيران والمملكة العربية السعودية التي تأخذ شكلا من أشكال الصراع الشيعيّ-السنّي (منصور، الطائفية في العراق، 2017، صفحة 2).

كان غزو أمريكا وإنجلترا للعراق نقطة الانطلاق التي عززت الصراع الطائفي في العراق. تبدو استقالة صدام حسين نقطة انطلاق جديدة واعدة. ومع ذلك، فإن الواقع ليس كما هو متوقع. لأن شعب العراق معقد جدا. المنافسة التي نشأت بعد سقوط صدام حسين لم تكن فقط بين السنة والشيعة ولكن كانت هناك مجموعات أخرى. إن فشل الولايات المتحدة في إصلاح القانون والنظام في الأسابيع الأولى بعد استقالة صدام حسين جعل العراق ساحة سياسية وإجرامية حرة لجميع الأطراف التي كانت تتمتع بسلطة كبيرة لاحتلال مقعد السلطة. كانوا جماعات متمردة (التي كانت تتألف في البداية من أعضاء من الطائفتين السنية والشيعية والكثير من العلمانيين)، وميليشيات مرتبطة بالأحزاب الإسلامية الشيعية والكردية، والجماعات من المجرمين (Hiltermann، 2007، صفحة 800).

قدم ريناد منصور تفسيرا مفصلا إلى حد ما يتعلق بظهور الصراع في العراق. ذهب ريناد منصور إلى أن الطائفية نمت في العراق بعد 2003 لسببين رئيسيين: أولا، القيادة الجديدة التي رجعت من المنفى بعد عام 2003 واعتمدت بالوصاية والمكوّن المركزي الطائفي، وثانياً، جعل انهيار الدولة الوحدوية (وغياب دولة قوية فيما بعد)، إضعاف الهوية الوطنية، ومن ثم ظهور الهويات غير الوطنية؛ الطائفية بطبع خاص (منصور، الطائفية في العراق، 2017، صفحة 2).

في مثل هذه الحالة السيئة، هناك مجموعة اجتماعية في العراق دعمت السلام وطبقت القيم الإنسانية في العراق. المجموعة سماها الباحث مجموعة مثقفة. مصطلح المثقف الذي يستخدمه الباحث هو المصطلح لأنطونيو غرامشي. ذهب غرامشي إلى أن المثقف ليس شخص يعمل كالأستاذ في المدارس أوالجامعة أوالصحافي الذي يكتب الأخبار في المجلات. تسمية المثقف لشخص ما ليست بسب مهنته اليومية لكسب العيش. سمي شخص مثقفا بناء على دوره ومشاركته في البنية الاجتماعية وإعطاءه نظرة جديدة ووعيه بالقواعد الأخلاقية. بعبارة أخرى، كل الناس قادر على أن يكون مثقف ولكن ليس كل شخص لديه وظيفة فكرية أوتثقيفية وقادرة على تطبيقها (Gramsci، 2013، الصفحات 12–13).

في العراق، هناك مجموعة يطلق عليها الباحث مجموعة المثقفين. يسميها الباحث مجموعة المثقفين لأنهم يجلبون نظرة جديدة ولديهم آمال جديد، الرفاهية والسلام والعدالة في العراق. إنهم دفعوا عن آمالهم، لا عن طريق العنف بل من خلال الطرق السلمية والمتعلمة والإنسانية. في هذه الدراسة، سوف يشرح الباحث طريقة أحمد السعداوي كالفاعل الجماعي للمجموعة لتحقيق آماله وآرائه حول مستقبل العراق. قال أحمد السعداوي:

اليوم، بعد إلغاء [الدولة الإسلامية] في العراق، يبدو أننا تركنا ساحة الصراع الطائفي، وإن كان لفترة من الوقت. من الغريب اليوم أن نرى أكثر الشيعة تطرفًا يجتمعون مع المسلحين السنيين، وهم يعانقون ويقبلون بعضهم بعضًا أمام كاميرات التلفزيون. كل هذا يهدف إلى تمكينهم من توقيع اتفاق سياسي لمشاركة العمل والخدمات في الحكومة المقبلة (Devi، 2018).

في تحقيق أحلامهم، يستخدم المثقفون طرق مختلفة. هناك مثقفون يحاولون التحقيق بمشاركة الحركة الإنسانية. قامت نوف عاصى بالحركة. قالت نوف عاصى:

عدت إلى بغداد في نهاية عام 2007. وقع انفجار السيارة الكبير في الكرادة، المدينة التي كنت أعيش فيها. لقد قررت أنا وأصدقائي فعل شيء لإخبار أصدقائنا عن تعيين العمل معًا لتعزيز السلام. لذلك، في 21 ديسمبر، في يوم السلام العالم ، عقدنا حدثًا صغيرًا في نفس مكان الانفجار. في عام 2009، نلت منحة دراسية إلى الجامعة الأمريكية في السليمانية لحضور ورشة العمل حول السلام وشاهدنا فيلمًا عن يوم السلام (Gottesdiener، 2019).

لدي أحمد السعداوي نفس الحلم والآمال بنوف عاصى. ومع ذلك، فإنه قام بتحقيق الحلم والآمال بطريقة مختلفة. أحمد السعداوي في تحقيق حلمه يستخدم الصحافة والأعمال الأدبية. لذلك، كتب أحمد السعداوي عدة روايات. والتحفة هي الرواية *فرانكشتاين في بغداد*.

تحاط كتابة الرواية بالعديد من الظواهر الاجتماعية والسياسية التي تحدث في العراق. تشمل هذه الظاهرة النزاعات السنية والشيعية وكذلك التدخل الأمريكي في الحكومة العراقية. هذه الظاهرة لها تأثير كبير على استقرار الدولة العراقية. العراق ليست دولة مستقرة. لا يتم الحفاظ على حقوق الناس وتحدث الوفيات في مناطق مختلفة. في هذه الحالة، استجاب أحمد السعداوي كالفاعل الجماعي لهذه الظاهرة من خلال الرواية. أحد الأحداث التي أثرت بشكل كبير على كتابة الرواية كان انفجار سيارة مفخخة في بغداد.

الحادثة المحفزة للرواية هو التفجير الانتحاري الذي وقع عام 2005 في ساحة الطيران في بغداد. هناك العديد من التفجيرات الانتحارية في منطقة حول بغداد في عام 2005 بحيث تصعب معرفة ما إذا حدثت هجوم ميدان الأندلس التي حدثت في يوليو من ذلك العام أو كان خيالًا لأحمد السعداوي. وقعت الهجمات بالقنابل بتقسيم الأحداث الإرهابية في العراق سنة بعد 80 يومًا من عام 2005 مع هجمات متعددة في يوم واحد.

بعد حوالي ساعة من مغادرة أحمد السعداي، قام مهاجم انتحاري بجروح في العديد من أصدقائه وقتل آخرين. لقد كانت تجربة شائعة بما فيه الكفاية للسيد السعداوي – كما هو الحال بالنسبة لأي شخص عاش على مدى العقد الماضي في بغداد، حيث يمكن للمسألة البسيطة المتعلقة بالتوقيت أن تحدد من يعيش ومن يموت (Arango، 2014).

وهذا يوافق ويتعلق بما حدث في الرواية.

حدث الانفجار بعد دقيقتين من مغادرة باص الكيا الذي ركبت فيه العجوز إيليشوا أم دانيال. التفت الجميع بسرعة داخل الباص، وشاهدوا من خلف الزحام، وبعيون فزعة، كتلة الدخان المهيبة وهي ترتفع سوداء داكنة إلى الأعلى في موقف السيارات قرب ساحة الطيران في بغداد (السعداوي، 2013، صفحة 11).

ما كتب أحمد السعداوي رواية لنفسه. لقد كتب روايات، وهي حقائق إنسانية، كالفاعل الجماعي قام بعملية هيكلة الحقائق الاجتماعية القائمة حتى يمكن تحقيق أحلامه وأهدافه. عندما أصبح صحفيًا، اعتبرت عملية الهيكلة التي قام بها أحمد السعداي غير فعالة لأن الأخبار في الصحيفة غالبًا ما كانت تُنسى ولم تلق اهتمامًا كبيرًا. وإن التأثير على المجتمع وتحويله يستغرق وقتا طويلا. لذلك، احتاج أحمد السعداوي إلى وسائل تعبير أكثر ديمومة، وأخيراً اختار الأدب

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كوسيلة للتعبير عن أفكاره ورؤيةالعالم له استجوابا على أحداث النزاعات الطائفية والتدخل الأمريكي في العراق. قال موسيس أولوديلي إدوو (Moses Oludele Idowu):

الأدب يجمع قوة هائلة وإمكانات. كأداة للتغيير والتعبئة للأسباب الاجتماعية والإجراءات التقدمية، فإنه قوة لاتماثلها قوة. المجموعة من الحضارة الإنسانية والتاريخ تشهد على ذلك (Idowu، 2013، صفحة 2).

كتب أحمد السعداوي الرواية كأداة للتغيير الاجتماعي وأدرك أهدافه كالفاعل الجماعي لجماعة المثقفين في العراق. في الرواية، عرض أحمد السعداوي أرآءه المهمة في الاستجابة للمشاكل، الصراع الطائيفي والتدخل الأمريكي، التي حلت بالعراق وشعبها. يعد العنف الطائفي الذي يصيب العراق بأعقاب التفجير الإرهابي الذي وقع في المسجد الذهبي في سامراء مثالاً آخر على العواقب المأساوية للغزو والاحتلال الأمريكي للعراق (رحيمة، 2015، صفحة 69). حتى الغزو والاحتلال الأمريكي عام 2003، كانت العراق تحتفظ تاريخا طويلا من العلمانية وهوية وطنية قوية بين سكانه العرب رغم الاختلافات الطائفية (ياسين، 2018، صفحة 65). فشلت الولايات المتحدة في جلب ديمقراطية فعالة إلى العراق، ولم تتمكن القوات الأمريكية ولا الحكومة العراقية المدعومة من الولايات المتحدة في بغداد من توفير الأمن الأساسي للشعب العراقي. وقد أدى ذلك بالعديد من المواطنين العاديين إلى اللجوء إلى الجماعات الطائفية المتطرفة للحماية (Zunes، 2006، صفحة 1).

تقع الرواية "*فرانكشتاين في بغداد*" في العاصمة العراقية في 2005–2006، أثناء الغزو الأمريكي، في زمن الاضطرابات والإرهاب الذي سبق بداية الحرب الأهلية. وهي تقص عن التدخل الأمريكي والصراع والإرهاب.

بعد احتلال وشيوع الفوضى شاهد الجميع كيف عمل هادي وناهم على إعادة ترميم "الخرافة اليهودية" (السعداوي، 2013، صفحة 30).

فهو على الرغم من سطوته فى المنطقة إلا أنه يخاف من الأميركانز يعرف أنهم يتصرفون باستقلالية كبيرة، ولا يستطيع أحد محاسبتهم على ما يفعلون (السعداوي، 2013، صفحة 79).

بناء على ما تقدم، يمكننا أن نعرف أن بنية الرواية لديها نفس البنية للظروف السياسية والاجتماعية المحيطة بكتابة الرواية. وهذا في النظرية البنيوية التكوينية يسمى تماثلا (*homology*). يعمل التماثل على التعبير عن رؤيةالعالم التي عبر عنها العمل الأدبي كالحقيقة الإنسانية ومؤلفه كالفاعل الجماعي (Sim، 2004، صفحة 170).

ه. التفاؤلية لأحمد السعداوي

قام أحمد السعداوي بإلقاء رؤيةالعالم التفاؤلية في الرواية *فرانكشتاين في بغداد*. لديه نظرة متفائلة بشأن مستقبل العراق. لقد عبَّر عنها في الرواية ردًا على المشكلة التي حلت بالعراق في ذلك الوقت. الرواية *فرانكشتاين في بغداد*، الحقيقة الانسانية، هو نتيجة عملية الهيكلة لأحمد السعداوي في تحقيق أهدافه. أحمد السعداوي لايقوم بالتلاؤم حيث يخضع للحال الاجتماعي–السياسي في بغداد بل كان يقوم بالاستيعاب حيث يريد تنظيم وتغيير الحال ولايهرب من بغداد وبقي فيها لكتابة روايته وتقديم أرآءه من خلالها. كان يقوم بذلك العمل لأن لديه نظرة متفائلة بشأن مستقبل العراق.

لدى أحمد السعداوي نظرة متفائلة مختلفة. ينشأ هذا النوع المختلف من التفاؤل بسبب الظروف المختلفة التي يواجهها والتوقعات التي يريدها. عند تحديد نوع التفاؤل، سينظر الباحث في الشيئين. أولاً، الأمل الذي يريد أحمد السعداوي تحقيقه. والثاني هو إمكانية تحقيق هذه التوقعات من خلال النظر في الظروف التي يواجهها أحمد السعداوي.

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لذلك، في قضية واحدة، يمكن أن يكون لدى أحمد السعداوي نظرة متفائلة التصرفية (*dispositional optimism*)، لكن في قضية أخرى، قد يكون لديه نظرة متفائلة مختلفة مثل نظرة متفائلة غير واقعية (*unrealistic optimism*) أو مثل نظرة متفائلة واقعية (*realistic optimism*).

أحمد السعداوي لديه رؤية متفائلة تصرفية لمستقبل العراق. التفاؤلية التصرفية هي توقع عالمي بأن المزيد من الأشياء الجيدة أكثر من السيئة سيحدث في المستقبل. يفترض التفاؤل قدرًا من الأمل في مقاربة الفرد للحياة (Farzana Parveen، 2016، صفحة 13). كان لديه اعتقاد قوي بأن العراق سوف يتحول ذات يوم إلى بلد يحلم به. على الرغم من أن العراق كانت في ذلك الوقت تمر بصراع داخلي وتدخل أمريكي، إلا أنه كان متأكدًا من أن العراق سوف يصبح يومًا ما بلاد السلام وأن يصبح شعبه شعبًا مزدهرًا. سوف ينتهي الصراع وسيصبح العراق دولة مستقلة.

تمكن معرفة رؤية العالم التفاؤلية التصرفية من قرار أحمد السعداوي بالبقاء والعيش في العراق وعدم لِركض إلى بلد آمن آخر. بقي في بغداد وسكن فيها لكتابة الرواية *فرانكشتاين في بغداد* ونشر أرآءه من خلالها لتحقيق السلام والعدالة فيها حيث تكون بغداد بلادا أحسن من قبل. كان يعلم أن انفجارات القنابل يمكن أن تحدث في كل مكان وفي أي وقت، ومن المؤكد أنها تمكن أن تقتله. ولكن من أجل التفاؤل التصرفي له، كان لا يهرب من العراق ويعيش فيها لأنه يعتقد أن في المستقبل سوف العراق تكون تحسن بشكل متزايد. بعبارة أخرى، التفاؤل التصرفي لأحمد السعداوي عن مستقبل العراق يجعله أن يبقى في العراق وقام بتحقيق أهدافه (Arango، 2014).

ما حدث لأحمد السعداوي في العراق يماثل ما حدث أونص ما في الرواية *فرانكشتاين في بغداد*. كان أحد الأبطال في الرواية مؤلفا أوروائيا. في خضم الظروف الخطيرة، كان هناك العديد من التفجيرات الانتحارية الناجمة عن النزاعات الطائفية، اختار المؤلف البقاء في بغداد لكتابة الرواية. لم تكن العقبات التي واجهها مجردة مسألة الحياة أو الموت فحسب، بل كان عليه أيضًا مواجهة الموقف القمعي للحكومة التي منعته من كتابة الروايات. وذات يوم، تم حجز روايته وعدم إرجاعها. وعلى الرغم من ذلك، لم يستسلم وحافظ على كتابة الروايات سرا.

خفت وأردت الاحتجاج ولكن خشيت أن يعيدني ثانية إلى الزنزانة الرطبة. وقعت على التعهد بصمت. أعادوا لي حاجبتي ومتعلقاتي الشخصية، ولكن من دون نسخة الرواية (السعداوي، 2013، صفحة 338).

جلست أمام حاسوبي من جديد وأستأنف الكتابة. بقيت على هذا الحال عدة أيام حتى تلقيت بريدا إلكترونيا جديدا من المساعد الثاني (السعداوي، 2013، صفحة 339).

أحمد السعداوي يعتقد أن السلام والعدالة في العراق لا يمكن تحقيقهما إلا من خلال الوسائل السلمية وليس من خلال الحرب. إنه ينظر بالنظرة المتفائلة كالنمط التفسيري (*attributional style*) إلى كل الجهود التي يبذلها الأشخاص الذين يحاولون تحقيق العدالة والسلام من خلال الوسائل السلمية مثل الأدب والتعليم والثقافة والمساعدة الإنسانية. التفاؤلية كالنمط التفسري (*attributional style*) هي النمط التفكير في الأسباب التي تتعلق بنجاح تحقيق ما وفشله. إنها طريقة محددة يشرح بها الناس أسباب الأحداث المختلفة في حياتهم. قدم سليغمان (Seligman) وزملاؤه مفهوم النمط التفسري مع ثلاثة معايير (الداخلي–الخارجي، والدائم–المؤقت، والمستنشر–المحدد) (Osin، 2011، صفحة 159).

	وضع جيد	وضع سيء
جمع	دائم	مؤقت
	مستنشر	محدد
	داخلي	خارجي

بناء على النظرية التفؤلية كالنمط التفسري، حصل الباحث على النتيجة أن أحمد السعداوي يرى أن المحاولة في تحقيق العدالة والسلام من خلال الحرب هي محاولة لا جدوى لها والحرب نفسها هي سبب فقدان السلام والعدالة في العراق. لذلك، الوسائل السلمية والمحاولات السلمية في تحقيق العدالة والسلام هي أفضل وأحسن حيث لدي أحمد السعداوي نظرة متفائلة في ما يحاوله،كتابة الرواية باعتبارها محاولة في تحقيق أهدافه. والمعيار المستخدم في هذه القضية هو سبب خارجي لأنه يرى أن سبب تحقيق العدالة والسلام هو من نفسه وسبب فقدانهما هو من غير نفسه، الحرب والصراع والتدخل الأمريكي.

وهذا معروف من الحوار بين أحمد السعداوي و مصطفى النجار. في الحقيقة، أن العراق لاتحتاج إلى الانتقام لتحقيق العدالة والسلام كم فعله الششمه في الرواية.

افترض محمود أن هذه الفقرة تلخص ربما بشكل منطقي فكرة الششمه، عن أسباب وجهود وظهوره، غير أن العتّاك يتمسك بصيغة أكثر خيالية، فال ششمه مصنوع من بقايا أجساد لضحايا، مضافاً إليها روح ضحية، واسم ضحية أخرى، إنه خلاصة ضحايا يطلبون الثأر لموتهم حتى يرتاحوا وهو مخلوق للانتقام والثأر لهم (السعداوي، 2013، صفحة 144).

هناك السؤال لمصطفى أحمد السعد هل العراق لاتحتاج إلى الوحش، فرانكشتاين، للانتقام نيابة عن جميع الضحايا؟ فيجيب أن العراق بالطبع لاتحتاج إلى الوحش. في الواقع، تقول الرواية عكس ذلك. يعكس فرانكشتاين معايير المجتمع العراقي الشخصية للعدالة والقصاص والانتقام والعقاب. لأن في الواقع العدالة لطائفة أومجموعة واحدة هي ظلم لآخرين. يتكون فرانكشتاين من أجزاء جسم الضحايا الذين ينتمون إلى مجموعات مختلفة، كل منها يرى الآخر عدوه. لذلك، فإن فرانكشتاين ينتهي بقتل نفسه (Najjar، 2014). بعبارة أخرى، إنما هو التمثيل الخيالي لعملية القتل والتمثيل المرئي للأزمة الكبرى، وليس حلا لمشاكل التي كانت في العراق. وهذا يجعلنا متأكدا أن لأحمد السعداوي النظرية التفؤلية كالنمط التفسري في محاولته لتحقيق العدالة والسلام في العراق من خلال كتابة الرواية *فرانكشتاين في بغداد* ولا من خلال ما يتعلق بالحرب أوبالعسكرية.

طبعا، هناك السؤال كيف تقدر الرواية على تحقيق العدالة والسلام فى العراق. والجواب يعني أن أحمد السعداوي من خلال روايته يريد أن يجعل الناس يدركون أن مكافحة الحرب بالحرب والعنف بالعنف ليس هو الحل الصحيح. على العكس من ذلك، وبهذه الطريقة، يساهم كل الناس أو الطوائف فعليًا في خلق الفوضى في العراق. قال أحمد السعداوي في الحوار مع ليانا صالح في القناة فرانس 24 (France 24):

لكن في الحقيقة كلنا لدينا مساهمة بشكل أو بأخر ماديا أومعنويا نرضى عن أعمال معينة أو لا نمانع. وبذلك، كنا جميعا نسمح ما يحدث ونحن مساهمون بالقتل.

ما قال أحمد السعداوي في القناة فرانس 24 (France 24) موافق بما كان في الرواية *فرانكشتاين في بغداد*. كان في الرواية البطل المنجم وهو يقول أن هيئة المتابعة والتعقيب وأعضاءها لديها مساهمة في صناعة المجرم الوحش الششمه. قال المنجم:

نعم...أنا أعتقد بأننا تدخلنا بصناعة هذا المجرم بطريقة أو بأخرى. كانت الأمور تمشي بشكل أعتيادي، قبل ظهوره. أنا أعتقد ان بعض مساعدينا أسهم في تكوين هذا الكائن (السعداوي، 2013، صفحة 158).

هناك بطل الرواية الآخر الذي يقدم التعبير المختلف بما قال المنجم لكن بنفس المعنى. البطل هو على باهر السعيدي رئيس تحرير المجلة. هو يقول:

قال لها ان فكرة الفلم و قصته ستكون حول الشر الذي نشترك جميعاً في امتلاكه في الوقت الذي ندعي أننا نحاربه، و كيف انه قائم هنا بين جوانحنا و نحن نريد الاجهاز عليه في الشارع. و اننا جميعاً مجرمون بنسبة أو بأخرى و ان الظلام الداخلي هو الأكثر عتمة بين كل أنواع الظلام المعروفة. اننا نكوّن جميعاً هذا الكائن الشرير الذي يجهز على حياتنا الآن (السعداوي، 2013، الصفحات 271-272).

ما يقصد بهذا المجرم أو الكائن الشرير أوالشسمه أوفرانكشتاين ليس القيام بالانتقام إلى من قتل الناس في البغداد أوالعراق. إنما هو رمز ومحاكاة فلسفيّة عميقة لمدى هشاشة الحد الفاصل بين الجريمة وتطبيق العدالة. يريد أحمد السعداوي القيام بتذكير العراقيين من لسان العديد من الأبطال في الرواية بأنّ الجميع ساهم في خلق هذا الشِسمه والقيام بنظريّة الشر والخير المطلقين حيث يدركوا العراقي أن الانتقام ليس هو الحل لتحقيق العدالة والسلام. وبالعكس، سيستمر الانتقام لإنشاء أشكال أخرى من الانتقام (نبيل، 2014).

و. الخلاصة

وبعد تمام تحليل الرواية لأحمد السعداوي *فرانكشتاين في بغداد* من خلال النظرية الاجتماعية البنيوية التكوينية لوسيان جولدمان وتمام استخدام هذه النظرية للكشف عن التفاؤل في الرواية *فرانكشتاين في بغداد* فاستنتج الباحث أن رؤية العالم في الرواية *فرانكشتاين في بغداد* هي تفاؤلية. إن التفاؤلية للمؤلف تفاؤلية عن الدنيا (العراق الحالية) باعتبارها ساحة الصراع والسلام، والثقافة الشرقية (الحفاظ على الهوية)، والحرية، والتسامح في العراق والمعركة لتحقيق هدفه، وهو تحقيق العدالة، والسلام، والثقافة الشرقية (الحفاظ على الهوية)، والحرية، والتسامح في العراق. المجموعة التي كانت لديها هذه النظرة العالمية وقاومت وكافحت لتحقيق أهدافها هي المجموعة الفكرية أو المثقفة في بغداد. يختبر أحمد السعداوي نوعين من التفاؤلية. التفاؤلية الأولى هي رؤية متفائلة تصرّفية لمستقبل العراق. كان لديه اعتقاد قوي بأن العراق سوف تتحول ذات يوم إلى بلد يحلم به حيث بقي في بغداد وسكن فيها لكتابة الرواية *فرانكشتاين في بغداد* ونشر آرآءه من خلالها لتحقيق السلام والعدالة فيها. التفاؤلية الثانية هي التفاؤلية كالنمط التفسيري (*attributional style*) إلى كل الجهود التي يبذلها الأشخاص الذين يحاولون تحقيق العدالة والسلام من خلال الوسائل السلمية مثل الأدب والتعليم والثقافة والمساعدة الإنسانية.

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Identity: Beauty, Birth, and Body in Enigma Represented by Some Modern Arab Female Writers

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The nature of being women is based on biological functions, including reproduction, therefore, they are expected and framed by the tradition and society with emphasis on beauty, and a body related with the function in child birth. These social and cultural constructed are due to the male domination standards, hence, women tend to lose individual freedom. However, there is some critical resistance towards this misplacement, although some are trapped, while others rebel towards the social and cultural standards that dictate identity. The purpose of this paper is the paradox of beauty, birth and body in relation with Arab women and qualitative research, through content analysis was applied in evaluation. This was based on the Naomi's theory, synthesized with Stuart Hall's though of identity. The five short stories written by the modern Arab woman were explored to disclose feeling, though, and experiences on the paradox issues and the result indicates the disorientation, dispossession, displacement, and opposition encountered.

Keywords: Arab Women Writers, Beauty, Birth, Body, and Identity.

1. INTRODUCTION

The women in Arab have been living in the male-domination arena are labeled according to their success in giving a baby boy. Based on this paradigm, women have been positioned as the reproductive purposes in which considered to be mainly as an essential in the domestic spheres. This ultimate role has been constructed by the domination of the patriarchy that contributes more advantages to the male side. The reproductive role of the female serves as media to generate the descendant of the male side with the consequences a baby boy is mainly expected to be born. A wife who is unable give any baby boy is considered as a failure wife, moreover the childless one. Those types of wives are condemned to be not only as a failure but also as a unfortunate wives. Those issues inspire some women in Arab to express their experiences, thoughts and idea the phoneme of them related to beauty, body, and birth. Despite of the tough challenges of the Arab women writers to compose and publish their short stories, there are five short stories written by six writers are worth analyzing critically on the mentioned topics. They are 1) Ihsan Kamat's *The Spider Web,* 2) Rafiqat alTabi'a's *Man and Woman*, 3) Sufi Abdallah's *Half Woman* 4) Ramziya Abbas al Iryani's *Heir Apparent*, and 5) Daisy al Amir's *The Newcomer.* Those five translated short stories are selected and published in the anthology entitled **Arab Women Writers.** Referring to the existence of the genre of short story written by Arab women, they are relatively considered new (Cohen-Mor, Dalya:2005:3). It can be assumed that the inquiry on those short stories still rare. This circumstance challenges a deep and critical interpretation in order to comprehend their thoughts, ideas, and experiences on body, beauty, and birth. These are the main purposes of the article in which the analysis applied the descriptive qualitative research with the content analysis method.

2. THEORETICAL BACKGROUND

Since the Second World War as most Arab countries obtained their independence and their newly governments reformed the policies of social and economics, there has been steady

improvement in the condition of women. The free compulsory education raised the increase literacy competencies among women and prospect to new employment chances. Consequently, women participation in the public sphere increases in all areas of fields, including literature. In this domain, women evolved from the edge to the center of the literary production to enrich the Arabic literature. The most popular literary genre has been fiction, especially the story telling that has served as powerful media of self-expression, sharing-experiences, and social-cultural criticism for women. In the later development, this storytelling has been transformed into short story. However, the numbers of the female Arab women are still fewer than the male writers.

There are some reasons on the minor existence of female Arab writers among others the social background, family obligations, full-time job, and poverty. Most of the female writers come from the middle and upper class that have easy access to better education to pursue knowledge. Meanwhile, the majority lower class Arab women are still illiterate. Apart from this, the traditions on the domestic sphere responsibilities hinder Arab women to be creative in writing. The men still believe that "home, not external society, is woman's place" (Sharuni, 2009:5), yet Arab women are allowed to work outside of the house to assist the financial needs of the family. On the other hand, women work for the family not for her self-actualization. Nevertheless, women who work in the public domain, they are occupied to their tied and fulltime employment. Poverty is another obstacle for women to become creative writers. Despite from those obstacles, the raising female Arab short story writers contribute essential development to the world, especially Arab literature which needs to be studied critically and creatively due to its isolation.

The common issues represented in the selected five short stories refer to identity, body, child-bearing and beauty. To support the comprehension on the mentioned issues the article suggested to the concept of identity stated by Stuart Hall (1996). He states that identity is not fixed, absolute and deterministic. It is constructed and flexible, thus cultural identity is a "matter of becoming as well as being. Similar to this idea, yet specifies to beauty, Naomi Wolf in her book *The Beauty Myth; How images of Beauty are Used Against Women.* The beauty of a woman is determined by her external factors such as work-place, culture, religion, sex, hunger, and violence. Those institutions construct the identity of the woman through her beauty based on the male domination standards. In line with the idea of male domination in the Arab community Nawal El Saadawi in her book entitled *The Hidden Face of Eve* (2011) agrees that there is exploitation on women due to domestic chores. The male family farm is essential to the continuity of the male decedent. Based on this tradition, the preference to have a baby boy is priority.

3. DISCUSSION
3.1 Being Childless Woman

Being a childless wife is in the paradoxical stated through the conflicting of anxiety, inferiority, frustration, and depression to self-awareness and self-esteem. Ghada in "The Spider's Web" is restless as she does not have any children so she claims to God who has the absolute power to decide for women to have a child or children. Her protests to God on the wisdom of her childlessness by questioning it, as it is reflected in the following quotation:

> "Is it difficult for You, O God, to grant me a child? You give
> others
> a dozen and nothing is hard for You, if You want it. You, then,
> simply don't want it. But why? You have wisdom in everything.
> What is the wisdom in my childlessness? Perhaps your wisdom
> is hidden from me, and I must search for it" (Kamal, 2009:172).

She identifies herself as a failure due to her sate of childless wife who is in doubt for her husband's love. She is chased by her own hesitation that her husband will continue to love her as she "deprived him of the joy of fatherhood" (Kamal, 172). Her anxiety and hesitation lead her to frustration, instead her husband's confession and confirmation that he is not bothered any longer the fact of being childless. Her faith on being childless is associated to "A house children is more fragile than a spider's web!"(Kamal,174). However, being childless for her is "like a robot without a soul" (Kamal, 176). Event, she prefers to ask for separation. "That was more honorable for her" (Kamal.176). Her identity is constructed by the community that appreciates highly women with children.

Her self-confidence is regained as she realizes that having some children do not guarantee for happiness. I'tidal, her cousin with three children is divorced by her husband due to disharmony in their married life caused by "her extreme stubbornness and endless badgering" (Kamal, 177). Ghada's self-acceptance to her state of being childless renders her to appreciate her husband's loyalty and understanding of her childlessness. Her self-fulfillment is not constructed by her status of being childless. She comprehends that the harmony of the married life depends on the harmonious relationship between the spouses. Mutual respect and understanding between husband and wife harmonized the married life regardless the childlessness.

The wife in "Man and Woman" consciously and persistently for being childless since she does not want the child suffers from poverty, hunger, vagabond, pollution, and death. The pessimistic tone of having a child reveals the contradiction of the traditional perspective of being childless in Arab society. She disregards her self-fulfillment by having a child who will be suffer from those sufferings. The wars in Arab might lead her to be in the dilemma. She refuses to bring children to the world as she does not dare to witness the children become the victim of the world plagued by uncertainty, poverty, and war. Having children with the plague is selfish attitude for her as she believes children deserve to have proper life for their physical, mental and spiritual welfares. No assurance on these prosperities, she determines that

> "I shall not give birth to a child, when there are poor children already everywhere, in the picture, and in reality, wandering in the dessert, lost in the woods, hungry in the forest, ill in huts, orphaned and lonely on the shores of oceans and seas. I shall kill my dreams…(AlTabiah,180).

3.2 Having children

Having children fulfill the mother's physical, mental and moral aspects. Becoming the mistress to a rich and well established business man, she relies on her beauty, slimness, and self-assurance. Apart from these physical appearances, her perfect life is completed by her son and daughter. Her self-fulfillment and social standing are justified by the existence of her son. "She lent grace and beauty to the parties given by her husband; she an excellent housekeeper, a model mother, and an obedient wife, devoted to her food husband" (Abdallah,182). Despite these perfections, her successful husband rarely besides her. Consequently, her loneliness brings into the verge of disloyalty by falling in love with other man. Torn in inner conflicts between her love and children, she sacrifices her individual freedom as she is chased by her own guilty feeling to almost leave her two children for her desire. The obligation as a mother calls her to remain with her children, instead of running away with the other man. She rejects to betray her husband and children because "she would be remains of a woman. Any woman who lost her heart, nerves, and feelings was nothing but remains! A body without a soul, a creature crawling but lifeless" (Abdallah,184). However, it

reveals that the children function as her spiritual control on her immoral deeds in "Half Woman".

The beauty, pain body, and health of a wife of a six daughters are neglected to prioritize the expectation of a baby boy. "Heir Apparent" represents the consequences of having baby boy whose delivery takes his mother's life. The six daughters are not completed yet before a baby boy. Childbearing provides the mother not only self-fulfillment but also social standing, and respect in the family, especially for a baby boy. Due to this social and traditional male domination construction, the mother of six daughters has to be the family martyr as her last baby is a boy and yet cause pains and sufferings as it is depicted in the following quotations:

> She could no longer suppress her screams. The labor pain got
> closer and closer together, and her body convulsed from the
> excruciating contractions, which felt like they were splitting her
> body in two. She screamed in pain. …..
> "Congratulations. It's a boy, and….."(Al-Iryani,186)

Ironically, the long expected happiness for a baby boy ends with the death of the mother that causes repent to the husband as he has to look after six daughters and a new born baby boy. The high risk of delivering baby boy as the seventh pregnancy is paid with the bereavement of the mother who is assumed as the only person taking care of the seven children.

"The New Comer" written by Daisy al Amir represents the burden of having a new baby who only brings encumbrance to the eldest daughter as the breadwinner of the big family. The male siblings who are believed by tradition to the breadwinners could not fulfill their obligations due to their participants in wars that cause them in handicapped and death. The replacement of the duties as breadwinner to the female member of the family is not for self-actualization but as burden. The body and beauty of the last daughter serves to ensure to have male breadwinner and baby boy through marriage. On the contrary, this makes the eldest daughter suffers more by the exploitation as she compares herself to an exploited animal as it is quoted in the following quotations:

> Exploited animals get daily fodder from their masters whereas
> she…..she was exploited and still had to provide the daily
> fodder for herself and others! They would need even more
> fodder, if what she read in her mother's eyes meant another
> baby (al Amir,190)

Poverty and big family to the eldest daughter causes paradoxical circumstances that put her in the conflicting choices. The marriage of her youngest sister is expected to lessen the economic burden of the big family by having expected breadwinner from the youngest sister's husband. On other hand, the expectancy turns to failure as the male has to be in politics not as a breadwinner of the family. The tradition puts man to play his role in the public sphere, especially in the war. With this situation, the eldest daughter again to support not only for herself, but also the parents and siblings, even the baby of her youngest sister. The eldest daughter is trapped by the tradition on child bearing, poverty, and power that leads her to disregard her individual freedom on her beauty. Her body is identified for survival based on the exploitation of her being.

4. CONCLUSION

Childbearing is conflicting issues on personal and public matters. Women are entrapped by their own decisions. Being childless is judged to be a failure as infertile women. They are responsible for the existence of the next generations, the sex of the child as they are

to be blamed for the absence of baby boy. The childless state leads to psychological and spiritual pressures. Anxiety, frustration, even depression are experienced by the childless woman, as well as her spiritual protest to God for giving her to be in the state of childless. Nevertheless, being childless does not ensure the happiness of the couple. For some women, being childless is released from the guilty feeling for making children suffer from poverty, disease, and war. Women have the right to refuse to bear a child or children in order the child or children are avoided from the psychological, social, environmental problems. In other words, women have their rights to identify themselves to be childless or the opposite. The decision for this matter is enigma as they do not have the individual freedom for it, the tradition and society still dominantly influence those women.

Their beauty, body and her ability to give birth relate to their identity that is constructed by the society and tradition opposing to their own individual freedom. Having child or children, especially to a baby boy by tradition gives the identity of perfect woman, wife, or mother. The body and beauty are any longer to be the first consideration compare to having a baby boy. Yet, the beauty and body are needed to be victimized to obtain a baby boy childbearing. Not only body and beauty that are sacrificed, but even the life of the mother. Childbearing does not also guarantee for happiness on self-fulfillment and social admission on women's fertility, instead it becomes economic and psychological burdens for the lowerclass women. Regarding social class, the middleclass women do not experience the burden to be the breadwinner. Her body and beauty attract the wealthy business man to be possessed her as symbol of success and prestige so she identifies herself as the beautiful, attractive, establishes mistress. The challenge is not on the economic needs but on the morality of being faithful wife and mother since her economics and physical necessities are fulfilled. The lack of attention and admission from the husband almost causes her trapped by love affair. Her inner call to be integrated wife is reminded by her motherly obligations to care and educated them rather than fulfill her love.

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Aesthetic Functions in Translation
(Study in Arabic and English Proverbs)

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This article aims to give interpreters an understanding of the importance of studying the socio-cultural environment in the target language, which is certainly very different from the source language. Also, in translating proverbs into other languages whose speakers have different cultures with speakers of source languages, such as Arabic and English cultures. The data source for the main reference in this paper is the encyclopedias of Arabic proverbs by al-Maydani (1955) entitled *Majma 'al-Amtsal*. For finding English proverbs, the author uses *Cambridge Advanced Learner Dictionary*, *3rd Edition* software and Martin H. Manser's *The Fact on File Dictionary of Proverb*. The aesthetic function theory formulated by Jan Mukarovsky was used in finding the equivalent translation of Arabic proverbs into English proverbs describing the *foregrounding* and *automatization* translations. The selection of lexicons in Arabic proverbs has lot relations with the cultures of Arab society, which emerge from various domains, such as agriculture, hunting, farm, warfare, trade, and jewelry. As for the English proverbs, of course, the lexicons used are widely found in the lives of Western people and in accordance with what was expected in their social situations.

Keywords: equivalence; Arab proverb; English proverb

1. INTRODUCTION

Since culture emerged on earth, translation activities accompanying its continuity, indeed are still oral not yet written. Since humans start associating outside their smallest environment, he meets other people who usually have languages that are not exactly the same as his language (Anwar, 1995: 193). The culture between one nation and another is different, as well as from one tribe to another, it is necessary to have a cultural equivalent from the source language into the target language in translation. Ideally, a translation must have the same understanding of the meaning and message in any culture.

Proverbs are the treasures of the language of a nation that have special lexicons found in certain national cultures but not in other national cultures. Thus, it is not uncommon to express the same meaning, two nations will use different lexicons to form a proverb so that a proverbial translator is required to understand the culture of the proverbial speaker community.

Arabic and English are two languages used from two nations that have a different culture. Therefore, in translating Arabic into English it is also necessary to understand the social and cultural conditions in both languages so that the translation results can be understood according to the social and cultural context in the target language. For example, if we translate the following Arabic proverbs with literal translations, "سَبَقَ السَّيْفُ ٱلْعَذَلَ"

/sabaqa as-sayf al-'adzal/ '*sword has gone before scolding*', will cause misunderstanding for native English speakers. This proverb is intended for something already done. In English, the proverb used to express the same thing is "*It's no use crying over spilled milk*"

When the proverb [*sabaqa as-sayf al-'adzal*] is translated literally as '*sword has gone before scolding*', in the aesthetic function formulated by Mukarovsky, this translation is called *foregrounding*. However, if this proverb is translated in accordance with the intent

understood by English-speaking people, namely *"it's no use crying over spilled milk"*, this translation is called automatization (see Alwasilah, 1993: 42)

The emergence of different lexicons in these proverbs is closely related to the culture of each language speaker. The word "السيف" /al-sayf/ which means 'sword', is used in the above proverb because ancient Arabs made swords as their practical weapon to protect themselves from enemies, which almost every day there were wars among tribes between Arabs, and not infrequently they always carry it wherever they go. This proverb is said by a person named Dhabbah bin Ud. He was criticized by people for killing his son in the holy land, then he said as the sentence above (Al-Maydani, 1955: 328), as if he said in English, *"It's no use crying over spilled milk."*

As for English proverbs, the lexicon "السيف" /al-sayf / 'sword' in the above proverb is replaced with milk "milk" which for Westerners, as speakers of English, this object is very familiar among them, and becomes their daily drink, especially combined with bread when breakfast. Please note, even though milk is also very familiar to the Arab community at that time, but the knowledge of the history of the proverbs' appearance also influences the selection of special lexicons used.

From this phenomenon, researchers will discuss further about how the aesthetic function in translating proverbs from two different languages, namely Arabic and English. Of course, the cultural lexicon used to form Arabic and English proverbs which have the same meaning is a research problem. In addition, the researchers also discussed how the socio-cultural role that led to differences in the selection of lexicons in Arabic and English proverbs that had the same moral message.

The data source for the main reference in this study is the encyclopedias of Arabic proverbs by al-Maydani (1955) entitled *Majma 'al-Amtsal*. And, in finding English proverbs, researcher used *Cambridge Advanced Learner's Dictionary, 3rd Edition* software and Martin H. Manser's *The Fact on File Dictionary of Proverb*.

Before answering these problems, the following describes the meaning of proverbs according to some literature. According to Mieder (2004: 3) proverbs are short sentences which are generally known as public expressions that contain wisdom, truth, morals, and traditional perspectives in the form of metaphors, memorable and patented, which are passed down from generation to generation.

Proverbs are also philosophical sentences which are laden with life views (philosophy). All that makes it difficult to understand normally, but if we understand the culture, literature, and language of a nation, it certainly will not be so difficult to interpret the implicit meaning behind those proverbs (Rathomi, 1982).

The study of proverbs is called: *paremiology*, which comes from the Latin word *paroimia* "proverb" and *logos* "science" and this can be traced to the age of Aristotle. On the contrary Paremiography is a collection of wisdom words (Meider, 2004: 125)

2. PREVIOUS STUDIES ABOUT TRANSLATION OF PROVERB

There are efforts to translate Arabic proverbs into several languages including the following. A book by Abdai Rathomy (1982) entitled *Proverb in Arabic*. This study is a translation of *Faraidul Adab* which contains Arabic proverbs, but the translator only translates these proverbs literally not yet well understood and not matched in Indonesian and English proverbs. Salwa Ahmed (2005) in his thesis entitled "Educational and Social Values Expressed by Proverbs in Two Cultures: Knowledge and Use of Proverbs in Sudan and England" describes educational and social values in the proverbs of two countries namely Sudan and England. In the above studies different from the research the author will discuss.

This research on translation is more emphasized in the socio-cultural approach in the aesthetic functions of translation.

3. THEORETICAL APPROACH

Translation is a complex activity as seen from the angle of the variables involved in it (Crystal, 1987: 344). Therefore, translation deal with many problems such as issues of culture, beliefs, mindset, language, both related to the source language and the target language. Cultural translation is the result of efforts to translate meaning but adapt it to the target culture, often accompanied by information that is not linguistically implicit in the source language. Also called "reinterpretation or interpretation according to culture" *(cultural reinterpretation).* So, the contents of the text are expressed again using their own words according to the cultural context of translators and readers who are the target of this "translation" (Sudiati and Widyamartaya, 2005: 16).

The important issue in translation is the search for equivalent meanings or messages between source languages and target languages. This is as quoted by Wilss (1982: 133) that equivalence is a central issue in the theory of translation and even becomes a problem where linguists agree to differ (*agreed to disagree*).

According to Mukarovsky, in translating the phrase there are 2 things that need to be considered:
1) *Foregrounding*: unexpected translation in social situations. Translation like this occurs in literally translated expressions
2) *Automatization*: expected translation in social situations. Translation like this occurs in expressions that are translated according to the language of the speakers of the recipient's language.

Aesthetic functions occur in unexpected translations in social situations, because if people translate with foregrounding translations, then people who hear who understand the social situation of using the language will experience astonishment, surprise, admiration, etc. This is what Mukarovsky calls an aesthetic (Alwasilah, 1993: 42).

According to Newmark (1988: 6), the problems that translators might encounter in translating fiction prose are:
1) The influence of source language culture in the original text. This cultural influence may occur in the style of language, setting, and themes.
2) The moral goals that convey to the reader.

4. EQUIVALENCE OF THE ARABIC PROVERB IN ENGLISH PROVERB

The sources of lexicon selection in Arabic proverbs, as well as English proverbs, come from various specific domains. Some of them are from the geographical, astronomical, character, animal, and other domains, and some are even difficult to categorize.

In this discussion, Arabic proverbs which the lexicons are specifically taken from the field of Arabic culture, namely agriculture, livestock, hunting, warfare, commerce, jewelry are analyzed.

The following will be examined all the data based on the category of lexicon selection, then look for the "automatizations" that have equivalent in English which uses a different lexicon than the one used in Arabic proverbs.

4.1 Arabic proverbs with lexicons come from the agricultural field

The use of the word التَّمَرُ / *at-tamr-u* / 'dates' is very much in the Arabic proverb because its existence is inseparable from Arabic culture and because this type of fruit only

grows in the Arab region and is a source of basic income in the agricultural field and also their daily food.

According to Hitti (2005: 23) dates are the best fruit in the Arabian Peninsula and are well known in the world, much in demand, and high in value. This fruit is eaten with milk, and is the main food of the Arabian people, in addition to camel meat, which is their solid food. Because of the familiarity of this type of plant, Arabic linguists note that there are one hundred types of dates found in Medina and its surroundings.

Therefore, the use of the word التمر "dates" in various reasonable Arabic proverbs is found, for example, in the following proverb.

1) ((أَكَلْتُمْ تَمْرِيْ وَعَصَيْتُمْ أَمَرِيْ)) //akaltum tamrii wa ashaytum amrii//

"You eat my dates, but you deny my orders" (Al-Maidani, 1955 [1]: 77)

Who reads this proverb literally will know its meaning directly, but not the literal or *foregrounding* meaning that is meant. This proverb is nothing but used to liken someone who is given an honorable position by his superiors, but he does not obey the orders of his superiors. This proverb if translated by English with *automatization* has equivalent to "Pig-headed".

In this case, the English people do not use the word "date" because this type of fruit does not grow in the country, so it does not appear in the use of proverbs for the above purpose. Indeed, the "pig" lexicon is a Western animal's pet and becomes a nutritious food for them. So, it is very possible if this type of livestock can appear in their proverb.

2) ((يَأْكُلُ التَّمْرَ وَأُرْجَمُ بِالنَّوَى)) //ya'kulu al-tamru wa arjamu bi al-nawa//

'The dates were eaten by him, but I was thrown with the seeds' (Al-Maydani, 1955 [1]: 78)

Literally or with foregrounding translation, the meaning of the proverb above can be understood, but that is not the real intention. The purpose of the proverb above is to reveal the condition of someone who has gained glory, pleasure, and all the ideals that he hoped for, but behind it all many people who suffer losses due to the effort for the success of the intentions of people have gained that glory. This proverb if translated in English with automatization method has equivalent to the following proverb.

"A miss is as good as a mile" (Manser, 2002: 188).

In this proverb, the lexicon "mile" is used which is a measure of distance for Westerners. One mile is equivalent to 1.6 kilometers (Cambridge, 2008). And this measure is usually used by them to say how far away is. So, it is not surprised if they use this lexicon in their proverbs.

4.2 Arabic proverbs with lexicons which come from the hunting field

In the area of hunting, many Arabs use the "الذئب" 'wolf' lexicon because of its customs and these animals are found mostly in the desert when they were hunting. Therefore, it is natural that this lexicon appears in their proverb. This can be seen in the following proverbs.

1) ((مَنْ خَشِيَ الذِّئْبَ أَعَدَّ كَلْباً)) //man khasyiya al-dzi'ba a'adda kalban//

'Who is afraid of wolves, he should prepare dogs' (Al-Maidani, 1955 [2]: 316)

Literally or with foregrounding translation, the meaning of the proverb above can be understood, but that is not the real meaning. In this proverb, lexicons "الذئب" 'wolf' are used because these animals often appear when they hunt in the vast expanse of the desert and they are considered as a scourge in hunting, therefore, to avoid them, they prepare dogs to chase

the beast when it starts to disturb them in hunting. Therefore, the proverb above is used by Arab society to remind someone to be careful of something that he does not expect. This proverb if translated in English with *automatization* translation has equivalent to the following proverb.

"An ounce of prevention is more than a pound of medicine" (Manser, 2002: 219)

To illustrate the same situation with the proverb above, the English people use a lexicon that is specifically found in the name of their measuring instrument, namely "ounces" or 100 grams and "pounds" or 500 grams. This proverb also has *automatization* translation to "prevention is better than cure" (Manser, 2002: 219).

2) ((لاَ تَلِدُ الذِّئْبَةُ إِلاَّ ذِئْباً)) //la talidu al-dzi'bah illa dzi'b-an//

'Wolves only give birth to wolves' (Al-Maidani, 1955 [2]: 312)

Literally or with foregrounding translation, the meaning of the proverb above can be understood, but that is not the real meaning. This proverb is expressed to describe a child who looks like his father in all things whether physical, personality, hobbies, and so on. If this proverb translated into English with automatization translation has equivalent to the following proverb:

"The apple falls not far from the tree" (Mieder, 2004: 58)

It has been mentioned above that apples are very dominant in Western livelihoods, so it is natural that these lexicons are also widely used by them to compose their services. Such expressions were first used by Emerson (1839) in his letter. There are also other automatization forms of proverbs to express the same message in English namely:

" *like father, like son; like mother, like daughter"* (Manser, 2002: 10).

3) ((اخْتَلَطَ الْحَابِلُ بالنَّابِلِ)) //ikhtalath al-haabil-u bi al-naabil-u//

'Hunters who use ropes and hunters who use arrows are mixed' (Al-Maidani, 1955 [1]: 153).

When hunters who use arrows and hunters who use ropes mix in one hunting area they definitely get nothing. Hunters who use arrows will target the hunter from a distance and must be careful so that the hunter does not run away, while the hunter who uses the rope to ensnare his hunter, he must approach his hunter to make it easier to do the trap. Of course, this made the game run wild and finally the two hunters did not get any hunting. The proverb above is used by Arabs to describe a case that is under two leaders or responsible which ultimately the case fails to do well, even just chaos is obtained. This proverb if translated into English with automatization translation has equivalent to the following proverb:

"His bread is buttered on both sides"

The reseacher no longer needs to interpret the hidden meaning of the proverb above, because it has the same message as the previous Arabic proverb. What the author needs to explain again is about choosing the lexicon "bread" in their proverb. Westerners, as mentioned in the previous analysis which make bread as their daily staple, so it is natural that these lexicons often appear in proverbs that they use to describe an event, for example, in proverbs *his bread is buttered on both sides* which has the same message as the Arabic proverb above.

4.3 The Arabic proverb with the Lexicon which comes from the livestock field

The use of lexicons in the field of livestock that surrounds the lives of many Arabs are found in Arabic proverbs. Because this has become a culture for Arabs, so many of them spontaneously told the proverb, when it was first spoken, using lexicons originating from the field of Arabian livestock farming.

Arabic proverbs that use lexicons come from the livestock field of the Arab community are as follows.

1) (لَيْسَ الدَّلْوُ إلاَّ بالرِّشاءٍ) *//laysa al-dalw-u illaa bi al-rasyaa'//*

'That bucket is only useful with the rope' (Al-Maidani, 1955 [2]: 188).

Literally or with foregrounding translation, the meaning of the proverb above can be understood, but that is not the real meaning. This proverb in the sentence uses a lexicon that is commonly used by herders to draw water for their pet, namely دَلْوٌ "bucket" with رَشَاء "bucket rope". The two lexicons are so close to the life of the farmer in Arabia, that they are also used in a proverb that serves to describe something that can be perfect only with something else or someone can become stronger with the support of family and siblings. This proverb if translated into English with automatization translation has equivalent to the following proverb.

"It takes two to tango" (Manser, 2002: 155)

In this proverb, the "Tango" lexicon appears, the name of one of the dance arts from South America (Cambridge, 2008) which is commonly used for Westerners to entertain themselves. Therefore, it is natural that this lexicon appears in their proverbs.

2) ((بِجَبْهَةِ ٱلْعَيْرِ يُفْدِى حَافِرُ الفَرَسِ)) // *bi jabhah al-'iir yufdii haafir al-faras//*

'With the forehead, the feet of the horse are redeemed' (Ma'luf, 1984: 1011).

Literally or with foregrounding translation, the meaning of the proverb above can be understood, but that is not the real meaning. The use of the العير 'donkey' lexicon and الفرس 'horse' reflects that these two animals are very close to their lives. And according to Hitti (2005: 24), these two animals are the animals that are most maintained by the Arab community. Thus, it is not surprising if we find these lexicons used in their proverbs.

The meaning of the proverb above is to compare two things that are very much different in value. It is analogous to that because the donkey's forehead located at the top of that animal is lower in price compared to the horse's foot, which is located at the bottom of the limbs. This proverb if translated into English with automatization translation has equivalent to the following proverb

"One man's meat is another man's poison".

The use of the "meat" lexicon in English proverbs is inseparable from the daily habits of those who always consume meat as a staple food. When this proverb is first spoken by people to compare two very different things in 1576 (Manser, 2002: 214), we could know that the English people have started consuming meat as their daily staple food.

3) ((ٱلْجَحْشَ لِمَاَ فاتَكَ ٱلأَعْيَارُ)) // al-jahsy-a limaa faataka al-a'yaar//

'Only Donkey, if you have lost the donkey' (Al-Maidani, 1955 [1]: 165).

The use of the عيرٌ 'donkey' lexicon on the two Arabic proverbs above is not without reason, this lexicon certainly closely related to their culture which always makes this animal a pet. According to the story, this animal is not native to the Arabian Peninsula, but was imported from Egypt when the prophet Muhammad PBUH migrate to Medina (Hitti, 2005: 24). However, after that the animal became a very dominant pet for the Islamic community in Arabia. So, naturally, it appears in their proverbs.

Literally or with foregrounding translation, the meaning of the proverb above can be understood, but that is not the real meaning. This proverb is used by Arabs to describe the condition of someone who must be willing to something that is beside him and give up

something that has gone away (Al-Maidani, 1955 [1]: 25). This proverb if translated into English with automatization translation has equivalent to the following proverb

"Give him an inch and he will take a yard."

"Inch" and "yards" are long-term measure used by Westerners, so it is not surprised if they use them in English proverbs.

4) ((حَلُوْبَةٌ تُثْمِلُ وَلاَ تُصَرِّحُ)) //halubah tutsmilu wa laa tusharrihu//

The camel milk, which has a lot of milk, is not purely the result (Al-Maidani, 1955 [1]: 210).

The use of lexicons that mention حلوبة 'dairy camels' is only used in Arabic proverbs, considering that only Arabs have this type of livestock. Therefore, it is only natural that this lexicon colors Arabic proverbs. Literally or with foregrounding translation, the meaning of the proverb above can be understood, but that is not the real meaning. The use of this proverb is to describe someone who often promises but rarely keeps it. This proverb if translated into English with automatization translation has equivalent to the following proverb.

"Deeds are fruits, words are but leaves" (Manser, 2002: 2)

In the proverb above, there are many lexicons found in English livelihoods, namely "fruit" and "leaves". This proverb was spoken by Thomas Draxe in 1616, when the basic livelihood of the time was gardening that relied on fruits, so it is natural that the above lexicon appeared in their proverb.

4.4 The Arabic proverb with the Lexicon that comes from the Battle field

It is understood that war was an Arab culture from a long time ago, both the era of *Jahiliyah*, the apostolic era of Muhammad, even the time after Muhammad the Prophet died. Be it a war between tribes, clans, even in one tribe of different religions. From one of the Arab war cultures, special lexicons are used in their proverbs, such as حَرْبٌ, غَزْو, هَيْجَاءُ 'warfare' سَيْفٌ 'sword', جَوَاد 'war horse', قَوْسٌ 'arc' رَمْيٌ 'archery'. These lexicons can be seen in the following Arabic proverbs.

1) ((إِنَّ أَخَاكَ الْهَيْجَاءِ مَنْ يَسْعَى مَعَكَ)) //inna akhaaka al-haija' man yas'a ma'ak//

Your brother in war is someone who fights with you indeed' (Al-Maidani, 1955 [1]: 34).

The use of the lexicon الهيجاء 'war' in the Arabic proverbs above is certainly closely related to their culture in maintaining their collective self-esteem. Literally or with foregrounding translation, the meaning of the proverb above can be understood, but that is not the real meaning. The proverb is intended for people who maintain mutual friendship or friendship with one another well. This proverb if translated into English with automatization translation has equivalent to the following proverb.

"A burden shared is a half burden"

2) ((لاَ يُجْمَعُ سَيْفَانِ فِي غِمْدٍ)) //la yujma'u sayfaani fii ghimdin//

Two swords will not gather in one scabbard (Al-Maidani, 1955 [2]: 230).

A sharp weapon in the form of a sword which in Arabic called السيف *saif/* is the main weapon in fighting for Arabs, even in the national emblem of the country of Saudi Arabia, there is a sword in it. Because they are very close to this type of weapon, it is no wonder that in some of their proverbs there are proverbs that use the lexicon السيف 'sword' in it. By *foregrounding* translation, the meaning of the proverb above can be understood, but that is not the real meaning. The proverb is used by the Arab community to describe the impossibility of gathering two great leaders in one area. This proverb if translated into English with automatization translation has equivalent to the following proverb.

"His bread is buttered on both sides"

The researcher no longer needs to interpret the hidden meaning of the proverb above, because it has the same message as the previous Arabic proverb. What the author needs to explain again is about choosing the lexicon "bread" in their proverb. Westerners, as mentioned in the previous analysis make bread as their daily staple, so it is natural that these lexicons often appear in proverbs that they use to describe an event, for example, in proverbs his bread is buttered on both sides, the one who has the message is the Arabic proverb above.

(3) ((إِنَّ الجَوَادَ قَدْ يَعْثُرُ)) //*inna al-jawaad qad ya'tsuru*//

The race horse sometimes slips (Al-Maidani, 1955 [1]: 12).

The use of the word الجواد 'race horse', which is the best type of vehicle for the Arab community, in their proverb is not an impossible thing considering that this type of horse is the best animal in their lives. By *foregrounding* translation, the meaning of the proverb above can be understood, but that is not the real meaning. The meaning of the proverb above is to describe people who are experts in any field at any time will experience errors in their fields. This proverb if translated into English with automatization translation has equivalent to the following proverb.

A good marksman may miss

The use of the "marksman" or "sniper" lexicon in English proverbs does not escape their habit in the field of hunting, which often makes a rifle or gun a tool for shooting. And, to produce hunting, of course snipers are needed in the activity. Therefore, their habits time by time are expressed in their proverbs by taking one of the hunting the lexicon that is familiar in their lives.

(4) ((قَبْلَ الرَّمْيِ يُرَاشُ السَّهْمُ)) //*qabla al-ramyi yuraasyu al-sahmu*//

'Before archery, the arrows are given feathers first' (Al-Maidani, 1955 [2]: 102).

The proverbs which are almost the same above use a lexicon in the form of one type of weapon of war in Arab society, namely السهم 'arrow' and archery activity itself, namely الرمي or in the form of plural الرماء. Archery also in the community is not just an attempt to attack the enemy in war, but is also used to support their daily hunting activities especially for rural Arabs. Therefore, the use of lexicons associated with archery activities and all devices used for archery often appear in their proverbs to describe a situation. By *foregrounding* translation, the meaning of the proverb above can be understood, but that is not the real meaning. The Arabic proverb above is used by the Arab community to state that someone needs to be well prepared in order to carry out the business that he will do. This proverb if translated into English with automatization translation has equivalent to the following proverb.

"An ounce of prevention is more valuable than a pound of medicine" (Manser, 2002: 219)

To illustrate the same situation with the proverb above, the English people use a lexicon that is specifically found in the name of their measuring instruments, namely "ounces" or 100 grams and pounds "pounds" or 500 grams. This proverb also has equivalent to *Prevention is better than cure*.

(5) ((مَعَ الْخَوَاطِئِ سَهْمٌ صَائِبٌ)) //*ma'a al-khawaathi'i sahm sha'ib*//

"Together with those who escaped, there were also arrows that hit" (Al-Maidani, 1955 [2]: 280).

The use of the lexicon السَّهْمُ 'arrows' in Arabic proverbs as in this example and the previous example, are found because these sharp objects are part of their lives, both in hunting which is one of their livelihoods or in warfare which is used as a weapon other than a

sword who can conquer enemies from a relatively far distance. By *foregrounding* translation, the meaning of the proverb above can be understood, but that is not the real meaning. The meaning of this proverb is to describe someone who often makes mistakes, but eventually he can do it right after being serious about doing things that were he often done incorrectly.

This proverb if translated into English with automatization translation has equivalent to the following proverb

Many a little makes a mickle (Manser, 2002: 183)

(6) ((سَهْمٌ لَكَ وَسَهْمٌ عَلَيْكَ)) //sahm laka wa sahm 'alaik//

Occasionally you shoot and occasionally you are shot (Al-Maidani, 1955 [2]: 27).

In this ceremony, people still use the سهم lexicon in their proverbs. The purpose of this proverb is an expression to say that sometimes humans are fortunate, but one day they sometimes suffer a loss. This proverb if translated into English with automatization translation has equivalent to the following proverb.

Every flow must have its ebb (Cambridge, 2008)

The use of the word "flow" in English proverbs is inseparable from their geographical conditions which have many rivers, whereas in the Arabian Peninsula this is not found, making it difficult to become a lexicon in their proverbs.

(7) ((أَمْرَقُ مِنْ سَهْمٍ)) //amraqu min sahm//

More penetrating than arrows (Al-Maidani, 1955 [2]: 324).

In this proverb, the lexicon "arrows" are used by Arabs to describe conditions that are very painful for someone's feelings which when compared to physical injuries are still very painful in the psyche. As for in English, this proverb has an automatization translation that equivalent to

"A goose quill is more dangerous than a lion's claw". (Manser, 2002: 222)

In this proverb, it is not the "arrow" that is used as the comparison lexicon between something that is more painful if it hurts the psyche than the physical but the "goose quill" or "goose feather" and "lion's claw". Of course this is closely related to the existence of these two animals in their territory. So, it is natural that these two types of animals are used as a comparison for the above purposes. In another version, the English also use "*the pen of the mightier than the sword*" proverb.

(8) ((مَا كلُّ رَامِي غَرَضٍ يُصِيبُ)) //maa kullu raamiy gharadh yushiibu//

'Not everyone who arches at one goal is right '(Al-Maidani, 1955 [2]: 274).

In this proverb, lexicons are also associated with archery activities, namely رامي "archer ", and indeed almost all Arab societies can be called archers because they have never escaped this activity both when fighting and hunting. Because that is already familiar in their lives, so it's not surprising if the lexicon رامي "archer" appears in their proverb.

By *foregrounding* translation, the meaning of the proverb above can be understood, but that is not the real meaning. The proverb in Arabic society is used to entertain someone who does not succeed in getting what he hopes for (Al-Maidani, 1955 [2]: 274). This proverb has an automatization translation that equivalent to following English proverb:

"Every dog has his day" (Manser, 2002: 76)

Because dogs are animals that are true friends for some of them, it's no wonder that in this proverb the dog lexicon "dog" is used by them.

(9) ((أَعْطِ القَوْسَ بَارِيَهَا)) //a'thi al-qaus baariya haa//

'Give the bow to the maker '(Al-Maidani, 1955 [2]: 19).

In this proverb, the lexicon القوس 'bow arrow' is used, which is one of the weapons of war for the Arab community. By *foregrounding* translation, the meaning of the proverb above can be understood, but that is not the real meaning. In Arabic society this proverb is used to express that a job must be left to someone who is truly an expert so that the work can be carried out properly and thoroughly. This proverb has an automatization translation that equivalent to following English proverb:

"The wearer best knows where the shoe pinches" (Manser, 2002: 289).

The use of the word "shoe pinches" in the proverb above is inseparable from the habits of Western people who used their middle-clamped shoes at that time at the end of the 14th century when this proverb was first used (Manser, 2002: 289). So, it is natural for them to use this lexicon in their proverb to mention the same meaning as the Arabic proverb above.

10) ((أَوَّلُ الْغَزْوِ أَخْرَقُ)) //*awwal al-ghazw akhraq*//

'The beginning of the war was hit by weapons' (Al-Maidani, 1955 [1]: 40).

By *foregrounding* translation, the meaning of the proverb above can be understood, but that is not the real meaning. This proverb is used by the Arab community to express something that is not yet commonly done, but if done continuously in repeated times undoubtedly it is easy to do. If we look at this proverb the lexicon الغزو 'war' is used which is their tradition until hereditary, so this will affect them in speaking even in the proverb they use to express something as in the example above. This proverb if translated into English with automatization translation has equivalent to the following proverb.

Custom makes all things easy

11) ((مَا أَهْوَنَ الْحَرْبَ عَلَىٰ النَّظَّارَةِ)) // *maa ahwana al-harb 'alaa al-nazhzhaarah* //

"How easy the war is for those who see it" (Al-Maidani, 1955 [2]: 330).

النظارة is a group of people who climb high places to see war but they do not go to war (Ma'luf, 1984: 1011). Thus, for them war is very easy. This proverb is used to liken people who want the life of the world but he does not want to try to get it. This proverb if translated into English with automatization translation has equivalent to the following proverb.

Faint heart never won fair lady (Manser, 2002: 84)

4.5 The Arabic proverb with the Lexicon that comes from the Commercial Field

It is well known that the Arab community has always enjoyed trading both before Islam and after Islam arrived. In fact when Islam came, their livelihoods were enshrined in the Koran:

إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ

"The custom of the Quraysh is to travel (trade) in the winter also in summer" (Surah al-Quraish: 2)

Based on this custom various lexicons appear related to their commercial activities in the proverbs they use. The example we can see in the following proverb.

1) ((رَحْلٌ يَعَضُّ غَارِباً مَجْرُوْحًا)) //*rahl-un ya'adhdhu ghaarib-an majruuh-an*//

'Saddles that bite the hump of a wounded camel' (Al-Maidani, 1955 [1]: 312).

In this proverb, the رَحْلٌ 'saddle' lexicon is used on camels carrying merchandise. It is the custom of Arabs who saddle camel humps containing pockets to be able to load their merchandise while traveling for business. Therefore, when these lexicons are used in their proverbs, it is a natural thing to happen. By *foregrounding* translation, the meaning of the proverb above can be understood, but that is not the real meaning. The proverb is used by

them to describe someone who is in a difficult and miserable state, then another person adds another heavy burden in him. This proverb if translated into English with automatization translation has equivalent to the following proverb.
It never rains but it pours (Manser, 2002: 145)

2) ((جَزَيْتُهُ كَيْلَ الصَّاعِ بِالصَّاعِ)) // *jazaytuhu kayla al-shaa' bi al-shaa'//*

I returned him as heavy as one sha' with one sha' too (Al-Maidani, 1955 [1]: 168).

In this proverb, the الصاع lexicon is used, which is a special measuring instrument used by the Arabs to measure its merchandise whose weight reach up to 2400 grams (Ali and Muhdor, 2003: 880). By the Arabs, this proverb is used to explain if people do good he will get a reply and vice versa, if someone commits a crime surely he will get bad in his life. This proverb if translated into English with automatization translation has equivalent to the following proverb.
Harm set, harm get

4.6 Arabic proverbs with Lexicon which are from the Jewelry Field

The Arabs have their own decorated ways that are different from other nations and this can be used as a physical identity for them. Therefore, with this peculiarity they have proverbs that also use lexicons related to their ornate behavior. Indeed, there are not many proverbs in question but when viewed from the lexicon used the proverb is specifically using lexicons in the form of jewelry or how to decorate for them, both men and women. The proverbs in question are as follows.

1) ((يَسْرِقُ الْكُحْلَ مِنَ الْعَيْنِ)) // *yasriq al-kuhl-a min al-'ayn//*

'The eye shadow is stolen from the eye' (Al-Maidani, 1955 [1]: 258).

In this proverb, there is the lexicon الكُحْل 'eye shadow' which is a tool for making over in Arabs, both men and women because this is a *sunnah* practice according to the Prophet Muhammad PBUH. By *foregrounding* translation, the meaning of the proverb above can be understood, but that is not the real meaning.This proverb is used by them to describe someone who was destroyed by his family, his group, or his own friends. This proverb if translated into English with automatization translation has equivalent to the following proverb.
There are snakes in the grass (Cambridge, 2008)

To illustrate the same message as the proverb above, Westerners use the "snake" lexicon in their proverbs. If we look at two proverbs with the same message above, there is a vast difference between the lexicons used, namely "kohl" and "snake". Of course, this is influenced by their respective cultures which are very different.

2) ((مَنْ لَمْ يُدَارِ الْمِشْطَ يَنْتِفُ لِحْيَتَهُ)) //*man lam yudaar al-misyth yantif-u lihyatah-u/*

Who does not slowly use a comb, will be uprooted his beard (Al-Maidani, 1955 [2]: 330).

In this proverb, there is the word اللِّحْيَة 'beard' which is one of the crowns of the Arab men, and this is also the *sunnah* of the Prophet Muhammad PBUH. In fact, in a hadith it is said that a beard is a distinguishing identity between a Muslim and an infidel. If a Muslim has to be bearded and if he has a mustache it means he is an infidel. Therefore, it is not surprising that these lexicons appear in their proverbs. This proverb is used by Arabs to describe caution for someone who is doing a job to get perfect results. This proverb if translated into English with automatization translation has equivalent to the following proverb
"Softly, softly, monkey caught" (Manser, 2002: 247)

If on the Arabian Peninsula, monkeys are rarely found, because of their geographical conditions which are not forested. As for Westerners, these types of animals often roam their forests and are used as game animals. Therefore, it is not surprising that these lexicons appear in their proverbs.

5. CONCLUSION

From translation by matching Arabic proverbs into English proverbs with aesthetic functions, conclusions can be drawn as follow:

The selection of lexicons in Arabic proverbs has a lot to do with the diverse cultures of Arab society which have emerged from various domains such as agriculture, hunting, animal livestock, war, trade, and jewelry. From the agricultural field, lexicons appear frequently in Arab society "التمر" "dates" "الشعير" "wheat" "العنب" "wine". From the hunting sphere, found lexicons of animals commonly found in their hunting activities, such as "الذئب" 'wolf' "الضأن" 'lamb' "الأسد" 'wolf' "الظَّبِي" 'deer' "الخِنزِير" 'pig'. From the field of livestock, various lexicons were found, such as الحِمار 'baby donkey' الجَحْش 'milk camels' الحلوبة 'cattle' "النَعَم" 'donkey' الشُّخْب 'milk', الزُّبْد 'cheese' المخْض 'pure milk' دلو 'bucket', الرشاء 'bucket rope'. From the field of warfare, the following lexicons appear سَيْفٌ 'sword', جَوَادٌ "war horse" هَيْجَاءُ, غَزْوٌ , حَرْبٌ 'warfare' قَوْسٌ 'bow', رَمْيٌ 'archery'. From the field of commerce, the following lexicon appears: الرَّحْل ا 'saddle'. الصاع " sha' measure"

Whereas in the field of jewelry, there are special lexicons which are very often used in the daily life of the Arab community, namely الكحل "kohl" which is a natural jewelry of Arab society and للحية "beard" which is Arab male jewelry.

As for English proverbs, of course the lexicon used is widely found in the lives of western people. However, they also use lexicons that are also used in all language communities. The lexicons that are specifically found in the lives of people in the West are used in their various proverbs, *'pig', 'mile', 'sword', "crumb" or 'chip bread', 'mill', 'dog', viper or 'poisonous snakes', "barrel" for drums, 'climbers', 'ounces' or 100 grams and 'pounds' or 500 grams, 'bread', "milk", tango for 'Tango dance', inch and yard , marksman 'sniper', 'carriage' wagon, goose quill for 'goose feather'*,

From the use of lexicons in the two proverbs above, it is clear that culture is closely related to proverb products produced. In addition, to translate proverbs from a language to another language, it is necessary an automatization translation as a aesthetic function to find the right equivalent that is expected in the social situation of target language so that there is no misunderstanding in translating it.

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Politicizing Women's Bodies as seen in Maya Angelou's "Phenomenal Women"

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Phenomenal Woman is a poem by Maya Angelou that talks about women's bodies. From the first read, it seems that woman in this poem is defending herself against others woman with stereotype. Yet does she really defend herself? Or in fact fall into men's ideal in defending herself? The research analysis was conducted using Feminist Stylistic analysis approach. This research aims to elaborate how women's bodies is politicized and becomes a discourse in a poetic texts. This research used an objective approach in the analysis the researcher wants to reveal and explain the representation and the image of the character "I" in this poem. From this research, the result shows that not only text, short stories or novels can be analyzed by discourse analysis, through feminist stylistic theory moreover poem can also be seen by the discourse analysis' point of view. Thus, there can be the result that there is politics of women's bodies. There are three criteria that can be found to identify the poetic language style in politics of bodies such us body as site of conflict, women's bodies as men's ideal (patriarchal paradigm), and women's bodies as discourse.

Keyword: Poem, Feminist Stylistics, Phenomenal Woman, Discourse

1. INTRODUCTION

In creating literary works, such as prose, poetry, and drama, poets use language as a medium. Literary work is always fiction. The examples of literary fictions are prose, novels, short stories, and drama. Fiction "is any literary narrative, whether in prose or verse, which is invented instead of being an account of events that actually happened" (Abrams, 2009:116). Fiction can be divided into two types, prose and poetry. Poetry is a literary work regulated by certain norms and rules which are different from drama and prose. Some examples of literary poetry are poem, epic, and lyric. Poetry can be defined as a kind of writing form. In poetry, the use of language is arranged to get aesthetic quality. The emphasis of aesthetic language, the use of repetition and certain rhyme are some differences that distinguish poetry from other literary works, for instance drama or prose. According to Culler, aesthetic means that literature as an aesthetic object. The features of literature add the organization of level-linguistic, a comparison of the practical context to utterances. The fictional relationship with the world can be united together under the title of the common aesthetic language function. The aesthetic is historically named for the theory of arts and involved a debate about whether beauty was the property of being objective of artwork or subjective responses of viewers, and about relationship between the beauty of true and good (1997: 32). Immanuel Kant via Jonathan Culler said that according to the principle theorist of Western aesthetic modern, aesthetics is an effort to bridge the gap between the material and spiritual worlds, between the world powers, the quantity and world concept (1997). An object of aesthetics, such as a painting of a literary work with a combination of sensual form (color, sound) and spiritual content (idea), describes the possibility of the unity of materials and spirituals. Hence, the literary work is an aesthetic object with other communicative functions originally grouped or suspended, which involves readers to consider the links between form and content.

"Phenomenal Woman" presents a beautiful image. Exploring and proving these aims need a close examination of the language of the selected texts which can be conducted

through application of the tenets of feminist stylistics and pragmatics, including the pronouns, the speech act, and implications.

In this research, the researcher focuses on the representation of woman through discourse by using feminist stylistics theory. The discourse itself refers to Maya Angelou's poem. As Mills says feminist stylistics only focuses on the linguistic devices and the sphere which surrounds the text to find out how the female writers express woman's issues in their writing.

This research is interesting because this poem contains gender issue like women's rights and is different from other research. Besides that, from the first read, it seems that woman in this poem is defending herself against other woman with stereotype. Yet does she really defend herself? Or in fact fall into men's ideal in defending herself? Therefore, this research is different from other research. This research aims to elaborate how women become discourse in a poetic text. The features include pronouns, lexis, sentence, and the contexts contained in the texts. According to Mills' theory, analysis can be undertaken at the level of word, sentence, and discourse (1995). The same approach can be applied here to achieve the purpose of the paper and that not only texts, short stories or novels can be analyzed by discourse analysis, but the poem can also be examined through discourse analysis.

2. METHOD OF RESEARCH

The type of research, this paper used qualitative research design because the subject of the research was a text. According to Creswell (2009: 1), qualitative research is a method used to explore and understand the human or social class whether individual or groups, then making interpretation of them. The study also offers a section with the interpretation of word-by-word analysis based style. Furthermore, the purpose of this study is to apply research. This means that this study is assumed as a research object "something which stands free from what is often called an "extrinsic" relationship to the poet, or to the audience, or to the environing world" (Abrams, 2009: 63).

In data collection technique, the researcher used close reading. According to Creswell, close reading is detailed analysis of the complex inter-relationship and ambiguities of verbal and figurative components within a work (2009: 217). That means, the researcher must observe the details and be clear in the poem's verses. First, the researcher performed the poem close reading. Second, the researcher took the data in the poem language styles (word, phrase/sentence and discourse level). Last, the researcher categorized the data based on feminist stylistics features.

The data were analyzed by using descriptive analysis method. According to Kothari, descriptive analysis concerns with the characteristics of a particular individual or of group (2004: 5). It also concerns with specific predications, with narration of fact and characteristics of individual, group, or situation. With this method, several steps were carried out to analyze the data presented as follows: first, finding how feminist stylistic features in the poem are used by reading the poem intensively. Reading poem intensively means reading by repeating the poem and focusing on the language rather than the content. Some of the examples are the learning of new vocabularies, grammars and expressions, translating the passage (sometimes called careful reading), or being involved in looking intensively (inside) the poem. Second, determining and interpreting the data based on the categories of feminist stylistic features. Data were determined based on categories of feminist stylistic features with word level, lexical, and discourse analysis. Thus, the data were interpreted based on the categories of stylistic features by seeing the determination of categories already mentioned before (word, phrase /sentence, and discourse analysis). The last, drawing the conclusion of all analysis results in the research.

3. DISCUSSION

This chapter elaborates the position of woman that is represented through discourse in "Phenomenal Woman". In this poem, the existence of feminist language is reflected in the pronoun response (I, You, They, and Themselves). The poem discusses a woman's ability or strength over anything that directly denies the gender stereotypes that people have for women. In this case, the researcher analyzed women's representation in the poem using feminist stylistics theory by Sara Mills. To analyze the poetic language style, the researcher used feminist stylistics framework. Besides, in analyzing the poem the researcher poetic language and also helped by Feminism Body Politics theory to strengthen the analysis of how women are represented in the "Phenomenal Woman" poem. Feminist stylistics of the poetic language style is identified one by one whether they are informs of word, phrase, sentence, and discourse level analysis.

3.1 Politics of Bodies

The terms body politics refers to the practices and policies through which powers of society regulate the human body, as well as the struggle over the degree of individual and social control of the body. Individual and movements engage in body politics when they seek to alleviate the oppressive effects of institutional and interpersonal power on those whose bodies are marked as inferior or who are denied rights to control their own bodies (www.encyclopedia.com). There are three criteria found to identify the poetic language style in politics of bodies, such as bodies as sites of conflict, women's bodies as men's ideal patriarchal paradigm, and women's bodies as discourse.

3.2 Bodies as Sites of Conflict

Body as the site of conflict in this poem means that a female as deviant or individual. Deviant means abnormal. It is the conflict between abnormal and normal. This poem can be divided into two parts, namely the body as doing something that means that the body is active (mannerisms) and the body that is not doing something that means the body is silent (physical characteristics). In "Phenomenal Woman", it is illustrated that there is a difference between I and Them in looking at a woman's body. This can be seen in stanza 1:

> (1) *Pretty women wonder where my secret lies.*
> (2) *I'm not cute or built to suit a fashion model's size*
> (3) *But when I start to tell them,*
> (4) *They think I'm telling lies.*
> (5) *I say,*
> (6) *It's in the reach of my arms*
> (7) *The span of my hips,*
> (8) *The stride of my step,*
> (9) *The curl of my lips.*

The word "Pretty Woman" is generic noun, meaning that women in general have a normal and general view of beauty. Furthermore, *I'm* in the second line *I'm not cute or built to suit a fashion model's size* means that "I" have their own beauty standards for women in general. "Pretty women" means women's bodies become conflicts; then in this case it is answered in lines 6-9 with a metaphor of body that shows the new standard of beauty of the "I" which is considered abnormal by women in general. In this regard, lines 6-7 use the body as doing something that means the body is active (mannerisms). In line 6, *It's in the reach of my arms* illustrates the stretch of the speaker's arm. According to Cambridge Dictionary the word "reach" that is someone's reach which is the distance within which they can stretch out their arm and touch something. Therefore, the metaphor *it's in the reach of my arms* means that the speaker has huge arm or another woman has huge arms. In the previous research about *Phenomenal Woman* by Moh. Tabir .A., it is mentioned that *it's in the reach of my*

arms means obviously describes that speaker has huge arm or the speaker describes another woman's big arm. It does not only the huge arms of the speakers as black woman, but also in this line, the speaker tries to convey that she is a good woman because she has good social connection to the other people. Line7*the span of my hips*" illustrates the speaker's body shape. The word "span" means "the length of something". The word "span" is a word to describe the speaker has a wide hip or she is only discussing other women who have wide hips. In the previous research, Moh. Tabir .A. mentioned *the span of my hips* meaning that the word "span" is used to describe that the speaker's hip is wider than other women's. Therefore*,* the metaphor *the span of my hips* means that the speaker tries to convey that she is an ideal woman with wide hips. Men usually appeal to women who have wide hips. In this regard, the term wide hips is used because people in general love to see a beautiful woman with small hips, while in this poem, she describes her beauty with wide hips.

Besides the metaphor of body, this poem also explains the fragmentation. Fragmentation itself just explains about the parts of the body.
Stanza 1;

> (6)*It's in the reach of my arms*
> (7)*The span of my hips,*
> (9)*The curl of my lips.*

In lines 6, 7, and 9 of stanza 1 the woman identifies herself by anatomical elements, such as "arms, hips, and lips". She composes a number of separate objects which are considered beautiful in their own right.

Thus, this poem, besides the fragmentation, also explains the focalization. In this regard, the focalization in this poem is found in stanza 1 lines 1 to 4 and stanza 4 lines 46 to 51.
Stanza 1lines 1 to 4:

> (1) *Pretty women wonder where my secret lies.*
> (2) *I'm not cute or built to suit a fashion model's size*
> (3) *But when I start to tell them,*
> (4) *They think I'm telling lies.*

In this stanza, the focalizer is the internal focalizer (IF). The word "I" is simultaneously recognized being the focalizer and narrator and the focalized object is pretty women. Pretty women are considered to be the focalized object because the focalizer focuses on their perception towards her.

3.3 Women's bodiesas men's ideal (patriarchal paradigm)

In the poem "Phenomenal Woman" by Maya Angelou in stanza 3 lines1-2 *"Men themselves have wondered", "what they see in me. "*Men is a generic noun that is men (The word "men" is a noun that means an adult human being (Cambridge Dictionary). Men show them as gender. Thus, they are a generic pronoun. The word "they" as a pronoun used as a subject of a verb to refer to people, animals, or things already mentioned or, more generally, to a group of people not clearly described (Cambridge dictionary). The word can be interpreted as men in white community or referred to all of men in white and black community. The poem *Phenomenal Woman* says the man wonder what is seen from the author. This means the physical standard that is "in me", not in accordance with the ideal of men. The logic of men cannot understand the beauty of the person "I". It means that in the poem it is depicted that beautiful women (in general according to the patriarchal system) and enchanting, are judged physically. That is evident in the relationship between line 2 in stanza 1 "I'm not cute or built to suit a fashion model's size" and line 1 in stanza 3*"Men themselves have wondered"* where the author is not physically beautiful (see line 2 stanza 1), but it can

be interesting. In this poem the author draws it according to the standards she has made herself, because the whole female body belongs to the woman.

3.4 Women's Bodies as Discourse

Women's bodies as discourse is how the body is portrayed or described. When the body is portrayed or described, it also becomes problematic. There are several types of bodies that are considered good and bad. However, the human bodies, especially women's, are very often compared and discussed by men in general or even by other women. Because of the conversation about the women's bodies, the women themselves often have serious concern about their bodies so that people will talk nicely about their physical appearance. In this case, it can be said that narcissism is a feeling of love for itself as excessive as it is. In accordance with Frederick Rhodewalt, narcissism is characterized by an inflated self-image and addiction to fantasy, by an unusual coolness and composure shaken only when the narcissistic confidence is threatened, and by the tendency to take others for granted or to exploit them (2007). In this regard, the narcissism is not only for you, but also for others. This makes a woman always change or make her body as attractive as possible or in accordance with people's expectation. Although there are also some women who change their body shape to be very attractive because of the oddity, still most women want their bodies to be considered good by men, by other women or even by themselves.

In accordance with Simon de Beauvoir, long before the eventual mutilation, women are haunted by the horror of growing old. The mature man is involved in enterprises more important than those of love; his erotic ardor is less keen than in the days of his youth; and since in him the passive qualities of an object are not called for, the changes in his face and body do not destroy his attractiveness. In woman, on the contrary, it is usually towards thirty-five, when all inhabitations have been finally overcome, that full erotic development is attained. Then it is that her sexual desires are the strongest and she most keenly wishes to have them satisfied; she has gambled much more heavily than men on the sexual values she possesses; to hold her husband and to assure herself of his protection, and to keep most of her jobs, it is necessary for her to be attractive, to please; she is allowed no hold on the world save through the meditation of some man (1953: 147-148).

The last lines of each stanza saying "*I'm a woman, phenomenally, phenomenal woman, that's me*", show repetition leading to an interpretation that strength, beauty, and grace come to form the femininity already attached to it; rather than the external nature given by society. Examined in the poem's choice of words, one cannot escape one's decision to use the word "phenomenal". According to dictionary.com, the word can have several meanings. The first and most obvious is "highly extraordinary, exceptional" and this fits right in with what the author says in the poem. The author is an exceptional woman, who intrigues both men and woman, but also exceptional because she is a woman. However, the word "phenomenal" is directly related to phenomenon, which means "a fact, occurrences, or circumstance observed or observable". The word phenomenal is referenced in the line above, which is how the body is portrayed or described.

Stanza 1:
> *(1) It's in the reach of my arms*
> *(2) The span of my hips,*
> *(3) The stride of my step,*
> *(4) The curl of my lips.*

In this stanza, the author tries repeatedly to show her innate femininity and strength by showing word choices like in the lines 6-9 *"the reach of my arms, the span of my hips, the stride of my step, the curl of my lips"* to emphasize the word "phenomenal" based on the shape of the body.

4. CONCLUSION

This chapter elaborates the position of woman that is represented through discourse in "Phenomenal Woman". The poem is written by a civil rights activist and a poet Maya Angelou (an African-American). This poem is one of four poems in her collection called "Phenomenal Woman: Four Poems Celebrating Women". "Phenomenal Woman" is free verse poems (do not have rhyme schemes). In "Phenomenal Woman" poem, it is against the concept of traditional beauty and tells readers how beautiful she is and makes her very proud of it. Women represented trough discourse is seen from politics of bodies. The politics of bodies is how body is politicized by using body as a subject. There are three criteria found to identify the poetic language style in politics of bodies, such us bodies as sites of conflict, women's bodies as men's ideal (patriarchal paradigm), and women's bodies as discourse.

The bodies as sites of conflict is how body becomes a conflict that means a female as deviant or individual. Deviant means abnormal. It is conflict between abnormal and normal. In "Phenomenal Woman", it is illustrated that there is a difference between I and Them in looking at a woman's body.

The women's bodies as men's ideal (patriarchal paradigm) is how women have seen their rights in social life, but they are still confined to physical obsession and beauty concept which is very limited. The beauty standards are formed because of the patriarchal system that women must be physically perfect, in the sense of white, slim, young, sexy, and wearing make-up. Women's bodies as discourse is how body is portrayed or described. When the body is portrayed or described, the body also becomes a problem. The human bodies, especially women's, is very often compared and described by men in general or even other women. Regarding women's bodies, the women themselves think about how people talk about their bodies. As a result, women always change to be as attractive as possible. However, there are also some women who change their body shape to be very attractive because of its weirdness. Therefore, most women still want their bodies to be considered good by men, by other women, or even by themselves. From the explanation above it can be concluded that the beauty standard of women is subjective. It means that everybody has their own beauty standard; thus, it cannot be generalized. The representation of women through discourse in "Phenomenal Woman" is also mentioned in Surah At-Tiin verse 4:

<div dir="rtl">

لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

</div>

"We have certainly created man in the best of stature" (Q.S At-Tin:4).

From the verse above, the word "man" refers to creature. The correlation between the representations of women in this verse is among God's creatures on the surface of this earth, man and woman are created by God in the best and the most perfect form. According to Ibnu Arabi in *tafsir* book called Al-Qurthubi, there is no creation of God which is the most perfect, but for a creature named human where God has created it in an alive, knowledgeable, capable of doing, having desire, being able to speak, being able to listen and see, and be able to take care of his affairs and punish (2009: 368-369).

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Fear Within C.S. Lewis in Shadowlands Novel:
The Pain of Losing

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The researcher analyses the fear emotion which C. S. Lewis experiences when his life starts to change after he meets a woman named Joy, whom later becomes his wife. The fear which is experienced by C. S. Lewis can strongly affect him and makes him question his God, whom he never questioned before. It is interesting because C. S. Lewis has lectured many times before in church or in a Christianity community about pain and suffering, yet he ends up asking the same question as his audiences ever asked to him. The researcher uses one of narratology methods to analyse the discourses which are found, which is focalization. The focalization will help finding the fear and analysing the depth of fear emotions from the usage of words like *discomfort, anxiety, hesitation, dared not.* Then, the researcher uses Psychoanalysis theory by Sigmund Freud to find out what kind of fear which are found. In Psychoanalysis theory, fear is classified into real fear and neurotic fear. Whereas real fear is rational and comprehensible, neurotic fear is irrational and expectant. Then, the researcher finds the result of this research. The result shows that fear emotion which is experienced by C. S. Lewis are all real fear, and the fear experienced are deep.

Keywords: Shadowlands novel by Leonorce Fleischer, Psychoanalysis, Focalization and Fear.
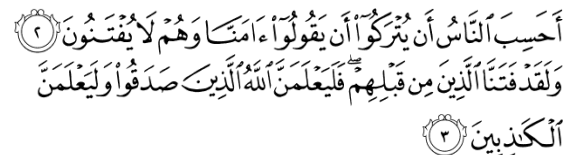
1. BACKGROUND OF STUDY

Literature has been a big concern since a long time ago. According to the observation conducted by Simon and Delse Ryan (2014), they stated 'the quest to discover a definition for "literature" is a road that is much travelled. Though the point of arrival, if ever reached, is seldom satisfactory. Prose is one of literary works which are undoubtedly popular. The term 'prose' itself refers to all discourse, spoken or written, which is not patterned into lines either of metric verse or of free verse (Abrams, 288). Prose has many intrinsic elements which can not be separated and support each other. Prose and poetry are also literary works which require the reader to be imagining and expecting freely, and not limited by the author's perspective—as we are unconsciously limited to imagine about the situation and setting in plays. Of all types of prose, the writer takes interest in the novel. The plot, characters, theme, and setting in the novel are described in more detailed way than in the short story.

There is a novel, a romantic one, which is published in the late of 20th century named Shadowlands. The story is written by Leonore Fleischer. The story interesting because it is rare to find a novel with middle-aged man as the main character, moreover he experiences his first love. This story is also interesting because the story mostly talks about love. Love can be found every day in this human's life. Love for God, love for the family, love for knowledge and science. Love will always be an interesting topic all the time, love from a single person to another person, and vice versa. The third point is the fear which is experienced by C. S. Lewis in this story can make him question his God, which he never does. It is also interesting because a good believer can question his belief when he feels fear.

The researcher takes C.S. Lewis's characterization as the main concern of this research, especially his fear emotion. Fear is a feeling which is experienced by every single person in this world. In this novel, C.S. Lewis feels fear to lose someone he loves once again.

The fear that grows within himself can grow bigger and overwhelms him. According to Freud, the fear which grows within C.S. Lewis is a reaction to the perception of external danger (1920), which in this case, is Joy's death. His fear of losing his beloved wife somehow changes his belief towards God. He keeps on questioning why his beloved wife experiences such pain his God. He, as a believer and the person who gives lectures in church should not lose his belief even though he is pressured with the trials given. Rather, he should be able to overcome the problem and fear he feels. Yet, he chooses to question his God because of the fear that he feels.

Holy Quran has mentioned about how trials are given to those who have strong faith towards their creator in Surah Al-Ankabut :2-3.

أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓاْ أَن يَقُولُوٓاْ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۝
وَلَقَدْ فَتَنَّا ٱلَّذِينَ مِن قَبْلِهِمْ فَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُواْ وَلَيَعْلَمَنَّ
ٱلْكَٰذِبِينَ ۝

"2. Do men think that they will be left alone on saying, "We believe", and that they will not be tested? We did test those before them, and Allah will certainly know those who are true from those who are false (Yusuf Ali, 1938)."

2. METHODS OF RESEARCH

The researcher uses a qualitative method for doing this research. The wrier takes interest in analyzing the characterization of the character, which is why the research would not result in numeral (quantity). The researcher has two main data sources, which are primary data and secondary data. Primary data source of this research is *Shadowlands* novel written by Leonorce Fleischer and secondary data sources are books, journals, articles, and internet sources. The researcher does Library Research to collect data for this research. The researcher reads *Shadowlands* novel then finds some discourses which contain some words which are related to fear or show fear of C.S. Lewis, such as word "fear", "terror", "worry", "anxiety", "horror", "terror", "nervous", etc. Then, The researcher analyses the data in some steps. First, the researcher finds the focalization for each discourse, and analyse the words to find the intensity of fear. Then, the researcher uses Psychoanalysis theory to classifiy the data to real fear and neurotic fear. There are two variables which will indicate real fear, they are rational and comprehensible. Meanwhile, there is a variable which will prove the neurotic fear, it is expectant or irrational.

3. ANALYSIS

In this chapter, the researcher analyses and classifies some discourses based on their type of fears according to Sigmund Freud's psychoanalysis theory. Yet, first, the researcher found the discourses that will be discussed by using focalization method.

The researcher finds some discourses using focalization method in *Shadowlands* novel, a novel written by Leonorce Fleischer. It tells about C.S Lewis, a middle-aged man who works as a lecturer in Oxford. He also writes the popular, best-seller book, Narnia. The narrator describes his life as a perfect life. He has a good job, he has a good mind, he has money, and he reaches the age of fifty without much trouble or broken heart. One day, he has agreed to meet his fan who writes a letter for him. The fan happens to be a married American woman, a Jew who has converted to Chistianity. Warnie, his older brother accompanies him. The woman agrees to meet C.S. Lewis in Oxford. Yet, he who never acquintes with a woman before feels really nervous as the narrator describes it below.

"Jack Lewis sat calmly, his eyes on the tearoom entrance. Inside, however, he was feeling a little something of what Warnie was feeling, mingled with his own discomfort. Jack's

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emotions were mixed- intrigued yet apprehensive. He, too, was having misgivings, was wishing that this occasion were behind him, only a memory. Perharps he'd been too hasty in agreeing to this meeting. There was a vast difference between exchanging a few friendly words with a fan after one of his talks, and actually sitting down with one over a teapot, face to face, one on one . . . or, rather, one on two, if you counted Warnie. Who knew what this clever woman might be expecting from him?" (1993:42)

From above, it can be seen that the discourse has external focalizer (EF) to present the vision to the reader. Then, the researcher finds the word related to fear, which is "discomfort". The researcher finds that narrator tries to explain C.S. Lewis's feeling of discomfort by saying "feeling a little something of what Warnie was feeling" rather than just say "feeling discomfort" directly. C.S. Lewis's feeling is described in detailed way to raise the intensity of the discomfort feeling. The researcher also finds the word "apprehensive" which means "worried or frightened that something unpleasant may happen" (Oxford, 2010). It also indicates the fear emotion. Then, the researcher finds the word "misgivings" which means "feelings of doubt or anxiety about what might happen, or about whether or not something is the right thing to do" (Oxford, 2010). It proves that C.S. Lewis feels overly anxious about the meeting with the stranger woman. And then, EF compares two situations in "There was a vast difference between exchanging a few friendly words with a fan after one of his talks, and actually sitting down with one over a teapot, face to face, one on one . . . or, rather, one on two, if you counted Warnie." The EF aims to raise the discomfort feeling by using one safe situation to compare.

As well as fear, there is also the feeling of "intrigued" and "apprehensive" which are mentioned in the paragraph. According to OALD, "intrigued" means "very interested in something or somebody and wanting to know about it" (2010). Even though he feels fear that the meeting with the American woman might turn into something that he doesn't want or something bad, he also feels curious, wants to meet the American woman so badly. It is described in the next paragraph which tells "This American woman Joy Gresham wrote clever letters that made him laugh, and he found himslef a little curious enough to agree to have tea with her." (Fleischer, 1993:43).

After analysing through the focalization, the researcher can conclude that this fear is classified as real fear. The fear is rational because it has reason and it is comprehensible because it can be understood.The researcher finds the reason behind C.S. Lewis's discomfort is the meeting between him and a clever woman which is going to happen soon. At the end, he wonders what the women might expect from him, which also indicates a feeling of worry. Thus, C.S. Lewis feels that the decision of the meeting is really quick to be made, he shows it with the word "hasty". The word "hasty" means "made or done very quickly, especially when this has bad result".

Later, the story develops the relationship between C.S. Lewis and this strange woman named Joy. After some talk at The Kilns, C. S. Lewis grows more of fond to Joy, whom has to return to America. Then, the researcher finds another discourse which shows the fear of C. S. Lewis.

"After Joy Gresham sailed back to the United States, an unexpected silence fell between them. Jack was certain he'd be hearing from her any day, and eagerly scanned every morning's and afternoon's post for the tissue-thin blue airmail envelope, that familiar handwriting. Every day, dozens of letters arrived for him from all over the globe, but not one of them was from Joy. January gave away to February, Christmas was only a fading memory, and still no word from Joy. Jack Lewis's most faithful correspondent had apparently deserted him, and he had no idea why. Although he would not have admitted it, even to himself, he felt abandoned.

Because Joy wasn't writing to him, Jack couldn't bring himself to write to her, deeming it intrusive. He missed the wit and sparkle of her letters; he missed the challenges she presented to his way of thinking, the intellectual give-and-take that had developed between them. it was as though a window had opened into his life, bringing it with draft of fresh, invigorating air. Now that window was shut again. It seems to Lewis that an enjoyable conversation had been abruptly and mysteriously broken off. But it was more than that, and he dared not own up to it.

It was Warnie who, in his customary simple and direct way, put it into words. One day, "You miss her, don't you?" Warnie asked sympathetically. He'd just brought the morning post into the study where Jack was working, and it pained him to watch his brother drop what he was doing and rifle through the letters with such expectation, and to see the expectation die away in disappointment." (1993:109)

From three paragraphs above, it can be concluded that it has external focalizer to present the vision to the reader. The first paragraph shows the reader about the "unexpected silence" between C.S. Lewis and Joy Gresham, who sails back to the United States. EF uses "silence" to describe the situation between C.S. Lewis and Joy Gresham. According to OALD, "silence" means "the situation in which people do not communicate witth each other by letter or telephone." (Oxford, 2010).

Then, on the second paragraph, the word "miss" is used twice to emphasize the feeling. It can be more intense than "missing", yet still less than "longing". But then, it is stated that "it was as though a window had opened into his life, bringing it with draft of fresh, invigorating air. Now that window was shut again." The word "window" can be interpreted as "something used to see the outside world or to allow the air and light come in" and it is proven later with "bringing it with draft of fresh, invigorating air". Then, "the window was shut again" will only leave the room "dark" or "stuffy". At the end of the paragraph, EF states that "but it was more than that, and he dared not own up to it", which the paraphrase "dared not" appears, related to "fear". It uses "dared not" which is the negation of the word "dare", the intensity is still lower than "fear" or "anxious".

Then, in the last paragraph, the focalization has two levels, it first has external focalizer (EF) but later shifts to Warnie's point of view as internal focalizer (CF) in the sentence "and it pained him to watch his brother drop what he was doing and rifle through the letters with such expectation, and to see the expectation die away in disappointment." It clearly states that the vision shifts to Warnie's after the word "watch" because the reader will see C.S. Lewis from Warnie's point of view.

In these three paragraphs, it is clearly stated that C.S. Lewis feels fear with the word "dared not". According to OALD, the word "dare" itself means "to be brave enough to do something". Meanwhile, C.S. Lewis feels "dared not own up to it" which means he doesn't feel brave to admit something. Later, Warnie forces C.S. Lewis to admit that he misses Joy. In the previous paragraph, it has been explained that C.S. Lewis feels abandoned by Joy who leaves and suddenly disappears without any news. Yet, he still waits for her news every day, thinks of her and rifles through those letters to find Joy's letter which are not there, but he doesn't want to admit that he misses her. The reason why C.S. Lewis doesn't want to admit it because he doesn't want to feel abandoned by Joy again and starts to deny his feeling. The reason behind the fear is rational, because C.S. Lewis feels danger upon himself to feel hurt if he misses Joy, and it is comprehensible because C.S. Lewis thinks of Joy as his most faithful correspondant, yet she doesn't give him any news since Christmas and C.S. Lewis feels betrayed because of that.

The researcher finds the story starts to get into the climax. After some time of hesitation after the dispute, C. S. Lewis decides to call Joy, regardless of what the woman

may speak of him. Yet, Joy doesn't pick up the call. Here, the narrator shows that Joy is fainting because of her illness, yet C. S. Lewis doesn't know about that. It shows that the external focalizer's role is really strong. The narrator doesn't explain anymore, and then there is a new paragraph which shows that C. S. Lewis already knows that Joy is sick. The paragraph is written below.

"Jack Lewis spent the entire night in the London hospital, much of the time pacing up and down the brightly lit corridor outside Joy's room. He needed to give vent to his nervous energy. The first thing he'd done was to install Joy Gresham in a private room, and the devil with the expense or the free wards of the National Health! He also passed many long hours at Joy's bedside, watching her sleep deeply under the heavy injections of morphine. He thought he had never seen anyone so frail and vulnerable; all her vitality had disappeared, and she was so small and thin that he was afraid she woud vanish away the next time he blinked. Joy's face was as white as the bleached hospital bed linen, and only her tumbled hair made a scattering of color on the pillow." (1993:160)

The narrator explains how C.S. Lewis tries to ease his nerve energy by pacing up and down the corridor and then it shifts to explain what he is doing in Joy's room. In the sentence "He thought he had never seen anyone so frail and vulnerable; all her vitality had disappeared, and she was so small and thin that he was afraid she would vanish away the next time he blinked", the narrator uses the words "frail", "vulnerable", "small", "thin" to describe the word "fragile" or "weak". Then, the narrator also uses the sentence "he was afraid she would vanish away the next time he blinked" shows the intensity of the weakness C.S. Lewis thinks as Joy's is high. Then, in the last sentence, it says "Joy's face was as white as the bleached hospital bed linen, and only her tumbled hair made a scattering of color on the pillow." This shows that Joy is described very-ill, pale and almost without color. It will be more intense to describe it that way than to directly say "pale". The word "afraid" written in the paragraph indicates fear. The intensity of weakness makes the fear rises higher.

This time, the researcher finds some words and paraphrases which indicare C.S. Lewis's fear, which are "nervous energy" and "afraid". According to OALD, "nervous" means "anxious about something or afraid of somehing". It can be implied that C.S. Lewis tries hard to be calm and not to be too anxious by pacing up and down the corridor. Then, he is "afraid". "afraid" means "feeling fear, frightened because you think you might be hurt or suffer" (Oxford, 2010).

In the hospital, C.S. Lewis passes long hours by Joy's bedside and observes Joy that he describes her as "frail" and "vulnerable". "frail" means "physically weak and thin", and "vulnerable" means "weak and easily hurt physically and emotionally". It can be implied then that C.S. Lewis feels fear, and the reason behind it is because Joy collapsed and he finds the woman looks weak and might be easily hurt. The researcher finds the fear is rational because the reason is clear, and it can be understood so it is comprehensible.

The story continued to C. S. Lewis's fear which was shown and witnessed by Warnie. The fears were mostly disguised before, but now Warnie could tell that C. S. Lewis was feeling fear because of the obviousness.

"Now Warnie understood what his brother was trying to tell him. Jack loved Joy. At last, after years of evasion and denial, he had fallen in love and was finally face himself and the truth he'd been suppressing. Now he was terrified of losing her." (1993:163)

The paragraph uses external focalizer (EF) again to present the vision of the event. This time, the narrator shows that Warnie thinks that C.S. Lewis has finally faced the truth and passed the years of denial that he always avoids admitting he loves Joy. The narrator uses "evasion and denial" which means "avoiding something and refusing to admit something", in the contrary to the next sentence "he had fallen in love and was finally face himself and the

truth he'd been suppressing" raising the intensity of the feeling because of the word "supress" which means "to prevent something for being published or made known" (Oxford, 2010). The expression of fear in this sentence marked by the word "terrified", and the word "terrified" intensity of fear is higher than "anxiety" or "fear", shows the situation is quite serious.

The word "denial" and "terrified" are shown in the discourse above. According to OALD, "denial" means "a refusal to accept that something pleasant is true", and "terrified" means "very frightened". It can be seen that C.S. Lewis tries hard to deny something before, which is his love for Joy. And then after years of reppresing the truth, he finally admits it. Yet, after he admits his love, he feels very frightened to lose her. C.S. Lewis emotions shown here, first is the denial. He denies because he feels afraid of something unpleasant happens to him. And then he accepts that unpleasant feeling, but he faces another fear, which is fear of losing the one he loves. From that above, it can be implied that C.S. Lewis fear is rational and comprehensible.

The researcher also found the usage of intensed words like in the paragraph below.

"I don't want to lose you, Joy." Jack wrenched the words from the misery in his heart; there was no way they could express the despair that threatened to overwhelm him. (1993:169)

The discourse above uses external focalizer (EF) to present the vision to the readers. The word "don't want" which indicates fear is inside the dialogue, so it uses mimesis technique, yet the words "misery", "despair", "threaten" and "overwhelm" are outside the dialogue, so the author uses Diegesis technique to express the fear. Then, the researcher finds out the intensity of each word. First, "I don't want to lose you, Joy" doesn't have a strong intensity of fear because it is in direct sentence, said by the character, not the thought, which can be manipulated by the character. Then, the sentence "Jack wrenched the words from the misery in his heart" shows the high intensity of the feeling. The word "wrench" means "pulling something out violently" (Oxford, 2010) and rather than to say "Jack speaks from within his heart", this clearly is more intense. And then, the word "despair", "threaten", and "overwhelm" are used. The words have the high intensity of feeling, and since they are used in one sentence, it shows the high intensity or the seriousness of the events.

From the discourse above, the researcher finds the word "despair", "threaten" and "overwhelm". According to OALD, "despair" means "the feeling of having lost all hope", "threaten" means "to say that you will cause trouble, hurt somebody, etc, if you don't get what you want", and "overwhelm" means "to have such a strong emotional effect on somebody that it is difficult for them to resist or know how to react".

C.S. Lewis pours his fear into words, but he thinks they will not be able to express the feeling in his heart. He feels the despair, he loses all the hope, and it is strongly effects him. He feels fear because he doesn't want to lose Joy, and the fear is really strong this time. The researcher finds the fear which he feels is rational because there is a strong reason behind it, and it can be understood so it is comprehensible.

As the story follows, knowledge and experience will influence the feeling of fear which C. S. Lewis feels. If he and Joy shares the same bedroom before they are legally married, the intensity of fear will absolutely be higher. Yet, because he grows familiarity with Joy, the tension is reduced. Then, after some months have passed, Joy's cancer seems to eat her body. One day, one long moan escapes her lips, and that time, C. S. Lewis realizes that he can't escape from reality again. Joy finally returns to the hospital.

"Jack spent all his waking hours at her side, trying not to appear anxious." (1993:243)

It is clearly shown that the sentence has external focalizer (EF) to present the vision to the reader. The action "spent all his waking hours at her side" is visible and can be seen by other character too. "trying not to appear anxious" is not visible but it can be categorized as

"non-perceptible". It has quite high in intensity since "he is trying not to appear anxious" means "he is actually anxious but he surpress it", showing bias towards C. S. Lewis. The situation is different rather than saying "he is anxious but he hides it".

In the sentence above, there is the word "anxious". As it has been explained before, the word "anxious" is very related to "fear". Here, C.S. Lewis tries not to appear anxious, which shows that he is actually anxious, by spending all his hours at Joy's side. As it has been mentioned before, Joy is still sick and C.S. Lewis spends his time nursing Joy and stays by her side all the time. The fear which C.S. Lewis feels is rational and comprehensible.

4. CONCLUSION

The researcher uses discourse as the smallest unit data and fear in psychoanalysis by Sigmund freud as the theory. Then, the researcher uses focalization as the method to analyse the discourse. The researcher finds out that the data mostly using external focalization (EF) and Diegesis technique in expressing the fear emotion, because there are a lot of C.S. Lewis's thoughts and feeling rather than action and dialogue. The researcher then concludes the fear is intense, because the fear is explained with words and feelings, and the fear experienced by C.S. Lewis is all are real fear, and none of them is neurotic fear. After analysing through all the fears which are experienced by C.S. Lewis, it can be proven that the fears are all rational and comprehensible. By rational and comprehensible means it has reason and the reason can be understood. It can be concluded that C.S. Lewis's fear always has the reason and since he is a male, it can be related to masculinity.

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Smashing Women Objectification in *Tubuhku Otoritasku*: A Critical Discourse Analysis

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Although women are getting closer to gender equality, there are several things women still fight against. One of which is women's bodies objectification. This has occurred for long; so long to the point no one actually remembers the exact time when it started. It is just as if it has always been with us. It is always in our circle, done by the people we live with, and it is a familiar thing we all need to un-familiarize. This objectification involves the stolen self-authority from women by society. Women lost their authority over their bodies and whatever they want to do with them. Women bodies are treated as public matter; society judges, controls, and rules how women should look like. Women's bodies are shamed, harassed, repressed, and so on. Regarding to this, in this paper, the research would like to analyze a song titled *Tubuhku Otoritasku* by Tika and The Dissidents. The researcher believed that this song is a respond to the issue women are facing recently. Tika, as a woman, tries to invite her 'sisters' to go against this objectification. She holds tight the principle of self-authority; everyone is responsible for their own body. She rejects the idea that women should treat their bodies as society expects them to do with the fabricated beauty standards. Based on the results of this analysis, the researcher came into two main conclusions. First is that this song is a respond, an act, and also a declaration to reclaim women's self-authority over their own bodies. The second is that this song is a discourse that is constituted and constituting. By means, this song is influenced by people (the creators) and is used to influence people (target audience).

Keywords: beauty myth, body-authority, discourse, male gaze

1. INTRODUCTION

In 2016, an indie band known as *Tika and The Dissidents* released a song titled *Tubuhku Otoritasku* which is the first single in their second album, *Merah*.Just like their other songs, this song also raises social issues with its political and straightforwardly keen lyrics.

Unlike most of their songs which are written in English, this song is one of the few songs they wrote in Indonesian. This might be due to the fact that this song raised the current issue of body-shaming that was quite rampant in Indonesia since mass and social media was widely used. Besides, this song also talks about society's tendency of blaming the rape victim for what they wear at the moment. Most people believe that rape victim, which is usually woman, is responsible for the rape because the clothes she wore was provoking the act. Regarding to these matter that commonly occur in Indonesia, Tika and The Dissidents wrote this song in Indonesian so that all people in Indonesia could listen to this song and use it to raise their awareness of women's authority over their own bodies. Since then, this song is famously known as a response to and society's judgement and oppression towards individuals, especially woman, regarding to their bodies.

In addition to that, this song also became one of the feminist anthems which is usually featured in many feminist activities and events in Indonesia. One of the famous events is called *Tubuhku Otoritasku* Festival that was held on Friday 11th of March 2016 in Kinosaurus, Kemang, South Jakarta, Indonesia. This quite-grand festival was held in honor of Women's Day which occurs on every March 8th. This festival shared the same name with the

song itself because not only it was held to celebrate Women's Day, but it was also to celebrate the release of *Tubuhku Otoritasku* song by Tika and The Dissidents (Aldida, https://celebrity.okezone.com/read/2016/03/12/205/1334324/ , accessed on June 11th 2019).

As explained above, this song mainly talks about women and their authorities towards their own bodies. By this song, the vocalist of Tika and The Dissidents and also the writer of the song, Kartika Jahja, expected women to understand how precious their bodies are and how beauty cannot be generalized and standardized. Besides, Kartika also claims that society plays a big role in body-shaming phenomenon and it needs to end. As she stated in *Tubuhku Otoritasku* Fest,

> *"...karena menurutku saat ini banyak banget budaya kita lagi bergeser perlahan-lahan ke arah tubuh perempuan itu sangat ditabukan, saat dianggap sebagai hal yang kotor, biang masalah dan lain sebagainya. Jadi menurutku harus ada suara alternatif, bahwa tubuh kita bukan biang masalah. Tapi biang masalahnya adalah cara pandang masyarakat terhadap tubuh perempuan,".*
>
> (trans. "*...because I think most of our culture nowadays is slowly shifting to the thought that women's bodies are taboo, something dirty, source of problems, and so on. So I think, there should be an alternative voice to vocalize that our bodies are not the problem. Instead, the problem is society's perspective on women's bodies*").

By that, it could be implied that from time to time, women's bodies have been gradually objectified by society. Stigmas, beauty standards, and dressing ethics are made for women to obey, willingly or not. The illusion of ideality is created and eventually accepted due to the massive spread. This soon becomes hegemony. Those who do not follow the crowd are seen as abnormal and deviant. Being different is an anomaly which is bad and not beautiful.

This objectification leads to serious problems for the victims. They tend to suffer from several harmful issues both physically and mentally. Therefore, Tika vocalize her opinions on women's authority over their own bodies according to her perspective as a woman. She believes that nobody should objectify other people's bodies for everyone is responsible for his or her own body and not other's. By this song, Tika voices the concept of body-authority.

As this song is used to spread the body-authority concept and to campaign feminism, the researcher views this song as a discourse that both influences and is influenced by people or societal currents. Regarding to that, in this paper, the researcher will analyze *Tubuhku Otoritasku* song as a discourse and would also explore the concept of body-authority that is presented in this song. As for the theories, the researcher chose to analyze the matters stated above using critical discourse analysis theory by Fairclaugh as the main theory and male gaze theory by Laura Mulvey as the supporting theory.

2. THEORETICAL APPROACH

The basic theory that would be used to analyze *Tubuhku Otoritasku* song is the theory of critical discourse analysis proposed by Norman Fairclough. Fairclough presented the concept of three dimensions within a discourse. The first is textual dimension or the micro-level interpretation. This first-level dimension deals with linguistics or textual analysis. The second is discursive dimension or the meso-level interpretation. In this dimension, the analysis is getting wider and deals with production and consumption process of the discourse. Lastly, the macro-level interpretation or the sociocultural dimension that mainly deals with intertextuality and interdiscursivity of the discourse. In this dimension, discourse is also taken to the wider area, the sociocultural practices that is related to the discourse (Fairclough, 1995: 98).

The other main theory that would be used in this paper is the beauty myth theory by Naomi Wolf. In her book, *The Beauty Myth*, she stated that *"The beauty myth is always actually prescribing behavior and not appearance"* (Wolf, 2002:14). This is supported by the fact that beauty standards are never the same, from time to time and from one place and another. The fact that beauty standards differ in each place and period, mostly depending on their passing down local culture, leads us to another question: what unites these varied beauty standards? What makes them same? Naomi Wolf found her own answer and wrote it clearly on her book. Female obedience is the key. As she claimed, *"If the beauty myth is not based on evolution, sex, gender, aesthetics, or God, on what is it based? It claims to be about intimacy and sex and life, a celebration of women. It is actually composed of emotional distance, politics, finance, and sexual repression. The beauty myth is not about women at all. It is about men's institutions and institutional power."* (2002:13). She also explained that women's bodies and everything related to them have been objectified and treated as public matter. Women lost their rights to control their own private matters.

Wolf also claimed that not only women are victimized, but women are also used to victimize other women. She implied in her book that beauty myth divided women and created rivalry among them, as she added, *"In order for women to learn to fear one another, we had to be convinced that our sisters possess some kind of mysterious, potent secret weapon to be used against us—the imaginary weapon being "beauty."* (2002: 284). Society makes women believed that beauty benefits them by giving them more privileges; more love, more adoration, more chances, more acceptance, and so on. The easiest example can be seen in nowadays job requirements where "good-looking" and minimum height are now on the list.

As a result, every mean is used to gain the "beauty", even the harmful ones, such as extreme dieting, plastic surgery, and so on. This is not only harmful physically but also mentally.

Relating to her statement which says that all this beauty myth is nothing less than a way to gain obedience, female obedience particularly, Wolf also said that it is not only involving women's physical built nor women's bodies, but it is also controlling the way women present themselves; their outfits, their hairstyle, their make-up, and so on. As to control this, Wolf said that society makes us believe that we are the ones responsible for whatever others do to us, such as catcalling, body-shaming, and other kinds of harassments. This relates to what she wrote in her book, *"beauty provokes harassment, the law says, but it looks through men's eyes when deciding what provokes it."* (2002:45). By this, men's institutional power succeeds in gaining female obedience for centuries, or even longer, and along with it, women suffer.

To resolve this, Wolf started with her opinion, *"As long as the definition of "beauty" comes from outside women, we will continue to be manipulated by it."* (2002:277). Wolf invited all women to defy the beauty standards set up by society, instead, we need to set our own standards, based on what we define as good and healthy for us, both physically and mentally; the one that creates no toxic rivalry and is non-hierarchal as Wolf said, *"Let us start with a reinterpretation of "beauty" that is noncompetitive, nonhierarchical, and nonviolent. Why must one woman's pleasure and pride have to mean another woman's pain?"* (2002:286). She also required women to start loving themselves and help others to love themselves. With her book, Naomi Wolf presented the theory of self-acceptance and body authority for women. The concepts that are safe and friendly to women; the concepts that will free women from the sexual repression they suffered for long.

Relating to the beauty myth theory proposed by Naomi Wolf, the researcher believes that the song *Tubuhku Otoritasku* is one of many manifestations to campaign the idea of women gaining back the authorities over their own bodies. This is what women need to fight

for, starting by increasing the awareness of what they are actually facing and thinking how to solve it by improving the way we see ourselves and our sisters to the new level. The change of mindset would change the society, from small to larger range, and it would eventually go globally. A small significant idea might change the big whole world, and it has to start somewhere.

To support the theories above, the researcher would also like to use the male gaze theory by Laura Mulvey. Mulvey stated that *"In a world ordered by sexual imbalance, pleasure in looking has been split between active/male and passive/female...".* By that, Mulvey claims that women were seen as an object of visual pleasure by men as the active role (Mulvey, 1975: 837). This relates closely and is relevant to the main theory used in this paper, the beauty myth theory.

As for the main data itself, the researcher uses the lyrics of the song while the supporting data is taken from several references such as videos, pictures, books, journals, or articles from both offline or online sources that are related to the main data.

3. ANALYSIS

In this paper, the analysis would be divided into three sub-chapters. This division is based on the three levels of discourse according to critical discourse analysis theory by Norman Fairclough. The first subchapter would be focusing on the textual analysis. The next subchapter would be focusing on discursive analysis and the last subchapter will deal with social analysis of the discourse.

3.1 Micro-level Analysis

Songs written by Tika and The Dissidents seem to have quite different structure than most songs in general, including *Tubuhku Otoritasku* song. This song begins with the intro which only contains the instruments playing. Then the chorus starts and is followed by the bridge:

Ini suaraku tubuhku otoritasku
Yang kuteriakkan kenakan pilihanku
Ini untukmu sahabatku laki-laki
Tanpa izinku kau tak masuk ke wilayahku

Hormatku lahir dari hormatku

After that, there are several lines that could be identified as the verse, followed by the bridge. This time, there is an additional line that is also identified as the bridge:

Kokoh kakiku menopang kekuatanku
Gelap kulitku dicumbu matahari
Ini milikku tubuh buka atau tutupi
Bukan parameter moralitas dan harga diri

Hormatku lahir dari hormatku
Cintaku tumbuh dari cintamu

Next, there is the actual reff:

Uuuu Auuu Perempuan perempuanku semua
Uuuu Auuu Dobrak dan rombak stigma usang mereka

The next is the repetition order of chorus, bridge, and reff. Then the song ends with an outro.

Ini suaraku tubuhku otoritasku
Yang kuteriakkan kenakan pilihanku

Ini untukmu sahabatku laki-laki
Tanpa izinku kau tak masuk ke wilayahku

Hormatku lahir dari hormatku
Cintaku tumbuh dari cintamu

Uuuu Auuu Perempuan perempuanku semua
Uuuu Auuu Dobrak dan rombak stigma usang mereka

The first thing that the researcher would like to highlight is the reference (a term in Halliday's SFL book) or the pronoun that is used in this song.

Ini suaraku tubuhku otoritasku
*[This is **my** voice **my** body **my** authority]*
Yang kuteriakkan kenakan pilihanku
*[What I express,(and) wear, (is) **my** choice]*
Ini untukmu sahabatku laki-laki
*[This is for you **my** best friends, (dear) men]*
Tanpa izinku kau tak masuk ke wilayahku
*[Without **my** permission, you are not allowed to enter **my** zone (of privacy)]*

Hormatku lahir dari hormatku
*[**My** honor comes from **my** respect]*

Kokoh kakiku menopang kekuatanku
*[**My** legs are sturdy of proping **my** strength]*
Gelap kulitku dicumbu matahari
*[**My** skin is dark of the sun's kisses]*
Ini milikku tubuh buka atau tutupi
*[This is **mine**, covered or uncovered body]*
Bukan parameter moralitas dan harga diri
[is not parameter of morality and dignity]

Hormatku lahir dari hormatku
*[**My** honor comes from **my** respect]*
Cintaku tumbuh dari cintamu
*[**My** love grows from your love]*

Uuuu Auuu Perempuan perempuanku semua
*[Uuuu Auuu Dear all of **my** women]*
*Uuuu Auuu Dobrak dan rombak stigma usang **mereka***
*[Uuuu Auuu Smash and break **their** old stigma down]*

Ini suaraku tubuhku otoritasku
*[This is **my** voice **my** body **my** authority]*
Yang kuteriakkan kenakan pilihanku
*[What **I** express, (and) wear, (is) **my** choice]*
Ini untukmu sahabatku laki-laki
*[This is for **you my** best friends, (dear) men]*
Tanpa izinku kau tak masuk ke wilayahku

*[Without **my** permission, **you** are not allowed to enter **my** zone (of privacy)]*

*Hormat**ku** lahir dari hormat**ku***
*[**My** honor comes from **my** respect]*
*Cinta**ku** tumbuh dari cinta**mu***
*[**My** love grows from your love]*

*Uuuu Auuu Perempuan perempuan**ku** semua*
*[Uuuu Auuu Dear all of **my** women]*
*Uuuu Auuu Dobrak dan rombak stigma usang **mereka***
*[Uuuu Auuu Smash and break **their** old stigma down]*

As could be seen above, the pronouns used in this song are [*I/My//Mine*], [*You/Your//You(obj)*], and [*They/Their*]. Each pronoun represents each stance. As the song is written and sung by a woman, the pronoun *I* represents the women as the speaker; the one who expresses the idea of the song while the pronoun *You* represents the second person plainly as the audience. The singer here clearly stated whom she means by *You*. As the lyrics said,

*Ini untuk**mu** sahabat**ku** laki-laki*
*[This is for you **my** best friends, (dear) men]*
*Tanpa izin**ku** kau tak masuk ke wilayah**ku***
*[Without **my** permission, you are not allowed to enter **my** zone (of privacy)]*

The *You* as the opposite of *I* here refers to men as the opposite of women. The singer tries to highlight the fine line that divides and distinguishes the first person/the active speaker and the second person/the passive audience.

The use of first person pronoun strengthen the sense of authority and domination. It relates to the song's main idea that express woman's authority. This argument is supported by the fact that pronoun that refers to the first person [*I/Mine/My*] is mentioned 29 times in the song while pronoun that refers to the second person [*You/Yours/Your*] is only mentioned 6 times.

Another supporting fact is that the singer never refers to herself as the object. As could be seen from the lyrics, the singer never use the pronoun *me* that refers to the first person as an object. The pronouns she uses to present herself are *I* as the sign of an active subject or the doer of actions and *My/Mine* as the sign of ownership, possession, and authority.

Beside the binary opposition of men/women and I/You, the singer also mentions another pronoun or reference that is used only twice; as to prove its insignificance position in the song. The pronounce *Their* is only mentioned twice in the repeated reff:

*Uuuu Auuu Perempuan perempuan**ku** semua*
*[Uuuu Auuu Dear all of **my** women]*
*Uuuu Auuu Dobrak dan rombak stigma usang **mereka***
*[Uuuu Auuu Smash and break **their** old stigma down]*
(Chorus)
(Bridge)
*Uuuu Auuu Perempuan perempuan**ku** semua*
*[Uuuu Auuu Dear all of **my** women]*
*Uuuu Auuu Dobrak dan rombak stigma usang **mereka***
*[Uuuu Auuu Smash and break **their** old stigma down]*

The pronoun *their* refers to society. The one who made the stigmas and has been taking control of women's bodies. However, the fact that the ponoun *their* is only mentioned twice shows that it barely has its position in the song. This is also the implied message of the song. This song tells how society should not take bigger part in controlling woman's body than the woman herself.

Now to see the deeper meaning of the song, it is necessary to break down and analyze the lyrics thoroughly. To make it easier to understand and organize, the researcher will divide and analyze the song in parts.

Starting with the beginning of the lyrics:
*Ini suara**ku** tubuh**ku** otoritas**ku***
*[This is **my** voice **my** body **my** authority]*
*Yang **ku**teriakkan kenakan pilihan**ku***
*[What I express,(and) wear, (is) **my** choice]*
*Ini untuk**mu** sahabat**ku** laki-laki*
*[This is for you **my** best friends, (dear) men]*
*Tanpa izin**ku** kau tak masuk ke wilayah**ku***
*[Without **my** permission, you are not allowed to enter **my** zone (of privacy)]*

The singer has clearly expressed her main opinion in the first line of the lyrics. The statement comprehensively represents what this song is all about; a woman claiming the authority of her own body. Now there might be a new question regarding to the statement and this question may be related to the previous explanation about the pronouns used in this song.

As a song to encourage women to reclaim their rights in controlling their bodies, why the singer uses *I* to represent herself only and not *we* to represents all women. The researcher came up with an explanation showing that what the singer implies is that a woman's body belongs only to her. Not only men as the opposite sex, but other women are also not allowed to meddle into the matter. The pronoun *I* and *My/Mine* carry more sense of authority than *we* or *our/ours* as bodies are not shared properties.

By the explanation above, it is shown that the singer is defying and deconstructing the male gaze. While male gaze is seeing women as object for visual pleasure, she sees it otherwise. She refuses to be the object of gaze, thus, she positions herself as the active lead.

The next thing is to note in the first chorus of the song is that the singer mainly talks about the concept of authority. She explicitly says that she chooses whatever she wears or expresses. By this, she leaves no space for others to persuade or choose what she needs to wear and she is not controlled by anyone to express what she thinks is right. This relates to what Wolf wrote in her book,

> *"The real issue has nothing to do with whether women wear makeup or don't, gain weight or lose it, have surgery or shun it, dress up or down, make our clothing and faces and bodies into works of art or ignore adornment altogether. The real problem is our lack of choice."* (2002:272).

She also added,

> *"Women will be free of the beauty myth when we can choose to use our faces and clothes and bodies as simply one form of self-expression out of a full range of others. We can dress up for our pleasure, but we must speak up for our rights."* (273-274).

By these lines, Tika tried to break down the oppression by letting women have their own choice.

In the next line, she stated that, without her permission, no man is allowed to enter her zone or meddle into her private business, especially relating to her body. By this, she means that men are not allowed to touch, comment, judge, or control her body unless she allows them to.

In the next part, she said:

*Hormat**ku** lahir dari hormat**ku***

[***My** honor comes from **my** respect*]

Although *hormat* is literally translated into *respect*, the researcher found it not suitable to what the singer might try to imply. What the singer means by the first *hormat* is *honor* or *dignity* which in Indonesian is equivalent to *kehormatan*. On the other hand, the second *hormat* is the actual *respect.* In this line, the singer claims that her honor is not defined by her body. Instead, her respect towards others is the one defining her honor. So instead of her body, it is her sense of humanity that defines her.

The next lyrics are:

*Kokoh kaki**ku** menopang kekuatan**ku***

[***My** legs are sturdy of proping **my** strength*]

*Gelap kulit**ku** dicumbu matahari*

[***My** skin is dark of the sun's kisses*]

*Ini milik**ku** tubuh buka atau tutupi*

[*This is **mine**, covered or uncovered body*]

Bukan parameter moralitas dan harga diri

[*is not parameter of morality and dignity*]

Here, the singer tries to defy the beauty standards and stigmas in Indonesia according to society. As women is expected to be delicate, soft, fair, covered, and decent, the singer tries to break it down. She claims that her sturdy legs are proping her strength and also the sign of the power she has. She also claims that her skin is dark because of the sun's kisses. The literal translation of *cumbu* is actually *make out*. What she tries to convey by this is that she is not feeling bad of having dark skin although having dark skin in Indonesia is mostly considered as unpretty and unpleasant to see.

However, though she may be considered so according to beauty standards, she does not mind because she has her own standards of beauty and that is what she follows. This relates to what Wolf claimed, *"As long as the definition of "beauty" comes from outside women, we will continue to be manipulated by it."* (2002:277). The singer refused to be beautiful in other people's standards nor the standards set by society that is controlled by men. By this, the singer once again defying the male gaze by prioritizing her own gaze as woman. Rather than minding how people see her, she prefers to put her own female gaze to see her own self.

According to the lyrics, the singer claims that her skin is dark because she enjoys *making out* with the sun. This could be implied that the singer loves being outside and being exposed to the sun because that is her way of having fun. Unlike the others who avoid being directly exposed to the sun and miss all the fun because they may get sunburn and their skin may get darker, the singer freely implied that having dark skin is totally okay and pretty. There is no actual standard of "being pretty". There is no such thing as "ideal beauty". "Ideal beauty standards" is called ideal because it is plainly an idea; it is created by individuals and it may differ from one another, as Wolf claimed,

"Ideal beauty is ideal because it does not exist: The action lies in the gap between desire and gratification. Women are not perfect beauties without distance. That space, in a consumer culture, is a lucrative one. The beauty myth moves for men as a mirage; its power lies in its ever-receding nature. When the gap is closed, the lover embraces only his own disillusion." (2002:276).

The issues mainly brought up by this verse are body shaming and self-objectifications. These issues and how the song relates to them would be discussed in the next section of this paper.

In the next lines, she also brings up the issue of women's clothes and dress ethics. She stated that her body is hers and whatever she wears is her own choice. She can choose to cover or uncover her body because it is her right to do so. In the next line she clearly said that covered or uncovered body is not the parameter of morality and dignity. It means that people need to stop judging others' by what they wear or how they dress theselves. Morality and dignity could not be defined by the clothes they wear. Wolf had similar idea which she said in her book, *"Beauty provokes harassment, the law says, but it looks through men's eyes when deciding what provokes it. (2002:45)"*.

These other lines refer to the issues of sexual harrassment and rape victim blaming that would be discussed in the next sections.

Moving on to the next part of the song:

*Hormat**ku** lahir dari hormat**ku***

*[**My** honor comes from **my** respect]*

*Cinta**ku** tumbuh dari cinta**mu***

*[**My** love grows from your love]*

The first line is the repetition of previous' bridge. What makes it different now is the additional line. In this line, the singer firmly claims that love could be earned by loving others. We can not be loved if we do not love others. Same goes with respect. Respecting others is one of the ways to be respected. A comedy singer, Bo Burnham, stated in his song, *From The Perspective of God, "... If you want love then the love has gotta come from you"*.

These lines represents the mutual relation that people should keep with their surroundings. One reaps what she/he sows. As to maintain good rrelationship with others we need to respect and love them before expecting to be respected and loved.

The next part of the song is the courageous reff:

*U**uuu** Auuu Perempuan perempuan**ku** semua*

*[U**uuu** Auuu Dear all of **my** women]*

*U**uuu** Auuu Dobrak dan rombak stigma usang **mereka***

*[U**uuu** Auuu Smash and break **their** old stigma down]*

In this part of the song, the singer finally stated the purpose of the song; to encourage women to reclaim their rights and authority over their bodies. It could be seen in the first line that the singer positions herself as the leader of the women that leads them to their destination. She uses *my women* to place herself as the reliable ally of the women. She does not only want to free herself, but she also wants to free all the women. This is probably the prove that the singer tried to unite all women to be free from beauty myth and. This also proves that if women are not against each other they could create a whole better society. Wolf thought of it way earlier, as she stated in *The Beauty Myth,*

> *"A woman wins by giving herself and other women permission—to eat; to be sexual; to age; to wear overalls, a paste tiara, a Balenciaga gown, a second-hand opera cloak, or combat boots; to cover up or to go practically naked; to do whatever we choose in following—or ignoring—our own aesthetic. A woman wins when she feels that what each woman does with her own body—unforced, uncoerced—is her own business."* (2002:290).

The singer invites all the women to change how society views and think about women's bodies. She wants the women to smash and break the stigmas down, including beauty standards, and change it into a whole new pespective that is friendly and does not objictify women. This seems to be one kind of revolution regarding to women's right on their bodies. This corresponds to what Wolf stated in her book, *"You do not win by struggling to the top of a caste system, you win by refusing to be trapped within one at all."* (2002:290). Both Wolf and Tika believed that to create better society, women should stop fighting each

other just to strive for the top of the pyramid, instead, they need to help each other to break down the pyramid.

Then the song goes on with some repeated lyrics. The last lyrics that is sung is the reff *"…Uuuu Auuu Dobrak dan rombak stigma usang **mereka***…"* and the song ends with an outro.

What could be taken from this micro level analysis is that the song talks about reclaiming women's authority over their body, changing the stigmas and society's view regarding women's bodies, and also bringing up the issues of body shaming, sexual harassment, and rape victim blaming.

3.2 Meso-level Analysis

In this level of analysis, the researcher would like to discuss about the production and consumption processes of this discourse. As explained above, this song is written by Kartika Jahja, the songwriter, vocalist, and frontwoman of Tika and The Dissidents. Though it was released in 2016, some sources claimed that Tika actually wrote the song in 2012, as stated in the caption of its music video on Youtube:

> *"The song Tubuhku Otoritasku was written in 2012, as a call to women to embrace the uniqueness of their bodies and as a statement to all that a woman's body is nobody else's rights but her own."* (https://www.youtube.com/watch?v=-KNL7lUchtc)

However, some other sources stated that Tika started writing the song in 2013 instead. According to a thread on Kaskus on June 18th 2017, Tika wrote this song in 2013. *"…Tika menyampaikan lewat status Facebook, lagu ini dibuatnya sekitar 2013 di dalam sesak bus antar kota di Sumatera* (trans. *…Tika stated in her Facebook status, she made this song around 2013 in a crowded intercity bus in Sumatera"* (https://www.kaskus.co.id/thread/59469598d675d4fc1c8b456a/, accessed on June 12th 2019). Another source stated that Tika had been working on the song, album, and music video since 2013 (Aldida, https://celebrity.okezone.com/read/2016/03/12/205/1334324/ , accessed on June 11th 2019).

Although it is not clear when exactly she wrote the song or finished writing the song, all the sources, at the very least, agree to claim that this song was released on March 11th 2016 while the music video was published by Sounds From The Corner on the very next day, March 12th.

This song is a collaboration of Tika and The Dissidents and Mari Jeung Rembut Kembali, a collective of feminists in which Tika participates as one of the members. Therefore, both Tika and The Dissidents and Mari Jeung Rebut Kembali are the agents of production while the target of consumption is all women, especially Indonesian women as the song is written in Indonesian.

The first and main production agent to note is Tika and The Dissidents. This indie band from Jakarta was formed in 2006 with Kartika Jahja as the main vocalist and frontwoman. The current other members of this band are Susan Agiwitanto as bassist, Iga Masardi as guitarist, Luky Annash as keyboardist, and Oky Rahman Oktavian as drummer. In 2009 they released their first album, *The Headless Songstress* and followed by *Merah* as their second album few years after that. Their songs are mostly written in English while some others are written in Indonesian. Their music has mixed elements of jazz, blue, tango, rock, and punk. The songs they released usually about social issues and phenomena.

The frontwoman, Tika, is the influential figure whose opinions are poured into all of the songs written and released by Tika and The Dissidents. As the songwriter, she freely expresses herself through their songs. *Tubuhku Otoritasku* song itself is based on her real life

experience and observation. For years, she has experienced body shaming and she has seen how women were also mistreated. It inspired and motivated her to write the song.

Besides being the influential representative of the band, Tika is also one of the members who actively participates in Mari Jeung Rebut Kembali. It is a collective made up of five feminists that famously known in Indonesia for promoting gender equality and campaigning women's rights. The other members of Mari Jeung Rebut Kembali are: musician and founder of Bracode magazine Savina Hutadjulu, gender activist and social media strategist Shera Rindra, artist and initiator of underground creative activism Ika Vantiani, and lecturer and musician Teraya Paramehta. Along with these people and her own band, Tika release this song as a call to all women to reclaim their body authority (Nurvitasari, https://magdalene.co/story/campaign-aims-to-reclaim-womens-authority-over-their-bodies, accessed on June 12th 2019).

Tubuhku Otoritasku song was not their only project. They did not stop there. They had been working on another project alongside the song. Proceeding to the music video, Tika gathered more parties to collaborate with. Bersama Project and Sounds From The Corner joined the video project featuring around 30 women as the talents. These women were seen expressing their freedom and opinions with handwritings that cover some parts of their body.

Relating to it, the researcher found a research conducted in 2018 by Cliff Alexander Freeth from Lampung University that is titled *Representasi Feminisme dalam Video Klip (Studi Pada Video Klip Tubuhku Otoritasku)*. This study found that the music video of *Tubuhku Otoritasku* represents women's authority of her own body, including how they look, how they dress, and their body shapes and sizes. The women also want their opinions regarding their bodies to be valued. Beside that, Freeth also concluded in his study that the music video represents liberal feminism according to John Fiske's theory (Freeth, 2018).

The music video is just as political and straight-out as the song itself. Tika openly and explicitly express her thoughts, so do the women on the music video. The sharp song lyrics and eccentric music video take part in gaining various kinds of responses and controversy.

The responses are mainly divided into two; the supporting ones and the opposing ones. Most of the responses are supportive and mostly come from women. The song was well appreciated because it helps people to accept and love their bodies. It also helps them overcoming their anxiety and body dissatisfaction; boosting up their confidence. Some articles are discussing this song positively and unofficially approving it as Indonesian feminist anthem. On the other hand, some others criticize and deplore the 'liberal acts' shown in the video. The opinions that support this response are usually linked to social norms and religion talks.

3.3 Macro-level Analysis

As frequently mentioned in the previous sections of the paper, this song talks about reclaiming women's authority over their own bodies and changing society's view on women's bodies. However, there are background issues that indirectly cause and motivate the singer to create this song. These background issues are presented in certain ways through the song to share what the singer has been through regarding to the issues.

These issues could be implied from the textual analysis of the lyrics and it is strengthened by the Tika's explanation about the song from her own point of view as the songwriter and as the woman who experienced the issues. The textual analysis shows that the social issues presented and backgrounding in this song are body shaming, sexual harassment, and rape victim blaming.

The first issues to note is body shaming along with the generalized and massively spread beauty standards in Indonesia. Body shaming, an act of shaming or even insulting

one's body partly or wholly, is not an unfamiliar issue. It happens every day to almost everyone without exception.

Body shaming happens because there is this hegemonic thing which is famously known as beauty standards. Beauty standards are set or defined by certain parties and are massively spread by mass media. One of the most familiar example is the advertisements on television or online media. Most of beauty products in Indonesia are persuading and encouraging women to buy their products in order to be pretty. By pretty, they mean having fair skin, no acnes, slim body figure, long shiny hair, soft skin, no body hair, wearing branded products, and so on. As this standard became hegemony, people started self-objectify their own bodies. This self-objectification soon turned into body shaming.

However, people do not stop there. Not only that they objectify themselves but they also proceed to objectify others. Bodies are seen as objects that belong to public area and not a private matter. They started commenting on how others look and dress; judging and shaming others for not following the beauty standards. They tend to ignore that beauty is of varied kinds and cannot be standardized nor generalized.

Although this phenomenon actually happens to both men and women, it most likely happens to women. According to a survey by Fit Rated over 1000 American citizens, 92.7% of women and 86.5% of men have ever been body shamed. Another survey was held online by Yahoo's Health. The survey was conducted on representative sample of 2000 people between the ages of 13 – 64 and shows that 70% of men are either body positive or body neutral while 66% of women are either body negative or body ambivalent. These surveys showed that women are more likely to be body shamed than men.

Beside the fact that most victims of body shaming are women, the surveys above also show that body shaming is frequently happens. It is something that happens to almost everyone. It may seem like a common thing and people may somehow get used to it.

However, the effect of body shaming is not as harmless as it may seem. People who are body shamed tend to suffer from social anxiety, low self-esteem, inferiority complex, bulimia, and many other eating disorders, and even depression. A study by Meredith Evans titled *Unattainable Beauty: An Analysis of the Role of Body Shame and Self-Objectification in Hopelessness Depression among College-Age Women* shows that body shaming is closely related to depression. It mediates self-objection and depression (Evans, 2010). Another study by Tuti Mariana Damanik titled *Dinamika Psikologis Perempuan Mengalami Body Shame* found that body shaming causes bulimia and low self-esteem (Damanik, 2018). Based on the studies above, it is clear that body shaming has various hazard effects. Therefore, it needs to end.

Relating to that, the music video supports the ideas by showing some scenes where women of varied shapes and sizes are showing the writings on some parts of their bodies that express their pride in their body by stating that their bodies are beautiful, healthy, strong, and comfortable just by the way they are now. This music spreads a positive basic lesson to learn: the art of self-love. This is the very first thing a woman needs to do to change how society views them; by changing how she views herself, as Wolf explained,

> *"A consequence of female self-love is that the woman grows convinced of social worth. Her love for her body will be unqualified, which is the basis of female identification. If a woman loves her own body, she doesn't grudge what other women do with theirs; if she loves femaleness, she champions its rights"* (2002:145).

Another thing that needs to end according to the song is controlling women on how they dress themselves. This relates to both sexual harassment issue and rape victim blaming issue. Both of these matters are the effect of women objectification. Women, as common victims of rape and sexual harassments, tend to be blamed and accused of provoking the act

by not covering or dressing themselves properly. It is also a mass opinion that the less covered a woman is, the less respected she is. Women who do not cover themselves are seen as immoral ones. Tika, as a woman, oppose this stigma with her song by stating that what a woman wears does not represent her morality and dignity.

Although these issues are less common than body shaming, Tika still believes that it is important to note and pour these into her song due to the fatality and significant effects on the victims. Besides, it may perpetuate the rape culture and the number of rape cases might increase. The perpetrators are tolerated because of this victim blaming culture.

One of currents case in Indonesia that might come to mind is the rape case of Agni, an UGM student. Instead of getting protection and support, she got blamed instead. It affects her psychological state. After being traumatized as victim, now she also gets shamed and blamed while the rapist is wandering freely and the case is closed. It causes her depression and it is unfair for her.

Another current case is the imprisonment of a female teacher named Baiq Nuril who tried to defend herself from sexual harassment by the headmaster of the school. She recorded the evidence to prove her innocence but she also got victim blamed instead of receiving help and protection. She was sentenced to 6-month imprisonment and amercement or fine of 500 million rupiahs for violating UU ITE (Yusuf, https://theconversation.com/kuatnya-budaya-victim-blaming-hambat-gerakan-metoo-di-indonesia-107455, accessed on June 15th 2019).

There are probably many more cases of rape and sexual harassments that are unreported. Victims tend to stay silent to protect their names and to avoid making the problem go worse. Now as if it is not enough for them, the society comes up with the victim blaming culture, making it harder for victims to earn justice.

This victim blaming is based on the dressing ethics that is applied in society. As explained above, the stigma and culture of slut-shaming women who wear less clothes are the ones causing the victim blaming issue.

On the other hand, not only being less covered, but being much covered also get women to be shamed. Women who cover themselves fully are judged and seen as oppressed women and too prude. Women almost have no freedom in choosing what they wear without being judged and shamed. This is also mentioned in the caption of the music video in Youtube:

> *"Women's bodies go through so much in life. They are judged, objectified, shamed, sexualized, blamed, policed, and often times experience violence. We are scrutinized any which way we go.*
>
> *You show too much skin, you're a slut. You cover up, you're oppressed. You have big breasts, you are provoking. You're not a virgin, your morality is questioned. You're a virgin, you're a prude. You wear miniskirts, you deserve rape (yet rape still happens even if you're covered head to toe) ……… Women's cleavage is censored on TV, yet child marriage is legalized, women trafficking, rape and abuse happens every day, everywhere. Women are taught how to not get raped instead of men being taught not to rape…"*

These issues are also presented in the music videos. There are several scenes where women with hijab and covering clothes are showing their opinions. In the earlier scene of the video, a woman in black hijab stated that even those who wear long hijab still become victims of sexual harassments. Later in the video, the same woman shows writings on the palm and back of her hands that say *"tubuhku bukan penjaga imanmu"* which means *"my body is not the controller of your faith"*. She implies that whatever she wears has no correlation with men's faith and religiosity.

Although this song has played its role in increasing awareness of body-authority and women's rights, there seem to be some kind of controversy due to its daring and bold lyrics and music video.

However, it is pretty normal and understandable that there would be some kind of cultural shock when something new is promoted to change our mindset and views on certain things. A new mind-revolution may not be able to instantly break down the beliefs and mindsets that have been kept for a long time, but persistence could. Changing society would not be an easy task, yet it is not impossible to do. Society are dynamics. Therefore, it changes; gradually or spontaneously. All it needs are time and efforts.

4. CONCLUSION

Based on the total analysis that has been discussed in previous chapter of this study, the researcher would finally present the conclusion.

The first thing that the researcher found is that *Tubuhku Otoritasku* song talks about reclaiming women's authority over their own bodies. Kartika Jahja, the songwriter of the song is presenting her concept of body authority based on her point of view as a woman. She claims that everyone is in charge of his/her own bodies and not others. Therefore, everyone is obliged to mind no one's body but his/her own. No woman should be interfered when it comes to her private matter, including her body. By this song, Tika makes it clear that she rejects women's bodies objectification by society.

The second and last thing that the research would like to highlight is that *Tubuhku Otoritasku* song, as a discourse, is constituted and constituting. In other words, it is influenced by the agents of production and it is made to influence others as targets of consumption. As a woman who has experienced and seen certain issues regarding her body, Tika tries to share her opinion in order to stop them so that no women would suffer from those issues anymore.

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Pegon as Indigenous and the Cultural Confrontation (18-19 century)

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This study is uncovering a Pegon script as a symbol of Islamic resistance in Java in the 18-19th century. The author argues that the emergence of Pegon Script based on primordial and political reasons because most of the Javanese people were still using symbols and beliefs previous. Therefore, syncretism is a theological fact of the conversion process is not yet complete culture in the Islamization of the Javanese people. Acculturation between Arabic letters and the Java language has become a barometer of local independence Islam in Java since centuries ago. The authors look at the elements of resistance of scholars in the use of the Pegon script. This situation described in the socio-historical context, which showed that the colonialism era was ongoing on Java in the eighteenth to the nineteenth century. While on the other hand, the wave of Islamic Puritanism also became a threat of local Islam. Thus, the Pegon script was a symbol of resistance to colonialism and Islamic exclusivism by the scholars and Javanese people. By the socio-historical approach, this study seeks to explore the symbolic meanings of resistances of Islam in Java by Pegon Script.

Keywords: Pegon Script, Islamic Resistance, Colonialism.

1. INTRODUCTION

Historically, Java has always been a unique area regarding the development of Islam in Nusantara. One of the uniqueness is the richness of works of literature and cultures as the result of the assimilation of Islam and the existing Javanese culture. For example, in the tradition of pesantren, there is one media that still exist and continually use by the students to support the learning process, namely *Pegon*. In a simple sense, *Pegon* is the Javanese language written in the form of Arabic text (Hija'iyah). [1]

The process of Islamization in Java formed the new way of writing literature using the *Pegon* alphabet. Jawi's script (Javanese alphabet) became a written communication tool for Malay-Nusantara people since the 14th century. It replaced several forms of writing that evolved in the previous era. Jawi's language holds a lot of information in past information such as culture, literature, and religion. Politically, Jawi has connected the Malay community with the broader Muslim community. The other Muslim community, like Parsi, Urdu, Turkish, central Asia, have already had a tradition of literacy. [2]

The use of Pegon in the Arabic-Javanese translation has marked a particular phase in the historical dynamics of Islamic intellectualism in Nusantara and particularly in Java. This translation activity resulted in the [3] That makes the broader community can read it. The variety of themes of *kitab kuning* makes the Islamic discourse in the community grow rapidly[3].

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[1] See: Syamsul Hadi, 1995, Bahasa Arab dan Khasanah Sastra Keagamaan di Indonesia, Humaniora, II), 94.

[2] Oman Fathurrahman, *Filologi Indonesia; Teori dan Metode.* (Jakarta: Prenada media Grup,2015)123.

[3]Kitab kuning in Islamic Religious education, refers to the traditional books that contain Islamic religious lessons (diraasah al-Islamiyyah). This book contains many Islamic value and lessons. Ranging from fiqh, Aqidah, Akhlaq/Sufism, Arabic grammar (' Nahwu Science and ' Sharf Science '), Hadith, Tafseer, ' Ulumul Qur'an, to social sciences and societal (Mu'amalah).

The substance of the Arabic-Javanese translation study has led the life of Muslims peacefully far from the violence and intolerance regarding religious issues. All level of Islamic education uses the Arabic-Javaneese translation as a supplement such as in *madrasah diniyah* and *majelis taklim*. Along with the time, much of the Arabic-Javanese reading has now transformed into a translation book in Bahasa Indonesia. Nevertheless, there are still many Arabic-Javanese translation books that remain inhabit the simple manual. In Islamic intellectual tradition, Jawi's writings are acknowledged to have brought the Muslim community in the Malay world that was initially on the periphery to become a part of the mainstream Islamic world. The books of "Ashabul Jawi"[4] are scattered throughout the archipelago. [5]

[6] and Islamic vernacularization, pegon become indigenous script use as a struggle of the colonialism. Concerning the process of teaching and learning, many pesantren scholar did a variation of pegon to facilitate the transfer of knowledge process. As done by Sheikh Nuruddin Ar-Raniri (died 1069 H/1658 M), with his masterpiece, namely the Book of AS-Shirat al-Mustaqim, the first and most comprehensive Book of fiqh of Madhhab Syafi'i using *Pegon*. This book is scattered in Medan, Aceh, Palembang, Padang, Riau.[7]

The traditional Islamic community in Java are mostly very familiar with the letter of Pegon. Pegon becomes very popular after the entry of Islam to Nusantara. The emergence of Pegon may due to primordial and political reasons since most of the Javanese people use the symbols of the previous belief. Therefore, syncretism is the theological fact of the uncompleted process of cultural conversion in Java. The elaboration between the Arabic alphabet and Javanese language has become a barometer of local Islamic independence in Javanese land since centuries ago. Thus, Pegon has become a necessity to be understood and learned hereditary in the traditional Islamic circles, especially the scholars as perpetrators of da'wah in traditional education (pesantren).[8]

Many scholars argue that Pegon firstly introduced by Sunan Ampel or Raden Rahmat. The other scholar predicts that Pegon was the creativity of Sunan Gunung Jati or Syarif Hidayatullah continuous by the charismatic Ulama, Nawawi al-Bantani. However, historically, *Pegon* popularized by; Kh. Ahmad Rifa'i Kalisalak (1786-1878); KH. Sholeh Darat Semarang (1820-1903); Kh. Hasyim Ash'ari Jombang (1875-1947); Haji Hasan Mustafa, Garut (1852-1930), KH. Bisri Mustofa Rembang (1915-1977), KH. Misbah bin Zainul Musthofa, Bangilan, Tuban (born in 1916), KH Asrari Ahmad Wanasari, Tempuran, Magelang and others. Almost all of their books use *pegon* letters. Those books were about philosophy, theology, Hadith, Fiqh, Sufism, Tafseer, and *Nahwu-Shorof* (grammar). Their works are evidence of the Islamic consensus in the frame of cultural and local wisdom.[9]

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[4] "*Ashabul Jawiyin*" is the indigenous community from Java who study in Arabic Countries particularly in *Haramayn*, such as Abdussomad al-Palimbani, Dawud al-Patani dan Nawawi al-Bantani. See: Oman Fathurrahman, *Filologi Indonesia; Teori dan Metode...*, 125.

[5] Oman Fathurrahman, *Filologi Indonesia...*, 125.

[6] The domestication process makes the adoption of the Arabic more natural used by the community. Although many letters were coming before, pegon is unique. Pegon consists of 32 letters. Twenty-six notes adoption from the hija'iyah letter and six from the modification. Principally, pegon adopted the hijaiyah with additional notes adjusted from the previous Javanese script. For example, the letter Ca is the modification of Jim in Hijaiyah with the other character (dot). Letter Po is a modification from Fa' plus triple-dot above, etc. See Ibnu Fikri, "*Aksara Pegon, Studi tentang simbol perlawanan Islam Jawa abad ke-XVIII-XIX*", (Artikel Penelitian), 2.

[7] A. Ginanjar Sya'ban, "Mahakarya Islam Nusantara; Kitab, Naskah, Manuskrip Dan Korespondensi Ulama Nusantara" (Jakarta: Pustaka Kompas, 2017), 7.

[8] Ibnu Fikri, "*Aksara Pegon...*, 2.

[9] However, nowadays, pegon only used in the traditional salafy pesantren. When Kemal Attaturk overthrows the latest Utsmaniyah Sultanate, there was a shifting from pegon to Latin and Romeletter.

KH. Khoil Bangkalan and his students followed this step in several pesantren in Java. He lived in a time when Pesantren was experiencing a consolidation process as a center for Islamic learning and the basis of the establishment of the Santri community. Pesantren does not only present an Islamic pattern that is increasingly different from the colonial-oriented Islamic discourse by the Penghulu but also leads to the creation of space for the Islamic vernacularization process. Islam gave a fundamental affirmation of identity for his pesantren. It distinguished from the colonial project which required to use Latin writing. Pegon, in this context, has a political and cultural significance for students and strengthens the formation of a Muslim community structure.[10]

The wave of [11]Thus, Pegon becomes a symbol of resistance performed by Javanese scholars and people against colonialism and exclusivity. This Study will identify and explore the symbolic meaning of pegon using the historical and critical sociology approach.

2. THE MEANING OF PEGON

According to the official Indonesian dictionary, pegon means the letters to write the Javanese language or Arabic letter without vocalic sound symbols (diacritic). Pegon was becoming very popular in Nusantara since 18-19 Century. A lot of evidence in the form of manuscripts, inscriptions, books (kitab kuning), and correspondent. Pegon in one side has severed the purity of Islam, but from the front of this was as creative innovation contextualized with the Islamic culture that exists in Java.
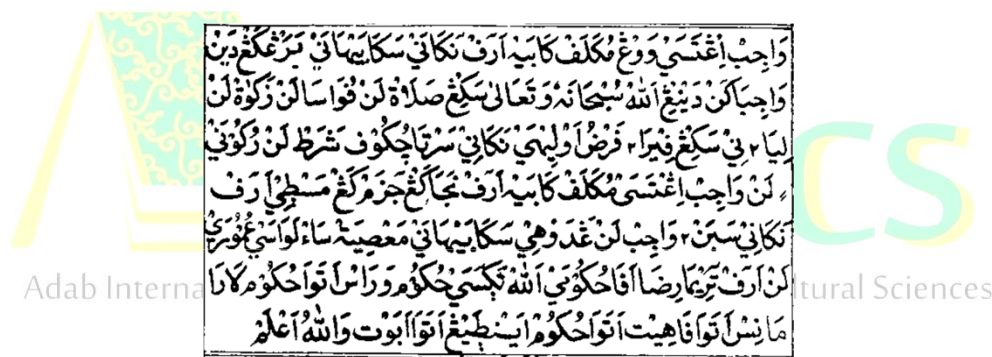

Figure 1: Sample of text *Pegon*

Source:
From Kitab *Majmu'ah al Syariah* karya KH Saleh

Pegon is the letter of Jawi modified to write the Javanese language also Sundanese. The word Pegon derived from the Javanese style of *pego*, which means distorted. Because the Javanese language written in Arabic letters is considered something unusual different from the letter Jawi, which written without a harakat (symbol to vocals). Pegon always has a vocal sign, if not, then it is not called Pegon anymore. The Javanese language has a spoken

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According to the languages Congres hold in Singapore in 1950that agreed on the use of Rome letter, since that all newspaper, book, and magazine shifted from Malay Arabic (pegon) to the Latino and Rome.See Zainul Milal Bizawie, "*Masterpiece Islam Nusantara; Sanad dan Jejaring Ulama-Santri (1830-1945)*, (Jakarta: Pustaka Kompas, 2016), 446. Dan Ibnu Fikri, "*Aksara Pegon...*, 3. Also see: Abdul Munip, "*Tracing the History...*, 49.

[10] Zainul Milal Bizawie, "*Masterpiece Islam Nusantara...*, 447.

[11]the purified Islam indoctrinated the ideology of Islami fundamental. Puritanism recalled all Muslim to be back to the pure Islamic foundation (Al Quran and Al Hadith). This ideology firstly developed by Muhammad bin Abdul Wahab in the 18 century in Arabic countries. However, in Indonesia already rooted the traditional Islamic nuanced by the local values.

vocabulary (Swara script) more than the Malay language. To avoid confusion, then the vocals do not need to be written[12].

The Arabic-Malay inscription is called Jawi/Pegon in modern Malay. There is no clear point why its called Jawi, many scholars have argued on it. The term of' Jawi ' derived from the Arabic mention of Javanese frankincense and is also stated that ' Java ' was used to mention the name of a particular place referring to java nad Sumatra islands. The oldest Malay inscription is written in Arabic or Hijaiah. The orthography founded on the upstream of the Trengganu River, about 60 kilometers inland from the northeastern coast of peninsular[13].

Arabic-Malay writing is a mixture of Hijaiyah letters, with six letters not from Hijaiah letters but modifications by the Malay community itself. The addition is intended for the needs of the Malay phoneme more than the Hijaiah phoneme. The additional notes are "pa" (ڤ), "nga" (ݢ), "nya" (ث), "va" (ۏ), "ca" (چ) and "ga" (ک). Arabic-Malay is one of the archipelago's cultural treasures. Teaching Arabic-Malay in formal and non-formal schools means participating in maintaining the cultural values of the archipelago. Riau Province and Riau Islands are the centers of the Malay kingdom. Riau is advanced and high about the cultural heritage of Arabic-Malay writing[14].

Pigeaud emphasized that Javanese texts written in Arabic script were called pegon documents, meaning something that had impression distorted. This naming is since the number of scripts are parallel with Javanese scripts is less than the basis of Arabic script[15]. It stressed here why it is strange, pego and deviant, of course the most appropriate. Javanese is written with its script, the Javanese script. Suluk literature, and the distribution of the *kitab kuning* by way of *nadhoman*, *nadhoman* translation, *jenggotan* translation and syi'iran type of essay, are all written in pegon writing. Like Jawi writing, pegon also uses *naskhi, tsuluts* and there is no Javanese type of Arabic script. Besides, it is also necessary to know that the pegon knows two variations, namely the pegon with *harakat* and the *pegon gundul* (without harakat)[16]. Both have their respective functions and roles. Suluk literature, and the distribution of the kitab kuning by nadhoman translation, jenggotan translation and syi'iran type of literature (poetry), are all written in pegon characters, both with Harakat and without harakat . Like the writing of Arabic letters, the pegon script also uses popular *khot* (font) such as the types of naskhi, tsulutsi, riq'i and others.

[12] Masyhur Dungcik,*et al*, "*Standarisasi Sistem Tulisan Jawi Di Dunia Melayu*: *Sebuah Upaya Mencari Standar Penulisan yang Baku Berdasarkan Aspek Fonetis"*, Program Studi Bahasa dan Sastra Arab Fakultas Adab dan Budaya Islam UIN Raden Fatah Palembang, 44.

[13] DR. Elyza Roza, M.Hum, "*Sejarah Tamadun Melayu*"(Yogyakarta: Aswaja pressindo,2016), 201.

[14] Dian Risdiawati, *et al, Pengembangan Bahan Ajar Tulisan Arab-Melayu*, Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan. Volume: 1 Nomor: 6 Bulan: Juni Tahun: 2016 Halaman: 1002-1007, (Pendidikan Bahasa Indonesia Pascasarjana-Universitas Negeri Malang), 1002.

[15] Lihat: Pudjiastuti, Titik. "*Aksara Pegon: Sarana Dakwah dan Sastra dalam Budaya Jawa*", (makalah untuk Temu Wicara Antar Jurusan Daerah, Universitas dan IKIP se-Indonesia di UGM Yogyakarta, 1993), 3.

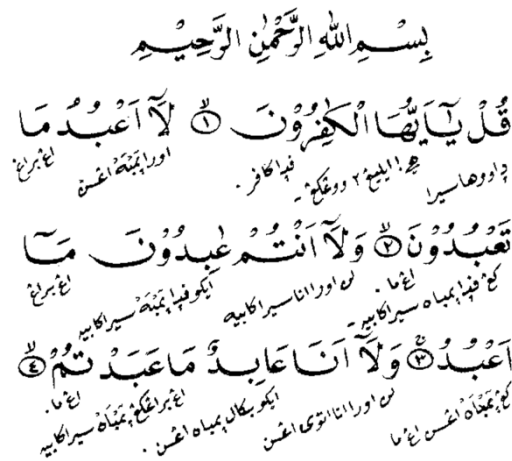[16] Syamsul Hadi, 1995, *Bahasa Arab dan Khasanah Sastra Keagamaan di Indonesia, Humaniora*, II), 94.

Figure 2: *Pegon in the form of Hanging meaning*
Sample from Tafsir *al-Ibriz* KH. Mushtofa Bisri

The sample above is a pegon script that is often used in pesantren with the term hanging meaning (*jenggotan*). The tradition of writing the Pegon script has been inherent among students who read the classic book (*kitab kuning*), so the script is popular with the term *ngabsahi* (given-meaning). As with Arabic letters in general, Pegon script is also written from right to left. The function of writing the meaning is to better provide students with fluency in learning to write Arabic or hijaiyah letters and strengthening Islamic values. Pegon script in the form of this meaning is also often referred to as the bald pegon, so it requires more accuracy because in writing it does not use punctuation (*harakat / syakal*)[17].

Apart from an understanding of the Pegon script that characterizes the culture of Javanese Islamic society, They use Arabic letters (hijaiyah) also to write their respective languages, such as the Buginese language in Sulawesi, Sundanese in West Java, the word as well as Madura. Thus, the Pegon script is an Arabic letter that has been modified to write Javanese or local languages in the archipelago with standards in using hijaiyah letters. In addition to the Pegon script, there are also Malay or Jawi characters commonly used by the Islamic community in Sumatra, Kalimantan, Malaysia, Brunei, and Southern Thailand (Patani). The basic pattern of this script does have the same concept as the Pegon script. It's just that the language used is Malay, which is almost similar to Indonesian today.

3. SEMIOTIC STUDY ON THE PEGON SCRIPT

To initiate the identification and internalization of the Pegon script as a symbol of resistance, first, know the theory of semiotic [18] as tools of analysis.

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[17] Ibnu Fikri, "*Aksara Pegon*..., 6.

[18] Semiotics is the science of signs. This science considers that social / community and cultural phenomena are signs. Semiotics is studying the systems, rules, and conventions that allow the sign to have meaning. In linguistics, the term sign does not compete with other terms used in different fields of science. When he wanted to describe the relationship in the marking process, Saussure immediately aborted the term symbol (because this term implies a specific motivation) and chose the term sign which was defined as a marriage between the marker and the signifier (compared to the front and back of a piece of paper). Saussure considers that sign language has two sides, namely signified and the signifier (in Saussure (French), Signifier and significant). Signifiers and significant are "acoustic images" (image acoustique), which is the sound impression that we can hear in a fantasy, not the utterance spoken. According to Saussure, "acoustic images are no more than the whole elements or phonemes of a limited amount that can be realized with written symbols and spadan numbers. The signified and signifier are concepts. Saussure did not give a calm explanation of the concept's understanding, but he only revealed that the concept was more abstract than an acoustic image. Thus,

Semiotics emerged as a study that specifically addresses the signs carried by famous figures are Ferdinand De Saussure and Charles Sanders Peirce. But according to Richard, the pioneers of semiotics were Plato and Aristotle who examined the origins of language in stylus. The marking system had a massive influence at the time since the sign had been a source of debate. One of them was a follower of the Stoic school and the Epicureans in Athens in the period around 300 BC. Their discussion about natural signs that occur naturally and conventional signs is a sign made for communication[19].

Saussure stressed in the theory of semiotics the need for social conventions, including the language community about the meaning of a sign. So Yasraf's conclusion based on Saussure's formulation is that one word has a certain meaning due to a social agreement among the language user community about that meaning[20]. Meanwhile, Charles Sanders Pierce, stressed that we could only think with the medium of the sign. Humans can only communicate utilizing signs. Signs in human life can be signs of movement or cues. Hand wave that can be interpreted as calling or nodding the head can be translated agree. Sound signals, such as whistles, trumpets, drums, human voices, telephone rings. Signs, including letters and numbers. It could also be a sign in the form of traffic signs, and there are still many variations[21].

 An index is a sign that has a causal relationship with what it represents. Also called a sign as evidence. For example, smoke and fire, smoke shows the presence of light. The footprints on the ground are an index of people passing through that place. A signature is an index of the existence of someone who carved that signature. Symbols are signs based on conventions, regulations, or agreements that are mutually agreed. New symbols can be understood if someone has understood the meaning decided upon in advance. Garuda Pancasila for the Indonesian people is a bird that has a logo that is rich in meaning. But for people who have different cultural backgrounds, such as Eskimos, for example, Garuda Pancasila is just an ordinary eagle.

In this research, semiotic analysis is an attempt to find something that feels "strange," something that is further questioned when we observe the pegon script symbols in the text or narration. The analysis is ambiguous in the sense of trying to find meaning, including the things hidden behind a book. The text itself, according to Tommy Christomy is a linguistic unit (verbal) that has both form and content, or in terms of expression and conditions of content. To be called a text, it must have textual criteria, that is to have cohesion (among which there are semantic elements that are formally marked), coherence (in terms of content acceptable because they meet textual logic), intertextuality (having semantic links with other texts), information (containing certain information and messages).

A literary work reflects the society and the forces of his day. Thus this study is qualitative because it wants to reveal and understand the pegon characters of research

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the sign of language has two integral elements, such as two sides of a coin. Signified and Signifier in Indonesian translated as "signifier" and "marker". The relationship between Signified (signified) and Signifier (marker), according to Saussure is a judge (semena or manasuka). Roland Barthes, a French culturalist, thinks that the Saussure semiology system is only a first stage semiology system. He felt the need to form the second level of semiology system. The first system he calls the linguistic system and the second system is called mythic (myth). Barthes uses different terms for the three aspects of the sign, namely the form (signifier) concept (signified) and signification (sign). The second level semiology system takes the entire first level sign system as a form, while a myth reader created the concept. "See: Wirman Hardi Gunawan, "*Analisis Semiotika Teks Terjemahan Syair Selakaran Dalam Tradisi Ngurisang Pada Acara Lebaran Topat Di Makam Keramat Batulayar*", (Jurnal Mabasindo Volume 1 Nomor 1 Edisi Mei 2017), 100.

[19] Ibnu Fikri, "*Aksara Pegon...*, 5

[20] Yasraf Amir Piliang, "*Semiotika Teks: Sebuah Pendekatan Analisis Teks*", Jurnal MEDIATOR, Vol.5, No.2, 2004, 194.

[21] Ibnu Fikri, "*Aksara Pegon...*, 6.

subjects in-depth in the form of text and visuals (symbols). The method used is the Charles Sanders Peirce semiotic analysis method[22]. This approach was chosen because Peirce raised an understanding of the existence of figures, indexes, and symbols in every text and visual communication. A form will give rise to a perception that can influence communicant thought and cause an understanding of specific meanings. The use of icons, indexes, and symbols will be able to lift specific fragments and codes from the unique form of the pegon script.

The analysis begins with the selection of the subject of an image containing icons, indexes, and symbols. There are three symbols analyzed, namely resistance to escape from the hegemony of old beliefs in Java, Hindu-Buddhism. Texts were written in pegon script to instill anti-colonial zeal, as well as resistance to maintain the structure of local Islamic culture from the onslaught of Puritan Islam carried by the Wahabi movement. These symbols are interpretations of the Pegon script representing Islamic resistance in Java in the 18-19 AD century.

4. ISLAMIC RESISTANCE IN JAVA IN THE XIX CENTURY

Theoretically, the emergence of resistance is caused by the rejection of power, which imposes the will on the other party. Strength will be carried out by groups of people or individuals who feel oppressed, frustrated, and the presence of situations of injustice in their midst. If this situation of crime and frustration reaches its peak, it will cause (what is referred to as) a social movement or social movement, which will result in a change in social, political, and economic conditions into conditions that are different from before.

The socio-political conditions that occurred in Java in the 18-19th Century, as described in the previous chapters indicate the existence of injustice during the community. Based on historical facts of Cultuurstelsel[23] is a colonial government policy implemented by Governor General Johannes Van den Bosch. This policy began in 1830, where people were required to set aside 20% of their land for planting export commodities such as sugar cane, indigo and coffee. These export commodities were then handed over to the colonial government to be sold to the international community, and the income from these export commodities would go to the Dutch East Indies colonial government treasury.

Meanwhile, villagers who do not own land in the village are required to work in colonial government gardens for 75 days a year (20%). Johannes Van den Bosch who coined this policy was awarded the title Graaf by the Dutch king and was appointed as governor-general in the Dutch East Indies to concretize his strategy. Meanwhile, the company that carries out this policy is Nederlandsche Handel Maatschappij (NHM), where NHM is the reincarnation of the VOC that had gone bankrupt before. This policy emerged based on the assumption that the people of the Archipelago had a debt to the colonial government, so to repay the debt the villages had to follow the policy. If the village income from 20% of land exceeds the land tax that must be paid, then the colonial government would return it. But if it is lacking, later the village must pay the shortfall. In theory, this cultuurstelsel policy emerged as a middle way during the crisis period of the Dutch East Indies colonial

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[22]. If you refer to Pierce's theory, then the signs in the picture can be seen from the types of image that are classified in semiotics. Among them: icons, indexes, and symbols. The icon is a sign that is similar to the object that it represents. It can also be said, a sign that has the same characteristics as what is intended. For example, the photo of Sri Sultan Hamangkubuwono X as King of the Ngayogyakarta Hadiningrat Palace is an icon of Mr. Sultan. Map of Yogyakarta is an icon from the area of Yogyakarta depicted on the map. Pak Sultan's thumbprint is the icon of Mr. Sultan's thumb.

[23]Cultuurstelsel is a forced cultivation system. The reason will make Java more prosperous. See: Ricklefs. *Et al*,"*Sejarah Asia Tenggara, dari Prasejarah sampai Kontemporer*", penerj: Tim Komunitas Bambu (Jakarta: Komunitas Bambu, 2013), 333-334.

government, where the hope that arose was a policy that brought in revenue for the colonial government but did not bring misery to the people of Indonesia.

But in the scope of practice, it turns out that things that are happening are exploitative without fairy-humanity. The combination of the policies of cultuurstelsel capitalism and the feudal culture of the archipelago resulted in oppression to the people. When the proceeds from the land tax are given to the village (more precisely the landlord / lurah), the lurah tries as much as possible the available land to be used for planting export commodities. From the rules that initially applied 20% of land as land for planting export commodities, it changed to almost 100% of the area used for export commodities. As for those who do not own property, for a full year are required to work on government plantations. Besides the land tax that should be paid from the 20% yield of the land, becomes a tax outside of the 20% commodity export land, in other words, the people are still required to pay the land tax.

The impact of implementing this cultuurstelsel policy is an increase in poverty rates in the archipelago (especially in Java). This is as a result of the disease and famine that plagued Java as a result of the absence of planting food commodities. The role of a landlord in governing the people under him is so great that the people cannot do anything. This starvation condition arises because there is no rice supply, but export commodities are so abundant. As happened in Cirebon in 1843 and Central Java in 1850, where the price of rice soared due to reduced production.

In addition to economic policies caused misery people of Java, the colonial government implemented a system towards Muslims regarding the pilgrimage with resolutions of 1825 and 1831. Resolution of 1825 was directed at limiting as much hajj pilgrimage as possible, and therefore payment was made for the compulsory pilgrimage passport owned. This policy was also accompanied by "secret letters" addressed to residents and regents to severely limit the community from performing the pilgrimage. The way residents complicate pilgrimage passport, while the regents with their influence the people so as not to go on pilgrimage. What are the sanctions for those who make Hajj but do not buy a passport? Through the 1825 regulation, pilgrims who do not have a visa will be fined 1,000 guilders. From the rules of 1825 it is very apparent how the colonial government tried very hard so that the people would not perform the pilgrimage. Compare the amount of the fine charged with unbalanced passport fees. In 1831 the regulation of a fine of 1000 guilders was amended by a new rule. Fines are only charged at twice the passport price of 220 guilders, because one thousand guilders is considered to be unable to pay. The regulation is generally applied, but not officially announced in Staatblad. The rule also applies only to Java and Madura, because in practice the outer regions are not under Dutch authority[24].

After a long period, in 1852 through decision No.9, the regulation was amended. The change contained, when the road was required but was given free of charge, while the fine was abolished altogether. This action was taken based on the Surabaya District Court's verdict on Haji Abdul Salam, who was unwilling to pay a fine of 220 guilders. The court made the decision, that the rules 1825 and 1831 were not announced, and therefore did not apply. In Steenbrink logic From the government side, one of the considerations to release this regulation is because it turns out that the rule has not succeeded in stemming the growing number of prospective pilgrims.[25]

In 1859 the colonial government re-enacted new rules, which became known as the Ordinance of 1859 whose contents were:

  a. Prospective pilgrims must have a statement from a regent that he has sufficient funds for commuting, and besides that, the income for the family left behind is guaranteed.

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[24] Nor Huda, "*Islam Nusantara...*, 224
[25] Aqib Suminto, "*Politik Hindia Belanda*" (Jakarta:LP3ES, 1985),

b. Upon returning from Mecca, the pilgrimage must run an exam, or the pilgrimage test, which must be able to prove that the person visited Mecca.

c. Only when he has passed the test, he is justified in holding the title of hajj and wearing unique hajj clothing.

The oppressive policies above eventually triggered resistance and rebellion in various ways. In theory, during the decades that preceded the uprising, social, and economic conditions have created pressures and demands different from before. These demands are caused by problems that are cumulative and not revealed, which are a source of frustration for triggering the emergence of resistance. Resistance carried out by marginalized groups (such as laborers, traders, farmers, etc.) is sporadic. In fighting for its desires, this movement does not have a clear struggle strategy so that it is easier to extinguish it by the authorities. If ideological elements have entered this movement, then this movement will become a radical movement. In the political arena, the mass of this group becomes fertile ground for fighting over various warring groups. Thus the resistance has a clear purpose, and in a massive wave, this movement tends to go against the flow of the times, the current of the status quo in power[26].

5. PURIFYING FROM THE ISLAMIC *KEJAWEN*

In the process of spreading Islam in Java until the founding of Mataram, it has given birth to Islam Kejawen which is still adhered to by some people. Since the Mataram kingdom came to power, Javanese land has known Islam thanks to the intensive Islamization carried out by the Sultanate of Demak with Walisongo as the spearhead. After the Demak sultanate, the Da'wah relay was taken over by the Kingdom of Pajang and then held by the Kingdom of Mataram. At that moment, the da'wah of Islam in Java experienced a new era. Although Demak is able to Islamize the land of Java, Islamic activities are mostly happening in the coastal areas. It was Mataram which then completed the Islamic da'wah in the interior. However, Demak is undoubtedly different from Mataram. Although Demak uses acculturation in da'wah, the saints still maintain the pure Islamic law, especially monotheism[27].

When Mataram came to power, Islamic da'wah began to change. They are very carefully combining Islamic culture and previous culture. In terms of religious time (Sultan Agung) tends to hold considerations between Islam and Pegon Script as a symbol of Hindu Cultural Confrontation. The work of Mataram centered in the interior of Java or more or less in the center of the land of Java became a tug of war between orthodox coastal style Islam and Javanese-Hinduism. Javanese Islamization is getting stronger, and conversely, the Javanization of Islam is also very strong. Primarily after Mataram conquered Islamic teaching centers on the north coast of Java, such as Pasuruan (1617), Tuban (1619), Surabaya (1625), Pati (1627), and Giri (1636)[28].

Destruction of coastal areas has a political purpose, namely the leadership of the Mataram state will implement syncretic Islam, bearing in mind that the people of the interior are still thick with pre-Islamic ideology (Javanese). Thus, the founding of the kingdom of Mataram had implications for the change from orthodox Islam to kejawen Islam (a mixture of Islam and kejawen ideology). In the book also mentioned, Islam was originally spread to Java in its original form. However, after being taken to the interior, it must adjust to Javanese

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[26] Aqib Suminto, "*Politik Hindia.....*, 180.

[27] Ahmad Mansur Suryanegara, "*Api Sejarah*", Jilid ke-satu (Bandung: Penerbit Suryadinasti, 2014), 79.

[28] Nor Huda, "*Islam Nusantara; Sejarah Sosial Intelektual Islam di Indonesia*" (Yogyakarta: Ar-Ruzz Media, 2016), 69.

culture or local traditions. When the kingdom of Demak was still active, Islam was spread puritanically. However, Javanese rulers who were thick with local customs, such as Hadiwijaya and Senopati, established the Islamic Kingdom to shift from the coastal areas to the interior that was still deeply rooted in the agrarian-traditional Javanese culture of the Majapahit era. Therefore, Islamic syncretism in the interior is stronger. Especially after the rulers of Mataram (Sultan Agung) destroyed the centers of puritan Islamic civilization in the coastal areas[29].

Sultan Agung was indeed noted to be more inclined towards syncretism. Apart from moving the center of Islamic civilization to the interior, the sultan was no longer close to the descendants of Walisongo. The Sultanate of Mataram also let scholars who embrace mysticism. Besides, the sultan once made a pilgrimage to Tembayat. He also chose to use the Saka calendar instead of Islam. In this condition, the condition of the Mataram Muslim community can then be distinguished in Clifford Geertz's theory which divides Javanese society into three main groups, namely santri who are orthodox Muslim circles, who apply pure Islamic law; prijajis, aristocrats influenced mainly by Hindu-Javanese traditions; and abangan, animist villagers[30].

In this context, the Pegon script becomes very useful as the subject under study. As a communication tool, the meanings in the pegon script symbol in this context become a symbol of liberation from Mataram and Kejawen hegemony. Pegon is very relevant to be analyzed using the semiotic approach because Piliang called semiotics as a method of study into various branches of science because there is a tendency to view multiple social discourses as language phenomena. In other words, language is used as a model in multiple social discussions. Based on the view of semiotics, if all social practices can be regarded as language phenomena, then all of them can also be seen as signs. This is possible because of the broad understanding of the sign itself.

6. *PEGON* AS A CULTURAL CONFRONTATION

In the XVIII-XIX centuries, symbols of resistance of the Islamic community in Java were manifested in the form of texts written in the Pegon script. The opposition was the indoctrination of the ulama over colonialism to the santri and the community. K.H.'s teachings Ahmad Rifa'i[31] The doctrine of protest against the colonial government and its traditional and feudal apparatuses were most contained in his books entitled Date, Nadzam Wikayah, Syarihul Iman, Bayan, Tafrikah, Abyanul Hawaij, Tasyrihatul Muhtaj, and Riyatul

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[29] Nor Huda, "*Islam Nusantara....*, 69.

[30] Clifford Geertz, "*Agama Jawa; Abangan, Santri, Priyayi dalam Kebudayaan Jawa*" penerj: Aswab Mahasin (Jakarta: Komunitas Bambu, 2013), xxx.

[31] KH. Ahmad Rifa'i bin Muhammad Marhum was born on the 9th of Muharam 1200H / 1786M. In the village of Tempuran, Kendal Regency, Central Java. His father's name was Muhammad Marhum bin Sujak Wijaya, and his mother was named Siti Rahmah. Muhammad Marhum is a religious official or headman. He died when Ahmad Rifa'i was seven years old. Ahmad Rifa'i was then taken care of by his brother-in-law, KH. Ash'ari, caretaker of the Kaliwungu Islamic boarding school. In 1816, when he was 30 years old, Ahmad Rifa 'went to Mecca. As it happened at that time, the pilgrims did not immediately go home after the pilgrimage was finished. He lived in Mecca for some time to explore various religious knowledge. Ahmad Rufa 'I lived for 20 years. Here he studied with Shaykh Usman and Shaykh Faqih Muhammad ibn Abd al-Aziz. After that Rifa'i went to Egypt. He spent 12 years of his time and much studied the Shafi'i schools of fiqh. Among his teachers was Shaykh al-Bajuri, the author of al-Bajuri. Immediately after returning to Java KH. Ahmad Rifa'i is carrying out his da'wah activities. Following his present existence and the situation of the times that accompanied him, namely Dutch colonialism had demanded attention from him. Besides the teaching of Islam that have been in it, he also ignited the spirit of opposition to Dutch colonialism. He protested a lot against the Dutch and the officials he appointed. Because he was seen as disrupting the work of the government he was finally exiled to Ambon in 1859. And he died in exile in 1870. See: Nor Huda, "*Islam Nusantara....*, 142-147. Dan Ajat Sudrajat, *K.H. Ahmad Rifa'I ....*, 3-4

Himmah. Even now writing is being sought to collect the teachings of the protest in the form of a volume of books[32]. In the doctrine of his protest against the colonial government, K.H. Ahmad Rifa'i based his teachings on the argument that the Dutch colonial government was an infidel. Besides, it is recommended to all K.H followers. Ahmad Rifa 'in order to fight to save Java in particular and Indonesia in general[33]. In the doctrine of his protest against the colonial government, K.H. Ahmad Rifa'i based his teachings on the argument that the Dutch colonial government was an infidel. Besides, it is recommended to all K.H followers. Ahmad Rifa 'in order to fight to save Java in particular and Indonesia in general[34].

Transkrip Teks:

"*Slamete dunya akherat wajib kinira nglawan raja kafir sekuasane kafikira tur perang sabil lewih kadene ukara kacukupan tan kanti akeh bala kuncara*"

means:

"The salvation of the world-hereafter must be taken into account against the heathen king his abilities need to be considered 'as well as sabil warfare rather than saying enough not to use a large army"[35]

KH. Rifa'I taught the poem to the people and their congregation so that more and more a deep sense of hatred was embedded in the colonial government. At the same time he also always ignited the spirit of opposition to the Dutch colonial. Thus creating an atmosphere of a society that is anti against Dutch colonialism. In addition to doctrines to the Dutch colonial government, K.H. Ahmad Rifa'i also taught the doctrine of his protest to the feudal and traditional bureaucrats who were accomplices of the Netherlands.[36] This doctrine is seen in the book of Tarqhib [37];

Text Script:

"*Tanbihun, tinemu negara Jawi rajane kufur Iku amar naha ora gugur Saben mukalaf ghalib ana kuasa milahur Uga bisa ghalib derajate luwih luhur Tinemu alim fasiq ngilmune ketanggungan Ningali ing negara Jawi dhalim rajane kinaweruhan Iku aweh pitutur tinemu linakonan Wajib amar naha sabab akeh kamaksiatan*"

Translation

Keep in mind! Now it is found that the invaders have taken control of the Javanese state, striving to prevent it, it is hoped that every adult will be able to carry out. The people's attitude should be to explain the right direction to be carried out, because they must prevent if there is an outbreak of disobedience.

Text Script:

"*Ghalib alim lan haji fasik pada tulung marang raja kafir asih pada njunjung ikulah wong alim munafik imane suwung dumeh diangkat drajat dadi Tumenggung Lamun wong alim weruhe ing alane wong takabur mongko ora tinemu dadi qadli miluhur*"

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[32] Nor Huda, "*Islam Nusantara...*, 148.

[33] Risma Sofiatil Ulya, "*Pergulatan Rifai`Yah Dalam Mencari Legalitas Diri Di Tengah Polemik Tuduhan Ajaran Sesat, Kabupaten Pekalongan 1965-1999*" *Indonesian Journal of History Education,* (Jurusan Sejarah, Fakultas Ilmu Sosial, Universitas Negeri Semarang, Indonesia, 2013), 5.

[34] Dahrul Muftadin, "*Fikih Perlawanan Kolonialisme Ahmad Rifa'i*", Jurnal Penelitian – ISSN: 1829-9903 (p); 2541-6944 (e), 10.

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[35] Ajat Sudrajat, *K.H. Ahmad Rifa'i Dari Kalisalak Pekalongan Dan Gerakan Protes Sosial Abad 19*, (Jurnal Prodi Ilmu Sejarah FISE UNY),

[36] Nor Huda, "*Islam Nusantara...*, 144

[37] Ajat Sudrajat, *K.H. Ahmad Rifa'i....*, 6.

Translation
"Ghalib alim and wicked Hajj help the infidel king and like to support him that hypocritical pious people are empty of faith because they feel they are appointed to tumenggung."[38]

However, the influence of the teachings of K.H. Ahmad Rifa'i as a whole, such as marriage problems, Friday prayers, and teachings of his protests, still made the colonial government apprehensive. From the question of marriage, for example, with the opinion of KH. Ahmad Rifa'i about the illegitimacy of marriage by the prince, at least it will affect their authority in the eyes of the people. And more importantly, their income from the wedding will disappear. Likewise, the invalidity of the Friday Prayers is the Imam and the preachers. Then there will be many empty mosques because people are hesitant about their Friday prayers and eventually avoid mosques where the imam and preacher are unfairly blocked (prince). This influence is further strengthened by teachings that have a protesting tone, which invites people not to submit and even oppose their commands. Also though it was not the physical movements of the authorities he had made chaotic.[39]

The 19th Century was not only Kiai Rifai, but there were also Kiai Saleh Darat who lived during the colonial period. Many of his works have become symbols of resistance in the form of texts which he built together with the people of Central Java. This situation is the base of the entire analysis process and is used to see his later works. As a figure, he must appear to implement the amar ma'ruf nahi munkar, and free people from ignorance, poverty and oppression. The suffering that struck the community at that time was troubling. Kiai Saleh Land's anxiety was expressed in his concern for the layman so he formulated the Book of Majmû`at ash-Syarî`at al-Kâfiyah li al-'Awâm, as a stimulant to the lay person to seek knowledge and understand his religious faith correctly in order to free ignorance due to the clutches of the colonialists[40].

Kiai Saleh Darat was very aware that the objects written in his books would cause reactions from other parties, especially colonial. For this reason, Kiai Saleh's thoughts are outlined in Javanese Pegon. The use of the Pegon Script by Kiai Saleh Darat is very reasonable. Besides being based on pragmatic reasons[41], for the benefit of the local community as an instrument of language in expressing ideas and religions which in Javanese santri society, also have idealistic reasons based on political interests. Related to this research, the writer sees the existence of resistance elements by ulama in the use of Pegon Script. This situation can be seen in the socio-historical context which shows that in Central Java in the 19th century[42].

In addition to the theological construction of nationalism above, Kyai Saleh also believes that Muslims are forbidden to wear clothing that resembles non-Muslim clothing such as wearing a coat, hat or tie even though his heart does not like it. Likewise, a Muslim cannot eat as non-Muslim eat. He put forward the argument "Laisa minna man tasyabbaha bighairin". Although here Kyai Saleh did not directly declare anti-colonialism, a view of his displeasure towards the colonialists was implied. This type of fatwa was widespread before Indonesia's independence.

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[38] Ajat Sudrajat, *K.H. Ahmad Rifa'i....*, 5.

[39] Dahrul Muftadin, "*Fikih Perlawanan...*, 287-288

[40] Nor Huda, "*Islam Nusantara...*, 353

[41] This was recognized by one of Indonesia's prominent women leaders, R.A Kartini, according to him, the method used by Kiai Sholeh Darat was very creative and adapted to the context of the surrounding community. Until Kartini's wedding, Kiai Sholeh Darat gave her a gift in the form of the Arabic Tafsir Book of Pegon.

[42] Nor Huda, "*Islam Nusantara...*, 354-355.

Text Script:
"...*Tegese ora nana pituduh ingsun lan ora ono saking agomo ningsun wong kang tiru-tiru kelawan liyane wongkang ahli agomo ningsun. tegese aja nyrupani siro kabeh marang liyane ahli Islam, ing dalem penganggone lan tingkah polahe lan mangan ngombene lan cecaturane lan salamane, maka haram ingatase wong Islam aweh isarah mareng wong islam kelawan tangane utawa kelawan drijine utawa angantera2 tangane naliko salaman kerana arah tiru-tiru ahlil kitab kaya mengkono wus angendikaaken syech....*"

Translation
"That, my religion and I do not justify, someone imitating other people who are experts on my religion. do not all resemble other than Muslims, in dressing and behaving, and eating and drinking, and his handshake. It is forbidden for Muslims to give an indication to Muslims with their hands or fingers by swinging their hands when shaking hands. "

Text Script
" *Lan sarehne ora ana ingdalem iki zaman wong kang nglakoni mengkono mider-mider marang kampung-kampung utawa marang desa-desa, kerana arah muruki agama Islam kerana kinaweden fitnah zaman, maka dadi wajib ing atasi alim arep gaweake kita perkarane agama Islam sangking 'aqaidul ilam, lan furu' al-Syari'ah, bab al-thoharoh lan bab al-Sholatkelawan endi-endi carane, cara melayu utawa cara Jawa"*.[43]

The purpose words are that due to the conditions of the age that made it impossible, no kiai went around the village to preach the religion of Islam. This is caused by the "slander of the times", namely strict government regulations on the Islamic movement, so that preaching Islam openly invites and carries risks. For that, preaching can be done by writing religious books in the local language.

Indonesian Muslims have experienced the bitter reality with the policy of "religious teacher colleges" implemented by the government. Thus it is Deandless's policy. A religious leader must get permission from the local authorities in teaching Islam. This wisdom was the reaction of the Dutch East Indies government to the rebellion that had taken place like the Banten rebellion in 1888. This of course considerably narrowed the space for the Kiai or pesantren scholars, recitation teachers, and meballighs in developing Islam[44].

It is with this very tight situation that ideological attacks are carried out by the kiai, as illustrated above. For example, although the Kiai Rifai movement and its congregation did not come to a physical clash with the Dutch, the impact could be felt. Kiai Sholeh is the same as Kiai Rifa'I who made a strict and strict fatwa on Muslims. Both of them use pegon script media in launching attacks and sharp criticism towards Dutch policy behavior.

7. SIMBOL *INDIGENOUS* ISLAM JAWA

Indigenous is a term that the writer borrows from Nur Cholis Majid's statement in defining pesantren because of its unique and unique Indonesian identity, an identity that is attached to something. In the writer's observation, Pegon also has the same original and unique Indonesian values. And in this case, there are also in some Malay regions around Sumatra. As a symbol of resistance from the Islamic Society, the pegon script is the

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[43] Nor Huda, "*Islam Nusantara*...", 225
[44] Nor Huda, "*Islam Nusantara*...", 225

legitimacy built by Javanese Islam in strengthening their identity as an Islamic society. The word identity comes from English, personality, which has a literal understanding; traits, signs, or status attached to a person, group, or something that distinguishes it from the others. Identity is also the whole or totality that shows the characteristics or particular circumstances of a person or identity from biological, psychological, and sociological factors that underlie individual behavior.[45]

Borrowing the term Fong in Samovar, that the Pegon script occupies a position of cultural identity as the communication identification of verbal and nonverbal symbolic behavioral systems that have meaning and which are shared among group members who have a sense of mutual ownership and share traditions, inheritance, language, and norms. The same rule. Therefore, cultural identity is a product of one's membership in a group through their interactions in their cultural group. Status is generally understood as an awareness of personal unity and continuity with the group. A person's self-identity is a distinctiveness distinguishes person from others at the same time is an integration of the stages of development that have been passed before. Identity comes from the interaction of individuals with society. Social status usually produces more positive feelings because we describe the group itself has good norms. Norms in a group are mutually agreed upon by group members to strengthen the integration of the group.

Understanding identity must be based on understanding human action in its social context. Social status is similarity and difference, a matter of personal and social, a concern of what you have together with some people and what distinguishes you from others. The social identity perspective is self-awareness, whose primary focus is specifically more on relationships between groups, or associations between individuals in small group members. Identity is built based on the assumptions that exist in the group.

In the process of institutionalization, all human actions will undergo a process of habituation. The activity will be carried out repeatedly in his life, eventually, the culprit will understand it as the intended pattern. The actions of humans in the institutionalization process will then be legitimized. The function of legitimacy is to make the objectivity of human activities institutionalized to be objectively available and to make sense subjectively. Social processes form the identity of a group. Social structures determine the social means that shape and maintain identity. A group cannot be understood directly by the community that the group has an identity. It is necessary to construct a group's identity to the community so that the group is understood as a group that has an identity. The identity construction can be done by institutionalization and internalization.[46]

The second process of identity construction is internalization through socialization. There are two processes in socialization, namely the primary socialization process and the secondary socialization process. The primary method of socialization in humans is the first process of socialization, starting from the scope of the family when childhood to become a member of society. The process of primary socialization in a social group is not different in scope from the family, that is, its range within the social group itself. The method of secondary socialization within a social group is not only within the social group itself but also in broad scope outside the social group[47].

Based on the above definition, a common thread can be drawn that the identity of the Javanese Islamic community who popularized the Pegon script as their symbol is a characteristic of a group that can distinguish these groups from other groups, namely the Javanese themselves. At the same time, the social construction of reality (Social Construction

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[45] Dahrul Muftadin, "*Fikih Perlawanan*...,
[46] Ibnu Fikri, "*Aksara Pegon*..., 16.
[47] Ibnu Fikri, "*Aksara Pegon*..., 20.

of Reality) introduced by Peter L. Gerer and Thomas Luckman illustrates the social process through its actions and interactions, where individuals continually create a reality that is shared and subjectively experienced together.

8. CONCLUSION

The historical background of the development of the Pegon script in Java in the 18-19 century was based on a dialectical consequence of the emergence and development of Islam as a new belief among Javanese society. Pegon script has shown a strength of community spirit that can bring together Islamic culture (Arabic) and Javanese culture. Islamic culture is represented by the hijaiyah alphabet structure, while the kawi language structure represents Javanese culture through the Honocoroko alphabet. The dialectical process between the two and contextualized with reality makes the synthesis of this method very easy and sustainable. History records that the Pegon script was popular as a means of communication, indoctrination of Islamic teachings and the struggle against colonialism. This script has existed since the 14th century, along with the emergence of Malay script (Jawi) in the Sumatra region which was conceived by 18th-century scholars. The idea of the introduction of pegon characters occurred after Javanese scholars spread and sought knowledge in Mecca; they had created a network Islamic Archipelago with various backgrounds.

Based on ideological, political, and pragmatic interests, the Pegon script made a significant contribution to the development of Islamic teachings in Java in the 18-19 century. In general, Javanese scholars who coined the concept of pegon as a means of communication and Islamic movements have contributed much to the development of Islam. This pattern is beneficial in providing understanding to the Javanese Islamic community who are still having difficulty learning Arabic. One example is the world of Pesantren. The oldest educational institution in Java, it is common to use the pegon script as a tool to understand classic books, from Arabic to local languages (Javanese), using pesantren-style teaching methods. The symbol of resistance is manifested in the form of distinguishing antithesis from the prevalence of characters that already exist in Java, namely honocoroko. Semiotic this unusualness is a cultural symbol of breaking away from the hegemony of old beliefs in Java, Hindu-Buddhist. In addition, resistance symbols in the form of texts written in pegon script in order to instill an anti-colonial spirit. This fact can be seen by the great works of the 18-19 century scholars as written by KH. Ahmad Rifai kalisalak Batang, KH. Soleh Land Semarang. While the implementation of the pegon script, which continues to be preserved among traditional Islam or in the world of pesantren, is a symbol of resistance to maintain the structure of local Islamic culture from the onslaught of Puritan Islam.

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Politics of De-Islamization as Seen in *The Kite Runner* (2007): An Ecranisation Study

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The problem of adaptation or ecranisation is that, in the process, the media changes the original content. *The Kite Runner* (2007) is an adaptation movie from the novel by Khaled Hosseini with the same title. As a novel written with Afganistan social setting, it is densed with Islamic values and culture. However, as an adaptation, the characters, discourses, and settings shift from its original. This research focuses on the changing and continuity between the novel and the movie, concerning its discourses, characters, and settings. This research uses adaptation theory by Linda Huctheon. The research finding shows that the changing of the adaptation is in the depictions of Islam. They are portrayed more from the society, in this case the Talibans, rather than from the characters. Yet the main characters of this movie are portrayed more westernized in their way of life. The researchers conclude that the changing occurs as a construct of a new discourse of Islam. The movie portrays Afghanistan people as a less religious community yet more westernized.

Keywords: *Islam, Afghanistan, Adaptation, Novel, Movie, The Kite Runner*

1. INTRODUCTION

One of the issues that persists in adaptation from literature to movie is the faithfulness of literary models. It can range from plot sequencing, dialogues, characterizations, and settings. This literary model are often conflicting with criterion of movie models. Film product will always be different with literary product because institutionally and mediumatically they are different by nature. Yet, the development of critical film adaptation studies gives a various responds to these issues.

Theoretically speaking, the paradigm of adaptation theory have changed from 'fidelity ranking' (that sees movies as the reflection of literary work of art) to the thinking that adaptation as transformation (Moeller and Lellis, 2002: 5). A movie adaptation is now considered as an interpretation. The fidelity paradigm sees that the literature has the higher position than the movie. Scholars who advocate the total fidelity in adaptation see the orignal work has a transcendent values (Moeller and Lellis, 2002: 5).

Moeller and Lellis gives the opposing tradition that comes from Bertolt Brecht, that Brecht, in writing his plays, would openly steal, modify, and update the plots, characters, and ideas of earlier writers (2002:6). The implication of this tradition is that the changes from the original to the contemporary form is inavoidable in a way that it would not be 'as sacred as' the previous form. Yet, this kind of changes is by no means bad. In fact, it keeps the work of art relevant as well as useful for its new social and aesthetic contexts (Moeller and Lellis, 2002: 6). But the remaining question is that how independent is independent in adapting a movie? If Derrida says that adaptation should augment so that the interpretation 'never ceased to be transform and to grow', what about the adaptation's politics? Moeller and Lellis say that adaptation can be seen as comments on the original or more like literary criticism (2002:7). Furthermore, Moeller and Lellis also say that adaptation is the part of the discourse about the original.

This reserach aims to investigate the adaptation of *The Kite Runner* (2007). The changing in its plot, characters, and settings is very interesting to be discussed whether it

function as a critic on Islam or as a support for Islam. A change in a scene that can be mentioned here is the physical change of the main protagonist, Ali. Ali imperfection is omitted. He is portrayed physically as a normal person. This kind of change is obviously done for a purpose or motive. Not only that, the religious issues also change. Therefore, this reserach tries to compare and contrast to find the new discourse that is constructed in the movie.

The Kite Runner tells about a life journey of a child named Amir in the 1970s until he grows up and has a wife named Soraya. In the journey, he has a great and rich father and two very loyal servants, named Hassan and Ali. Hassan's father grows up and lives with Amir's father since they were kids like Amir and Hassan. When they were kids, there was an incident that happened to Hassan and made Amir guilty for the rest of his life. Because of it, Amir cannot stay together with Hassan. He makes a plan to slander Hassan. Hence,Hassan must be expelled from his father's house until one day when the Afghanistan monarchy has collapsed. Russian invades Afganistan. Afghanistan becomes very chaotic until Amir and his father decide to stay in America to start a new life there. America brings happiness to Amir because there he finds Soraya and marries her. After that, his father passes away of lung cancer. Amir's life changes when his old friend Rahim Khan calls from Pakistan. In Pakistan, Rahim Khan tells many things including the severe illness that he suffers and the truth that Hassan is the son of Amir's father. Rahim Khan asks Amir to go to Afghanistan to pick Sohrab (Hassan's son). In finding Sohrab, Amir involves in a fight with Assef. He gets a lot of punches by Asseff until Sohrab slingshot the right eye of Assef. After escaping from Aseff and the Taliban, Amir invites Sohrab to go back to America.

The success of the novel makes it filmed in 2007. It can be said that they are very successful movie as well as novel. *The Kite Runner* is directed by Marc Foster and produced by DreamWorks, Sidney Kimmel Entertainment, and Participant Media. Khalid Abdalla plays as the main character (Amir) and AtossaLeoni as Amir's wife (Soraya). The production of the movie spent $ 20,000,000 (estimated) and got profit of $ 74,180,745 (https://www.imdb.com/title-/tt0419887/).

A previous research, which also uses adaptation theory is a thesis written in 2017 , which entitled "*The Kite Runner: From Controversial Book to Movie*" by M.J. Kersten from Utrecht University. M.J. Kersten focuses on adaptation of violence, relationships, and Afghanistan. The researcher uses adaptation and representation theory in the thesis. The conclusion of the thesis is that the movie including all major events conveys the adaptations of similarity and change.

2. THEORETICAL FRAMEWORK

An adaptation is a presented and extensive transposition of a particular work or works. This "transcoding" can involve a shift of medium (a poem to a movie) or genre (an epic to a novel), or a change of frame and therefore context: telling the same story from a different point of view (Hutcheon, 2006: 7). For example, it can create a manifestly different interpretation. Transposition can also mean a shift in ontology from the real to the fictional, from a historical account, or biography to a fictionalized narrative or drama (Hutcheon,2006:7-8).

Linda Hucheon in her book *A Theory of Adaptation* says that adaptation can be described firstly as an acknowledged transposition of recognizable work or works. Secondly, it is a creative and an interpretive act of appropriation/salvaging. Thirdly, it is an extended intertextual engagement with the adapted work.

2.1 Ecranisation

Ecranisation is derived from French *ecran* which means "screen". According to Eneste (1991: 60-61), ecranisation is screening or changing a novel to a movie. In addition in a novel, the readers are forced to play words and imagination to describe the situation, while in a movie the audiences enjoy it by watching and listening. In the process of changing a novel to a movie, there will be many changes including contraction and addition.

a. Contraction

Contraction always happens because some movies have two hours of duration or more while in a novel the readers can spend many days to complete one novel. This contraction often occurs in the loss of character, plot, and background. According to Eneste (1991: 61-62), thereason why contraction happened is some literary elements not necessary featured in the film. In addition, the whole story of the novel does not need to show in the film because it will spend duration of the film. So many things can be eliminated in the novel that they do not affect the plot and story in the film.

b. Addition

Besides contraction, there are additional additions to film making. The addition is done in the ecranisation process usually done by the director or screenwriter. This addition usually occurs in characters, plot, and settings. According to Eneste (1991: 64-65) the addition is caused for several reasons such as the addition considered important to be included in the movie. The next reason is the addition made because it is still relevant to the overall story.

c. Changing/modification

Besides the addition and contraction, in ekranisation there is changing/ modification. In a literary work that is based on a novel into a film there are many changes. According to Eneste (1991:66) the film maker makes this change to give the impression that the movie produced based on novel is not as original as the novel. The transformation of novel to movie is a very different thing. The transformation of text into a media that has audio and screen that can be seen so that modifications are a natural thing and will be very necessary.

2.2 Changing Images of Characters

a. Perfecting Ali's Physical Appearance

Ali is a servant in Baba's house as well as Baba's friend since they were children. Ali is Hassan's father from a mother of Hazara named Sanaubar. All the needs of the house are served by Ali and Hassan. They are very loyal servants. In return Baba treats them as family. In the novel, it is told that Ali is a person who is very obedient to his religion. He memorizes the Koran, as the symbol of his submissiveness to God. The novel tells that Ali gets polio, so he cannot walk normally. However, in the movie Ali is depicted as a normal person that has a normal physical condition.

> But beyond those similarities, Ali and Sanaubar had little common, least of all their respective appearances. While Sanaubar's brilliant green eyes and impish face had, rumour has it, tempted countless men into sin, Ali had a congenital paralysis of his lower facial muscles, a condition that rendered him unable to smile and left him perpetually grim-faced.it was an odd thing to see the stone-faced Ali happy, or sad, because only his slanted brown eyes glinted with a smile or welled with sorrow. People say that eyes are windows to the soul. Never was that more true than with Ali, who could only reveal himself through his eyes. I have heard that Sanaubar's suggestive stride and oscillating hips sent men to reveries if infidelity. But polio had left Ali with twisted, atrophied right leg that was sallow skin over bone with little in between expect a paper-thin layer of muscle. I

remember one day, when I was eight, Ali was taking me to bazaar to buy some *naan*. I was walking behind him humming, trying to imitate his walk. I'm watching him swing scraggy leg in a sweeping are, watched his whole body tilt impossibly to the right every time he planted that foot. It seemed a minor miracle he did not tip over with each step. When I tried it. I almost fell into the gutter. That got me giggling. Ali turned around, caught me aping him. He did not say anything. Not then, not ever. He just kept walking (Hosseini, 2003: 7-8).

In the novel, Ali's face is little bit deformed so that he cannot smile properly. He always prays on time. In Islam, a man must pray five times a day. He must bow down, prostrate on the floor, and sit down. It is an easy thing to do for people who have normal physical conditions. With his condition, Ali needs a alot more effort to do each prayer. In the movie, Ali is depicted as a person with brown eyes and he walks normally. He can smile and shows his feelings on his face. It makes Ali looked very different in the novel and movie. Ali is depicted as a servant who has a normal physical condition.

b. Diminishing Hassan Performance (Hassan praising Amir' story)

Hassan is the only friend Amir has. They grow up together like brothers. Hassan is an illiterate boy because all of his times spent to serve Baba's so that he has no time to learn reading and writing. Both have the same hobbies such as watching movies and reading stories. Amir always reads the story for Hassan. One day, Amir writes his own story and he is enthusiastic to read the story for Hassan. After he finishes reading it, Hassan praises the story. Both the movie and novel tell that Hassan praises the story, but there are differences that can be found.

Starting from the plot in this scene, it is completely different from both conversation and setting. The novel begins with Amir waking up with Hassan with an eagerness to tell the story which is written in his diary in the living room. It is also told that Hassan praises Amir with "*Masha allah*" and "*Inshallah*" with a prediction that Amir will become a great writer and his novel will be read around the world. However, in the movie the plot begins with Hassan preparing food for Amir, and Amir tells him his story. In this scene, Hassan praises Amir, but he does not say "*Mashallah*". In the movie, Hassan asks Amir why the man kills his wife and his tears become pearls and why he does not use onions only to cry.

c. Diminishing Hassan Performance (Hassan chasing the last kite)

In Kabul, there is a popular kite feast. In the feast, Amir wants to win the feast and makes Baba proud of him. Baba regards Amir as a weak boy with no achievement. Nevertheless, to win the feast is not easy. Amir should strike down all the kites and brings back the last kite. Amir is assisted by Hassan in the feast and Hassan is the best kite runner in Kabul. Amir entrusts Hassan to bring back the last kite. Hassan says "for you a thousand times over" when Amir asks him to bring the last kite. After a long competition, Amir wins the kite feast, but to get the pride he needs to chase the last kite. Hassan chases the last kite for Amir. After a while, Hassan does not come back bringing the kite. Amir looks for Hassan in the street of Wasir. In that time, Amir worries because Hassan should come back at the time. Hassan has never missed to pray on time, but he is missing it now. The scene in the movie does not tell that Hassan has never missed to pray.

> The street ofWasir Akbar Khan was numbered and set at right angles to each other like grid. It was a new neighborhood then, still developing, with empty lots of land and half constructed homes on every street between compounds surrounded by eight-foot walls. It's up and down every street, looking for Hassan. Everywhere, people were busy folding chairs, packing food and utensils after a long day of

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partying. Some, still sitting in the rooftops, shouted their congratulations to me. The four streets south of ours, I saw Omar, the son of an engineer who was a friend of Baba's. He was dribbling a soccer ball with his brother on the front law of their house. Omar was a pretty good guy. We've been classed in fourth grade, and one time he gave me a fountain pen, the kind you have to load with a cartridge.

"I heard you won, Amir," he said. "Congratulations."

"Thanks. Have you seen Hassan? "

"YourHazara?"

I nodded.

Omar is headed the ball to his brother. "I hear it's a great kite runner." His brother headed the ball back to him. Omar caught it. Tossed it up and down. "I've always wondered how he manages. I mean, with those tight little eyes, how does he see anything? "

His brother laughed, a short burst, and asked for the ball. Omar ignored him.

"Have you seen him?"

Omar flicked a thumb over his shoulder, southwest pointing. "I saw him running toward a bazaar a while ago."

"Thanks." I scuttled away.

By the time I reached the marketplace, this had almost sunk behind the hills and Dusk had painted the sky pink and purple. A few blocks away, from the Haji Yaghoub mosque, the mullah bellowed azan, the calling for their head west in prayer. Hassan has never been missed of any five daily prayers. Even when we were out playing, he excused himself, drawing water from the well in the yard, washed up, and disappeared into the hut. He comes out a few minutes later, smiling, finding me sitting against the wall or perched on a tree. He was going to miss prayer tonight, though, because of me.

The bazaars were emptying quickly, the merchants finished up their haggling for the day. I was trotted in mud between rows of closely packed cubicles where you could buy a fresh slaughtered customer in one stand and a calculator from the adjacent one. I picked my way through the dwindling crowd, the lame beggars dressed in layers of tattered rags, vendors with rugs on their shoulders, the cloth merchants and butchers closing shop for the day. I found no sign of Hassan.

I stopped by a dried fruit stand, described Hassan to an old merchant loading his mule with crates of pine seeds and raisins. He wore a powder blue turban.

He was sent to look at me for a long time before answering.

"I might have seen him."

"Which way did he go?"

He eyed me up and down. "What is a boy like you doing here at this time of day looking for a Hazara?" His glance lingered admiringly on my leather coat and my cowboy jeans pants, we used to call them. In Afghanistan, owning anything American, especially if it's secondhand, was a sign of wealth.

"I need to find him, *Agha*."

"What is he to you?"He said. I did not see the point of his question, but I reminded myself that impatience wanted to make him tell me anything faster.

"It's our servants' son," I said.

The old man raised a pepper gray eyebrow. "Is that it? Lucky Hazara, Having such a concerned master. His father's shoulders on his knees, sweep the dust at your feet with his eyelashes.

"Are you going to tell me or not?"

He rested an arm on the mule's back, pointed south. "I think I saw the boy you described running that way. He had a kite in his hand. (Hoseini, 2003: 64-66).

In the novel, when Hassan and Amir have won the kite festival, then after a moment, Hassan does not come back. Amir searches Hassan until the Maghreb calls to prayer echoed. At that moment, Amir says to himself:

"Hassan has never missed any of the five daily prayers. Even though we were out playing, he excused himself, drawing water from the well in the yard, washed up, and disappeared into the hut. He comes out a few minutes later, smiling, finding me sitting against the wall or perched on a tree. He is going to miss prayer tonight, though, because of me. "

It is clearly depicted that Hassan is a person who is obedient to religious requirements. He always prays on time.

d. Diminishing Religious Expression

Amir is the Baba's only son, so in the deepest heart Baba loves Amir no matter what. Baba always celebrates Amir's birthday every year and gives him some prizes. One day in the Amir birthday, Baba celebrates it by arranging a big party. In the party, there are many people who give prizes or greetings. The one who gives the greeting and prize is Ali. The novel and movie tell that Ali gives a birthday prize to Amir in his birthday. However, the ways and place when Ali gives the prize are different. The novel tells that Ali gives the prize while he and Amir are talking about many things after Amir tries his new bicycle. Meanwhile, the movie tells that Ali gives the gift when the party is going on.

Later that afternoon, I took the Schwin for its first and last Spin. I was pedaled around the couple of times and came back. I rolled up the driveway to the backyard where Hassan and Ali were cleaning up the mess. From last night's party Paper cups, crumpled napkins, and empty bottle of soda littered the yard Ali was folding chairs, setting them along the wall He saw me and waved.

"Salaam, Ali," I said, waving back.

I was asked to wait, and walk to his living quarters. A later moment, he emerged with something in his hands. "The opportunity never presented itself last night for Hassan and me to give you this," he said, handing me a box. "It's the modest and worthy of you, Amir Agha. But we hope you like it still. Happy Birthday. "

A lump was rising in my throat. "Thank you, Ali," I said. I wish they had not bought me anything. I opened a box and found a brand new _Shahnamaj_ a hardback with glossy colored illustrations beneath the passages. Here was Ferangis Gazing at Her Newborn Son, Kai Khosrau. Afrasiyab ridding his horse, sword drawn, leading his army. And, of course, Rostra inflicting a mortal wound onto his son, the warrior Sohrab. "It's beautiful," I said.

Hassan said your copy was old and ragged, and that some of the pages were missing, Ali said. All the pictures are hand drawn in one with pen and ink," he added proudly, neither his book nor his son could read.

"It's lovely," I said. And it was. And, I suspected, not inexpensive either. I wanted to tell Ali it was not the book, but I was who was unworthy. I hopped back on the bicycle.

"Thank Hassan for me," I said.

I ended up reading the book on gifts in the corner of my room. But, my eyes kept going back to it, so I buried it at the bottom. Before I went to bed that night, I asked Baba if he'd seen my new watch anywhere(Hoseini, 2003: 95-96).

The giving of the birthday prize for Amir in the party is different between movie and novel. In the novel, Ali gives the birthday prize in the morning after Amir tries his new bicycle. Amir says *salaam* to Ali when he sees him. *Salaam* means salvation to others. However, in the movie Ali gives the prizein the night of the party. There are two differences between the novel and the movie. The first is the time and the second is the way Ali gives the prize.

e. Diminishing Scene of Proposing

Amir and Soraya's first meeting is at a flea market. Amir falls in love with her at first sight. Soraya is a native of Afghanistan. She is a daughter of a general who is full of pride and dignity as a Pashtun. Amir begins to approach Soraya by giving her story in their conversation. However, the general who sees them immediately forbids Amir to do it again because it is not the way a dignity Pashtun is. The friendship between Baba and the general since they were in Kabul iscarried away to the USA. One day, Amir asks Baba to speak to Soraya.Because at that time Baba has lung cancer. He proposes Soraya for Amir and Soraya's father accepts it. Soraya and Amir are talking on the phone because the general prohibits them to meet in person. Even so, the story is told by different way from the movie.

I paced the living room of our apartment waiting for Baba's call. Fifteen paces long. Ten and a half paces wide. What if the general said no? What if he hated me? I keep going to the kitchen, checking the oven clock. The phone rang just before noon.

"Well?"

"The general accepted."

I let out a burst of water. Sat down. My hands were shaking. "He did?"

"Yes, but Soraya is upstairs in her room. She wants to talk to you first. "

"Okay."

Baba said something to someone and there was a double click as he hung up.

"Amir?" Soraya's voice. "Salaam."

"My father said yes."

"I know," I said. I switched hands. I was smiling. "I'm so happy I don't know what to say."

"I'm happy too, Amir. I ... I can't believe this is happening. "

I laughed. "I know."

"Listen," she said, "I want to tell you something. Something you have to know before."

"I don't care what it is"

"You need to know" I don't want us to start with secrets. And I'd rather you hear it from me. "

"If it makes you better, tell me. But it won't change anything. "

There was a long pause at the other end. "When we lived in Virgin, I ran away with an Afghan man. I was eighteen at the time ... rebellious ... stupid, and ... he became into drugs ... we lived together for almost a month, all Afghans in Virginia were talking about it. "

"Padar eventually found us. He showed up at the door and ... made me come home. I was hysterical. Yelling. Screaming. Saying I hate hated him. "

"Anyway, I came home and" she was crying. "Excuse me." I heard her put the phone down. Blow her nose. "Sorry," she came back on, hoarse sounding. Was paralyzed and ... I felt so guilty. She did not deserve that.

"Padar moved us to California shortly after." A silence followed.

"How are you and your father now?"

"We have always had our differences, we still do, but I'm grateful he came for me that day. I really believe he saved me. "She paused." So, does what I told you bother you? "

"A little," I said. I owed her the truth on this one. I couldn't lie to her and say that I was proud, my ifthikhar, it wasn't stung at all that she had been with, but I had never taken it a bit, but I had this was quite a lot in the weeks before I asked Baba to go Khastegari. "How can I, of all people, chastise someone for their past?

"Does it bother you enough to change your mind?"

"No, Soraya. Not even close, "I said."Nothing you said change anything. I want us to marry."

She broke into fresh tears(Hoseini, 2003:150-152).

The novel shows that Soraya wants to talk with Amir before they get married. They are talking on the phone. Soraya wants to show her secret in the past that she had lived with an Afghanistan man when she was 18 years old in Virginia. It made her and her family move. Soraya wants to convince Amir before they get married. They are talking for a long time, but in the movie they are talking and walking together followed by her mother behind. The main dialogue between the novel and movie is almost the same. The difference is about how they are talking. In western culture, it can be seen that walking together is something very normal. It is clear that living together outside marriage in Islam if forbidden.

IN addition, walking together between a man and a woman, who's not a family member, especially for Arabs and Afghans is also forbidden.. They are very sensitive about man and woman relationships that are not tied to a marriage. There are lots of dialogues showing the closeness between Soraya and Amir. The novel shows the prohibition, but not in the movie scene. Soraya and Amir are seen walking together, while in the novel they only communicate on the phone.

f. Eliminating The Symbol of Islam

After the marriage proposal has been accepted, Amir and Soraya celebrate their weeding party. Amir and Soraya are Pashtuns, so they carry out the weeding with Islamic as well as Pashtun culture. Yet, there are some differences between the novel and movie in celebrating the weeding.

I remember our nika. We were around the table, Soraya and I dressed in green — the color of Islam, but also the color of spring and new beginnings. I wore a suit, Soraya (the only woman at the table) a long-sleeved dressed veiled. Baba, General Taheri (in this time), and Several of Soraya's uncles were also present at the table. Soraya and I looked down, solemnly respectful, casting only sideways glances at each other. The Mullah questioned the witness and the rad from the newspaper. We said our oath. Signed the certificates. One of Soraya's uncle from Virginia, Sharif jan, KhanumTaheri's brother, stood up and clear his throat. Soraya had been told that he had lived in the U.S. for more than twenty years. He works for the INS and has an American wife. He was also a poet. A small man with a birdlike face and fluffy hair, he reads lengthy poem dedicated to Soraya, jotted down on the hotel stationery paper. "Wahwah, Sharif jan!" Everyone exclaimed when he finished. I remember walking toward the stage, now in my tuxedo, Soraya a veiled pan in white, our hands locked. Baba hobbled next to me, the general and his wife beside their daughter, a procession of uncles, aunts, and cousins followed as we made our way through the hall, parting with sea apples, blinking at flashing cameras. One of Soraya's cousins, Sharif jan's son, held a newspaper over our heads as we inched along. The wedding song, AhestaBoro, the blared from the speakers, the same song the Russian soldier at the

Mahipar checkpoint was well, Go slowly, my lovely moon, go slowly. Let the morning sun forget to rise in the east, go slowly, my lovely moon, go slowly (Hosseini, 2003: 156-157).

The novel represents Islamic marriage by depicting the Koran to be put above the heads. In the movie, it is also very close to Islam. However, there is a thing that describes about Islam in the novel, but it is not shown in the movie. In the novel, Amir and Soraya wear green dresses in their weeding, while in the movie Amir wears a black suit jacket and soraya wears a white dress.

> "We were around the table, Soraya and I dressed in green - the color of Islam, but also the color of spring and new beginnings".

It is clear from the quote that green is the color of Islam. Nevertheless, in the movie they wear black and white dress. Black and white dresses are usually worn by Christian wedding ceremony in the church.

g. Changing the Impression of Violence (Stoning)

After the coup and the Russian invasion, Afghanistan is ruled by the Taliban. Islamic law enforced as the legal rules. The Taliban is an political organization that mostly consists of Pashtuns. They are regarded by other countries as terrorists. In this analysis, both the novel and movie tell that the Taliban stones the man and woman. However, there are some differences between the novel and movie that is in the place and the way of the stoning. The novel tells that the Taliban stones them near the goalposts, but the movie does not.

> Two Talibs with Kalashnikovs slung across their shoulders helped the blindfolded man from the first truck and two others helped the burqa-clad woman. The woman's knees buckled under her and she slumped to the ground. The soldiers pulled her up and she slumped again. When they tried to lift her again, she screamed and kicked. I will never, as long as I draw breath, forget the sound of that scream. It was the cry of a wild animal trying to pry its mangled leg free from the bear trap. Two more Talibs joined in and helped force her into one of the chest deep holes. The blindfolded man, on the other hand, quietly allowed them to lower him into the hole dug for him. Now only the accused pair's torsos protruded from the ground. A chubby, white bearded cleric dressed in gray garments stood near the goalposts and cleared his throat into a handheld microphone. Behind him the woman in the hole was still screaming.
>
> The tall Talib with the black sunglasses walked to the pile of stones they had unloaded from the third truck. He picked up a rock and showed it to the crowd. The noise fell,replaced by a buzzing sound that rippled through the stadium. I looked around me and saw that everyone was talking. The Talib, looking absurdly like a baseball pitcher on the mound, hurled the stone at the blindfolded man in the hole. It struck the side of his head. The woman screamed again. The crowd made a startled "OH!" sound. I closed my eyes and covered my face with my hands. The spectators' "OH!" rhymed with each flinging of the stone, and that went on for a while. When they stopped, I asked Farid if it was over. He said no. I guessed the people's throats had tired. I don't know how much longerI sat with my face in my hands. I know that I reopened my eyes when I heard people around me asking, "Mord? Mord? Is he dead?"
> (*The Kite Runner*: 248-250)

In this story, the difference between the novel and the movie is not much. The novel is more obvious about the stoning law like in Islam. In the novel, the stoning is carried out beside the field and in the movie it is carried out in the middle of the field. In the stoning law, the perpetrators are buried in the ground up to his waist for the man and up to her chest for

woman. However, in the movie, the stoning is carried out by the perpetrators only kneeling and not buried. In Islam, it is explained that the punishment is only for an adulterer and adulteress who are married. Then, they are stoned until those persons die.

h. Changing The Impression of Taliban

Amir has a mission of redemption for Sohrab from the Taliban. Sohrab is Hassan's son, but his old friend knows that he is Baba's son. Because Amir feels guilty to Hassan, he wants to bring Sohrab to the USA. However, in this mission, Amir encounters many problems. To find Sohrab, Amir has to see the stoning in the field and meets the Taliban leader in his base camp. The Taliban here is portrayed as radical Islam who has beard and always carries a weapon. Before Amir is beaten up by Assef, there is a scene that showing the Taliban is playing cards and smoking. Playing cards are identic to gambling. Nevertheless, in the movie there is no story which shows that the Taliban is playing cards.

The figure above shows a man playing cards while smoking. The movie tells that he is a Taliban. The Taliban is a Sunni Islamist organization operating primarily in Afghanistan and Pakistan (Anonymous: 2019. https://edition.cnn.com/2013/09-/20/world/taliban-fast-facts/index.html). The Taliban is also known as a radical organization. They do not hesitate to kill their enemies. In movie and novel, besides the context of rebellion and violence, they are depicted as the people who obey Islamic law, such as punishing people by stoning for committing sex outside of marriage. However, in the scene of the movie we can see another side of Taliban that is not told in the novel, for instance when the Taliban is playing cards and smoking. As radical Islam and obedient to the Islamic rules, they should not play cards because it is identic to gambling. Gambling is a prohibited thing in Islam.

i. Eliminating Symbol of Islam (Mosque)

After Amir successfully brings Sohrab away from the Taliban, Amir takes Sohrab to Pakistan and then to the USA. They stay in a hotel for a few days to complete Sohrab's permit. One day, Amir is very surprised because Sohrab is not in his hotel room. Amir is very confused and then he looks for Sohrab. The novel tells that Amir looks for Sohrab after he does not see Sohrab in the hotel. Amir looks for Sohrab in the city and asks people around. He suddenly remembers a great mosque in the city. Then, Amir goes to the mosque and finds Sohrab. However, Amir finds Sohrab in the stairs of hotel in the movie. There are differences of places and dialogues between the novel and movie.

> In the dark of twilight, his face was just a pair of reflecting eyeglasses fading light. "The thing about you Afghanistan is that ... well, you people are a little reckless.
>
> I was tired and in pain. My jaws throbbed. And those damn wounds on my chest and stomach felt like a barbed wire under my skin. But I started to laugh anyway.
>
> "What ... what did I ..." Fayyaz was saying, but I was cackling by then, full throated bursts of laughter spilling through my wired mouth. "Crazy people, " he said. His tires are screeched when he peeled away, his tail lights blinking red in the dimming light." You GAVE ME A GOOD SCARE, "I said. I sat beside him, wincing with pain as I bent. He was looking at the mosque. Shah Faisal Mosque was shaped like a giant tent. Cars came and went; worshipers dressed in white streamed in and out. We sat in silence, leaning against the tree, Sohrab next to me, knees to his chest. We listened to the call to prayer, watched the building's hundreds of lights come on as daylight faded. The mosque is sparkled like a diamond in the dark. It lit up the sky, Sohrab's face.

"Have you ever been to Mazari Sharif?"Sohrab said, he was resting on his kneecaps.

"A long time ago. I don't remember it much. "

"Father" took me there when I was little. Mother and Sasa came along too. Father bought me a monkey from the bazaar. Not a real one but the kind you have to blow up. It was brown and had a bow tie. "

"I might have had one of those when I was a kid."

"Father took me to the Blue Mosque, " Sohrab said. "" I remember there there were so many pigeons outside the mosque, and they weren't afraid of people. They came right up to us. Sasa gave me little pieces of 'aan_ and I fed the birds.Soon, there were pigeons cooing all around me. That was fun." You must miss your parents very much, "" I said. I wondered if he'd seenthe Taliban drag their parents out into the street. I hope he hasn't. " Do you miss your parents? "" He asked, resting his cheek on his knees, looking up at me. "Do I miss my parents? Well, I've never met my mother. My father edited a few years ago, and, yes, I do not miss him. Sometimes a lot. " Do you remember what he looked like? ""I thought of Baba's thick neck, black eyes, his unruly brown hair.

Sitting on lap has been like sitting on a pair of tree trunks. "" I remember what he looked like, "" I said. "" What he smelled like too. "I'm starting to forget their faces, " Sohrab said." Is that bad? ""

"No," I said.

"Time does that." I thought of something. I looked in the front pocket of my coat. Found the Polaroid snap shot of Hassan and Sohrab. "" Here, "" I said. He brought the photo to within an inch of his face, turned it so the light from the mosque fell on it. He looked at it for a long time. I thought he might cry, but he didn't. He just hands both hands, traced his thumb over its surface. I thought of a line I'd read somewhere, or maybe I'd heard someone say it: There are a lot of children in Afghanistan, but little childhood. He stretched his hand to give it back to me. "Keep it," I said.

"It's yours."

"Thank you."

His vest. A horse drawn cart clip clopped by in the parking lot. Little bells dangled from the horse's neck and jingled with each step. "I've been thinking a lot about mosques lately, "Sohrab said." You have? What about them? "He shrugged.

"Just thinking about them." He lifted his face, looked straight at me. Now he was crying, softly, silently. "Can I ask you something, Amir Agha?" Of course. "

"Will God ..."He began, and choked a little. "Will God put me in hell for?"

"What I did to that man?"

I reached for him and he flinched. I pulled back. "Nay. Of course not," I said. I want to pull him close, hold him, and tell him the world has been unkind to him, not the other way around. His face is twisted and strained to stay composed. Father used to say it's wrong to hurt even bad people. Because they don't know any better, and because bad people sometimes become good.

"Not always, Sohrab."

He looked at me questioningly.

"The man who hurt you, I knew him from many years ago," I said.

I guess he and I had you figured that out of conversation. He ... he tried to hurt me once when I was your age, but your father saved me. Your father was very brave and he was always rescuing me from trouble, standing up for me. So one day the bad

man hurts your father instead. He hurts him in a very bad way, and I ... I couldn't save your father the way he had saved me. "

"Why do people want to hurt my father?" Sohrab said in a wheezy little voice. "He was never mean to anyone (Hosseini, 2003: 289-291).

In this event, there are several differences between the plots and settings. In the novel, the Sohrab runs and disappears from his room. Then,Amir finds Sohrab at a mosque in the next morning. The conversation between Amir and Sohrab begins there. Meanwhile, in the movie, their conversation begins on the stairs. Sohrab asks Amir to not put him to orphanage and Amir promises it. In this scene, the most obvious difference is where the conversation takes place. In the novel, the conversation occurs in a mosque and in the movie the conversation takes place in a house.

j. Westernizing of Islam

After all the requirements have been completed, Amir brings Sohrab to the USA. Amir comes back to the USA after staying in Afghanistan and Pakistan for seven months. Soraya picks them up at the Airport. In the novel, Soraya hugs Amir and then he kisses her ear, yet the movie tells that he kissesher lips:

We arrived home about seven months ago, on warm day in August 2001. Soraya picked us up at the airport. I have never been away from Soraya for long, and when she locked her arms around my neck, when I smelled apples in her hair, I realized how much I had missed her. "You are still the morning sun to my yelda," I whispered.
"What?"
"Never mind", I kissed her ear.
After, she knelt to eye level with Sohrab. She took his hand and smiled at him.
"Salaam, Sohrabjan, I'm your KhalaSoraya. We've all been waiting for you. "
Looking at her smiling at Sohrab, her eyes tearing over a little, I had a glimpse of her mother, she had her own womb not betrayed her. Sohrab shifted on his feet and looked away (Hosseini: 2003:327-328).

In the novel, when Amir meets Sorayaat the airport after they have been away for seven months,he hugs her and only kissesher ear. Meanwhile, the movie shows that Amir kisses Soraya's lips and he hugs her at the airport in front of Sohrab and many people. In Islam, kissing in a public place is not an appropriate thing, even though they have been married.

3. CONCLUSION

As a meaning making media, film is able to construct the anything that it captures. In the case of *Kite Runner* the movie creates a new discourse about Islam, moslem, and the East. The stagering differences can be said as an impression of the West toward Islam. A myth making movie cannot be treated in a way the marketing perspective does. The changes that are done in the proccess of the adaptation, for the readers or the audiences, will be seen as a signs as well as symbols. Islam in this The Kite Runner is being constructed in a more moderate or may be Westernized way.

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The Portrayal of Aishah In Martin Lings's "Muhammad: *His Life Based on The Earliest Sources*" Novel

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"Muhammad: *His Life Based on the Earliest Sources*" is a novel written by Martin Lings. As a male writer, Martin Lings's male subjectivity might influence the way he describes the female character (Aishah). The description of a female character by a male author is often problematic for the issue of gender bias. Gender bias is a social construction of women and men position in a society. So that, male gaze is included in this process. In this novel, Aishah is a unique character, because she is the youngest wife of the Prophet Muhammad. This research examines how the character of Aishah is narrated by the male author in the story. This research uses qualitative method that applies descriptive analysis. Library research is applied to find the necessary data of this research. In examining the data Narratology theory by Mieke Bal is used. It focuses on the focalization that talks about Aishah. According to Mieke Bal, there are types of focalization; the focalizer and the focalized object. In the result, this research concludes that the male gaze is powerful and Aishah is powerless. Male gaze determines of everything about the character. How reader sees Aishah, her life, her characteristics, and her existence in the story is a male gaze.

Keywords: gender, Aishah, focalization, male gaze, characteristics

1. INTRODUCTION

The issue of gender equality has been a long lasting debate. Basically woman and man are equal. They are created from the same things; soil, water, reproduction process, and *nafs wahidah* or one soul (Rohmaniyah, 2014: 72). From such point of view, there is no one of both who is higher. However in a social context man often has more privileged than woman. As many people know that it is actually the product of social construction. It puts man in a higher position and woman in the lower one. This perspective has resulted a bad effect that there occured many discriminations towards women in many places around the world, because women are regarded as the second sex, they are not only marginalized in social practices but also they are in narrative works (Kurniati, 2016: 94).

The work or Martin Ling entitled "Muhammad: *His Life Based on the Earliest Sources*" is regarded significant to the discourse of woman and Islam. This argument is based on some reasons. First, this novel is about the biography of the last Prophet in Islam, but it is delivered as a fiction. It is contradictive in the sense that biography contains of a man real life journey and history, while fiction is about imagination, dreams, and fantasies. Hence, it is interesting that he could make the real history in fiction form but still keeps the real sources of the history. "Based on the Sira, the eighth- and ninth-century Arabic biographies that recount numerous events in the prophet's life, it contains original English translations of many important passages that reveal the words of men and women who heard Muhammad spoke and witnessed the events of his life."
(https://www.goodreads.com/book/show/144925.Muhammad).

Second, the novel not only tells about the general events of Muslim history, but it also tells the details of the personal life of the Prophet including his habits, and characteristics. It makes this novel as a comprehensive source which provides various things about Islam such as the Prophet Muhammad, the Prophet's family, and Muslim people sacrifice. Studying the

propeth's attitudes and conduct is important work, because Muslim perceive Muhammad's live as the ultimate example for live a good life. For them, the Prophet Muhammad is *uswatun hasanah* or an excellent pattern in Islam. It is mentioned in the Holy book Al-Quran surah Al-Ahzab number 21, which means "*There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often*" (Saheeh, 2004: 409).

The third reason is the fact that Martin Lings is a recent convert to Islam. Previously, he grew up as a Protestant then became an atheist. In 1940, he became a Muslim. He was born on January 24, 1909, in Lancashire and died at the age of 96. He had strong relationship to Islam for his role as the keeper of Oriental manuscripts at the British Museum and British Library. Besides, he wrote the well-received biography of Prophet Muhammad. Considering his identity as a British, this work is interesting because it was based on Arabic sources from the eighth and ninth centuries. Furthermore, some reviews say that this biography is much like a novel (https://www.nytimes.com/2005/05/29/obituaries/martin-lings-a-sufi-writer-on-islamic-ideas-dies-at-96.html).

Martin Lings wrote the novel of Muhammad in 1983. He delivered the story in a well-organized way that appropriate with the history groove of the Prophet since he grew up until his death. Based on the references, this novel is a masterpiece for Muslims. He wrote the novel in English, but it was translated and published in to many languages such as French, Italian, Spanish, Turkish, Dutch, Tamil, Arabic, German, Urdu, and Indonesian.

To understand woman narration in this novel, this reserach focuses on the character of Aishah. In this sense, the researcher wants to make sure that character in a story is different from human. Character does stand to represent the existance of human in a story or narrative, but it carries problems and anxiety in human life which is complex. Additionally, Mieke Bal argues that "characters are not real people, but they resemble people. Characters are the people represented in a dramatic or narrative work, who are interpreted by the readers as possessing particular moral, intellectual, and emotional qualities (2005: 42)". The character of Aishah in this novel is important to be discussed, because her storyline is unique. She is special because she is married by the Prophet in the ninth of her age. She is the youngest wife of the Prophet Muhammad and the daughter of Abu Bakr as-Siddiq, who is one of the Caliphs in Islam. Furthermore, Aishah is the great love of Prophet Muhammad's later life.

Aishah is a clever woman. The novel explains that Aishah is visiting her father in Yathrib where a great epidemic happens. Aishah asks her father about what is happening to him, but the answer is delivered like poetry that indicates death. Surprisingly, Aishah understands and repeats it to the Prophet Muhammad when he asks Aishah about her father. Despite of Aishah's good character, she has the opposite side. In this case, the novel tells an event when she has lost her necklace. Aishah accompanies the Prophet Muhammad on his expedition. An onyx necklace, which Aishah is wearing, unclasps and slips to the ground. The sky turns to the dark but she has to find her necklace. A whole army should keep waiting for the necklace. It makes the companions are complaining to Abu Bakr, and it makes him ashamed and scold his daughter for her carelessness.

Since this research aims to discuss the issue of woman, this research focuses on how the character of Aishah is narrated in the story. The fact that the novel tell more story about Aishah than the other wives gives the researcher many informations about the Prophet deed toward her as a woman. The description of Aishah is about 21 pages in the story. The description of the other wives and the other characters are about the identification, whereas Aishah is described since she is a kid until the death of the Prophet Muhammad.

The other issue of the research is about how the character of Aishah is described by a male author. The description of the woman character by a male author is gender refraction.

Gender Refraction is the social construction of women and men in society. There are two concepts in talking about men and women, sex and gender. Sex is the differentiation between men and women physically. God has decided it, so humans have to accept it. While sex comes from God, gender comes from society. Human can decide what men and women are called in society. This study named social construction. It refers to the self-image of men and women. "A social construction of gender that is socialized in an evolutionary manner influences the biology of each sex (Fakih, 2012: 10)".

According to Widyatama in his book entitled *Bias Gender dalam Iklan Televisi*, "men are called *masculine* and women are called *feminine* (2006: 3)". The decision on making the concept *masculine* and *feminine* is based on the culture, the election of words in conversation, the attitude and behavior, the goals, and the activities of men and women. This differentiation is called the *gender stereotype*. Gender stereotype is the standard image of human. According to Priyo Soemandoyo (1999), "the standard image is the representation or the imagination, which seems to be sedentary, distinctive, and not changeable (as cited in Widyatama, 2006: 4)".

The gender of the author in the story is male. The identity of gender is always set in the writing model. Hence, this research needs to analyze how male author describes female character. This research examines the characterization by looking at the character's focalization and the important feature of the character itself. The important feature can be seen in the explanation of the character through the male author.

To understand the narrative of the novel, the theory of Narratology by Mieke Bal is applied. Narrative according to Mieke Bal has three layers; namely text, story, and fabula.

> "A *narrative text* is a text in which an agent or subject conveys to an addressee ("tells" the reader, viewer, or listener) a story in a medium, such as a language, imagery, sound, buildings, or a combination thereof. A *story* is the content of that text and produces a particular manifestation, inflection, and "coloring" of a Fabula. A *Fabula* is a series of logically and chronologically related events that are caused or experienced by actors (Bal, 2017: 5)".

Narrative is an imaginative story to entertain people, whereas Narratology is the study of the narrative that influences the reader' perception. According to Mieke Bal, the function of narratology is to talk about the concept as a tool for analysis, descriptions of things, mostly elements like words, characters, and speaking styles. A text does not consist solely of narration in the specific sense (Bal, 2017: 8). It consists of the *narrative, descriptive,* and *argumentative* of text.

The Narrative text is a text in which all three characteristics are found (Bal, 2017: 9). The three characteristics of narrative text are the speakers, the layers, and the contents. "There are two types of speakers; the first does not play a role in the fabula whereas the other does" (Bal, 2017: 8). The two speakers are; first the person or someone who does the action and the second is the narrator. For the layer, there are three kinds of layers in a narrative text, which are the text, the story, and the fabula. The last point is the content. "It is about the series of connected events caused of experienced by actors presented in a specific manner (Bal, 2017: 8)".The relationship between the speaker and the layer is called focalization. It is the relationship between the one who sees and what is seen. It relates to the subject and the object of seeing. Subject is the one who sees something and object is somebody or thing which is seen. According to Mieke Bal, focalization is the relationship between the vision, the agent that sees, and that one is seen (Bal, 2017: 135). This relationship is a component of the content of the narrative text: A says that B sees what C is doing (Bal, 2017:135).

There are two types of focalization: internal focalization and external focalization. According to Mieke Bal, when focalization lies with one character that participates in the

fabula as an actor, we can refer to internal focalization: we can then indicate by means of the term external focalization that an anonymous agent, situated outside the fabula, is functioning as focalizer (2017: 136). Here, the internal focalization is abbreviated "CF" and external focalization is abbreviated "EF".

The one who sees is called the spectator. In other words, a spectator is considered as a reader in book reading or a watcher in movie watching. In the way of seeing, spectator's view is determined by many factors such as ages, knowledge, and experiences. How a child sees something is different from an adult. They have their own visions and perceptions. A child who sees a bottle of water will assume that the function of that thing is for drinking, whereas an adult who sees the same thing will assume the different perception. A bottle of water can be used for something useful than just for drinking. An artisan will make it to a vase, a moneybox, or anything else.

Focalization has subject and object. The subject of focalization is called focalizer. Focalizer is the one who sees the whole thing in narrative text. It could be the narrator or the character of a story. Focalizer is different from spectator. The spectator is considered as the reader or the watcher, while the focalizer is the one who deliver each event in the story. Focalizer has two categories: character-bound focalizer and non-character-bound focalizer. Character-bound focalizer is the focalizer by the character. It shows the readers about the events which the focalizer already knew. In character-bound focalizer, readers see or watch the events by the character's eyes. The second is non-character-bound focalizer. In non-character-bound focalizer, the focalizer is outside of the character. The focalizer is not the character so it comes from the narrator or outside of it. Such an internal focalization and an external focalization, character-bound focalizer is abbreviated 'CF' and non-character-bound focalizer is abbreviated 'EF'.

The next is the object of focalization or the focalized object. According to Mieke Bal, "the focalized object tells about what the character sees in the story, what the character focalizes, how it does this, and who focalizes it (Bal, 2017: 137)". The focalized object is about all things related to the story. There are two categories of focalized object: the perceptible object and the non-perceptible object. The perceptible object is the object of the actions or the appearances of the character while the non-perceptible object is the object of dreams, thoughts, or feelings of the character. In order to know about this non-perceptible object, readers need to follow the event more deeply, so the object founded. Perceptible object is abbreviated 'n' and non-perceptible object is abbreviated 'np'.

In order to find the focalization of the text, the researcher needs to conclude each word, phrase, and sentence of the text. According to Mieke Bal in his book entitled Narratology: Introduction to the Theory of Narrative, "there are levels of focalization (Bal, 2017: 144)". It is divided into the singular and the complex text. The complexities of the narrative depend on their understanding and appreciation on the readers' ability to sense whose visions are being presented with (Bal, 2017: 146). In these levels of focalization, the researcher connects each word into the following categories: internal focalization or external focalization, the character-bound focalizer or non-character-bound focalizer, and the perceptible or non-perceptible object. Levels of focalization can be found in the relationship between different focalizers.

The researcher focuses on the analysis of the focalization in Aishah's character. A character is different from an actor. In this view, an actor in the fabula is a structural position, while a character is a complex semantic unit (Bal, 2017: 104). A character is not a person, but the acts reflect to the human being. The character of Aishah that is found in the focalization of the text depends on the following direct or indirect speech from the character. The direct

speech is the text that shows the natural speak of the characters while the indirect speech is the characters speak that is repeated by the speaker or the narrator of the text.

Gaze is similar with vision. It is about how the subject sees at the object of seeing. This study tells about pleasure in looking. Then, male gaze is about how man looks at a woman. "The 'active' male looker gazes upon the 'passive' female who is looked at" (Starr, 1993: 11). Man and woman have different ways of looking to each other. A man looks at a woman as sexual desire. "The woman displayed as a sexual object is the leitmotif of an erotic spectacle: from pin-ups to strip-tease, from Ziegfeld to Busby Berkeley, she holds the look, plays to and signifies male desire" (Mulvey, 1999: 837).

Since the 1960s the phrase "the male gaze" has migrated beyond academe and has become a commonplace in works of fiction, art exhibits, and movie reviews (Bloom, 2017: 1). In fiction, the gaze found by looking at the words, phrases, or sentences that indicate the description of man or woman with the specific illustration or detail description about each of the character. The male gaze not only found in the words that describe a woman directly, but also can be symbolically or imaginatively. In this spirit, Reading the Male Gaze will look to bodies, faces, and the ways in which writes, moviemakers, and other artists and theorizers have represented bodies and faces over the centuries for the kinds of truths and lessons that Cameron extolled and Madden has more recently has promoted (2017: 3).

Male gaze is the main point in this discussion because it relates to the author of the novel who is male. Focalization is the way of the author delivers the thoughts and all things in the story. By using the focalization theory, the research can find what the author wants to declare in describing the character in this novel. Hence, the relationship between male gaze and focalization is about who is written the text and what the goals.

In analyzing the data, the researchers use the theory of narratology above. The researchers analyze the data by using the chosen words, phrases, and sentences from a novel to explain how the character of Aishah is narrated by the male author in the story. The data consist of 12 paragraphs. The researchers divide the discussion into categorizes of the analysis about Aishah in the story. Generally, the narrative of the novel shows particular characteristic of Aishah as a woman and Aishah's position as woman who perceived as an object.

2. WOMAN CHARACTERISTICS IN THE NOVEL

The first characteristics is absent-minded. Absent-minded means someone that the mind is on other things (Oxford, 2008: 2). Someone that is absent-minded usually does not pay attention with what happens around. Someone who is absent-minded is forgetful. He or she is easy to forget the events or the moments happen around. For such people a moments is just passing away and it could not be a memory. Bellow is the narration in the novel,

> "The Prophet continued to visit Abu Bakr regularly at his house amongst the dwellings of the Bani Jumah. These visits were memorable features of the childhood of 'A'ishah, Abu Bakr's younger daughter. She could not remember a time when her father and mother were not Muslims, and when the Prophet was not a daily visitor to them" (Lings, 1991: 105).

In this paragraph, the researchers focus on the phrase "memorable feature" in the second sentence. The word 'memorable' refers to something that is worth to be remembered, while the word 'feature' means a noticeable part (Oxford, 2008: 162). Those words mean that this visit is a noticeable part life of Aishah that is worth to be remembered. In the third line, the researcher focuses on the memory of the character. The focalizer knows the previous events that the reader or the character does not know. It can be known from the sentence "she could not remember...". According to Mieke Bal, "memory is an act of 'vision' of the past, but

as an act, it is situated in the present of the memory" (Bal, 2017: 145). The relationship between the focalizer and the focalized object is about the past moment of the character. It is found in the phrase "memorable feature" and the sentence "she could not remember". The moment is reflected on the memorable feature of the character.

The narrator chooses the moment of the character in which she can remember and cannot remember. The narrator breaks up Aishah's memory about her parents who are not Muslims. The narrator assumes that her past moment is bad. In fact, past moment or memory is a kind of history. History consists of both bad and good events. There is dark before light, and there is no light before dark. The narrator decides to make the character forget the process of her parents when they decide to change their religion. This process is the changing from covert to overt. There are sacrifice, tears, struggle, and happiness after that. Aishah cannot learn the process because she does not remember that moment. Hence, Aishah here is described as a passive character. She cannot do something to get the memory back. The memory is only exists in the narrator's mind.

The second characteristics of woman is obidient. According to Oxford dictionary, "Obedient is doing what you are told to do (Oxford, 2008: 300)". Someone that is obedient usually does what other people ask for in many times. In this case the obidient character is in its sense. Obedient person does what other people ask for the good things, not for the bad. In the novel written,

> "Some months after the marriage of Sawdah, 'A'ishah also became the Prophet's wife, through a marriage contracted by him and her father, at which she herself was not present. She said afterward that she had had the first inkling of her new status when one day she was playing with her friends outside, not far from their house, and her mother came and took her by the hand and led her indoors, telling her that henceforth she must not go out to play and that her friends must come to her instead. 'A'ishah dimly guessed the reason, though her mother did not immediately tell her that she was married; and apart from having to play in their courtyard instead of in the road, her life continued as before" (Lings, 1991: 106).

The male gaze in the paragraph above is found in the sentence "She said afterwards that she had had her first inkling of her new status" (Lings, 1991: 106). It indicates that the narrator is hearing the voice of Aishah. The narrator permits the character to express her feelings by the words "she said...". The word "she said..." is the statement from the character that is given to the narrator. In the second line, the phrase "... took her by the hand" also indicates that the narrator imagines how her mother took the hand of Aishah. Aishah could only imagine about her marriage with the Prophet.

Here, the narrator gives important position to Aishah, it is from the sentence ".... telling her that henceforth she must not go out to play, and that her friends must come to her instead" (Lings, 1991: 106). The position of Aishah before and after she engaged with the Prophet is different. In fact, her friends must go to meet her rather than she comes over to her friends. It shows that Aishah having a high position after married with the propeth. The phrase "telling her" indicates that narrator sees clearly how Aishah' mother speaks through her ears.

Here, Aishah is described as a girl that is obedient. Her mother takes her hand, she just accepts it while at the time she is playing with her friends outside her house. Her mother also tells her that she must not go out to play with her friends, but her friends must come to her. At that time, Aishah is still very young. Her age is about nine years old. That age is teen-age which means that playing is something important than obeying the rule. Aishah can do whatever she wants, but here she cannot do that. In fact it is narrated that she does not refuse the command of her mother and she follows the rule instead.

The third characteristics of woman in the novel is as a passive person. According to Oxford dictionary, passive is "accepting what happens or what people do without trying to change anything or oppose them (Oxford, 2008: 320)". Passive people do not do too much. They do not really engage in any situations around them. They are limited themselves to do something or say something.

> "To 'A'ishah the Prophet had long been very near and very dear, and she had been accustomed to seeing him every day, except during those few months when he and her father had already emigrated and she and her mother were still in Mecca. From her earliest years, she had seen her father and mother treat him with such love and reverence as they gave to no one else. Nor had they failed to impress upon her the reasons for this: she knew well that he was the Messenger of God, that he had regular converse with the Angel Gabriel, and that he was unique amongst living men in that he had ascended to Heaven and returned from thence to earth" (Lings, 1991: 133).

This paragraph shows that the character knows and understands about the event. She has a good interpretation on looking at the Prophet. In this paragraph, readers know about the other character by Aishah's eyes, but the character speaks by the narrator's words. The focalized object is about the thoughts of the character to the other character. The other character is the Prophet Muhammad.

The focalizer shows the character that knows all about the Prophet, and it refers to the ability of Aishah in describing the Prophet Muhammad. The character observes the whole things that relate to the Prophet's life. The character and the focalizer have the same vision with the Prophet. The description of the focalizer depends on the character feel about the Prophet Muhammad. Hence, the focalizer say only what the given character knows.

Aishah has been able to say all things about the Prophet Muhammad, but she is a passive woman. The sentence "she had been accustomed to seeing him every day" in the first line states that she does nothing except sees the Prophet every day. This paragraph also states that Aishah knows anything about the Prophet, but the Propeth does not. He knows nothing about Aishah because here Aishah makes the Prophet as her object of seeing every day.

The fourth characteristics is as a shy people. Shy people are not confident when they meet other people. They try to avoid other people or something that makes them nervous. Shy people sometimes become clumsy in any situations.

> "Unlike his other marriages, at this there was no wedding feast. The occasion was as simple as possible. A bowl of milk was brought and having drunk from it himself, he offered it to her. She shyly declined it, but when he pressed her to drink she did so, and offered the bowl to her sister Asma' who was sitting beside her" (Lings, 1991: 133).

It is stated in the first line, "Unlike his other marriages, at this there was no wedding feast". The words "unlike his other marriages" refers to the previous event of the other wedding party of the Prophet. That statement is strengthened by the sentence in the second line, "The occasion was as simple as possible". The differentiation of marriages finds in the simple occasion, which is stated in the third line that they only have "a bowl of milk" for the wedding feast.

In this paragraph, the word "shy" refers to the natural characteristics of a woman. A woman is described as shy; it is different from a man, which almost most of them is described brave. "Shy is the adjective word that means nervous or embarrassed about meeting others, while shyly, is the adverb of shy" (Oxford, 2008: 409). It is not about shy that is always been given to describe a woman, but it is about how the narrator sees the character as a shy

woman. The phrase "she shyly declined it" means that she keeps her attitude to show the right way in refuse something from the Prophet. Here the character wants to show her respect.

In fact, here the narrator makes the character as a spoiled child. It is told in the paragraph, when the Prophet offers a bowl of milk to Aishah, she shyly declines it, but when the Prophet presses her to drink, she drinks it. Aishah is weak. She cannot be herself. She cannot defend herself as an honor woman. A woman has to be brave and has not to be shy. It is because male author writes this story, he makes this character is weak and passive. Male gaze makes readers think that a man is stronger than a woman.

Inquisitiveis the fifth characteristic of woman found in the novel's narrative. Inquisitive according to Oxford dictionary is "fond of asking questions about other people's affairs (Oxford, 2008: 230)". Inquisitive people ask too much to get any information from others. They have many questions for asking others. They are active and they talk too much about something happens around them.

> "Aishah's life had also its more serious side. One morning 'A'ishah went to visit her father, and was dismayed to find the three men lying prostrate in an extremity of weakness. "How dost thou, my father?" she said, but he was too ill to adjust his reply to a girl of nine, and he answered her with two lines of poetry. "Each man each morn his kindred greet good day, And death is nearer than his sandal's thong." She thought he did not know what he was saying and turned to 'Amir, who also answered her in verse, to the effect that without actually dying he had been near enough to death to know what it was like" (Lings, 1991: 134).

In this paragraph, the male gaze shown in the first line is in the phrase "more serious side". The narrator tells that this character has something important or something great beyond her age. The word "more" emphasizes the "side" that is lots. The word "side" is a part of the character's appearance. The phrase "a girl of nine" in the third line also strengthened that this character hides her appearances by the phrase "serious side". "Serious side" expresses her principle in life. She has many goals in her life. The paragraph tells about the other characteristics of the character that is inquisitive. Her inquisitiveness has stated in the text when she meets her father in danger. She sees her father in danger and asks about what is going on with him. Her inquisitiveness is found in the question text "How dost thou, my father?" in the third line.

The sixth characteristics is careless. Careless means not taking care or thoughtless" (Oxford, 2008: 61). Careless people do not really care with what they do. They cannot protect anything they have. They do not consider the risks of their faults. They only do the right thing in their perspectives and regardless to the other views.

> "Aishah and Umm Salamah had accompanied the Prophet on this expedition; and at a sunset halt two or three days after the forced march, an onyx necklace which Aishah was wearing came unclasped and slipped to the ground unobserved. When she noticed her loss, it was already too dark to make a search, and she was loath to go without it. Her mother had placed it round her neck on the day of her wedding, and it was one of her most treasured possessions" (Lings, 1991: 240).

In this paragraph, the male gaze is shown in the sentence "an onyx necklace which Aishah was wearing came unclasped and slipped to the ground unobserved". How the narrator sees at the character at the word "wearing" means that the narrator has known how the necklace is unclasped from the character's neck because the narrator sees that the character is wearing the necklace clearly. It is also strengthened by the sentence "Her mother had placed it round her neck on the day of her wedding". The phrase "had placed" means that the narrator knows how the necklace is being wore by the character.

The paragraph tells about the event, which shows the carelessness of the character. It is showed in the sentence "an onyx necklace which Aishah was wearing came unclasped and slipped to the ground unobserved". In the third line, the focalizer says that this necklace is one of Aishah most treasured possessions. The word "treasure" means something special, worth and precious. It is clear that this character is careless because the character cannot take care of her treasure.

Pious is the seventh characteristic of woman in the novel. In the Oxford dictionary pious is "having or showing a deep respect for God and religion" (Oxford, 2008: 332)". Pious is a kind of good attitude. People who are pious have the good attitude because they have already known what they have to do and not. Not everyone can be called pious except people who have good deeds. They learn many things much more than other people.

> "'A'ishah was at that time in her sixteenth year, old for her age in some respects but not in others. Her feelings were always dear from her face, and nearly always from her tongue" (Lings, 1991: 271).

The male gaze is found in the second line. The phrase "always dear from her face" states that the narrator sees the character who has something precious inside of her face. Here, the word "dear" is the synonym of the word "beloved", "esteemed", "precious", and "valued" (Bolander, 1993: 37). It is also stated in the phrase "…and nearly always from her tongue". The narrator realizes that the precious side of the character not only appears in her face but also in her tongue. In the first line, the narrator emphasizes the distinct characteristic of the character. The words "old for her age in some respects but not in others" mean that this character has the unusual characteristic from the others, at the same ages. Her characteristic is pious because she has the perfect nurture and nature than others.

The eighth characteristics of woman is defenseless. It means "unable to defend ourselves (Oxford, 2008: 116)". People with who are defenseless cannot do too much for to making them satisfy. They agree and accepting their condition although they want to get more. They cannot change anything that happens to them.

> "'A'ishah knew well that she could not have the Prophet for herself alone. She was one woman, and he was as twenty men" (Lings, 1991: 271).

It is about the character feelings of being a woman. The focalizer says the character' feelings by the sentence "'A'ishah knew well that she could not have the Prophet for herself alone ". She realizes about the consequences to be married with the Prophet Muhammad. It tells that this character is defenseless. Aishah realizes that she wants to be with the Prophet for herself alone, but the narrator said that Aishah tries to understand and comprehend about the Prophet' position as a man that has many wives. The narrator determines Aishah's feeling and longing.

Unstable is is the ninth characteristics of woman that is narrated in the novel. It is the feelings, the conditions that someone is changing time to time. It is unpredictable. Sometimes action of a person does not relate to the feeling

> "'A'ishah's perceptions and reactions were exceedingly quick. Soon after Khaybar, or perhaps a little before it, Halah the mother of Abu l-'A~ had come on a visit to Medina to see her son and daughter-in-law Zaynab and her little granddaughter Umarnah; and one day when the Prophet was in 'A'ishah's apartment there was a knock on the door, and a woman's voice was heard asking if she might enter. The Prophet turned pale and trembled; and immediately divining the cause, 'A'ishah was overwhelmed by a wave of jealousy and scolded him; for she knew that in the voice of Halah he had heard the voice of her sister Khadijah. He confirmed this afterwards, and said that also her manner of asking to enter had been the same as that of his dead wife" (Lings, 1991: 272).

The male gaze found in the sentence "A'ishah's perceptions and reactions were exceedingly quick". It shows how the narrator sees the expression of the character. It is also stated in the third line that is in the words "The Prophet turned pale and trembled...". The narrator enters to the other character' feeling about the situation happen to him. The narrator also shows the character's expression at the sentence "'A'ishah was overwhelmed by a wave of jealousy and scolded him".

In the text above, the character is described as a jealous woman. Halah is visiting the Prophet's house "to see her son and daughter-in-law Zaynab and her little granddaughter Umamah" (Lings, 1991: 272). Aishah is jealous, for she hears the voice of Halah when she knocks the door. The reason of her jealousy is stated in the sentence "'A'ishah was overwhelmed by a wave of jealousy and scolded him; for she knew that in the voice of Halah he had heard the voice of her sister Khadijah". The jealousy is stated in the phrase "a wave of jealousy". The word "wave" emphasizes that Aishah is pretty jealous to the Prophet like the wave that always heave and could not be stopped. She is unstable because her feeling is changing for one moment to another.

3. WOMAN POSITION AS AN OBJECT

Beside the characteristics, this narration about woman in this novel is perceiving woman as an object that is owed by someone else and this thing has a good physical attraction. Thing usually cannot move or speak by itself. Thing can be moved if it is controlled by machine. But when the thing does not have machine, it cannot move by itself and it needs the other things of other ones to carry it.

> "During the same year that followed Khadija's death, the Prophet dreamed that he saw a man who was carrying someone wrapped in a piece of silk. The man said to him: "This is thy wife, so uncover her." The prophet lifted the silk and there was Aishah" (Lings, 1991: 105).

The focalizer of the text is the narrator of the story. The relation between the focalizer and the focalized object is about the dreams that talk about the future life of the Prophet. It is stated, "The man said to him: "This is thy wife, so uncover her"" (Lings, 1991: 105). It means that a woman who wraps in a piece of silk is the Prophet's wife, but actually, that woman does not marry yet to the Prophet.

The narrator sees the dream that has a relationship to the character. The character is invisible and untouchable. Here, the researcher focuses on the phrase "a piece of silk". The word 'silk' refers to something worth, special and expensive. In this paragraph, the male gaze also found in the phrase "someone wrapped in a piece of silk". The word "wrapped" is the emphatic statement to say about this woman. Wrap is paper, plastic, etc – that is used for wrapping things (Oxford, 2008:515). The narrator says that this character is "wrapped" because this character needs to be protected.

Although Aishah is wrapped so not everyone can see her, she is covered in a piece of silk that is something worth and expensive, she is described as a thing. When there is a man carrying her wrapped in a piece of silk, it means that she cannot do something because she is *wrapped*. Aishah, again, is described as a passive woman. She is limited to move and to do whatever she wants. A man carries her, the Prophet as a man also can see her body by the sentence "The prophet lifted the silk and there was Aishah" (Lings, 1991: 105).

In the other sense the narrative of woman in the novel emphasizes the physical appearance. "Physical is things that can be touched or seen" (Oxford, 2008: 329). Whereas attraction is feature or quality that makes something seem interesting (Oxford, 2008: 23). Thus, physical attraction is something interesting that can be touched or seen. Physical in this

context relates to someone's body. Hence, physical attraction here means someone that has something interesting on the body.

> "She was then only nine years old, a child of remarkable beauty, as might have been expected from her parentage. Quraysh had given her father the name of 'Atiq, and some said that this was on account of his fine face.' Of the mother, the Prophet had said: "Whoso would behold a woman of the wide-eyed Huris of Paradise, let him look on Umm Ruman"" (Lings, 1991: 132).

In the paragraph above; the type of focalization is external focalization (EF), the focalizer of the text is non-character-bound focalizer but in the indirect speech it is character-bound focalizer, and the focalized object is the perceptible object (p). It tells about the appearance of the characters whether it is the nickname or the epithet name. The relation between the focalizer and the focalized object is about the words "a child of remarkable beauty" that is given to Aishah, "the name of Atiq" that is about Aishah's father which is mean having a fine face and "a woman of the wide-eyed Huris of Paradise" for Aishah's mother. These statements mean that Aishah and her parents have their own unique epithet.

It is about the physical attraction about Aishah and her parents. They are described as people who have unusual attraction. In this paragraph, the researchers focus on the sentence "a child of remarkable beauty, as might have been expected from her parentage". The word "remarkable" means unusual or surprising (Oxford, 2008:372), which emphasizes that this character is impressive. Then the next is on the phrase "as might have been expected from her parentage". The narrator describes that Aishah is beautiful from her parentage. It means that not only Aishah who is described impressive but also her parents.

4. CONCLUSION

The analysis of male gaze in the "*Muhammad: His Life Based on The Earliest Sources*" novel by Martin Lings shows that the subjectivity of the author as a man influence the narration of woman in the novel. After conducting the analysis, the researcher found that the narration in the novel represents two things about Aishah as the focus of the analysis. Firstly, the narrative describes Aishah as a woman with particular characteristics such as absent-minded, obidient, shy, inquisitive, defenceless, unstable, careless, passive, and pious. Secondly, it perceives Aishah as woman as the object or thing and emmphasizes in its physical attraction. These two kinds of narrative indicates that the narrative of the novel put woman in the lower position than man. In this sense, male gaze is the determiner of all things relate to the character. How reader sees Aishah, her life, her characteristics, and her existence in the story is determined by how male gaze describe the things.

Male gaze is powerful. Although the events in the story belong to the character, male gaze can change anything to make the character powerless through his *gaze*. Male eyes always declare that woman is passive and powerless. Woman can only follow the man's order, and she is too weak to prevent it. Lastly, it proves that the narration about woman in this novel is not equal for it is influenced by the subjectivity of the author as a man.

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ريادة نجيب الكيلاني لمقاومة هيمنة المذاهب الأدبية الغربية في الأدب العربي الحديث (دراسة تحليلية في الأدب المقارن)

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تبحث هذه المقالة في ريادة الأديب نجيب الكيلاني ومكانته بين الأدباء العرب الذين حاولوا أن يحقّقوا ظهور المذهب الإسلامي في الأدب العربي الحديث. ومن الدواعي لهذا البحث أن تنظر الباحثة إلى جهود الكيلاني الجادة بإنتاجاته لمواجهة سيطرة المذاهب الأدبية الغربية على الأدب العربي. إنّ هذه المذاهب تنطلق من الأفكار الفلسفية الغربية التي قد تتناقض بالمبادئ والتعاليم الإسلامية. لقد كتب الكيلاني عدة الكتابات رواية كانت أم نقدا عبّر فيها أدبيا تعبيرات تدينيةً عن الحقائق أو الوقائع الراهنة التي عاناها المسلمون في أقطار العالم. في حين أن أكثرية الأدباء العرب في عصره بل منذ عصر النهضة الحديثة غرقوا تحت هيمنة التيارات الأدبية الغربية . وهم لم يكونوا واعيين بأن لا رؤية ولا رسالة في أعمالهم الأدبية تتعلق بدينهم الإسلامي اللهم إلا نصيب قليل. و يستخدم هذا البحث التحليل النوعي للكشف عن وقفة تدينية ذهب إليها نجيب الكيلاني. والنظرية التي اعتمد عليها هذا البحث هي نظرية الأدب المقارن التي تدرس مواطن التلاقي بين الآداب في لغاتها المختلفة ، والتأثير والتأثر لهذه الصلات التاريخية، سواء تعلقت بالمذاهب الأدبية أو التيارات الفكرية أو غيرها (هلال، 2003: 13). وفي هذا الصدد يدرس الأدب المقارن اللقاء بين الأدب العربي والأدب الغربي. والنتيجة التي حصل إليها هذا البحث أن نجيب الكيلاني قام بريادة إظهار المذهب الإسلامي استقبالا عكسيا لسيطرة وهيمنة المذاهب الغربية في الأدب العربي الحديث. إذن تأثر نجيب الكيلاني بالمذاهب الأدبية الغربية تأثرًا ضديا.

الكلمات المفتاحية: نجيب الكيلاني — المذاهب الأدبية — هيمنة — الأدب المقارن — التأثر العكسي

مقدمة

بالنسبة إلى كثرة عدد الأدباء العرب في أنحاء البلاد العربية في العصر الحديث فإن الذين يهتمون بالأمور الإسلامية ويكافحون لأجل الإسلام في الأدب العربي قليلون. ومن هؤلاء الأقلّيّين، هم: مصطفى لطفي المنفلوطي (1876–1924)، ومصطفى صادق الرافعي (1880–1937)، وسيد قطب (1906–1966)، وعلي أحمد باكثير (1910–1969)، و عبد الرحمن رأفت الباشا (1920–1986)، وعدنان النحوي (1928–2015)، ونجيب الكيلاني (1931–1995)، ويوسف العظم (1931–2007). ويُعَدّ الروائي نجيب الكيلاني أشهرهم وأكثرهم اهتماما بالأدب الإسلامي من غيره في هذه الفئة الأقلية. وهو الروائي الإسلامي الحقيقي الأول أي في الأدب العربي. لقد كتب عدة كتب في الروايات والقصص القصيرة والمسرحية والكتب النقدية والدراسات الإسلامية التي بلغت 112 كتابا (عثمان، 2019: 1). وأكثرية رواياته وقصصه تستمد من التاريخ الإسلامي وقصص الأنبياء وإشكاليات مجتمع العالم الإسلامي. ثم ظهر من بعده ومن بعد هؤلاء الأوائل عدد كبير من الكتّاب في الأدب الإسلامي مثل محمد الحسناوي (1938–2007)، وعماد الدين خليل(1939–)، ومحمد حسن بريغش (1944–2003)، وعبد الباسط بدر(1944–)، وعبد الحميد بوزوية، وغيرهم.

طبعا إن نجيب الكيلاني ليس وحيدا من الأدباء الذين أنتجوا الأعمال الأدبية لأجل الدعوة الإسلامية ولكنه أكثرهم أعمالا ، وليس أوّلهم ولكنه أعظمهم مسؤولية، وليس أخيرهم لأنه قد ألهم الأجيال الشباب ليسيروا في سبيله. وكل ما أنتجه من أعماله تؤدي إلى التحيز نحو الإسلام.

ولم تجئ نهضة الأدب العربي في العصر الحديث إلا وهي تحمل ما يملكه الغرب من الحضارات والثقافات والأفكار والتصورات التي قد لا تليق بالتعاليم الإسلامية. فلذلك جاء الأدباء الإسلاميون لمواجهة ومقاومة التأثيرات الغربية السلبية. ألا وهي المذاهب الأدبية المعتمدة على الفلسفة العلمانية، والإلحادية، والوضعية، والتجريبية، يعني المذاهب الأدبية من الكلاسيكية حتى العبثية كما كتبها نبيل راغب في كتابه. وما بينهما هي الرومانسية، والواقعية، والمثالية، والوجودية، والعدمية، والفن للفن، والرمزية، والتجريدية، والعقلانية، والسريالية وغيرها. وهذه المذاهب الأدبية التي لا ترتبط بالمسؤولية النابعة من صميم الإسلام لقد أسقطت الأجيال المسلمة من الأدباء في عالم الظن كما أقرّه قوله تعالى: ((وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ ۖ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ ۖ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا)) (سورة النجم، 53:28).

ويجري هذا البحث إلى تناول مفهوم الأدب الإسلامي عند الأديب نجيب الكيلاني لمقاومة المذاهب الغربية التي تتعارض بالتعاليم والآمال الإسلامية. فتقوم الباحثة بتحليل آرائه الشخصية وأفكاره الخاصة ومفاهيمه المحددة التي دعت إلى الأدب الإسلامي خلال أعماله المختلفة. ولأجل ذلك استعملت دراسة الأدب المقارن التي تبحث في الأدبين المختلفين أو الآداب المختلفة، وفي هذا الصدد تبحث في مذاهب الأدب الغربي والتعاليم في الأدب العربي الإسلامي.

البحث السابق

كان شأن الكيلاني كشأن ذوي الاتجاه الإسلامي من الأدباء، لم يهتمّ به الباحثون كما يهتمون بالأدباء الآخرين الذين لم ينتجوا أعمالا كثيرة ويسهموا إسهاما جليا. وأغلب البحوث في أعمال الكيلاني لا تقوم على دراسات نقدية عميقة متخصصة، بل تتصف بالسرعة والنظرة العامة (العريني، 2005: 5). ومن تلك البحوث القليلة الجيدة بحث كتبه محمد سيف الرحمان في مقالته " إسهامات الدكتور نجيب الكيلاني في الأدب العربي الإسلامي" الذي وصف الكيلاني بأنه عميد الأدب العربي الإسلامي. عرّف الأدب الإسلامي بأنه مسؤولية تتدفق في الدم من قلب وإيمان المؤمن المسلم. من الواضح أن دراسة حياة هذه الشخصية وأدبها هي التزام للباحثين وأنها خدمة للأمة وتكريم لمثل هذا الشخص الأدبي العظيم. أبرزت هذه الدراسة أهم المساهمات وكشفت عن الآثار الأدبية للكيلاني الذي يعتبر والد الأدب العربي الإسلامي في الأدب العربي المعاصر(2017: 285).

والبحث الآخر الذي قدمه الوليد عبد الرؤوف المنشاوي بالعنوان " نجيب الكيلاني: ضوء على سيرته وعطائه الأدبي". تهدف هذه الدراسة إلى إلقاء الضوء على المعالم البارزة في حياة الكيلاني، وكان واحدا من رواد الأدب الإسلامي. وقال الباحث أن دراسة حياة الرواد وأدبهم في كل أمة، كونها خدمة للأمة ونهضتها الأدبية. من خلال التعبير عن حياة الكيلاني، كشف الباحث مساهماته في مسارات الأدب العربي المعاصر. وعرض الجوانب التي كان لها تأثير كبير في عمله، والقائمة بآثاره الأدبية (2014: 252).

واستنبطت سلمى أنجم في بحثها تحت العنوان "نجيب الكيلاني في مرآة الأدباء والشعراء" أن تعدد شخصيات وكفاءات الكيلاني مثال نادر في تاريخ الأدب الإسلامي. لقد كان روائيا وكاتبًا ومهنيًا طبيًا ومفكراً وإنسانًا رائعًا بشكل عام. لقد وضع أساس الأدب الإسلامي وقدم منهجية سليمة. جعلت أعماله الأدبية الثمينة في الفكر العربي والإسلامي شخصيته أكثر وضوحا. إنه لا يناقش فقط القضايا والتحديات التي يواجهها المسلمون المصريون ، ولكنه يغطي العالم الإسلامي بأسره وكذلك

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المسلمين الذين يمثلون أقلية في بلداتهم. تعد أعماله الأدبية مصدرا جيدا للمعرفة ليس فقط للقراء العامين ولكن للمثقفين والكتاب كذلك. يتم إجراء البحوث على أبعاد مختلفة لشخصيته بطرق مختلفة من قبل الجامعات المختلفة في العالم (2016: 137).

واستنتجت إيمان قارة في رسالة الماستير تحت العنوان "الصراع الإيديولوجي في رواية "في الظلام" لنجيب الكيلاني" أن الإيديولوجيا في الرواية كإيديولوجيا تختلف عن الرواية كإيديولوجيا لأن الأولى تكون متصلة بصراع البطل مع الأبطال الآخرين وتكون خاصية جمالية يستعملها الروائي في روايته. وأما الرواية كإيديولوجيا فهي إقحام للإيديولوجيا في النص الأدبي وهي عبارة عن آراء وتصورات الكاتب التي طرحها بواسطة الصراعات و إيديولوجيات الشخصيات المتقابلة. وهذا الأخير ما فعله الكيلاني أي جعل الرواية كأداة لبثّ أفكاره وإيديولوجياته وليست كإبداع أدبي وفني (2018: 73).

وقامت حشيفة طالبة الدراسات العليا بكتابة رسالة الماستير "توظيف الأدب الإسلامي في خدمة الدعوة "نجيب الكيلاني أنموذجا"، فرأت أن الأدب الإسلامي أصبح من أهمّ القضايا المتداولة في الساحة الأدبية الحالية، ونجيب الكيلاني من خلال رواياته كان يدعو إلى الجهاد في سبيل الله، وهو آمن بالأدب الإسلامي (2017: 73).

فمن البحوث المذكورة عرفت الباحثة بأن البحوث حول الأدب الإسلامي عند نجيب الكيلاني كثيرة، ووجدت كذلك آراء الباحثين عن ريادته في ظهور هذا النوع من الأدب، ولكن البحث الذي يربط أدبه الإسلامي بالمذاهب الأدبية الغربية ارتباطا ضدّيا متعارضا على ضوء دراسة الأدب المقارن لم تجده الباحثة. ولذلك حاولت الباحثة في هذا الصدد لشرح بعض المذاهب التي قاومها الكيلاني، وإيضاح مفهوم الأدب الإسلامي وخصائصه، والمدرسة الإسلامية، وأيضا المدرسة الواقعية الإسلامية التي ذهبت إليها أكثرية الأدباء الإسلاميون لمقاومة الواقعية الاشتراكية.

منهج البحث

إن دراسة الأدب المقارن التي تكون وجهة نظر هذا البحث انتشرت في العالم العربي في يدي محمد غنيمي هلال منتصف القرن العشرين. عرّف هلال بأن الأدب المقارن يدرس مواطن التلاقي بين الآداب في لغاتها المختلفة، وصلاتها الكثيرة المعقدة، في حاضرها أو ماضيها، والتأثير أوالتأثر الذي تعقب الصلات التاريخية، أيا كانت مظاهر التأثير أوالتأثر. قد تكون هذه المظاهر تعلقت بالمذاهب الأدبية أو التيارات الفكرية أو طبيعة الموضوعات أو غيرها (هلال،2003: 13). وإن المذاهب الأدبية الغربية وليدة من الأدب القومي، وكذلك أعمال نجيب الكيلاني وليدة من الأدب القومي الآخر. فالأولى دخلت إلى العالم العربي فتتفاعل الأدبان المختلفان في اللغة والحضارة والثقافة والفكرة والصورة وغيرها، وهما الأدب الغربي و الأدب العربي. وأثّرت الأولى في إبداعات الأدب العربي ولوّنتها بألوان جديدة، ومن بينها أعمال الكيلاني الأدبية، مهما كانت هذه الأخيرة تلقّت التأثر الغربي تلقّيا معارضا. فالالتقاء بينهما الذي أولد التأثير والتأثر بل الشكل الجديد من الأجناس الأدبية هو من دراسات الأدب المقارن. إن الدراسات في تأثيرات حضارة ما في حياة مجتمع ما هي من ميادين الأدب المقارن، مهما كانت هذه التأثرات تأثّرا عكسيا. لقد قال هلال: ويتدرج في الأدب المقارن نوع آخر من التأثر العكسي (2003: 18).

وتدخل المذاهب الأدبية في الدراسات المقارنة بوصفها تيارات فكرية وفنية واجتماعية، تعاونت الأدباء العالمية الكبرى في نشأتها ونموها. ولأجل ذلك استعملت الباحثة منهج التلقي كما عرضه أحمد عبد العزيز، وقال بأن الأدب المقارن منذ القديم قد انشغل في جانب كبير منه بالتلقي(2002: 129) الذي يستحضر النص الجديد عند القارئ ويمكن عندئذ أن يغير أو يصحح أو يبدل أو حتى ينتج من جديد. وعن هذا التلقي نتجت العملية الإنتاجية في نصوص جديدة (عبد العزيز، 2002: 131). وهكذا ما وجدته الباحثة في أعمال الكيلاني الأدبية، لقد أنتج كتبا ونصوصا كثيرة بعد تلقيه لتأثرات الأدب الغربي بما فيه من

الأفكار والمذاهب التي لها خصاصيتها. وتلك الكتب والنصوص إما تنظيرا وتطبيقا، هذا ما لا يفعله الأدباء الآخرون الذين يكتبون عامة في جانب واحد إلا عماد الدين خليل، ولكن هذا الأخير كافح لتطوير الأدب الإسلامي من بعد نجيب الكيلاني.

إيديولوجية المذاهب الأدبية الغربية وخصائصه

المذهب الأدبي اصطلاحا هو جملة من الخصائص والمبادئ الأخلاقية والجمالية والفكرية تشكل في مجموعها المتناسق، لدي شعب من الشعوب في فترة معينة من الزمان (الأصفر 1999: 5). وأما بتول ناصر فقالت أن المذاهب الأدبية هي اتجاهات في التعبير وطرق الأداء الفني والشكل تستند من حيث المضمون، ومن حيث الموقف الذي يقفه الفنان من تصور الأشياء، ومن معاناته النفسية والوجدانية بإزائها، على لون من ألوان التمثل الرؤيوي للعالم الموضوعي، تذهب فيه العبقرية الفنية مذهبا خاصا متميزا (ناصر، دون سنة: 239). فهي حصيلة فلسفية تبلورت نظرة الأمة إلى العالم والإنسان وموقفها وهدفها. نشأت المذاهب الأدبية عامة في الغرب في بيئة وثنية قائمة على تعدد الآلهة المعتمدة على الفكرة الفلسفية الناجمة عنها وتجاوزت حدود المجتمعات الإسلامية التي تختلف عنها حضاريا وثقافيا وفكريا (برويني، 2018: 42) واعتقاديا ومنهجيا.

ولكل مذهب أدبي له خصائصه ومبادؤه التي تميّز النتاج الأدبي عما قبله وما بعده. فتعد المذاهب الأدبية صدى للحياة الاجتماعية والثقافية والاتجاهات الفلسفية وقد يكون المذهب الأدبي نتيجة لسيطرة نوع من التفكير والفلسفة في المجتمع. وتكون دراسة المذاهب الأدبية لها أهميتها الواضحة لما فيها من التأثيرات العميقة في الآداب العالمية ولاسيما في الأدب العربي الحديث إذ أن فهمه حق الفهم لابد بها. وظهور الاختلاف بين المذاهب الأدبية جاء من اختلاف النظرة لمفهوم الأدب وطبيعته من زاوية وتحديها لوظيفة من زاوية أخرى. وبدأت المذاهب الأدبية في الظهور في أوربا في القرن السادس عشر، ودخلت العالم العربي في آخر القرن الثامن عشر مع مجيء نابليون بونابرت في مصر. وتتعاقب المذاهب الأدبية بتعاقب العصور، ويأخذ اللاحق ما ترك السابق مع النقص منه أو الزيادة عليه تبعا لأوضاع المجتمع في عصره.

وتلك المذاهب الأدبية هي: الكلاسيكية، والروماسية، والواقعية، والمثالية، والصوفية، والإنسانية، والفن للفن، والرمزية، والطبيعية، والتعبيرية، والانطباعية، والوجودية، والعدمية، والميتافيزيكية، والعقلانية، والقومية، والتجريدية، والسريالية، والعبثية (راغب، دون سنة: 251)، والمثالية، والماركسية، والدادية. وما كانت كل منها مؤثرة في الأدب العربي تأثيرا واضحا، بعضها مشهورة تبعها الأدباء وبعضها الآخر لا يكاد مجهولا.

وهنا قدّمت الباحثة خصائص المذاهب الأدبية —بعضها— وطبيعتها لمعرفة مدى علاقتها وتناسبها أو تعارضها بتعاليم الإسلام وبأعمال الكيلاني التي تمثّل الأدب الإسلامي. إن الكلاسيكية كأول مذهب أدبي نشأ في أوربا له قوامه، يعني بعث الآداب اليونانية واللاتينية القديمة ومحاولة محاكاتها، لما فيها من خصائص فنية وقيم إنسانية، وهي التعبير عن الأفكار العالية والعواطف الخالدة بأسلوب فني متقن يراعي فيه النظام والدقة والابتعاد عن كل ما هو غريزي وبدائي وغير منضبط بقواعد وقوانين. هو مذهب أدبي يتمسك بالأصول القديمة الموروثة عن الأدب اليوناني القديم، ويحرص على المحافظة على الأصول اللغوية السليمة (ناصر، دون سنة: 240–243). وهذه المبادئ تكون نقطة الانطلاق لنشأة الكلاسيكية في الأدب العربي. وإذا كانت الكلاسيكية في الآداب الأوربية هي كل محاولة لإحياء الأوضاع والتقاليد الأدبية التي كانت شائعة في الحضارتين الإغريقية والرومانية، فالكلاسيكية في الأدب العربي لإحياء الأدب في العصر الجاهلي حتى العصر العباسي. أما الأدب الجاهلي فتناقضت أكثرية مضمونه بالرسالة الإسلامية، حتى نقده القرآن كما ورد ذلك النقد في سورة الشعراء (القرآن الكريم، 26: 224–227). ومن الأدباء العرب الذين نهجوا هذا المذهب هم محمود سامي البارودي وأحمد شوقي وحافظ إبراهيم.

ثم ظهرت من بعد ذلك الرومانسية التي رفضت مبادئ الكلاسيكية، كرفض تفوق الأدبين اليوناني والروماني أو اعتبارهما النموذج الأعلى للأدب، وردّ التقيد بالقواعد المقررة، والنزعة العقلية، وارتباط الأدب بالمبدأ الخلقي، ومحاربة نظرية المحاكاة إذ الأدب عندها خلق وإبداع عن طريق الخيال والعاطفة. ومن طبائع وخصائص الرومانسية الأخرى هي الغنائية والذاتية، والحرية الفردية، والتمرد على جميع الأنظمة، والولع بالتغرّب، والاتجاه الحبي للمرأة. وهذا المذهب أثّر في الأدباء العرب تأثيرا جليا واسعا كأدباء المهجر وجماعة الديوان وجماعة أبولو وحتى في روايات نجيب الكيلاني مثل: الطريق الطويل، والربيع العاصف، والذين يقترحون، وفي الظلام، وعذراء القرية، وحمامة سلام، وطلائع الفجر، وابتسامة في قلب الشيطان، وليل العبيد، وحكاية جاد الله (القاعود، 2002: 1). ولكن هذه المدرسة الأدبية تتعارض كثيرا بالمبادئ الإسلامية لأنها تتمرد على جميع القواعد بما في ذلك القواعد الدينية. فالرومانسية في أعمال الكيلاني قد تغيرت عن الرومانسية الغربية.

وأما الواقعية فهي تدعو إلى معالجة موضوعات واقعية، مقتبسة من الأحداث الحية، أو مأخوذة من الدراسات التاريخية، ووصف البيئة وصفا دقيقا وموضوعيا. وقد كانت الواقعية تعبيرا عن الروح العلمي الذي يسيطر على الحياة، وزكت خيالات الرومانسية وأحلامها وراحت تلتمس الحقيقة في الواقع الملموس، فليست للواقعية إيمان بعالم فوق المحسوس (زنتوت، 2011: 9– 10). تسعى الواقعية إلى تصوير الواقع وكشف أسراره، وإظهار خفاياه وتفسيره (علي، 2019: 132). وقد دعا أصحاب المذهب الواقعي إلى تأليف القصة والمسرحية على حسب الملحوظات الدقيقة لما يحيط بالكاتب من مظاهر طبيعية وإنسانية بعد الدراسة الواقعية (هلال، 2003: 310). في سير نموّها تفرّعت الواقعية الأمّ إلى الواقعية النقدية، والواقعية الطبيعية، والواقعية الاشتراكية. والأدباء العرب الذين تأثروا بالواقعية منهم: يحيى حقي، والمويلحي، ومحمود تيمور، ومحمد تيمور، ومحمود طاهر لاشين، وسي فوزي، وإبراهيم المضري، وحسين محمود(علي، 2019: 136). ومن الواقعية الأمّ انطلقت أيضا الواقعية الإسلامية التي ذهبت إليه معظم الأدباء الإسلاميين كالكيلاني وعماد الدين خليل.

وظهرت الرمزية وهي المذهب الرابع الذي أثر في الأدب العربي، وهي تنكر التعبير الصريح وتلجأ إلى التعبير المبرقع (علي، دون سنة:30) أي إلى الرمز للتعبير عن الأفكار والعواطف والرأي، لأنه أقدر على الكشف عن الانطباعات خلف الواقع والحقيقة. إن جوهر الرمزية يتمثل في الإيمان بعالم من الجمال المثالي، والاعتقاد بأن هذا العالم يتيسر الوصول إليه عن طريق الفن. وانتزع الرمزيون نزعة صوفية بعيدة عن الدين وإن تشابهت الأهداف والغايات (علي، 2019: 140). للرمزية عيوب تمثل في عيبين رئيسين هما التطرف في الانطواء، والانعزال عن العالم (علي، 2019: 141–142). ومن الشعراء العرب المتأثرين بهذا المذهب هم: أبو شادي، وإيليا أبو ماضي، وحسن كامل الصيرفي، وخليل مطران، وبشير فارس(علي، 2019: 144).

ثم ظهرت السريالية أي ما فوق الواقعية، وهي مذهب أدبي فني فكري غير ملتزم بالأديان، يهدف إلى تمزيق الحدود المألوفة للواقع المعروف والملموس عن طريق إدخال علاقات جديدة بمضامين غير مستقاة من الواقع التقليدي في الأعمال الأدبية (راغب، دون سة: 230). دعت السريالية الخروج من واقع الحياة الواعية والدخول إلى العالم اللاواعي أو اللاشعور، وإهمال الأديان والمعتقدات والقيم الأخلاقية المسيطرة على المجتمع، والكفر بالعقل والمنطق(عياد، 1993: 185)، بل أهملت الاهتمام باللغة والخضوع لقواعدها الصافية وراحت في عباراتها تتقطع وتتناقض بمنأى عن كل أساس منطقي (بيرقدار، 2010: 2). حتى استنكرمحمد مندور أن تندرج السريالية ضمن المذاهب الأدبية، إذا رأي أنها لم توافق إلى خلق صورة أدبية خاصة بها (العطار، 2010: 7).

ولا تبعد عن السريالية المدرسة الدادية أو الدادائية، هي نتيجة أيضا إلى اللاشعور ولكنها تختلف عن السريالية في كونها تعني بالواقع. وهي ولدت من الكفر العميق بكافة المثل السائدة، لا تعتمد على أساس فلسفي أو مرجعية فكرية ولم تدخل

الأجناس الأدبية سوى الشعر(العطار، 2010: 7). وقوامها السخط والاحتجاج على العصر والرفض لكل ما هو شائع ومتعارف عليه من النظم والقواعد والقوانين والمذاهب والفلسفات والعلوم والمؤسسات (الأصفر 1999: 131).

ولا تبعد عنهما المدرسة العبثية التي كان اتجاهها في الأدب اتجاها عبثيا عبر تعبيرا وافيا عن انعدام المعنى وراء السلوك الإنساني في العالم المعاصر (راغب، دون سنة: 240). كان أصحاب المذهب العبثي يعبرون عن العبثية في أعمالهم المسرحية حيث وجدوا في المسرح طريقهم للتعبير عن أفكارهم.

والمذهب الأدبي الآخر الذي يشبه بهذه المذاهب الأخيرة هو مذهب الفن للفن، ويسمى أيضا بالبرناسية. والأدب عنده غاية لا وسيلة للتعبير عن الذات. ولا يعرض هذا المذهب للمسائل الأخلاقية ويعتقد أن الفن لا يحكم عليه من حيث الخير أو الشر، ولا من حيث الصحة أو الخطأ، وإنما يحكم عليه من حيث الجمال أو القبح (الكيلاني، 1985: 113). وقف هذا المذهب ضد كل محاولة لجعل الأدب مجرد وسيلة تنتهي قيمتها بعد أن تحقق الهدف. فالجانب التعليمي والأخلاقي عنده يجب ألا يكون هدف الشاعر بأية حال من الأحوال (راغب، دون سنة: 94). مثل السريالية فالبرناسية لا تأخذ كل الأجناس الأدبية وسيلة للتعبير سوى الشعر.

والمذهب الآخر الذي له أهميته الكبيرة في الأدب العربي هو الوجودية. دخلت الوجودية كمذهب فلسفي ميدان الأدب لأنه خير الأدوات الفكرية والفنية للوصول إلى الناس (راغب، دون سنة: 151). فالأساس العام والأبرز للوجودية هو إنكار وجود ماهية سابقة وعدم القبول إلا بالوجود الإنساني فقط (العطار،2010: 7). لأن الذات عندها هو الحقيقة والموضوعية هي الوهم. الوجودية تثور على القدر وترميه بالظلم (الكيلاني، 1985: 114).

وعرض الكيلاني في كتابه مذهب الفرويدية التي أبرزت العامل النفسي وأثره في السلوك البشري. واستخدمت النظريات العلمية في هذا المجال في الأدب والفنون. وواضح أنها تأثرت بنظريات فرويد في النفس والجنس (الكيلاني، 1985: 116).

الإسلامية في الأدب عند الكيلاني وتلقّيه للمذاهب الأدبية الغربية

احتاجت ظروف العالم الإسلامي المتدهورة في العصر الحديث إلى العودة الحقيقة إلى الإسلام والدعوة للأدب الإسلامي لدرء المفاسد والأخطار التي ألقتها المذاهب الأدبية التي سبق ذكرها كالوجودية والسريالية والعبثية ... إلخ التي تناقضت بالتعاليم الإسلامية ومبادئ الأدب الإسلامي تناقضا عظيما.

لقد قام نجيب الكيلاني (1931-1995) منذ شبابه لذلك على سبيل الكتابة، إما كتابة الشعر والقصة القصيرة والرواية والبحوث، كما شارك في الكتابة لبعض المجلات والصحف أكثر من العشرين (الكيلاني، 2006: 5). منذ أواخر عام 1958 قدم على الموضوعات الإسلامية بحماسة بالغة، دون تقدير للعواقب – في كونه معزولا سياسيا لا يحق له الاشتراك في أي عمل وسياسي ويحرم عليه أن يلتقي بأحد من الإخوان المسلمين– كأن هناك قوة خفية تدفعه دفعا إلى ذلك، ألا وهي إيمانه بإرادة الله (الكيلاني، 2006: 305). مع أنه غير يسير على الأدباء في ذلك الوقت أن ينشروا ما كتبوه إن لم ترتبط أفكارهم وإبداعاتهم بسياسة الحكومة وشعاراتها، حتى يكون كثير من الأدباء فضلوا الصمت على الكلام، وتركوا الكتابة (الكيلاني، 2006: 309). ولكن الكيلاني لا يفعل ذلك، كان يكتب ويكتب إما في الأمن أو في السجن.

ولمعرفة المذاهب الأدبية في الأدب الغربي بما فيها من التناقضات بطبيعة الأدب الإسلامي فقد ذكر الكيلاني أهمها ووضّح خصائصها ومميزاتها في كتابه " الإسلامية والمذاهب الأدبية"، والمذاهب التي ذكرها هي: الكلاسيكية، والروماسية، والواقعية، والواقعية الاشتراكية، والطبيعية، والرمزية، والفن للفن، والوجودية، والسريالية، والفرويدية (1985: 109–116). ذلك

الكتاب والكتاب "مدخل إلى الأدب الإسلامي" يعتبران أهم الكتب حيث بذل الكيلاني جهدا تنظيريا للتعريف بمفهوم الأدب الإسلامي وأبعادها.

رأى الكيلاني أن للأدب الإسلامي جانبا خاصا وجانبا عاما. الجانب الخاص هو جانب فكري يرتبط بالإسلام عقيدة وفكرا وتصورا وعاطفة، والجانب العام تمتد جذوره إلى الإبداع العربي القديم وإلى التراث العالمي المشترك الذي ساهم فيه كل شعب بنصيب، وخاصة فيما يتعلق بالأشكال الفنية (1407 هـ: 21).

في كتاب مذكراته الذي كتب سنة 1983 كتب الكيلاني في العنوان "دنيا الأدب والأدباء" أن في مصر مجتمعات الأدباء تقسَّم إلى فئات يجمعها مذهب سياسي معين. والأدباء من حزب الحكومة الناصرية أكثر من غيرهم، فقد كان فيهم الماركسيون والوجوديون والكلاسيكيون الذين أشاعوا أفكارهم بسهولة لنيلهم التسهيلات. وأما الأدباء الذين نشروا التيار الإسلامي فأخفت الحكومة هويتهم بقدر ما استطاعت (الكيلاني، 2006: 309). ولكن الكيلاني لا يتراجع من هويته كالكاتب، بل كتب في تلك الفترة الكتب التنظيرية حول الأدب الإسلامي مثل: الأدب الإسلامي، والإسلامية والمذاهب الأدبية، والطريق إلى اتحاد إسلامي.

وأما كتبه الإبداعية فكثيرة،فقد مرت رواياته على ما ذهب إليه حلمي محمد القاعود بأربع مراحل: الرواية الرومانسية، والرواية التاريخية، والرواية الاستشرافية، والرواية الراهنة أو الواقعية الإسلامية. والروايات التي تذهب إلى المدرسة الرومانسية هي: الطريق الطويل، والربيع العاصف، والذين يقترحون، وفي الظلام، وعذراء القرية، وحمامة سلام، وطلائع الفجر، وابتسامة في قلب الشيطان، وليل العبيد، وحكاية جاد الله. لقد تأثر الكيلاني بالمدرسة الرومانسية تأثرا نقديا، فلا يتلقَّاها تمام التلقي، لكنه لوّنها بصبغة إسلامية.

والرومانسية التي ذهب إليها الكيلاني هي التعبير عن هموم النَّاس والعلل الاجتماعية المتفشية بينهم، مثل الفقر والجهل والأمراض المتوطنة والسلبية والتخلف، ومزج ذلك بالعواطف المشبوبة والخيالات الحالمة والآمال المجنِّحة(القاعود، 2002: 1).

والروايات التي انضمت إلى الرواية التاريخية هي: نور الله، وقاتل همزة، وأرض الأنبياء، ودم لفطير صهيون، ومواكب الأحرار (نابوليون في الأزهر)، واليوم الموعود، والنداء الخالد، وأرض الأشواق، ورأس الشيطان، وعمر يظهر في القدس. واستمدت هذه الروايات من التاريخ الإسلامي.

والمرحلة الثالثة هي الروايات الاستشرافية مثل: الظل الأسود، وعمالقة الشمال، وليالي رتركستان، وعذراء جاكرتا التي تمثلا لقضايا المجتمع الإسلامي العالمي. أما الرواية الراهنة التي تمثل المدرسة الواقعية الإسلامية فهي: قضية أبو الفتوح الشرقاوي، واعترافات عبد المتجلي، وامرأة عبد المتجلي، وملكة العنب(القاعود، 2002: 1). ورأى جرار أن تجلى مصدر الروايات الراهنة في الاتجاهات الثلاثة، وهي: 1). القصص المستمدة من القضايا الإسلامية المعاصرة. 2). القصص المستمدة من واقع الدعوة الإسلامية. 3). القصص المستمدة من الواقع الاجتماعي. وفي الاتجاه الأول يكاد الكيلاني أن يكون الروائي الوحيد الذي يمثله(جرار، 1988: 205)، بل قد أصدر سلسلة من الروايات عوانها "روايات إسلامية معاصرة".

وأما الاتجاه الثاني فمن بين روايات الكيلاني هي "رحلة إلى الله". وللاتجاه الثالث لم يذكر جرار رواية الكيلاني.

والدعوة إلى الإسلامية التي فعلها الكيلاني في المجال الأدبي خاصة ليست إلا ليقلب عقلية المسلمين الذين يعرفون أصول الفكر الغربي ومدارسه أكثر من معرفتهم بأصول الفكر الإسلامي واقتصاديته وقوانينه. فاستطاع الأعداء أن يدمروا حصون المسلمين من الداخل وبأيدي المسلمين أنفسهم (الكيلاني، 1981: 22).

نجح الكيلاني في الجمع بين تنظير وتطبيق مالم يفعله الأدباء الإسلاميون الآخرون. هو كاتب ملتزم ثابت بمسؤوليات إسلامية. وفي كتبه الأدبية والعلمية كلها ظهرت الروح الإسلامية. قال العريني إن الكيلاني من أوائل الداعين إلى أن يكون للمسلمين أدب متميز يتفق مع منطلقاتهم الفكرية والعقائدية ويتمشى مع التوجيهات الربانية لإقامة المجتمع الإسلامي الكريم (2005 :16).

ومن مقاوماته لفكرة المذاهب الغربية هو مفهومه عن الفن، قال الكيلاني في كتابه الإسلامية والمذاهب الأدبية "هو تعبير رائع ممتع عن النفس والحياة يتميز بالأصالة والصدق، تعبير عن التجارب الإنسانية في شكل "فني" متعارف عليه في أغلب الأحيان سواء أكان هذا الشكل قصة أو قصيدة أو مسرحية أو قطعة موسيقية". لابد ألا يكون الفن عاريا من الصدق فيفقد أغلى قيمة يعتز بها كل فن، وألا يكون فارغا بلا مضمون، ودعامة هذا المضمون أفكار وفلسفات مستمدة م واقع البشر الذي يتطابق مع واقعية الدين النظيف، المبرأ من الشوائب وهوى المفكرين المنحرفين(الكيلاني، 1985: 13). وهنا التقى الفن بالدين، ولا يلتقيان في الأدب الغربي حيث يكون بينهما فاصل.

في المذاهب الأدبية الغربية تكون الرومانسية تناقض الكلاسيكية، لأن الأولى تعتمد على حرية الذات والثانية تلتزم بالأنظمة والقوانين. وأما الأدب الإسلامي عند الكيلاني فلا يتجاهل الغرائز أو الذاتية ولكنه يدعو إلى تهذيبها وإلى إشباعها عن طريق حلال مشروع (الكيلاني، 1985: 29). فالأدب كنشاط إنساني يجب أن يقصد به إسعاد الفرد والمجموع وأن يلعب دوره الخطير لأجل ذلك. وهذا ما يسميه بأدب الالتزام الذي لا يتناقض بالحرية. وأما عند المذهب الغربي فلن يلتقي الالتزام بالحرية، ولا تلتقي الرومانسية بالكلاسيكية.

ونحو مذهب الفن للفن نقده الكيلاني لأنه يحكم عن الفنون من ظاهرها وأشكالها الفنية دون التقيد بمضامين معينة، ويكتفي بأن يكون الإنتاج فنا فحسب، وأصحاب هذه النظرة يرفضون أخلاقية الفن، مع أن المسلم محاسب على كل قول أو فعل يصدر عنه (الكيلاني، 1985: 37).

وللنظرية الماركسية التي من أجلها ظهرت الواقعية الاشتراكية أخطأها الكيلاني لأنها أقرّت بأن المحرك الأول والأخير لحركات التاريخ والخالق لفلسفاته وأفكاره هو العامل الاقتصادي وحده، وأيقنت أن كل خارج على طبقة البروليتاريا خائن وعدو لجماهير الشعب. وهذا يسبب إلى امتلاء النفوس بأحقاد طبقية قاسية أدت إلى انتشار المظالم (الكيلاني، 185: 43).

وتعليقا لأصحاب الوجودية قال الكيلاني: "ولا يصح أن ننخدع بالتزام الوجوديين وغيرهم 'فسارتر' يقرر أن حريته تبدأ عندما (يموت) الإله —والعياذ بالله— لأن فلسفته تقوم أساسا على رفض الأديان والقيم والأعراف السابقة (1407 هـ: 32).

لقد قام أيضا عبد الرحمن رأفت الباشا بمقاومة المذاهب الأدبية الغربية في كتابه "نحو مذهب إسلامي في الأدب والنقد". لقد عرض هذا الكتاب أهم المذاهب الأدبية وموقف الإسلام منها، وقدم كذلك قضية الالتزام في الأدب، وحرية الأديب، وموقف الأدب الإسلامي من مسائل كثيرة (الباشا، 2008: 33–95). ولكن قلّت أعماله الأدبية التطبيقية.

وعرّف الكيلاني الإسلامية في الأدب مقارنة ومقاومة للمذاهب الغربية بوجهة النظر الدينية للإنسان والطبيعة فيما يتعلق بالمفاهيم الأدبية، ولكنه ما اعتبرها مذهبا كالواقعية والرومانسية ..... الخ، لأنها من الوجهة الأدبية والفنية أرحب من المذاهب وأسمى من القيود (الكيلاني، 1985: 47). هي وحدة من ثلاثة مظاهر: الحق، والخير، والجمال. يعني أن كل حركة فكرية يجب أن يقود إلى الحق، وكل عملية سلوك يجب أن يكون هدفها الخير، كما أن كل ما يوجه الأبصار والإحساسات والعواطف يجب أن يتوجه إلى الجمال (الكيلاني، 185: 47–48).

وبالتالي أكّد الكيلاني أن الأدب الإسلامي ليس عبثيا، ولا يمكن أن يكون كذلك، فليست الحياة ولا قصة الخلق، أو دور القدر، ولا حادث الميلاد أو الموت ليس ذلك كله عبثا. وليس الأدب الإسلامي قواعد جامدة، أو صيغ معزولة عن الحياة والواقع، ولكنه صور جميلة نامية متطورة (1407هـ: 35). فالمفهوم الشامل عنده للأدب الإسلامي هو: تعبير فني جميل مؤثر، نابع من ذات مؤمنة، مترجم عن الحياة والإنسان والكون، وفق الأسس العقائدية للمسلم، وباعث للمتعة والمنفعة، ومحرك للوجدان والفكر، ومخفز لاتخاذ موقف والقيام بنشاط ما (1407هـ: 36).

واهتم أيضا الكيلاني كمنظّر الأدب الإسلامي بإشكالية الشكل والمضمون أو اللفظ والمعنى —عند النقاد العرب القدماء— التي قد حدثت منذ القديم. هناك من يرى بأن الشكل هو الأساس وأن المضمون لا قيمة فنية له، و آخر يرى بأن المضمون باعتباره أساس العمل الفني (عباس، 2016: 29). وأما الكيلاني فيرى بصعوبة الفصل بين الشكل والمضمون، وإن هذا التقسيم ضرورة، مهما كان له أثر سلبي لا يمكن تجاهله. ومن الأدباء من يزيد بالفكرة على حساب الشكل الفني، فتغيرت الموازين الفنية، وضعف التأثير، وقلت المتعة، فتحول الأدب إلى نشرات غير أدبية (الكيلاني، 1407هـ: 27).

الخلاصة

ومجمل القول أن نجيب الكيلاني رغم أنه ليس أول أديب إسلامي اهتم بالأدب الإسلامي لكنه أكثر أديب كتب كتبا تنظيريا وتطبيقيا في الأدب الإسلامي، وأبرز الأدباء الذين بذلوا أوقاتهم وجهدهم لخدمته. وجميع كتبه الأدبية تتعلق تعلقا وثيقا بالأمور الإسلامية دفاعا لها وموافقة بها، وتعتمد على قوة إيمانه بالحقيقة الإسلامية. ولهذا المجال فليست مفرطة أن يقال إنه زعيم الأدب الإسلامي، مع أن مهنته هي الطبيب. وهنا يكتب أيضا الكتب عن الطب وعلاقته بالإسلام.

ولا تكتفي فكرة الأدب الإسلامي عند الكيلاني بتقديم مفهوم جديد له، بل تعليقاته وحدّة نقده للمذاهب الأدبية الغربية تكاد تحمله إلى أعلى منصب في الريادة، لأنه عرّف المدرسة الواقعية الإسلامية التي طبّقها في رواياته ليخدم بلاده وعقيدته بإخلاص وعزم ووعي.

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Women and Violence in Popular Culture: A Portrayal of Social Construction and Media Commodification

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The portrayal of women and violence is not something new in the world of literature and popular culture. The stories of witches and evil queens who are hungry for power in various fairy tales such as the story of *Cinderella* or *Bawang Putih dan Bawang Merah* have long been constructed in soap operas or television dramas in various parts of the world, including Indonesia. Here, although times and generations have changed, women's identity and violence remains and have always been an interesting theme for filmmakers. So not surprisingly, the representation of binary opposition, good women against evil woman in various versions and genres of soap operas still exists from generation to generation. Using the Stuart Hall's theory of Representation and historiography approach, the study found that, in addition to a black-and-white portrait by two female figures considered to have a small risk by industry, the construction of the 'classic fairy tale' was always subconsciously acceptable to the audience despite to the gender bias.

Keywords: women, violence, identity, soap operas, gender bias

1. INTRODUCTION

Historically, women in the world of entertainment have been the center of objects in various media. Women as villain figures or antagonists in various shows, have been going on for hundreds of years, with various versions and variations. For centuries, people have been familiar with Hera's narrative in grumpy and vengeful Greek mythology, granny witches and evil queen figures in children's stories and fairy tales such as Cinderalla and Sleeping Beauty, and the Middle Ages' antagonistic figures, like Lady Macbeth in Shakespeare, who is famous for sadism and bad influence. In some ways, those narratives have inspired novelists and filmmakers in placing women as figures who are close to violence.

Since film and television industry was founded and developed in the late 19th or early 20th centuries, the similar portrayals about women were also represented in many shows . In Hollywood industry for example, women involvement in this industry have been started since Nickelodeons to full-length feature films and from silent films to talkies, as writers, directors, actors, and audience members. Female stardom was an essential component of the rise of the industry, though many of these women were sometimes perceived more for their physical appearances rather than their qualities.

In Indonesia television industry, the portrayal of Indonesian cinema especially on television (soap operas) seems to change since drama series from South America such as Venezuela and Mexico called telenovela were popular in the 1990s. Various types of telenovela with the same story and genre such as Maria Mercedes, Rosalinda, Esmeralda and others began to dominate Indonesian television at that time. This phenomenon was also in line with the rise of films and soap operas from India, which mostly focused on complex relationships in the family. In many aspects, this representation inspired Indonesian film makers to produce soap operas with the same theme and genre. This soap opera genre is

usually centered on female characters with two sides, a binary opposition, black and white, 'good and evil' with the same strong proportions.

Hence, over the next two decades, a variety of soap operas or sinetron were produced regularly, such as Tersanjung (1998), Doaku Harapanku (1998) Cinta Fitri (2007) until the millennium era such as Anak Jalanan (2017) and Cinta untuk Cinta (2019). Here, the audience is presented with the themes that revolve around the struggle for love and wealth between two or more female figures who direct the storyline. The production of this sinteron is also quite extraordinary, with a fairly long screen duration. For instance, Tersanjung was screened from 1998 to 2005 which was made up to seven sessions. Similarly, Cinta Fitri reached more than 1000 episodes from 2007 to 2010. Thus, it is not surprising that since that decade, types of stripping sinetron are getting popular, in which the quality of the plot of the story is no longer essential. In the last five years, although the trend of sinetron then have been shifting to young people consumption, with the emergence stripping sinteron like Anak Jalanan (2017), Anak Langit (2018) or Cinta Suci (2018), with a more complex storyline and characters , female antagonistic characters are always the focus of the story.

The most interesting thing of these sinetrons which also the focus of this research is the role of antagonists characters who are generally played by women . In some of these sinetrons, reality is described as a black and white world, a two-sided confrontation, good and bad, which directs the storyline. And in the end, the good character will be the winner. However, the way of characterizing the antagonist is interesting. Similar with the adapted telenovela stories, the characteristic of the antagonist (female) shown here are usually vengeful, violent, cunning or even sadistic woman, with an explosive temperament and sometimes unstable. Even in the sinetron of what so called religious (sinetron religi) , a certain characteristic of the evil is almost similar with that of the non-religious one. For example, in sinetron Khadijah and Khalifah (2011) and Hareem (2011), the antagonist characters appears in hijab, conduct praying or fasting, but they are still evils in many ways. Here, the religious symbol is only seen in physical appearance. Through a relatively long series sequel, the issues presented in those stories cannot be separated from revenge, conspiracy, or strategies to hurt other characters (main characters) who are also women. So it is not surprising that by seeing these sinetron, the audience will see many scenes of crying, insulting, or suffering the female (main) characters that are caused by the female (antagonist) figures as well.

Interestingly, this type of sinetron has a significant audience, which is characterized by high attention of television viewers (rating), full of 'commercial breaks', served at prime time airtime, and produced in many sequels. That is why, for market reasons, the television industry does not seem to stop producing such type of sinetron for the next two decades. Certain stations like RCTI, SCTV and Indosiar for instances, have already had 'loyal' audiences for this type of sinteron

However, for certain reasons, the antagonistic woman depicted here is certainly far from being a motherly woman or a good woman in general. Some female antagonists, such as in Cinta Fitri, act more individually, but in some other sinetron such as Tersanjung and Doaku dan Harapanku, the antagonists were described collaborating, two figures, between mother and daughter or son, wife and husband, aunt and nieces and so on. This is also found in sinetron such as Anak Jalanan (2017) or Cinta untuk Cinta (2019)

Based on the above phenomenon, the question arises why women? Here, the representation of women in the similar characteristics from time to time, which even across generations in various productions is not only seen misleading but also gender biased. It is true that film or soap opera is actually about an industry. In this case, market reasons will usually be the main problem argued by the producer. But when the audience also has the right

to get a qualified show, and not all viewers have the same taste, this form of representation must be evaluated or corrected.

2. A BRIEF HISTORY OF THE INDONESIAN SOAP OPERA

In Indonesian television industry, the soap operas, telenovela, sinetron, TV film, has received a public attention since the 1980s of TVRI. Starting from the adaptation of literary works such as Siti Nurbaya, Salah Asuhan, to contemporary popular themes at that time such as Losmen, Jendela Rumah Kita, Aku Cinta Indonesia, etc., the audience then got familiar with the type of serial films or so-called soap operas. Furthermore, this type of industry gets its space when the era of private television (RCTI, SCTV, Indosiar, ANTV etc) develops. One of the people behind this is Raam Punjabi with his Multivision Tripar. For 20 years, this production house has continued to produce various soap operas with various genres such as comedy, sitcoms such as Gara-Gara, Warkop DKI, Jin and Jun and dramas such as Tersanjung, Janjiku, Doaku Harapanku and others. These types of sinetron really get public attention.

Along with the global era, the character of Indonesian soap operas was heavily influenced by external forms of telenovela such as South America namely Maria Mercedes, Rosalinda, Esmeralda, Ugly Beatty, or and some from India, Japanese and Korean film series. Many soap operas then adapted the same theme, including ways of exploring characters and directing the story line. However, even though this industry continues to develop and produces various soap operas every year, the representation of women on that screen is more or less the same, in terms of story and character.

Most of these sinetrons are imitations of films or dramas that have been popular before both inside and outside the country. If one sinetron gets good reception from the audiences, it will then be followed by other similar sinetron with the similar representation. This imitation is not only for the film genre, but also for the entire presentation such as the title, plot, exploring characters, and even the title. For example, after the film Ayat-Ayat Cinta received a good reception and got public attention, various production houses later produced films with a religious theme, both for the big screen and television. A similar case also occurred when Ramadhan or fasting month comes, various religious sinetrons served during Ramadan, have been common in many channels. Even for regular sinetron such as Cinta Fitri, was adapted to Ramadan session

In the past twenty years, the type of Indonesian sinetron has not changed significantly, though many of them then shifts the target audience to the young people, like Anak Jalanan (2017) and Cinta untuk Cinta (2019). It is a fact that not all Indonesian sinetron are poor in the story. Some films are phenomenal and get a lot of attention from the audience like Si Dul Anak Sekolahan and Para Pencari Tuhan. In addition, some channels also prefer to produce types of comedy genres such as Opera van Java, Extravaganza, because they are more entertaining and have different perspectives.

3. REPRESENTATION OF WOMEN ON TELEVISION

Film or sinetron is a media representation. What we see on television or in cinema is actually not reality, but someone else's version of that reality. Sinetron or film is also a series of long and detailed scenes based on the perspective of the director, screenwriter or people behind the scenes, and each has their own interpretation of the images, sounds or words to convey.

The concept of how someone or something is represented becomes very essential because the people behind the scenes have a power to determine or construct the messages

and the purpose of the film. This shows that film is not just an art, but a complex product. Thus, it is interesting to reveal the reason behind why the portrayal of women is almost the same from years to years,

Film and also sinetron are actually closely related to the construction model by the people behind the scenes. According to Stuart Hall (2003: 17), representation here is related to how to give meaning to something described. Representation here is not a total reflection of a particular situation or situation in society, but rather a combination of ideas or different elements. Referring to Barker (2003: 4) in every representation there is a combination of various things including the opinions of people who make representations, individual reactions to the results of a representation and the context of the community. In this case, the design, the messages delivered, and the power of the people behind the scenes about how and why something is represented, actually has a very intensive and broad impact.

In addition, related to why and how a character depicted in front of the screen is actually closely related to the dominant power by the people behind the scenes. In this case the film is not just a spectacle, but also the delivery of messages related to ideology, interests, generalizations, stereotypes or even power relations. As stated by Shohat (2010: 5), all films are political, or rather have a political dimension.

Related to the representation of women in films or sinetron above, in many ways each form of representation will certainly be understood differently by everyone. Although the producers may argue that what is displayed is only a mere spectacle or entertainment, but when the same form of representation is then presented repeatedly in various sinetron, this understanding will eventually become knowledge that will be trusted by viewers.

Television is actually a public area because the productions are broadcasted through many layers, local, national or international. Thus, the impact of the production is also enormous. People can argue that what is displayed is not real, virtual, not really exist, or only happens in the soap operas. However, the audience has a right to get a good program which reflect moral values and messages which are free from gender bias. Where people from all generation can easily access and watch what has been presented on that screen, kind of unfair or bias representation must be corrected.

In addition, by displaying almost similar type of the shows, on almost every national television channel, the audience seems to have no choice. Like or not, they have to watch the sinetron in their free time. Based on a survey conducted by Markplus in 2009 for example, the reason people watch sinetron is not just for stories, some are more interested in actresses or actors, and some others because they do not have many choices because most channels display a kind of soap opera.

Moreover, the most serious thing about this repetitive representation is when it inspires the children. Here, violence might be regarded as something normal, everyday shows in their lives. Although there is no specific national research on the impact of soap operas for children, but the problem of imitation of violence of the television shows has occurred among the children several times in this country, such as cases of wrestling, brawl, suicides, and others.

Concerning the image of sadistic mothers and girls as depicted in this soap opera certainly has a terrible impact on children or even teenagers who watch them. Children, for example, can observe terrible concepts one day and imitate them the other day. They understand that other people are 'like me' in actions, behavior, desires, language, and thinking. That is why, a good and enlightening form of representation on the screen is definitely necessary.

In this case, of course there must be a moral movement that every form of misleading representation, both real and virtual, must be stopped. Television is not only for the benefit of

industry, but also for the audience and the public. That is why, critical audience is also very important. They have the right to determine and choose which programs are qualified which has low risk and safe for them and the next generation

In *Film as Religion: Myth, Moral and Ritual (*2003), John Leyden tries to define film as religion. He said that the film is called modern 'myth' and refers to a set of stories that represent Clifford Geertz's two functions "model of" and "model for" of a reality[1]. In this case, the viewer can understand that the director is trying to accommodate and adjust what is displayed with this point of view. The 'model of' describes the way we think about the real world, while the 'model for' describes how we want to be.[2] As a modern myth, the representation of women with violence provides symbols that correspond to the functions of Geertz called 'Model of 'and' Model for' reality. These sinetrons do provide a set of stories that (most likely) represent what is happening in society. In one episode of *Khadijah and khalifah* for example, the conflict was about Khadijah as a migrant worker in Arabia, which seemed to reflect what might have happened in real life. This idea was certainly inspired by many Indonesian migrant workers (women) who had to work as housemaids in Arabia. It is described a tension between Khadijah and her master and people around her. However, the way the antagonists trap, being jealous, hateful and use a lot of harsh words and curses Khadijah (as the protagonist) seems to be irrational and does not reflect what Geertz called 'models of' and (even) 'models for' reality. Similar cases can also be seen in *Cinta Fitri.* A continuous revenge and ' never ending conflict' seems to make the story irrational and boring.

Furthermore, a media portrayal of women, good and bad, is like two opposing poles. Every difference is so dramatized that whatever they do has consequences for the two poles. A good woman is beautiful, obedient to her husband / man, merciful, focus on the home and family or care for others. In films or soap operas they are usually identified as victims, angels, martyrs, and faithful wives [3]. In contrast, bad or bad women are depicted as having opposite characters, although physically, modern industry prefers to present beautiful women to both images of women. This condition also shows a very black and white life.

3.1 Representation of Binary Opposition

The interest of film industry in describing the black and white world is certainly not new. In children's literature or fairy tales such as *Snow White, Sleeping Beauty, Cinderella,* to *Bawang Putih and Bawang Merah* in Indonesia, the reader get used to facing witches or evil stepmothers, who deal with beautiful and passive women who are victims, but then get their victory. This type of binary opposition has become the most familiar image in Indonesian soap operas. Bad women will always be bad people from the first episode to the end. In the *Cinta Fitri* soap opera for example, the main focus of this long series is only about the 'battle' between evil (Mischa) and good (Fitri). This tendency then gives a lot of rooms for the director to explore the characteristics of each character. In order to attract the audience's interest, feel emotions, and 'keep in touch' with the character or story presented, the antagonist character is sometimes described as the most evil character on earth, and even only death can stop her

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[1] *Leyden, John. Film as religion: Myths, Morals, Rituals. NYU Press. New York.2003*

[2] Leyden said that in accordance with religious principles, film is also associated with various symbols, both visual and narrative, which are a benchmark or meet certain standards of values in society. Based on Geertz's point, both of these models are a form of certainty or hope and motivation to do the right thing in the eyes of society. [Ibid]

[3]Julia T. Wood. Gendered Media: The Influence of Media on Views of Gender. Journal of the Department of Communication, University of North.Carolina at Chapel Hill

Fairy tales like C*inderella, Sleeping beauty* or *Bawang Putih dan Bawang Merah* always present a binary opposition, innocent female protagonists who are confronted with female antagonists . This phenomenon is then transformed into a spectacle in various soap operas adapted to the presents situation . Here, behind the fairy tales, it is interesting to find how women usually depicted, on an imaginative level of it. In this case, even though fairy tales are considered so trivial and simple, the first 'lesson' received by every child in the world is a tale that continues to be passed on from generation to generation [4] In the drama genre, this industry tries to present and entertain the audience through various dramatic events. This world is believed to be a place where good defeats evil. And if a film or soap opera deviates from this convention, many parties or viewers will be irritated or angry. [5] In addition, Leyden saw that films were understood and interpreted in the context of actual viewers.

Related to this, the film quality is sometimes not really important for sinetron producers. Most people go to the movies or watch television just to 'run away' from their daily lives. That is why, the world presented here is neater, more orderly, and have a satisfying ending (usually) where evil is punished and virtue is valued, families meet again and couples who love life forever. Even though the narrative presents a complicated and tense conflict, it will be resolved by time. No matter how bad the situation or conditions faced by the main character, at some point viewers believe that the conflict will end and everything will be fine. In this case, they always say that there are always moral values and virtues obtained from each episode, no matter how bad the initial conflict happened to the protagonist, virtue will always win. This is another reason why forms of violence and hatred remain on the screen.

The question that may arise is why should women become antagonistic characters?To answer this question, first of all, we need to realize that films or sinetron are indeed products of capitalist society. In this system, profit orientation is the main concern of producers or people involved in this industry. However, sometimes producers must consider risks in presenting new ideas to the public, including the character selection. By presenting female figures as both protagonists and antagonists, it will be relatively 'safe' for the industry rather than confronting men and women in a frame. Likewise with the audience (mostly women), seeing the contradictions of the two female figures on the screen, are actually related to childhood experiences such as classic fairy tales that are familiar with their daily lives, so it will be considered as a 'normal' one.

3.2 Women's Identity and Power

As explained above, the entertainment industry has massively and arbitrarily displayed the images of women to the public. The broad reach of the media enables it to spread the same image about women to many places and ultimately lead to a common view and community consensus on women's identity. The identity of women and violence in the performing arts and sinetron that we are witnessing today, have not only lasted for a decade or two, but have lasted for hundreds of years, across cultures and generations. Although this construction may be far from the real reality, the identities of women and men in the content presented by media are described differently. Men are depicted as the holders of control over women, as determinants of women's behavior, as aggressive and dominant personalities,

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[4] https://www.academia.edu/4027547/Eksistensi Tokoh Perempuan Dalam Dongeng Sneewittchen Karya Grimm Bersaudara

[5] Leyden, John. Film as religion : Myths, Moral, Rituals. NYU Press. New York.2003

while women are described as persons who are under control, submissive, easily dominated, and objects of male desire outlet[6]

Referred to the simulation of Jean Baudrillard, in this entertainment industry the sign has become very separated from the object it represents, and the media is pushing this process to the point where nothing is real. At present, we are in the era of simulation, where signs no longer represent but create our reality. Simulations determine who we are and what we do, a sign of building our experience. The media dominates our lives with information that shapes what we feel as genuine experiences, but is omitted from something's natural purpose. Commodity culture is one aspect of the simulation in which we live. A simulated environment tells us what we want. Mostly, a person's values and behavior are then very limited by the reality simulated in the media[7].

4. WHY WOMEN AND VIOLENCE?

A study conducted by Markplus Hermawan Kertajaya, in 2009 reported that 1,301 respondents (women) from 8 cities, (Jakarta, Surabaya, Bandung, Semarang, Medan, Makassar, Denpasar, and Palembang) said that their favorite programs on television were soap opera. This shows that soap operas offer something that is interesting for the audience. Among the reasons is the story line. Most serial films or soap operas tend to bind the audience through the story. Some stories reflect the experiences of many people. Soap operas offer dreams which, in Karl Marx's terms, are 'false consciousness, in which classes that dominate economics also dominate fields such as politics, religion, and so on. Referring to Marx, ideology in film and industry is one of the capitalist tools to make people 'forget' or 'escape' from their daily lives.

By presenting or creating this kind of 'world', people will forget the real problem. Richard Allen describes the experience of seeing film as a "projective illusion" experience where we enter our unconscious nature, but influences us to get a deep impression of a reality. Like a conscious fantasy in which we are willing to place ourselves, film offers a "fully realized world" that we can receive through ridiculous tales. Here, Allen is trying to say that the audience can be drawn into a film so he forgets that it isn't real. In this case the audience is never really deceived, but more like daydreaming about something that didn't really happen, but to some extent has implications for his consciousness[8].

Moreover, complicated conflicts between existing figures are another way to create audience curiosity. If one sinetron gets a high response shown by the viewer share (rating), it usually inspires the other movie makers to produce the similar one. Even though the story seems irrational and repetitive, they need to bind the loyal audience. That is why, if in a few decades, serial sinetron only aired once a week (one hour), currently, the stripping sinetron have been served almost every day.

Besides, the film or soap opera industry must have a sale value. One important point here is the actor or actress who plays in the production. Actors or actress qualifications in both the quality of acting and appearance have important roles in determining the film to be accepted by the public. Usually, for this purpose, sometimes all the characters should be beautiful and handsome in every situation.

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[6] https: // www . jurnalperempuan.org / discourse-feminist / objectification-women-by-media-standardization-identity-women-and-male-power domination

[7] Errika Dwi Setya Watie. Women's Representation in Today's Mass Media THE MESSENGER, Volume II, Number 2, July 2010 Edition 3

[8] Ibid, p 17

Furthermore, films or soap operas in many ways also reflect people's experiences. As Leyden points out, if the viewer witnesses the imagination or irrationality in the story shown, the strength of the film here is not in its ability to eliminate or change the form to the irrationality, but rather in its ability to provide 'temporary escape' space. However, the escape is not only a matter of illusion, but also a construction which has an 'aura of factuality' which in Geertz's terms is associated with religious rituals. In this case, according to Leyden, of course there is some confusion between the two, in the ideal world imagined by film or religion (according to Geertz) represented as a goal in the direction in which empirical reality must be achieved, but also taken as a description of how truth really is. The image that is displayed is not as something in our minds, but as a form of representation of reality because it describes things the way they should be.[9] In the same way, films offer a nearly perfect world, which is not exactly the reality we experience, but we often believe that what is displayed is the 'model of' (not just a model for) of a reality, as we wish.

5. CONCLUSION

The representation of women in hate on television both verbally and non-verbally is sometimes considered unimportant to many people. This is because what is witnessed only happens on screen, not real, or virtual. However, because a film or soap opera is a set of symbols that reflect people's experiences, the impact of this phenomenon is actually very large, especially for children. In the form of soap operas, violations brought to home are seen as common, which might inspire children to do and think the same.

Presenting women and violence is actually part of business interests. Since one type of soap opera get high profits, high response, high rating and sponsorship, it continues to produce even though the story sometimes irrational and gender biased. Thus, because television is a public media, there must be a moral movement to screen this violation. The audiences have the right to have qualified and enlightening programs at home.

In addition, repetitive forms of representation will actually result to knowledge that reinforces previous stereotypes especially about women. So, it is not surprising that violence by women on the screen sometimes considered 'normal' by the audience or even society. In some ways, for market and profit reasons this portrayal is reproduced in the same frame and discourse , even though it is contrary to existing reality.

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The Impact of *Positive Deviance* in Empowering Public libraries Towards "Rumah Baca Modern": Case Study of Yogyakarta Smart Gardu Public Library

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The purpose of this study is to see the impact of the implementation of the *Positive Deviance* (PD) approach carried out by the public library through the Indonesian Peruseru program, the Gardu Pintar II Public library Gunungkidul Yogyakarta.

This study uses qualitative methods, the object being studied is the impact that occurs in village turnover after applying the *Positive Deviance* (PD) approach. The subject of the study that became the focus of this research was the public library in Gunungkidul Regency, Yogyakarta, which was considered successful in making a PD approach so that it gave a good chance for the library. This study uses a purposive sampling technique as a sampling method, with the selected information being the public library manager in Yogyakarta that is the focus of the Indonesian user program and has felt the impact of the *Positive Deviance* (PD) method. Data collection techniques are carried out through observation, interviews, and documentation. Observations were made through direct observation of the research location, while interviews were conducted by asking for information from the public library manager who was the subject of the study.

The results of this study are the Substation Smart Public library in the Kepek village of Yogyakarta being one of the public libraries that successfully implemented the concept of *Positive Deviance* (PD). The concept of PD is done as a solution to the problems that occur in the library, namely the lack of appeal of the library to the community due to the lack of facilities, and the inability of libraries to meet the needs of the community. As a library that stands in the countryside, the smart substation library needs the right solution in order to solve the problem by doing unusual activities with the library in general, or what is often referred to as a positive deviation. In carrying out positive deviant activities, the smart substation library carries out several stages, namely identifying problems, understanding community needs, finding solutions as a form of PD, and developing ideas and innovations. Some of the steps taken by the smart substation library have had a great impact on society, in terms of education and the economy. Productive children begin to spend time in the library by reading books and accessing information via the internet. While people like housewives have entrepreneurial skills by making batik cloth, making cakes, and chicken noodles. Thus, it can be concluded that the implementation of PD by smart substation public libraries can improve the quality of education and improve the economy of the community.

This study provides a recommendation that looking at the research results obtained through the implementation of the concept of *Positive Deviance* (PD) conducted by smart substation public libraries, researchers can provide recommendations to other public libraries. Public libraries in other places can imitate PD activities such as those carried out by the smart substation library in Yogyakarta or even other better activities. Of course, PD activities chosen must be adjusted to the problems and needs of the community. Thus, the public library which has been known as a small library and has no innovation is able to become a modern library that is more capable of solving community solutions in the countryside.

Keywords: *Positive Deviance*, Public library, Information Literacy, Smart Substation Library

1. BACKGROUND

The function of libraries in Indonesia is still not optimally felt by the public. This is partly due to the condition of libraries that have not been able to serve the needs of the community optimally. Likewise, with the public library. Public libraries still face many challenges to be able to be a place for learning resources and finding information at the level of rural communities, such as budget and human resources. The problem is a challenge that is almost felt by all public library managers. Of course the challenge is an inevitable problem for library managers, so they need the right solution to solve it.

Actually, the problems that occur in the scope of public libraries are also experienced by most other libraries. However, the search and selection of the right solution must continue to be sought. One solution that can be offered is to use the *Positive Deviance* approach. *Positive Deviance* (PD) is actually widely used in the health sector, which is used to explain a state of positive deviations related to the health, growth and development of certain children in the community or family environment (Leitlin & Mansour, 1990). These intended practices include feeding, caring, hygiene, and health care behaviors. However, this PD approach has begun to be widely applied in various fields of science, such as the social sciences to solve problems that occur in the community (Bulletin *Positive Deviance*, 2003).

The concept of PD is based on the observation that in every community or organization, there are several individuals or groups whose behavior and strategies are not familiar with groups in general. However, this strategy can actually be successful and enable them to find better solutions to the problems they face. This asset-based approach is also based on the fact that people have assets, that is, human resources that have not been used maximally, thus enabling them to reinforce these unusual behaviors or initiative strategies that stem from the findings of the problems that have been studied. By utilizing assets in the form of maximum human resource capabilities, this PD approach will be able to foster creativity and innovation to improve previous conditions or solve various existing problems.

In its development, the PD approach is also able to be applied as an effort to develop public libraries, where the library manager as the human resource who has the most role in getting special training through the PD approach. The librarian or public library manager can learn and understand correctly the concept of PD and get the right direction in implementing the concept of PD. With that, they are expected to be able to create innovation and creativity for the public library that they can so that the function of the library can really be felt by the surrounding community and can even create new innovations in developing the library.

The *Positive Deviance* (PD) approach in providing solutions for libraries has been carried out in the Indonesian Peruseru program in collaboration with the Coca Cola Foundation and the Bill & Mellinda Gates Foundation. This program targets public libraries throughout Indonesia by providing in-depth guidance to library managers. Supposedly, after the library manager gets guidance through the Perpuseru program, it is expected to be able to make changes to the public library that they can afford. Therefore, the researcher wants to see the impact of the implementation of the *Positive Deviance* (PD) approach carried out by the public library through the Indonesian Peruseru program.

2. CONTEXT OF STUDY

Positive Deviance (PD) approach in the library environment began in fostering public libraries in Indonesia. This method was adopted by the Indonesian Government in collaboration with the Coca Cola Foundation and the Bill & Mellinda Gates Foundation for the development of libraries, especially Indonesian community libraries. In this research, the focus of the study is on the public library in Indonesia which is the focus of the program. There are 18 provinces in Indonesia consisting of approximately 78 thousand villages. Not all

villages in Indonesia have a library, which is only around 24 thousand public libraries. While in the Special Province of Yogyakarta (DIY), according to data from the Yogyakarta Regional Library and Archives Agency (BPAD) there are around 455 public libraries spread throughout the districts in Yogyakarta.

Seeing the distribution of the vast public library, the researcher only took the focus of the study on the public library in Gunungkidul Regency, Yogyakarta (DIY). In this study, researchers wanted to see how the steps of *Positive Deviance* carried out by the public library and the impact of the implementation of the *Positive Deviance* (PD) method carried out by the public library in Gunungkidul Yogyakarta in developing the public library.

Objective and Methods
The objectives to be achieved in this study are as follows;
1. Explain the implementation of the *Positive Deviance* (PD) concept in the development of public libraries.
2. Describe the challenges experienced by public libraries in implementing the concept of *Positive Deviance* (PD).
3. Explain the impact of the implementation of the *Positive Deviance* (PD) program in the development of public libraries on modern reading houses.

Based on the objectives to be achieved, the formulation of the research problem that appears as follows;
1. How is the implementation of the *Positive Deviance* (PD) concept in the development of public libraries?
2. How are the challenges experienced by public libraries in implementing the concept of *Positive Deviance* (PD)
3. What is the impact of *Positive Deviance* (PD) in developing the library towards a modern reading house?

This study uses a qualitative method in which this research intends to understand the phenomena about what is experienced by the research subject, for example, behavior, perception, motivation, action, etc. holistically and description in the form of words and language (Moleong, 2007: 178). Meanwhile, according to Sugiyono (2010: 14), qualitative research is a research method based on the condition of natural objects, where researchers become key instruments and emphasize meaning rather than generalization. In this study, the object to be studied is the impact that occurs in the village cycle after applying the *Positive Deviance* (PD) approach. The subject of the study that became the focus of this research was the public library in Gunungkidul Regency, Yogyakarta, which was considered successful in making a PD approach so that it gave a good change to the library.

This study uses a purposive sampling technique as a sampling method. According to Sugiyono (2009: 127), purposive sampling is a technique for determining samples or informants with certain considerations. In this study, the informants selected were public library managers in Yogyakarta who were the focus of the Indonesian Perpuseru program and had felt the effects of the *Positive Deviance* (PD) method. While the data collection techniques are done through observation, interviews, and documentation. Observations were made through direct observation of the research location, while interviews were conducted by asking for information from the public library manager who was the subject of the study.

3. LITERATURE
3.1 Concept *Positive Deviance*

Positive Deviance is defined as "*intentional behaviors that significantly depart from the norms of a referent group in honorable ways*" *Positive Deviance* is used to refer to collective actions of individuals or groups that are unusual but succeed when others fail to face similar problems (Johnson Morris, 2014: 20). The *Positive Deviance* Initiative (2010: 2) explains that *Positive Deviance* is an asset-based problem-solving. The aim is to find extraordinary and unusual behavior or strategies and teach them to all members of the community or organization. The trick is to identify existing solutions. From some of these notions, it can be said that *Positive Deviance* is an asset-based approach to encourage individuals or groups to carry out unusual, creative, and innovative strategies to solve problems that occur.

In carrying out the *Positive Deviance* (PD) approach, several steps need to be done according to some experts. According to Fowles (2009), PD approach consists of 6 (six) steps namely; 1) defining the problem, 2) looking for perceived causes and community norms, 3) recognizing positive deviants, 4) finding unique practices and behaviors, 5) determining design and implementation, and 6) spreading interventions. While other experts argue that the steps that need to be taken include; 1) identifying problems, 2) identifying positive deviations, 3) finding positive deviant behavior, 4) analyzing and confirming behavior, 5) designing programs, and 6) evaluating (Marsh et al., 2004). Another opinion was also expressed by Sternin (2002) that there are at least 5 (five) steps in implementing *Positive Deviance*, including:

1) *Define*, interpreted as the efforts of PD implementing candidates in finding problems that occur and need to be solved because they are considered to hamper the progress and development of the program. Other things such as identifying policymakers and people who play a role also need to be done.

2) *Determine*, is an activity of observing and analyzing data by groups of prospective PD executors who will later be used to determine the PD activities.

3) *Discover*, interpreted as an activity to find practices or implementation of PD suitable for use as a solution to the problem. Through this step, PD candidates are also able to find solutions to problems based on community empowerment or local natural resources.

4) *Design*, is an activity to develop initiatives from PD practices that have been chosen as a solution step. The group will design appropriate strategies for successful PD practices.

5) *Discern*, is the final stage by observing the implementation of PD practices that have been run. This step is also part of the evaluation of activities by observing aspects of progress in various fields after the practice of PD is carried out.

Figure 1: The step of *Positive Deviance* (PD)

In the expert's opinion, it can be explained that the *Positive Deviance* approach method actually recognizes the importance of knowing and identifying problems that exist in a group or community. Once identified, the next task is to find unusual behavior called *Positive Deviance* or positive deviant behavior through innovative and creative activities as a form of solution to the problem. Then they can develop appropriate strategies in their implementation and intervene in groups so that they want to jointly carry out the practice of PD. After that, the group can observe and evaluate the PD's practice by seeing what changes

have occurred. Thus, the PD approach taken can be a solution to solving the problems that have been occurring.
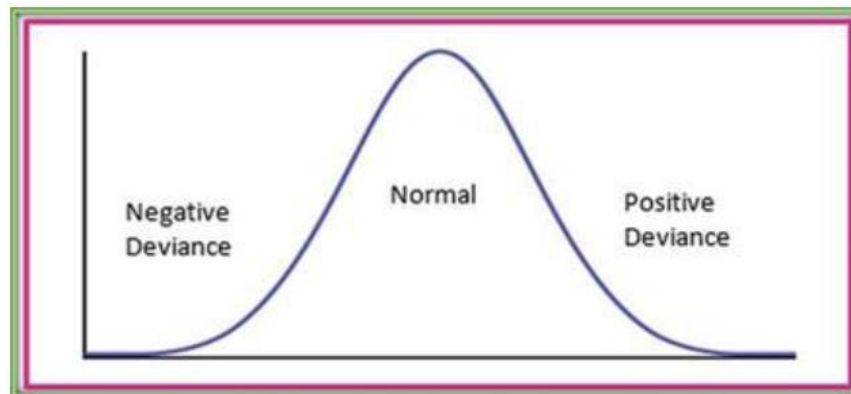

Figure 2: A Statistical Approach to Deviance

From the above statistics, it can be explained that the position of positive deviant behavior is in the right part of the normal region. This means that people who do positive deviant behavior are not like people in general (not normal) so that it is considered unusual and minority. As said by (Clinard & Meier, 2001; Heckert, 1998) that, positive deviant behavior is different from the behavior of the average normal person.

3.2 Public library

According to the Law of the Republic of Indonesia Number 43 the Year 2007 Article 1 paragraph 6, public libraries are libraries intended for the wider community as a means of lifelong learning without differentiating age, sex, ethnicity, race, religion, and socioeconomic status. There are 4 (four) levels of public libraries at the level of the Indonesian government, namely (1) the national library of the Republic of Indonesia, (2) district and city public libraries, (3) sub-district public libraries, and (4) village/village office public libraries.

Based on geographical location, the public library is a library in the village/village office area. The scope of public libraries is the smallest element in the level of public libraries in Indonesia. The public library is one of the types of public libraries that serves to provide and disseminate information to the community in the village area. Decree of the Minister of Home Affairs and Regional Autonomy No. 3/2001 concerning "Implementation of Public libraries" explains that public libraries are community libraries as a means/media to enhance and support village/outreach development activities. As a public library, the public library also has its own challenges in providing services to the community. Sutarno (2008: 124) said, in general village, public libraries are still faced with several challenges both internal and external. Internal challenges include limited manpower, collections, infrastructure, budget, and leadership. Meanwhile, external challenges include interest in reading, access to libraries, and limited public attention. From this explanation, it can be concluded that the public library is a public library located in the village /village office which is tasked with providing information for the community in the village environment. Even though the area is the narrowest, the challenges faced by the public library are also quite large, given the community's interest in reading is still very small.

4. RESULT AND DISCUSSION

4.1 Implementation of the concept of *Positive Deviance* (PD) in the Gardu Pintar II Public library Gunung Kidul Yogyakarta

The Gardu Pintar public library is one of the public libraries in Gunungkidul Regency, Yogyakarta, Indonesia. Meanwhile, the Gunungkidul region itself is a coastal part of the city of Yogyakarta. Although it is near the sea area of Yogyakarta, the library of the Gardu Pintar village has a very unique and different way from most other libraries. This makes the public library very interesting to study.

Before 2008, the place which is now a library called Gardu Pintar is a Gardu or Poskamling village. Like the Gardu in general which was made as a night watch patrol and playing area for playing cards by the local community, this Gardu in Kepek village also received a negative impression from the community because it was considered as a place that was less beneficial. However, since 2008 the place has been transformed into a place for learning and reading, which has come to be called the Gardu Pintar or the Gardu Pintar public library.

The process of making the Gardu Pintar public library is also quite unique because at first there was no proper preparation. At first, there was one resident who was concerned with the condition of the community's interest in reading in the village, then he tried to bring the book little by little to the substation. This smart substation library initially also did not have a collection rack like a library in general. The books are only placed on the floor and in time the community becomes interested in reading them. Now, the books in the smart substation library have increased and already have a collection rack, so that useful activities that are able to develop the potential of the community began to be created there.

This smart substation library is indeed different from most libraries. Smart substations library never processes existing books, such as classification, cataloging, and recording of circulation. Even this library does not have a list of books that are owned. This condition is certainly very different from the library in general that does technical things like that. Interestingly, the library is open 24 hours a day and the public can borrow books as they wish, there is no limit to the number of books to be borrowed, and there is no recording of circulation. However, these different conditions make the smart substation public library feel very close to the community like there is no limit. It is this openness and ease of access that makes the library of smart substations can be used by people in all circles without exception.

Looking at the concept of a smart substation library that is different from most other libraries, shows that there is a concept of deviation in the positive direction carried out. This positive deviation (PD) makes the library in the village more able to meet the wants and information needs of the community. In addition, with the positive deviant service concept, the community around the library can feel the existence of the library. Meanwhile, the library feels that its collections and services can be enjoyed more by the community. It is precisely this important to be done by the library, that the library must be a source of information and a place of creation for the community without limiting it with formal regulations that are burdensome. The library must open as wide a place as possible for people from various backgrounds, such as students, teachers, fishermen, farmers, laborers, even those who do not have a job. This is in accordance with the statement of the informant below.

> ” Like the concept that we want to build about the unusual library. We built a library in the village with the aim to be enjoyed by the entire village community. So, we don't want to limit them from using any services and facilities in the library. Because the most important thing is how much the facility is used.”

The service without limits and regulations conducted by the smart substation library in Yogyakarta has become one of the positive deviations (PDs) that are carried out. In

addition, this positive deposit also successfully resolved the problems that occurred before. However, the success of the concept of PD carried out of course through stages. As is the case with the *Positive Deviance* (PD) theory described by some experts, there are several stages that are passed in the implementation of PD, including defining problems, looking for perceived causes and community norms, identifying positive deviants, finding unique practices and behaviors, determining design the implementation, and carry out the deployment of interventions. The following are the stages carried out by the smart substation public library in implementing the PD concept.

a. Identify the problem

Knowing the problems that can hamper a program is the main key in choosing the right solution. This is because the solutions provided are expected to be able to solve the problem completely. Problem identification is also carried out by the Yogyakarta Smart Substation library. As a library in the village, the Smart Gardu library has a great challenge in serving information to the community. In addition to reading culture that has not been developed in rural communities, the rigid concept of the library also makes people unwilling to use the library.

The identification of this problem was carried out by several people namely the library manager and several village youths who were active in library activities. Initially, the smart substation library was still quiet and no people were reading books there. People still feel unfamiliar with libraries, so people only gather there without utilizing library services.

” Initially, it was still quiet because the community was still not familiar with the library. No community wants to read, besides that the books are indeed not many and are still limited. So, we try to look for the real problem that happened. What makes the library deserted.”

After making observations, the library managers found several problems that hampered the development of the library. Among these problems are, 1) the number of books that are still limited, 2) rigid library services, 3) there are no interesting activities in the library, and 4) the minimum budget for the library. They feel that these problems that make the library smart substations have not been widely used by the community and have not been able to meet the needs of the maximum.

b. Understand community needs

The next activity carried out by smart substation library managers is to understand the needs of the community. Knowing what the community needs is very important because that is what must be fulfilled by the library. A good library is a library that not only has a lot of services but can also meet the needs of the community. Information is a very important requirement at this time, but the source for getting information is not only through books. Other ways can be used to attract people to come to the library looking for information and knowledge.

Seeing the economic condition of the Kepek village community which is not yet stable, the library of smart substations must be able to help empower community resources. This is done to develop the economic condition of the community. After the library managers identify the problem, they also try to find out the community's needs and what the library can do to meet those needs.

” The majority of the work of the Kepek community is farmers, but many also work outside the city. Besides, the level of education here is still very low because many children only study up to junior and senior high school.”

From this statement, it can be said that the needs of the people of Kepek Gunung kidul village in Yogyakarta are about the economy and education. The community still cannot find a way to improve the economy, while the community still has very little work skills. Also, children of childbearing age do not get optimal learning places, because they lack teaching at home. From this information it can be concluded that the manager of the smart substation library can see the needs of the village community of Kepek namely, 1) lack of community skills, 2) no creativity is built in the community, and 3) the lack of conducive learning places. These needs should be provided by the library so that people feel fulfilled and helped by the existence of a library in their midst.

c. Finding a solution as a form of positive deviation

Finding the right solution becomes a very important step, because the solution given will determine the resolution of the problem or not. The manager of the smart substation library becomes a person who is very instrumental in finding solutions to existing problems. The solutions they provide are highly expected to solve problems and meet the needs of the community.

smart substation library managers try to provide solutions to solve economic and educational problems that occur. They see that the concept of the library they created in the village of Kepek has not been able to touch the community. The library has not been able to provide what the community needs, such as community empowerment to improve the economy and provide conducive learning places for children. So the solution that can be given must be under these problems.

> " We found several solutions to this problem. Among them, began to add to the collection of books, library services without limits and formal rules, and held activities based on community empowerment."

Based on the statement of the informant above, it can be explained that there are several solutions provided by the smart substation library in solving problems that occur. First, the smart substation library does not impose service hour limits because the library is open 24 hours a day. This is done to provide a place for the broadest community so that they are not limited by the rules of visiting the library. The public can come to the library at any time and enjoy library services to their heart's content. Second, the smart substation library does not have a standard library service system, such as circulation and classification. Gunungkidul Yogyakarta smart substation library does not carry out a classification system on its book collection and does not record the circulation of borrowed books. The public can borrow books as much as they can and can be returned at any time. This is done so that people do not feel constrained by the rules of borrowing, so they can read the library books to their heart's content.

Third, create entrepreneurship-based activities. The smart substation library also carries out entrepreneurial activities for the community through training and skills. Among the entrepreneurial activities carried out are training in making chicken noodles, making cakes and bread, making batik and welding. Besides, the public also received computer training and accessing the internet, because the community around the smart substation library could not yet use computers or the internet. From these skills training activities, the community around the smart substation began to enjoy coming to the library. Besides, from the results of the training they can make products that can be sold in markets such as batik and cakes.

d. Idea development and innovation

The manager of the smart substation library realizes that the solutions provided through interesting activities for the community need to be developed. This was done to maintain continuity of activities and better library development management. The

development of ideas and innovations is done by the smart substation library by installing wifi in the library as a public attraction to want to come to the library. Provision of internet access is also done so that school-age children can access information through the library, such as doing homework and discussing with other friends. This strategy is considered appropriate because by providing training using computers and the internet can help people market their products through the internet.

” We think that if the library provides internet access to the public, they can enjoy more information. Children can also access information with the internet. The internet is still a strange thing for the people. Therefore, the library wants to bring them closer to information, one of which is through the internet.”

After developing designs and innovations by providing internet facilities, people began to be interested in visiting the smart substation library. Children and adolescents like to spend their free time in the library by reading, studying, discussing, and accessing the internet. Now, the smart substation library has become a place of learning and finding information that is convenient for the community. Libraries also no longer only provide facilities that support education, but also grow skills that are useful to improve the community's economy.
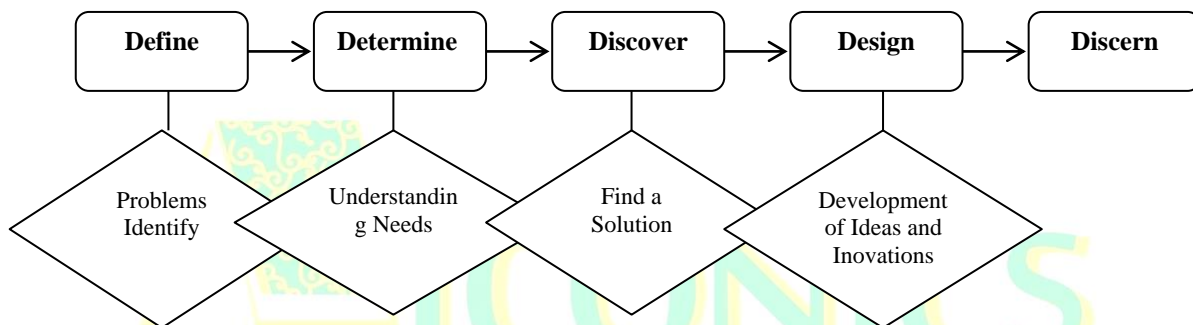

Figure 3: Implementation of PD Concept in Yogyakarta Smart Gardu Library

4.2 Challenges faced when Doing *Positive Deviance* (PD)

Positive deviation activities carried out by smart substation libraries such as providing skills training for the community and library services that are not rigid are not easy activities. Several challenges must be faced by library managers to remain able to develop public libraries. During the process of positive deviations, the library must be able to convince the public that the library has many benefits for them. However, the smart substation public library must have obstacles, including:

a. Lack of support from policy makers

A smart substation public library located in the village of Gunek-yogyakarta Yogyakarta is a village-owned library. That is, this library is under the policy of the village government. This library certainly needs support and great motivation from policymakers in the village such as the village head. However, the smart substation public library felt that it had not received more attention from the stakeholders. One example is the absence of a place for a library in the village hall because until now the library is still in the post of a post or camp post. The lack of attention from these stakeholders also makes the library of smart substations a little difficult in socializing to the public.

b. Lack of budget

In addition to the lack of support from the village government, the smart substation library is also very short of budget. This public library does not have regular income from the village government and the lack of assistance provided by the government. the library

manager has sent several aid proposals to several agencies and companies, but the assistance obtained has not been sufficient. Moreover, the smart substation library must continue to organize training activities for the community. However, because the library's budget is very minimal, causing these activities cannot be carried out routinely. the library manager can only hold it when there is a sufficient budget.

4.3 Perceived Impact After Implementing *Positive Deviance* (PD)

Developing a library in the village is not easy. Many challenges must be faced so that the library does not die. In addition to the public mindset about libraries that are still considered unimportant, the lack of support from policy makers has also become an obstacle for libraries. Like the smart substation public library that has various problems in developing the library. However, by carrying out unusual activities, such as positive deviant activities, the smart substation public library can solve the problems experienced.

After carrying out several PD programs that were considered unusual with libraries in general, the smart substation public library became more advanced and developed. Some of the impacts felt after carrying out PD activities include; 1) people have started to use library services. The increase in the number of visitors in the smart substation public library was felt after the library held skills and entrepreneurship-based activities. Previously, the residents did not want to come to the library at first, now they want to take advantage of library services. Besides, after having installed wifi as internet access, children began to enjoy spending time in the library, so it can be said that the PD program has had an impact on increasing children's enthusiasm for learning, 2) the community has trading skills by creating various products. After the library held cooking training activities, made chicken noodles, made cakes, and also made batik, the community could create products that could be sold. Just for example the batik they made is now sold out of town through online marketing. From this it can be seen that PD activities have an impact on improving the people's economy.

5. CONCLUSION

From the results of the research and discussion above it can be concluded that the library of the smart substation village in the Kepek village of Yogyakarta became one of the public libraries that successfully implemented the concept of *Positive Deviance* (PD). The concept of PD is done as a solution to the problems that occur in the library, namely the lack of appeal of the library to the community due to the lack of facilities, and the inability of libraries to meet the needs of the community. As a library that stands in the countryside, the smart substation library needs the right solution to solve the problem by doing unusual activities with the library in general, or what is often referred to as a positive deviation.

In carrying out positive deviant activities, the smart substation library carries out several stages, namely identifying problems, understanding community needs, finding solutions as a form of PD, and developing ideas and innovations. Some of the steps taken by the smart substation library have had a great impact on society, in terms of education and the economy. Productive children begin to spend time in the library by reading books and accessing information via the internet. While people like housewives have entrepreneurial skills by making batik cloth, making cakes, and chicken noodles. Thus, it can be concluded that the implementation of PD by smart gardu public libraries can improve the quality of education and improve the economy of the community.

6. RECOMMENDATIONS

Seeing the research results obtained through the implementation of the *Positive Deviance* (PD) concept conducted by the smart substation public library, researchers can provide recommendations to other public libraries. Public libraries in other places can imitate PD activities such as those carried out by the smart substation library in Yogyakarta or even other better activities. Of course, PD activities chosen must be adjusted to the problems and needs of the community. Thus, the public library which has been known as a small library and has no innovation is able to become a modern library that is more capable of solving community solutions in the countryside.

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Librarians Role in Reducing Negative Impact of Fake News for Library Users

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Disruptive era not only gave birth to "disturbances" and changes in the business world, but also affected various aspects of life. One of the "disturbed" fields is the field of information in a form that is difficult to monitor and or control. The difficulties are mainly due to the presence of social media that inhabit cyberspace. Information disturbances including fake news are increasingly prevalent on social media.

Fake news or junk news or pseudo-news, is a kind of propaganda that consists of deliberate diverting of information or deception spread through both traditional news media (print and broadcast), as well as online social media. Misinformation is often caused by the practice of buying and selling news from its source or the problem of violating journalistic code of ethics. The presence of cyberspace (especially social media) has increased the numbers and negative impact of false news multiplically. The fake news has a chance to become viral as misinformation on social media and often even affects print media. In turn, the false news is actually believed to be valid information that impacts various aspects of life.

This paper discusses the role of librarians to help their users in responding to fake news that fills the virtual world of social media. The discussion starts from the presentation of the forms and motives for spreading the fake news. Behavior of the recipients of the fake news and analysis of it from the cultural point of view, especially the Minangkabau culture in West Sumatra which inherited oral culture, rather than written culture, is discussed as well. The discussions lead to librarians' potential efforts to reduce the negative impact of fake news, at least, for their library users.

Keywords: Disruptive, Fake News, Junk News, Pseudo-News, Librarian, Social Media, Misinformation

1. INTRODUCTION

In the past, an angler sat by the river with a fishing rod in his hand. On the rod, was hung a string end with an iron hook filled with bait, usually a worm. The angler had to patiently wait. If it was successful, the angler would get fish, fish, and fish, although occasionally he got an old sandal as well.

Nowadays, the angler stretched nets from both sides of the river. In a shorter time, on the net various objects were snagged, ranging from fish, sandals, mattresses, clothes, and others. He had to sort out the objects to take the fish. The fish sometimes also needed to be sorted again so that what were taken home are edible fish, not poisonous fish.

Information is also like that. In the past, information that came was almost always from official sources. With the limitations of the media, information must be filtered out by the information source manager. As a result, recipients get information that can be believed to be accurate. Nowadays, internet ─such as nets─ produces various kinds of information from various sources, official or not, acurate or not.

Like poisonous fish being carried and consumed by the angler, inaccurate information becomes a "poison" for recipients who trust and more toxic for resipients who share it. The information spreads very quickly, even in seconds, to recipients anywhere on the earth. The

spread speed multiplies like a series of measurements because each recipient potentials to become the next spreader. The main factor of that situation is internet

More detail, in 2018, it was estimated that 3.8 billion people on earth access the internet at least once every month[1]. Internet users in Indonesia are ranked sixth in the world, with 112.6 million (46.98% from 261 milion Indonesia's population) in 2017 and increasing to 123 million (46.42% from 265 milion[2] Indonesia's population) in April 2018. That is, within four months, the users increased by 10.4 million of people.

Data transfer, storage and distribution occur in 3V, namely Volume, Velocity and Variety. In terms of volume, data is measured in terrabytes (1,000 GB) to zettabytes (1,000 billion GB)[3]. A study conducted at the University of California, San Diego reported that in 2008, the people of the United States consumed 3.6 zettabytes of information.

In terms of speed, large amounts of data from high-frequency transactions make the data flow move at high speed. As a result, the time to act on the data flow becomes very short. Data is no longer collected and then sent (batch), but more is sent directly (real-time streaming). Peter J. Denning[4], Director of the Cebrowski Institute for Information and Innovation and Superiority at the Naval Postgraduate School in Monterey, CA, stated that "The Internet easily defeats advanced filters, delivering millions of words per second to brains that can process only 10 words per second".

In terms of variation or variety, data comes from different sources. Data can come from internal and external data sources. Moreover, data moves in various formats such as transactions and log data from various applications, structured data as database tables, semi-structured data such as XML data, unstructured data such as text, images, video streams, audio statements, and others. There is a shift from single structured data to increasingly unstructured data or a combination of the two.

The conditions above make changes from "regular" to "irregular" world. The world said, "Welcome to disruptive era". The era when the information ─accurate or not, true or false, wright or wrong─ comes and comes again every second, from and to every place, in various formats, media, and contents.

Disruptive era not only gave birth to "disturbances" and changes in the business world, but also affected various aspects of life. One of the "disturbed" fields is the field of information in a form that is difficult to monitor and or control. The difficulties are mainly due to the presence of social media that inhabit cyberspace. Information disturbances including fake news are increasingly prevalent on social media because in this media, recipients can be act as senders and spreaders as well.

2. SOCIAL MEDIA

Social media is computer-mediated technology that facilitates the generation and dissemination of information, thoughts, career interests, and statements in other forms through virtual communities and networks[5]. Some features of social media are as follows.

    a. Social media is interactive by using internet-based web applications[6].

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[1] Badan Pusat Statistik, Jakarta-Indonesia, *Proyeksi Penduduk Indonesia* (Indonesia Population Projection) *2010-2035,* (Jakarta: Badan Pusat Statistik, 2013), p. 55.

[2] Badan Pusat Statistik, Jakarta-Indonesia, *Ibid.,* p. 55.

[3] Xiaomeng Su, *Introduction to Big Data (PDF)*, (Trondheim, Gjøvik, dan Ålesund, Norwegia): Institutt for informatikk og e-læring ved NTNU: 2014), p. 2.

[4] Thad McIlroy, (Agustus 15, 2010), *The Information Explosion (and Its Implications to the Future of Publishing).* Retrieved February 22, 2012, from The Future of Publishing: http://www.thefutureofpublishing.com/images/uploadimages/Information_Explosion-08-15-10.pdf

[5] *Jonathan A. Obar and Steve Wildman, Social Media Definition and the Governance Challenge: an Introduction to the Special Issue, Telecommunications Policy, 39 (9), 2015, pp. 745–750.*

b. "Life blood" for social media is content that comes from users (user-generated content), such as text or comments, photos or digital videos, and data through various websites that have online interaction[7].

c. Users create their own profile on the website or application designed by social media management agencies[8].

d. Social media provides facilities for the development of online social networks by linking user profiles with profiles of other users or groups[9].

Until now, Facebook (FB) is the most widely used social media. The numbers of FB accounts is 2,234 billion. The numbers of accounts does not equal the numbers of users because FB users can have multiple accounts. The numbers of FB accounts is even more than the population of the most populous country in the world, namely China in 2017 which has 1,379,302,771 people (around 1.4 billion). The following table lists data on the numbers of active accounts in social media on 30 April 2018[10].

Tabel 1. The Numbers of Active Accounts in Social Media (in Billion)
(Sorted by the Most Number)

Social Media	Amount	Social Media	Amount
Facebook	2.234	Reddit	0.33
YouTube	1.5	Twitter	0.33
WhatsApp	1.5	Baidu Tieba	0.3
Facebook Messenger	1.3	Skype	0.3
WeChat	0.98	Viber	0.26
Instagram	0.813	Linkedin	0.26
Tumblr	0.794	Snapchat	0.255
QQ	0.783	Line	0.203
QZone	0.563	Pinterest	0.2
Sina Weibo	0.392	Telegram	0.2

3. FAKE NEWS

The angler does not intend to obtain objects other than fish, neither poisonous fish. However, he could not "forbid" objects snagging in the nets stretched on both sides of the river. Likewise, in the case of news that is distributed online (even those that are distributed offline), readers cannot "prohibit" any news that comes to them. Among these news, the

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[6] *Andreas M. Kaplan and Michael Haenlein, Users of the World, Unite! the Challenges and Opportunities of Social Media (PDF), Business Horizons, 53 (1), 2010, pp. 61.*

[7] *Jonathan A. Obar and Steve Wildman, Op. Cit.*

[8] *Danah M. Boyd and Nicole B. Ellison, Social Network Sites: Definition, History, and Scholarship. Journal of Computer-Mediated Communication, 13 (1), 2007, pp. 210–230.*

[9] *Jonathan A. Obar and Steve Wildman, Op. Cit.*

[10] Marlene Greenfield, (April 30, 2018). *Most Popular Social Networks Worldwide as of April 2018, Ranked by Number of Active Users (in Millions)*, Retrieved May 1, 2018, from Statista: the Statistics Portal: https://www.statista.com/statistics/272014/global-social-networks-ranked-by-number-of-users/

readers will also receive fake news, that is, news, stories, or tricks that contain inaccurate information.

Fake news is made to influence people's views, related to political, business, and chaos agendas, which benefit the newsmaker. Fake news is often distributed using names and addresses of websites that are similar to sites owned by prominent news organizations. Not only that, fake news even is also published by these leading news sites.

Fake news is also called junk news, pseudo-news, or hoax news spreading on traditional (printed) and or digital media[11]. Fake news is not something that has just appeared in the current era. Fake news even existed before the prophet Isa, Peace Be Upon Him, was born. At that time, a pharaoh (Egyptian king) named Ramesses the Great stated that he and his army won a resounding victory in battle in an area called Kadesh. The statement also comes with a story about him how valiant he was when struck the enemy. Even though the statement was a lie because in the actual battle no one lost or won. This fake news was spread by the pharaoh in the 13th century BC[12].

Another fake news befalled to Mark Antony and one of the news inflicted a tragedy. There was Emperor Augustus (born Gaius Octavius) who carried out a black campaign against Mark Antony, his political rival in the first century BC. In the campaign, Augustus stated Mark Antony in the first fake news a drunkard, often disguised as a woman, and a mere puppet of Cleopatra VII, Queen of Egypt[13]. The second fake news was almost similar to the story of Romeo and Juliet. Cleopatra, the Queen, shared the information herself that she had done suicide, but actually she had not. When heard such information, Mark Antony who had lost in the battle of Actium committed the real suicide[14].

Fake news hit almost all countries in the world, including Indonesia. In Indonesia, fake news is rife especially when there are political events, such as presidential elections. Fake news circulating generally accuses a candidate of having a relationship with the issues about communism, a certain country, or a certain religion. The accusation was packaged in the form of "essay" news that was believed to make people not support a candidate[15]. Indonesian people generally do not like the figures associated with these issues.

In addition, fake news is also circulated with the aim of financial gain in business. One form of such fake news is to create a sensational and misleading title (for instance, "clickbait"). In social media, this type of fake news spread quickly by only displaying titles and a small piece of the articles that make social media users interested in clicking and not rarely share them. In the current situation, the ethics of journalism is often defeated by the interests of capitalism.

Usually, more accurate news comes from journalistic sources that are required to follow certain standards. However, nowadays, anyone can be a writer or at least be a fake news disseminator. The existence of social media that is not so strict in applying editorial standards make all of those fake news easy to produce and to share.

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[11] *Devin Bartolotta, (December 9, 2016), Hillary Clinton Warns About Hoax News On Social Media, Re*trieved October 1, 2019, from WJZ, CBS Baltimore. https://baltimore.cbslocal.com/2016/12/09/hillary-clinton-warns-about-hoax-news-on-social-media/

[12] William Weir, *History's Greatest Lies: the Startling Truths Behind World Events Our History Books Got Wrong*, (Beverly, Massachusetts: Fair Winds Press, 2009), pp. 28-41.

[13] Izabella Kaminska, (January 17, 2017), *A Lesson in Fake News from the Info-wars of Ancient Rome*, Retrieved September 30, 2019 from Financial Times: https://www.ft.com/content/aaf2bb08-dca2-11e6-86ac-f253db7791c6

[14] *Biography.com, Marc Antony and Cleopatra,* Retrieved September 4, 2019 *from A&E Television Networks*: https://www.biography.com/news/cleopatra-mark-antony-love-story-death

[15] Yenni Kwok, (January 6, 2017), *Where Memes Could Kill: Indonesia's Worsening Problem of Fake News*, Retrieved September 28, 2019 from Time: https://time.com/4620419/indonesia-fake-news-ahok-chinese-christian-islam/

Actually, the recipients and readers of the fake news are difficult to declare whether the news genuine or fake. The flood of information and the lack of understanding of how the internet works make fake news finding fertile soil for breeding. Not a few people (in Indonesia) become very trusting about the information because it is displayed on the internet. Many people still believe that the internet (as well as computers) cannot be wrong, even though in reality it is not like that.

There are still many people who only read the title, without reading the whole story. Likewise, people share a message if the news content is in accordance with their political, religious, ethnic, and interests, as soon as possible. The suitability becomes the impetus for these people to trust the news content immediately. Fake news is even used as a marker for someone to show their identity by sharing it.

4. THE ROLE OF LIBRARIAN

The habit of reading some Indonesian people who are incorrect, such as only reading the title, not seeing the author or the date of the news, and uncritical attitude towards the news is quite surprising considering that 87% of Indonesia's population adheres to Islam. In Islam, following the opinions of others without knowing the source or reason underlying that opinion (*taklid*) includes prohibited behavior. The Islamic holy book even clearly states:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

"O you who have believed, if there comes to you a disobedient one with information, **investigate**, lest you harm a people out of ignorance and become, over what you have done, regretful" (al-Quran, surah al-Hujurat:6).

It should be suspected, improper habits are not due to religious issues, but the problem of knowing or not. The problem is about the lact of insight. Moreover, the main problem is the lack of insight in terms of sorting out accurate information and using information correctly. Both of these are the part of information literacy. Then, how do you make those "poisonous fish eaters" know?

The Law Number 43 Year 2007 concerning Libraries, Article 2 states that libraries are held based on the principles of lifelong learning, democracy, justice, professionalism, openness, measurement, and partnership. In Article 3 it is also stated that the library function to as a medium for education, research, preservation, information, and recreation to improve the intelligence and empowerment the nation's life. It can be concluded, that the improvement listed in the 1945 Constitution is also the library (and librarians') responsibility to carry it out. Then, the libraries and the librarians are responsible for keep up the ability (at least) of library users in terms of information literacy.

During this time, librarians often do promotions with the aim of increasing the numbers of library visitors. However, in the current situation, promotion orientation needs to be added (if not changed) with to campaign about information literacy. For this reason, libraries are not only visited, but librarians visit its users to campaign. Of course, the visit does not have to be done physically, but in other various ways, for example by using the media, including the internet.

Campaigns can be conducted inside or outside of the library, for example by making posters about information literacy posted on library walls. Information literacy campaigns can also be carried out by utilizing banner placed in strategic locations within the parent institution. Information literacy campaigns also have the opportunity to be done through social media, such as FB, Instagram, or Twitter. The point of all is the librarian urges the

library users to improve their information literacy ability or, at least, to invite the users not to believe in the information they received immediately. At the same time, users are told about how to distinguish accurate and inaccurate (fake) information. By using social media campaigns will soon spread in a short time because, for example, the numbers of FB's users. The results of the Indonesian Internet Service Association (APJII) survey in 2016 shows that FB is a social media that is visited by 54% or 71.6 million Indonesian people[16].

The criteria for fake news (information) or not can be obtained by adopting eight points published by the International Federation of Library Associations and Institutions (IFLA). By these points, librarians can assist people in recognizing fake news[17]. The eight points are:

a. consider the source (to understand its mission and purpose),
b. read beyond the headline (to understand the whole story),
c. check the authors (to see if they are real and credible),
d. assess the supporting sources (to ensure they support the claims),
e. check the date of publication (to see if the story is relevant and up to date),
f. ask if it is a joke (to determine if it is meant to be satire),
g. review your own biases (to see if they are affecting your judgment), and
h. ask experts (to get confirmation from independent people with knowledge).

Above all, the library need to switch images and collections from "printed" to "digital". Digital library material is inevitability to be collected and managed by the library. The switching covers various aspects, including (1) improving the ability of librarians in processing digital library materials, (2) improving the ability of librarians in English, (3) the using of the Resource and Data Access [RDA], (4) the addition of special courses on information literacy and digitalization in library schools, (5) designing web and android based application. This switching is needed so that the library can compete with virtual information centers, such as Kindle and Google. By the switching, the library can gain the trust of (potential) users that the information stored and disseminated is similar but has advantages over the property of information centers or virtual sites. The advantage is that in terms of accuracy because librarians have clear standards as a center (source) of information.

The library also need to "reformulate" the definition of the library itself. The definition, that the library is a "building" maybe has reach the time to be transformed into a library is a "place", both real and virtual. The mission of the library is more to educate its users, in addition to the use of its collections. Finally, it is necessary to be kept in mind that the fish poison turn out to be quite venomous and can cause unexpected risks.

5. CONCLUSION

The explosion of information makes the recipient flooded with information. The main cause of the explosion of information is the internet. Unfortunately, the accuracy of the information received is uncertain. The world also faces an uncertain situation which is commonly called the disruptive era. In this era, controlling information is almost impossible. Among that obscurity, fake news born massively, especially on social media.

The interactive nature of social media causes the originator and disseminator of the information multiply in number. That number is becoming increasingly larger and larger

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[16] Perpustakaan Universitas Mercu Buana Yogyakarta, (March 26, 2019), Strategi Mengidentifikasi Berita Palsu atau Hoax, Perpustakaan, Retrieved September 28, 2019 from Universitas Mercu Buana Yogyakarta: http://perpus.mercubuana-yogya.ac.id/2019/03/26/starategi-mengidentifikasi-berita-palsu-atau-hoax/

[17] *IFLA, (January 27, 2017), How to Spot Fake News,* Retrieved February 16, 2019 *from IFLA blogs: https://www.ifla.org/publications/node/11174*

because social media is used by a large number of users from all over the world, from all groups of religious, ages, occupations, and so on. As a result, fake news is also increasingly unstoppable.

Fake news is like poison which can even pose an unlimited risk. Fake news that actually existed before the prophet Isa, Peace Be Upon Him, was born, can damage the nation, including the Indonesian people. However, because of the difficulty in stemming the circulation of fake news, the easiest way is fortifying the recipients with information literacy ability.

In terms of information literacy, the library can play a role to educate the nation's life. In order to carry out this role, libraries and librarians need to change themselves by following the development of information technology. Along with that, libraries need to change the paradigm of not only managing and disseminating information, but also educating its users.

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Building Students' Reading Habits:
The Role of Librarian in School Literacy Movement
in Aceh, Indonesia

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The school literacy movement launched by the Indonesian government since 2015 has been changing the dynamics of student learning in schools, especially improving reading habits. This paper examines the role of librarians in developing students' reading habits in the school literacy movement in Aceh, Indonesia. This study uses a qualitative method by taking data through interviews with key informants from school librarians and other school stakeholders. The results of the study concluded that the role of librarians in developing students' reading habits in the school literacy movement was making available collections for reading, facilitating to writing competitions, empowering and regulating the "reading corner" responsible in each class, arranging literacy ambassadors in schools, controlling and assisting students in reading and writing time, replacing teachers who have not arrived in the first hour of class when reading activities are carried out.

Keywords: School Librarian; School Literacy Movement; Reading Corner, School Literacy Ambassador.

1. INTRODUCTION

Educational institutions in Indonesia at this time, have been facing major developments and challenges along with population growth, the development of information technology and the demand for quality human resources. One important aspect in increasing human resources in educational institutions is literacy. In the context of primary and secondary education, since the enactment of the Regulation of the Ministry of Education and Culture, Republic of Indonesia (Permendikbud) No. 23, 2015 concerning the School Literacy Movement (SLM), various schools have been implementing various activities directed at efforts to increase literacy for their students. These activities aim to increase reading interest and develop students' reading skills, including skills in writing and the ability to search, select and gather information that is appropriate and relevant to the interests of students. Based on the regulation (Laksono, 2016, p. 1), one of the minimum activities that schools must carry out for the implementation of the School Literacy Movement (SLM) is that school management sets aside 15 (fifteen) minutes periodically for reading habit as part of the growth of character. In addition, in order to succeed at this minimal activity, schools and their stakeholders must have the same perceptions and understanding of the principles, implementation and management of reading programs for students.

In an effort to encourage and motivate the implementation of the School Literacy Movement (SLM) in Indonesia, the government since 2016 has given awards to the leaders of the municipality or district who are carrying out literacy movement activities in their regional schools. Some of the districts that received the award were Bireun and southwest Aceh. These districts are considered successful in making efforts to encourage schools to implement

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the School Literacy Movement in accordance with instructions from the ministry of education.

Based on preliminary data findings from this study in several junior and senior high schools that are planned to conduct literacy activities in Bireun District, Aceh Province, especially in SMP 2 and SMA 1 Bireun. Both of these schools have implemented a reading program 15 (fifteen) minutes before entering school and other activities related to increasing student literacy. In practice, literacy activities in schools are inseparable from the role of librarians in providing various reading materials and sources of information for the benefit of the development of student literacy. Librarians are technical personnel who manage libraries, both from the services provided, and the programs that they do.

The position of the school library has a strategic position as a means and media in supporting the learning process activities. With this position, it can encourage the role of librarians and stakeholders in schools in maximizing the purpose and function of libraries towards improving the quality of education and literacy. The library not only has a role as a means of teaching and learning activities, but also as a means of simple research, the provision of reading material to increase knowledge, and a place for healthy recreation, on the sidelines of routine learning activities (Laksono, 2016, p. 47). The role, tasks and functions of the school library are based on three main activities that contain the collection, processing and dissemination of various forms of information relating to education to students and teachers (Yusuf & Suhendar, 2007, p. 7).

In addition, the school library also has four general functions. First, the meaningful educational function of all facilities and facilities available in the school library, especially the collections owned, must help students to learn and gain basic skills in transferring knowledge concepts. Second, the informative function is to strive to provide library collections that are informative, especially information relating to the interests of students and teachers. Third, the function of creation with the availability of collections in libraries that are lightweight. Fourth, the research function by seeking a collection of school / madrasa libraries can be used as a reference material or source that helps users to carry out simple research activities (Yusuf & Suhendar, 2007, p. 4).

With the function of the library, librarians as managers of information resources in schools should have a strategic role in supporting increased learning and activities to increase student literacy in schools. The functioning of the school library and the role of the librarian in the school literacy movement will have an influence on efforts to build students' reading habits in the school environment.

This paper examines the role of libraries in developing students' reading habits in the school literacy movement in Aceh, Indonesia. This paper is expected to explore important aspects of the forms of role of librarians in developing students' reading habits, especially in realizing the school literacy movement.

2. LITERATURE REVIEW

Based on bibliographic research, the study of the School Literacy Movement and its relation to school librarians and reading habits is a new study, especially in Aceh province, Indonesia. The study of previous studies, focused more on specific aspects of literacy, information literacy issues, digital literacy, media literacy, and other combined literacy topics. Other research also emphasizes studies related to the activities and implementation of the literacy movement in schools. Starting from elementary school level, until high school level.

3. THEORITICAL FRAMEWORK

3.1 Concept of Literacy and School Literacy Movement

Word of literacy comes from English, "literacy", which means the use of social, historical and cultural situations, and cultural practices in creating and interpreting meaning through texts. Literacy at least requires an unspoken sensitivity about the relationships between textual conventions and the context of their use and the ability to reflect critically about these relations. Literacy requires a range of cognitive abilities, knowledge of written and oral languages, knowledge of genres, and cultural knowledge (Kern, 2000, p. 16) .

Meanwhile, according to Reitz (2017), literacy is the ability to read and write. Literacy is functionally related to the level of expertise to read and write that is needed to adequately address the daily lives of adults. The opposite of literacy is non-literacy (illiteracy), which is the inability to read and write. The average literacy rate of a country or region is usually marked by the percentage of adult citizens who know how to read and write.

Based on the Prague declaration in 2003, literacy also covers how a person communicates in society. It also means that social practices and relationships are related to knowledge, language and culture. The UNESCO Declaration also states that information literacy is also related to the ability to identify, determine, find, evaluate, create effectively and organized, use and communicate information to overcome various problems. These abilities are very important for each individual to have as a condition for participating in the information society and are part of the basic human rights regarding lifelong learning (Wiedarti & al, 2016, p. 7).

The School Literacy Movement or SLM is an effort that is conducted thoroughly and continuously to make schools a learning organization whose citizens are literate for life through public engagement (Kemendikbud, 2015, p. 3). This movement strengthens the character growth movement, as mentioned in Minister of Education and Culture Regulation No. 23/2015. One of the activities in this movement is "15 minutes of reading non-learning books before the start of learning". This activity contains the values of character, knowledge of local, national and global wisdom which are conveyed according to the stage of development of students (Wiedarti & al, 2016, p. ii).

The general purpose of this SLM is to develop students' character through the culture of the school literacy ecosystem which is realized in the School Literacy Movement. Therefore, they are expected to become lifelong learners. In addition, specific objectives of SLM are "fostering a culture of literacy in students' reading and writing at school; increasing the capacity of citizens and the school environment to be literate; making schools a fun and child-friendly learning park so that school residents are able to manage knowledge; maintaining the continuity of learning by presenting various reading books and accommodating various reading strategies (Wiedarti & al, 2016, p. 6)".

The literacy component according to Clay, as quoted by Wiedarti (2016, pp. 8-9) consists of several literacies. First, early literacy, which is the ability to listen, understand spoken language, and communicate through images and spoken formed by his experience of interacting with his social environment at home. The experience of students in communicating with their mother tongue becomes the foundation of the development of basic literacy. Second, basic Literacy which is the ability to listen, speak, read, write, and count relating to the ability to analyze (calculating), perceive information (perceiving), communicate, and describe information (drawing) based on personal understanding and conclusion. Third, library literacy, among others, provides an understanding of how to distinguish between fiction and nonfiction reading, utilizing reference and periodical collections, understanding the Dewey Decimal System as a classification of knowledge that makes it easy to use the library, understanding the use of catalogs and indexing, to having

knowledge in understand information when completing a paper, research, work, or solve a problem. Fourth, media Literacy, the ability to know various forms of different media, such as print media, electronic media (radio media, television media), digital media (internet media), and understand the purpose of their use. Fifth, technology literacy, which is the ability to understand the completeness that follows technology such as hardware, software, and ethics and etiquette in utilizing technology. This also includes the ability to understand technology for printing, presenting, and accessing the internet. In practice, also understanding using a computer (computer literacy) which includes turning on and off the computer, storing and managing data, and operating software programs. In line with the flood of information due to current technological developments, a good understanding is needed in managing the information needed by the community. Sixth, visual literacy which is an advanced understanding between media literacy and technology literacy, that develops learning abilities and needs by utilizing visual and audio-visual material critically and with dignity. Interpretation of visual material that is unstoppable, whether in print, auditory, or digital (the combination of the three is called multimodal text), needs to be managed properly. However, in this material consist of a lot of manipulation and entertainment that really needs to be filtered based on ethics and propriety.

3.2 Stages of the Implementation of the School Literacy Movement

The School Literacy Movement (SLM) at the high school and junior high level consists of three stages of implementation that consist habituation, development and learning. The program is conducted in stages by considering the readiness of schools throughout Indonesia. Each of these stages has objectives, principles and forms of literacy activities. The purpose and principle of approaching equality, while there are several different literacy activities.

At the high school level, SLM readiness in the habituation stage includes three important things. First, the readiness of school capacity or the physical environment of the school, namely the availability of literacy facilities, facilities and infrastructure available in schools. Second, the readiness of school residents or the social and affective environment, namely the support and active participation of each individual in the school from every high school literacy activity undertaken. Third, the readiness of the academic environment, namely the existence of literacy programs that factually exist and can be implemented by every individual in the school.

The forms of literacy activities at the high school level in the habituation stage are:

1) Read for 15 minutes every day through activities. For instance, the teacher reads a book quote aloud and discusses it, the students read independently
2) Reading books by utilizing the role of the library. For Instance, the school library organizes activities supporting information literacy skills for students. These skills are then applied by students as they work on assignments given by the subject matter teacher who are taught through summarizing or making book synopsis.
3) Guided reading, which is the teacher guiding students to read, can be done in smaller groups.
4) Independent reading, ie students are given the task of reading and pouring out reading points, both openly and guided by questions (Sutrianto & al, 2016, p. 3).

The standard implementation of the School Literacy Movement (SLM) at the junior level is not much different from SLM at the high school level. There are several similarities and differences. The SLM equation is to carry out three processes, namely habituation, development and learning.

Besides these 3 (three) general stages, for the junior high school level in Indonesia, there are a number of strategic and systematic efforts to make students love literacy culture. The strategic and systematic effort was designed in 10 (ten) simple steps based on guidance from the Directorate of Middle School Development, Ministry of Education and Culture in 2016. These simple steps consist of:

1) Formation of School Literacy Teams in Middle Schools.
2) Learning literacy through reading habit at home.
3) Curriculum must read in junior high school.
4) Literacy based learning in subjects.
5) Know-Want-Learn Table (K-W-L).
6) Read silently.
7) Let's ask about the book.
8) Daily reading journal.
9) Three steps to reading fiction books.
10) Three steps for reading a nonfiction book (Sutrianto & al, 2016, pp. 28-30).

The ten steps cannot be separated from the framework of three stages, namely habituation, development and learning. In the context of SLM at the junior secondary level, the refraction stage consists of 5 (five) steps. First, read fifteen minutes every day at 0 o'clock or other times based on the school agreement. Second, manage the reading angle. Third, one student is a literary book (once a year). Fourth, you must visit the school library. Fifth, read the story (Laksono, 2016, pp. 19-20).

From the description above, it can be concluded that the School Literacy Movement in its implementation is adjusted to the level of education, reading interest and information interests of each school, so that in the implementation there are additional implementations from each school. However, all the practices of the implementation of the SLM aim to increase students' reading interest and reading and writing skills.

3.3 Concept of School Library and Librarian

School library, which is a library that is located in primary and secondary educational institutions, and is integrated with or from the school as a center for teaching and learning resources in order to support the achievement of educational goals in schools (Tim Perhimpunan Asa Mandiri, 2007, p. 10). In the Republic of Indonesia Law, No. 43 of 2007 concerning libraries, as referred to in paragraph (1), explains that each school library must have a collection of textbooks that are determined as mandatory textbooks in the relevant educational units in sufficient quantities to serve all students and educators (Tim Perhimpunan Asa Mandiri, 2007, p. 12). With these obligations, the library is expected to improve the quality of education that is increasingly developed and developing, so that the library can serve all forms of information needs needed by students (Sutarno & N.S., 2006, p. 37).

The meaning of the importance of the school library, also written in Law No. 20 of 2003 concerning the national education system, which states that the school library is a means of supporting the teaching and learning process in schools (Undang-undang, 2003, p. 2). The law also explicitly states that school / madrasa libraries are run by schools and their use is highly dependent on the efforts of the school, both teachers, librarians and also students.

Likewise in the field of facilities and infrastructure, school library management needs to:

1) Provide instructions for carrying out operational borrowing of books and other library materials;

2) Plan facilities for borrowing books and other library materials in accordance with the needs of students and educators;
3) Open a minimum of six hours a day on weekdays;
4) Completing the facilities for inter-library lending, both internal and external;
5) Providing loan services with libraries from other schools / madrasas, both public and private (BSNP, 2007, p. 25).

From some of these definitions, it can be concluded clearly that the school library is a means of support in the teaching and learning process that is in the school to be further utilized to improve the quality of learning.

School librarians are technical workers who work in the school library. Librarians and library staff generally come from library science education backgrounds. According to Sulistyo Basuki (1991, p. 8), librarians are people who provide and carry out library activities to provide services to users as planned by the parent institution based on library science, documentation and information obtained through education.

In the laws and regulations, librarians are defined as people who have competencies obtained through education or training and have duties and responsibilities to carry out library processing and services (Perpusnas, 2007). From these two explanations, it can be concluded that library staff can be interpreted as people who work in libraries with background knowledge of library science or attend trainings that are in accordance with standards of knowledge about library management.

3.4 Reading Habit

Reading habit is a term that is referred to reading culture or the manner in which an individual organizes his reading activities. According to Parlette in Nitza Davidovitch et al (2016), reading habits are acquired at an early age, between kindergarten and elementary school and a gradual process of learning letters, worlds, sentences, paragraphs, and complete texts. Another author notes reading habit can be measured by reading amount of books, reading frequency and reading motivation (Cesar, 2011).

4. METHODOLOGY

This paper is the result of field research using a descriptive-qualitative approach. The main data analyzed from qualitative research comes from a series of words and not a series of numbers. These data are obtained through observation, interviews, documents and others (Miles, 1992, p. 18). Qualitative research is also a research procedure that produces descriptive data in the form of written or oral words from people and observable behavior (Moleong, 1999, p. 9).

The location of this study is a secondary school in Bireun Regency, Aceh Province. Based on the preliminary observations of researchers, there are currently two secondary schools that have carried out the School Literacy Movement, namely State Junior High School (SMPN) No. 2 and State Senior High School (SMAN) No. 1 Bireun Regency.

The data collection techniques in this study were conducted in the form of interviews. Interview technique is a data collection tool by using question and answer between information seekers and the source of information in question (Nawawi, 1993, p. 165). The form of interview in this research is unstructured interview. This method allows the questions asked to the person being interviewed to proceed flexibly, the direction of the questions tends to be more open, focused, so that in-depth information is obtained and the conversation is not rigid (Singarimbun, 1989, p. 15).

The informants interviewed in this study consisted of librarians and school library staff who had a role in the activities of the School Literacy Movement. Other key informants interviewed were school stakeholders who were involved or directly involved in the efforts of

their respective School Literacy Movements, namely the school principal, teacher board and student organization leaders, as well as student leaders involved in the process of literacy activities in schools, both who are in SMAN 1 Bireun, and SMPN 2 Bireun.

Data analysis techniques in this study are interactive by combining several elements of data collection, data presentation, and drawing conclusions. The steps of qualitative data analysis, as Miles and Huberman, are interpreted by data collection from interviews, data reduction which is process of selection, focusing, abstracting, transformation of rough data collected while in the field and continued at the time of data collection. This step also from presentation of data from various types, networks, linkages between activities or tables obtained during research and drawing conclusions by arranging patterns of direction and cause and effect that occur from the results of research (Miles & Huberman, 1992, pp. 15-19).

5. RESULT

The following descriptions are result of field data to answer question research of this study:

5.1 Role of School Librarian in The School Literacy Movemenet in Aceh

Based on data collection in the field, there are a number of Librarian's roles in implementing of school literacy movement in Aceh, Indonesia (Maryati, Hamdani, & Siti, 2017) First, organizing or striving for the availability of collections for reading. The availability of books in SLM program at SMAN 1 Bireun school is important in building reading habits of students. Therefore, librarians and their staff have an important role in maintaining the sustainability of the activity of providing books in the reading corner of each class and reading corner in places outside the classroom. Librarian of SMPN 2 Bireun, also has an important role to support the availability of books on the reading corner shelves in each class and on reading days every Saturday.

Second, facilitating the race, either monthly or term session and yearly. SMAN 1 Bireun School has various competitions in order to increase literacy and reading interest of students in this school, both conducted every month and every year. The race activities that have conducted are book lover competition and resume writing competition. In an effort to strengthen their references in reading and writing, the library provides books that support this activity. In SMP 2 Bireung, the reading corner in school classes, also is provided by school to improve reading habits of student. In addition, this school has program of Saturday reading and silent reading in class. In order to keep the availability of books, librarian and his staff always ensure the availability of books in every reading corner in the classroom.

Third, empowering and managing the responsible reading corner in each class. Each class has a shelf in the reading corner containing a number of books from the Bireun High School library. In an effort to keep the books in each of the reading corner shelves, the library empowers some students who become literacy ambassadors who represent the class to take part in maintaining and being responsible for the collection, both the condition of the books, and the availability of books on the shelves.

Fourth, arranging literacy ambassadors in schools. SMAN 1 Bireun School has a literacy ambassador team consisting of student representatives in each class. The determination of literacy ambassadors is arranged by the school library in coordination with the school principal and homeroom teacher. This arrangement is not only the name designation, but also the assignment of duties and responsibilities of each literacy ambassador, especially their duties and responsibilities in the school literacy movement. In SMP 2 Bireun, school library staff bring books to each room. Furthermore, the class leader and several students in the class arrange it in the reading corner that is already in each

classroom. The person in charge of the reading corner in the class is the homeroom teacher. Each homeroom teacher records every book the library staff brings to be placed on the reading corner shelf. If a book is found missing from a shelf in the reading corner, the homeroom teacher usually asks students to replace it.

According to students, the availability of books on the class shelves is still insufficient, especially the subject of the books provided. Students tend to like books that are close to their lives as teenagers. For example, fiction books and reference books or encyclopedias. Thus, the collection of books owned by the library and reading corner at SMPN 02 Bireun to be further improved in the future, especially teen fiction and other popular references.

Fifth, controlling, assisting, directing and replacing teachers who have not arrived in the first hour of reading. Daily literacy activities in each class are often constrained by delays in the teacher or homeroom teacher entering the classroom.While students are required to do reading activities 15 (fifteen) minutes before the lesson begins. In overcoming this problem, the library staff seeks to replace the teacher in the classroom, so that the control, assistance and direction in reading activities can run normally.

5.2 Aspects of changing students' reading habits after the implementation of the school literacy movement in Aceh.

The implementation of the school literacy movement in Aceh has influenced the reading habits of students in Aceh schools. This can be measured by reading amount of books, reading frequency and motivation of reading. In term of reading frequency and motivation, every school in Aceh has implemented literacy activities before the teaching and learning process in school. Daily GLS implementation is realized in the form of reading 15 minutes before starting learning in school. This reading activity is conducted by every student in each class and supervised by each teacher and their homeroom teacher. After reading, students are also required to write a resume of the reading they read. Students get these readings from each literacy rack that students make in each class. The collection on the literacy rack is managed by a literacy ambassador coordinated by the head of the library. Every change of collection on the literacy rack is carried out by the school literacy ambassadors represented by each class.

School literacy ambassadors are a group of students from each class representative whose job is to place books on the reading corner shelves in their classrooms and in the reading corners of school pages. The supervisor of literacy ambassadors is the principal and coordinates with the head of the school library. Every year, members of the literacy ambassadors alternate among students. The involvement of students who become ambassadors of literacy at SMAN 1 also has advantages and disadvantages. As revealed by infoman (Syahrizali, 2017):

"The biggest challenge is getting friends to read and write resumes. With this compulsion, can encourage students to write even though two lines. We are very happy students who made resumes. However, there are also students who don't write resumes, so reading interest is still low. "

While other informant also stated (Saptadestri, 2017):

"Constraints become literacy ambassadors when transporting books. Sometimes finished the midday prayer, forgetting to transport it again to the school library. Finally the book was abandoned on the shelves. Likewise, it is a problem for teachers who come quickly to class, because we are required to bring books from the library to the shelves in the classroom and in the reading corner, often late in entering and can reduce grades. "

Based on the informant's information it can be summarized that the literacy ambassador has an important role in distributing books that will be placed on the shelves, both in the classroom and in the school grounds. Literacy ambassadors also play a role in campaigning for reading and writing resumes of what is read to students in daily literacy in their respective classes.

According to the principal of SMAN 1 Bireun, there are 4 (four) sequences of daily literacy activities carried out in class. First, read the Koran. Second, sing the Indonesia Raya song which is led in turns among students. Third, pray. Fourth, read a book. Each student takes a book in the reading corner in each class.

In the view of students, reading activities before class time has changed the culture of reading. From those who rarely read before, they are called to read, so reading becomes something normal and fun. However, the collections that are provided by the library on reading shelves are expected by students to be more fictional or novel. It also includes library opening hours that students expect to be open until the afternoon, so students who have not returned can still take the time to read in the library.

Reading in the school library for one hour is part of SLM program that can improve reading motivation among students. Every week, every student from every class at SMAN 1 Bireun has an obligation to visit and read in the school library. This class activity is usually during homeroom hours, so students with homeroom teachers visit the library together to read for one hour. However, to avoid the accumulation of students in the library, the library staff arranges the arrival schedule of students in each class at the school library, amounting to 26 (twenty six) classes. The steps taken by the school library greatly helped the lack of time students read at school. Especially if the school library hours are open until noon, students who come home in the afternoon and evening also cannot access the school library. In SMP 2 Bireun, school principal strives to provide "reading carts" in implementing the School Literacy Movement. Reading carts are made specifically by schools that can be placed on motorized tricycles and in special places in the school grounds. As stated by the headmaster of SMPN 2 Bireun (Siti, 2017), every Saturday, "reading carts" on the motorbike are used to provide books to be read on the day of reading. Whereas on another day, the "reading cart" was placed on the side of the security guard post, in front of the entrance to this school. The purpose of putting "reading carts" in this post is to spread the enthusiasm of the literacy of parents of students who are waiting at the school entrance, so that waiting time can be used productively to read and stay away from saturation. In addition, this school also conducted silent reading (silently) program for 20 minutes every day (Hamidah, 2017).

Another motivation of reading is activity of synopsis writing competition. This competition is conducted every month as part of literacy movement at SMAN 1 Bireun. This activity was carried out as an effort to encourage students' interest in reading at this school. This form of activity was organized by the library in coordination with the homeroom teacher, literacy ambassador and Indonesian language teacher. Literacy ambassadors have a duty to convey to students to be able to bring a resume of what is read every day to be contested. Furthermore, the resumes collected were handed over by literacy ambassadors to library staff to be further assessed. This assessment was conducted by an Indonesian language teacher at SMAN 1 Bireun. In addition, giving rewards to the best resume writers also encourages more students in reading and writing, so that this encouragement and appreciation fosters a culture of reading in this school.

Based on the assessment of Indonesian teachers, since the resume competition was held at SMAN 1 Bireun, there has been significant progress. First, students' insights become more open with the wealth of readings read. Second, the formation of a habit of writing and summarizing a topic that is read from a book, especially resume writing. Third, students'

fluency in reading and communicating is increasing with the literacy activities at school. From this activity, there have been students of SMAN 1 Bireun who have published their books.

Literacy visit to the library outside the school also empower reading motivation among student. The form of literacy activities at SMAN 1 Bireun outside the school is the implementation of library visits outside the school. This monthly activity has several goals. First, increase students' interest in reading by looking at wider references. Second, compare the internal literacy activities of the school library visited.

According to the head of the SMAN 1 Bireun Library, this activity is usually conducted in the fourth week of every month. Students are chosen to represent each class and at most 30 people in turn. The location of the libraries visited are mostly regional libraries and other schools around the Bireun Regency or the nearest regency. For example the Sukma Bangsa Bireun school. During this visit, students pay attention to the literacy programs implemented and the conditions and atmosphere of the local library. The library most visited during this program was the Aceh Library in the Banda Aceh Municipality. Every student who takes part in this literacy visit is required to make a resume about the information, knowledge and experience obtained by students at the place of visit (Maryati, 2017).

In each term session, the school literacy activities at SMAN 1 Bireun conduct various competitions that lead to efforts to read students' interest. The competition which has been held since the School Literacy Movement was implemented in this school, namely: Read Lover Competitions. The read lover competitions are book lovers competitions aimed at students from each class. Activities carried out in this competition, namely: Ranking 1 (one), Continuous Short Story, and Group Speeches. Each class sends students who love their books to take part in a series of activities in this book lover competition. This activity is carried out by the management of the school literacy ambassadors from each class based on assignments that have been determined by the school library and the principal of SMAN 1 Bireun.

In term of SLM, this school has annual literacy program. Literacy activities conducted in the annual phase at SMAN 1 Bireun are manifested in the form of a "Classroom Literacy Corner Competition." This activity aims to beautify classrooms by adding literacy reading corners. In addition, this activity is also an effort to strengthen and increase students' interest in reading. This activity also encourages the enthusiasm and motivation of the managers and ambassadors of literacy in each class, so that each class together tries to enhance the appearance of shelves and collections in each class.

Based on the researchers' observations, the creativity of the students in each class in decorating the reading shelves is very religious. There are classes that make use of cardboard and cardboard painted against a background of trees and birds that are leaning on tree branches. Cardboard or paper that has been painted is placed or pasted on the back wall of a bookshelf in class. There are also students who add cork (stereo foam) that has been colored and pasted around the bookshelves in the class.

Another change of reading habit among student is existence of School Environment Reading Corner Service. This reading corner service is located under a shady tree in the school yard and some special places created by school leaders to be used as a place to read and gather students. The existence of this school environment reading corner service aims to increase students' interest in reading. These places are usually used by students during recess or other times that are not in class. During recess, students can still access the readings in these reading corners.

Based on researchers' observations, there are 4 (four) reading corner locations in this Bireun 1 Public High School. The presence of a reading corner in the school yard is felt to be beneficial for students in reading and increases students' confidence in reading openly. This

has indirectly formed a reading culture that has an impact on increasing knowledge and information available in schools.

Aspect of book reading amount is also influence in building of reading habit among student. Substitution of books in the basket in the library is one of movements from SLM program in these schools. Each class at SMAN 1 Bireun school has a reading corner which is a small library for students to access the books they are reading. This reading corner includes places outside the classroom that have been specially designed and under the shade in the school yard. Every week, each literacy ambassador replaces the collection in coordination with school library staff to collectively replace new books, so that students do not get bored reading.

Placement and replacement of books on the shelf by the literacy ambassador in coordination with the school library staff, both shelves in the classroom and in the school environment, also has some weaknesses. As stated by the Head of the SMAN 1 Bireun Library (Hamdani, 2017):

"Obstacles to placing books on the shelves. For example, we give as many as 30 books in the corner of the class. Of these, one day 3 books can be lost. In fact, in the beginning of this literacy movement, a week was never lost a book. This case is responsible for one class and the one who is afraid is precisely the person in charge of books in each class. There are also students who admit to taking the book and those who don't. The same thing happened on the bookshelf in a reading garden environment. "

However, the changing and availability of these books can provide enthusiasm, motivation or encouragement for students to read books with different book variations every time. Based on the explanation of the forms of activities described above, it can be concluded that the GLS model conducted by SMAN 1 and SMP 2 Bireun are still at the basic literacy stage.

6. CONCLUSION

The role of librarians in developing students' reading habits in Aceh's school literacy movement in Aceh was making available collections for reading, facilitating to writing competitions, empowering and regulating the "reading corner" responsible in each class, arranging literacy ambassadors in schools, controlling and assisting students in reading and writing time, replacing teachers who have not arrived in the first hour of class when reading activities are carried out.

The implementation of the school literacy movement in Aceh has influenced the reading habits of students in Aceh schools. This can be measured by reading amount of books, reading frequency and motivation of reading. Aspects of changing students' reading habits are influenced by literacy activities before the teaching and learning process, a "reading corner" service in each class and school environment, the changing of books in the basket in the library routinely, reading in the school library for one hour every week, synopsis writing competition, literacy visit to library outside the school, book lovers competition, class literacy corner competition and cooperation programs for literacy visits outside the school, silent reading (silently) program for 20 minutes every day, the availability of "reading carts" at school.

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