ICONICS

PROCEEDINGS

THE 4th ADAB-INTERNATIONAL CONFERENCE ON INFORMATION AND CULTURAL SCIENCE

"Building World Peace Through Cultural Studies"

**FACULTY OF ADAB AND CULTURAL SCIENCES
UIN SUNAN KALIJAGA YOGYAKARTA
OCTOBER 11-12TH 2022**

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Adab-International Conference on Information and Cultural Sciences

UIN SUNAN KALIJAGA YOGYAKARTA

"Building World Peace Through Cultural Studies"

Yogyakarta, October 11-12th 2022

ISSN: 2715-0550

Arranged by:
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UIN Sunan Kalijaga
Yogyakarta**
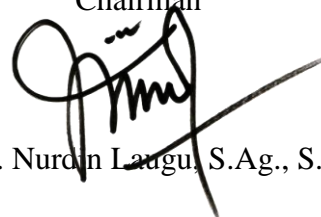
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PREFACE

The development of science and technological sophistication has brought the world into the realm of globalization, which according to Manfred Steger (2017), has crucial impacts on people's lives in various dimensions, among them in economics, politics, and ecology. Each event has played a significant role in every corner of the world, which is inevitable. The flow of globalization can be a dream of both luck and brutality to human rights. Various events, ranging from the world health crisis in the form of Covid 19 to world politics that led to the Russia-Ukraine war, are two examples that have a global impact on the world economy, the environment, and social relations. Apart from their positive sides, they have negative implications exceeding tolerance limits that have brought the international world battered with various humanitarian and social problems. Therefore, the involvement of science in all fields and its technological products requires a reorientation that leads to world peace. Science and technology in various studies and new approaches need to mainstream the interests of humanity above all other interests. Understanding science as a liberator from oppression should be considered as a reorientation momentum to uphold the foundations of humanities due to a peaceful society.

Faculty of Adab and Cultural Sciences UIN SunanKalijaga Yogyakarta as one of the Islamic religious-based educational and science institutions has a scientific and institutional responsibility to take part in those issues. Therefore, the 4th Adab-International Conference on Information and Cultural Sciences (A-ICONICS) takes the main theme: Building Global Peace through Cultural Studies. This theme is broken down into four field themes, namely: first, Arabic Language and Literature for Global Peace; second, Addressing Global Peace through Language, Literature, and Culture; third, Islamic Civilization for Global Peace; and fourth, Building Peaceful Society through Library and Information Science. To maximize the role of sciences through the four themes above, the committee invited various experts, academics, and practitioners from three continents, namely America, Europe, and Asia. Their expertise is diverse in the fields of cultural sciences, humanities, and civility, so that scientific reorientation towards achieving world peace through synergy and accumulation of perspectives can become a reality.

On behalf of the faculty and committee, I hope that this conference will become one of the strategic activities that can bridge science and society, which results in responding to the needs of a world that is experiencing disruption and division, especially in the political and social fields. This hope certainly has the potential that is not to be easily realized as well as vice versa. However, due to the optimism and commitment of the committee as well as maximum participation from all parties, this conference can run well. Therefore, I would like to express my deepest gratitude to the dean, keynote speaker, invited speakers, presenters, participants, and all parties, who have actively participated in the entire series of events, so that this conference can run as planned. Thank you.

Yogyakarta, October 11th, 2002

Chairman

Prof. Dr. Nurdin Laugu, S.Ag., S.S., M.A.

Faculty of Adab and Cultural Sciences
UIN Sunan Kalijaga Yogyakarta

EDITORIAL BOARD

TABLE OF CONTENTS

HIC-HISTORY OF ISLAMIC CULTURE

LS-LIBRARY SCIENCE

EL-ENGLISH LANGUAGE AND LITERATURE

EL-ENGLISH LANGUAGE AND LITERATURE

KEYNOTE'S SPEECH

Building Global Peace through Cultural Sciences

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1.   INFORMATION AND CULTURAL SCIENCES

When talking about information and cultural sciences, I mean—as the convenors of this conference asked me to do—the sciences that constitute the subject matters of this faculty, namely: (1) Languages and belles-lettres (Arabic or English), (2) History of Islamic Cultures and Civilization, and (3) Library and information. The first group of these sciences deals with the means of thinking and communicating among many Islamic peoples, namely Arabic, and the most widely used in the relationship between nations in the world, namely English. With these two languages, Muslims should be able to communicate to each other as well as to other nations. In Arabic there is a parable saying: من تعلم لغة قوم أمن مكرهم (Whoever learns the language of a people will be safe from their deception). It is better to substitute the second word of this sentence with علم to make it "Who knows the language of a people will be safe from anything bad of them". However, the message of this proverb is not enough, or even not suitable, for building peace.

The postulation that a people tend to do evil, as boldly stated in the above adage, may not serve as a good starting point for action to build peace. What should be postulated as starting point to my mind will be that every people actually tend to live in a tranquil and peaceful way, even though, due to certain circumstances, they may commit acts that are harmful for the harmony in intercommunication between human beings.

From the Islamic Cultures and Civilization we can learn about not only the peoples who follow the teachings of the religion taught by the Prophet Muhammad, but also other nations who interact with them, regardless of their religion. As we know already that there are many peoples who embrace Islam, nevertheless Islamic peoples do not have one single culture. Each one of them develop a unique culture in accordance with their natural and social conditions, and in response to their respective problems. Knowledge of the culture of each people will not only add to the provision for understanding the various variants of mankind in general, but also constitutes supplies that can be used as materials for building peace. The study of Islamic civilization shows the life journey of Muslims in overcoming life's problems and attaining progress. Knowledge of this journey can also be used to identify the causes of conflicts and to seek possibilities for developing human awareness of attitudes, words and actions that are appropriate for a dignified life based of justice and peace.

The written and recorded treasures with non-written means which are the subject matters of Islamic library and information science, of course contain the wisdom of mankind, especially Muslims in overcoming people's greed, reluctance to share and so on which causes a lot of conflict and further distances peace from human life. The experience of mankind stored in these treasures has not been widely used to seek peace. Any information, even the worst, can be used as material for consideration in making decisions to act in relation to peace building.

2.   WHY PARTICIPATING IN PEACE ACTIVITIES

Sciences are to make the humanity nobler, happier, more appreciative to others. Science is not studied for the sake of science, but for the benefit of mankind. With science, a way of life must be developed which in addition to being effective and efficient also provides the right place for humans as humans. If with a sword we can pry the rock that plugs the drain

hole, that is not the proper function for a sword made for cutting. Humans who only spend their lives to fulfill their biological needs are humans who have not carried out the proper function for their existence as humans. Cultural science should also place humans in the right position for their human dignity.

Scientist's responsibility to society. As members of society who have the ability to see beyond and look deeper into human problems, scientists are morally required to give warnings of things that will happen to mankind that most people have not seen. With his knowledge, scientists can also identify the causes of tension in human relations and because they can provide ideas to reduce them so that they do not explode into conflicts that destroy peace.

So, scientists should not be silent when their people are threatened with disaster, both with the knowledge they are engaged in and with the ability to see and conclude which is the main skill for scientific work.

3. HOW TO BUILD GLOBAL PEACE THROUGH THESE SCIENCE

Nothing taken for granted. Everything in life can change quickly. The peace that exists today could turn into disaster tomorrow. On the other hand, today's conflict could change. However, bad things seem to just happen, while good things have to be worked on, not even infrequently the good things we want don't come true even though a lot of effort has been made. Peace is one of the most important. Many efforts have been made, but in many places peace continues to emerge less rapidly than conflict and conflict. In fact, peace and harmony in life, in many places seem to exist without effort. However, in this calm atmosphere, there are potential conflicts that can explode at any time, if we don't maintain that calm by reducing things that can disturb the peace in human relationships.

What kind of materials do we have to build global peace?

First of all, we have knowledge of human behaviors, need of recognition, appreciation, being understood etc. The subject-matters of our studies are humans as cultural beings and the things they do and create. By studying it, we have sufficient provisions to understand humans with all their characteristics and characteristics. With that knowledge, then we can understand why a group of people is adamant about holding on to their interests and doesn't want to know about other interests.

Besides, we have knowledge of traditions, cultures, ways of expression, languages, histories etc. That way we can understand how to respect others and in turn can call on those who seek communication between the warring parties to communicate well.

Global peace begins from home. This short saying reminds us to start building world peace by building peace around us, of course by utilizing the cultural sciences that we are engaged in. Calls to related parties, not only to promote peace, but also to eliminate things that make it difficult to build peace.

4. PROBLEMS

Is there any awareness for us, cultural scientists to be involved in the pursuit of peace? So far no calls have been heard from, except from Noam Chomsky. That's because it seems that he is not only a language reviewer, but also an American linguist, philosopher, cognitive scientist, historical essayist, social critic, and political activist. So, he cannot represent just one discipline of cultural science, but scientists plus plus. The third world war are actually happening and will be continuing piecemeal, as Pope Francis stated on several occasions. If we do not want to see these pieces of war knit together into a real global war, there should be no longer a single scientist who doesn't care about the possibility of a universal war. Cultural scientists at least should voice up their disapproval on things that may cause war such as injustice in human relations, between people, between countries, between regions and so on.

We ought to propagate the idea that peace is more compatible with human nature than conflict, enmity and, moreover, war. Willingness to share with others is more human than greed and repugnance of sharing things that many people need. How beautiful it is to be together and care for one another's fate and how undignified it is to be selfish by letting other people fall apart.

Such things can easily be found in history, literature, etc. which is the subject of the study of cultural sciences. It remains now to turn our attention to the fate of mankind if the world falls into war.

The tragedy of Romeo and Juliet written by Shakespeare should make us aware of the evil of parental enmity and selfishness without giving room for children to choose their own life partners. Now there are many elite feuds who do not care about the children of their people who are victims. It keeps happening. Are historians, literature, languages, libraries, anthropologists not moved to take part in stopping it?

Who should take the above ideas into action? As many perpetrators as possible. This requires us to cooperate with others. Scientists are not implementers, but inventors and disseminators of ideas. If ideas for building global peace have been found, the task of scientists then is to disseminate them so that they can reach as many people as possible, especially those who are involved in conflicts and those who seek peace. So, our task here now is to direct our attention to the building of peace, then to look at our respective scientific study materials to find out what materials can be contributed to building that peace. Global peace is indeed the goal of a long itinerary, but the first step must start with the smallest environment in which we live.

5. CONCLUSION

The fear of the third world war that will destroy human civilization is not something without reason. The signs for that are very conspicuous. Therefore, we—scientists working in the field of cultural sciences—may not remain silent. We have to contribute to the development of global peace, together with other scientists, even other parties, such as politicians, social activists, business people and newsmen. If the prophet Muhammad pbuh warned, fifteen centuries ago:

«إِذَا حَدَثَ فِي أُمَّتِي الْبِدَعُ وَشُتِمَ أَصْحَابِي فَلْيُظْهِرِ الْعَالِمُ عِلْمَهُ فَمَنْ لَمْ يَفْعَلْ ذَلِكَ مِنْهُمْ فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ»[1]

If there is a lot of heresy and my Companions are scorned by people, then let people who have knowledge come up with their knowledge; and whoever does not do this will be cursed by Allah, the angels and all mankind,

It is a time for cultural scientists to contribute with their knowledge to the building of a world where every huma person may live with dignity and without fear.

Wasana sumangga.

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[1] Cf. Abū Bakr al-Ājurī, *al-Sharī'a*, ed. 'Abdullāh bin 'Umar bin Sulaymān al-Damījī (Riyad: Dāṣr al-Waṭan, 2nd ed., 1420/1999), V: 2562.

بسم الله الرحمن الرحيم

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الأدب العربي العرفاني والسلم العالمي

يطلق على الأبعاد الباطنية لكل دين اسم العرفان، والعرفان الإسلامي أو التصوّف، هو اتجاه يولي أهمية كبيرة للبعد الباطني للإسلام. حيث أنّ من الأصول المسلّمة للتعاليم الإسلامية هو الاهتمام الكبير لقيمة وأهميّة السلم والتعايش السلمي بين أفراد الإنسان ومن الأهداف الجوهرية للإسلام هو تحقيق وتطبيق هذه القيمة الإلهية والإنسانيّة. ولقد إهتمّ العرفان بهذه التعاليم بجديّة وعمق أكبر. فالعرفان الإسلامي ومن أجل تثبيت السلم والسلام لم يقتصر فقط على الإجراءات السطحية، بل إعتمد على عناصر يؤدي الاهتمام بها إلى نبذ العنف والحرب الجائرة. وبعض هذه العناصر هي عبارة عن: اسم الرحمن الإلهي _ التعادل الأسمائي _ العدالة _ العشق والمحبة _ العبوديّة وتهذيب النفس _ اسم الحكم العدل. ولا يمكن إقامة سلام حقيقي ودائم إلا من خلال استيعاب هذه القيم وإضفاء الطابع التأسيسي عليها.

الكلمات المفتاحيّة:

العرفان، التصوف، الصلح، الحرب، العدالة، العشق، تهذيب النفس، العبوديّة.

المقدمة:

يميل الإنسان بطبيعته إلى السلام والسكينة ويعتبر الإرتباك وعدم الاستقرار مصدر ازعاج لسعادته ورضاه. وحتى يستفيد أكثر من مواهب الحياة وبلوغ الكمال، هو محتاج إلى الهدوء الخارجي وكذلك إلى السكينة الباطنية. ولقد أولى الدين الإلهي الذي يعتبر مصباحا للهداية وصراطا مستقيما للنيل بالفلاح والاستقامة، أهميّة كبيرة لأجل تحقيق الهدوء المرجوّ في كلا البعدين الخارجي والباطني. وهذه القضيّة وخاصة في البعد العرفاني للإسلام لها شهرة خاصة. لأنّ العرفان في بعده المعرفي هو في الأصل نوع معرفة بالوجود، وهذه المعرفة تتطلّب طريقة خاصة من العيش والسلوك. والإهتمام الأصلي للعرفان هو للهدوء والسكينة الباطنيّة، لأنّه لا فائدة للسلام الخارجي للباطن المضطرب والغير المستقر. بل أكثر من ذلك هو غير ممكن البتّة لأنّ المجتمع الذي يسوده العدل والسلام يكون أفراده يتمتّعون بتعادل وهدوء باطني، لهذا لو كان الباطن متّزن ومتعادل تكون الأرضيّة أيضا مهيّئة للسلام الخارجي. لذلك ، من المهم للغاية التفكير في حقيقة العرفان والتصوف الإسلامي ومساهمته في إرساء السلام والتعايش السلمي في المجتمع البشري.

العرفان الإسلامي

العرفان هو معرفة شهودية وبدون واسطة بالله تعالى واسمائه وافعاله، والسلوك العرفاني هو محاولة الوصول إلى مثل هذه المعرفة عن طريق المراقبة وتهذيب النفس. فالعارف الإسلامي يسعى دائما للوصول إلى القرب والوصال الإلهي والمعرفة الشهودية بالحق تعالى عن طريق الإستفادة من الوحي والسير والسلوك المعنوي الذي يكون في إطار الدين.

فالعرفان الإسلامي الأصيل ليس شيئا غير الإسلام وأمرا خارجا عنه، بل هو البعد الباطني للتعاليم إسلامية. فالشريعة هي البعد الظاهري والخارجي للتعاليم الإسلامية والعرفان هو البعد الداخلي والباطني لها. وبين هذين البعدين انسجام وتناغم كبير. فبالنسبة للبعد الخارجي والظاهري للتعاليم الدينيّة والذي يتكفّل به الكتاب والسنّة يمكن إدراكه وفهمه عن طريق الرجوع إلى الكتاب والسنّة والتأمل العقلاني فيهما، وأيضا له القابليّة للإجراء في مقام العمل بالجوارح. وأمّا لو كان باطنيا ومن قسم الجوانح كالنيّة، فلا يحتج للرياضة والسلوك. لكن هناك مستوى باطني آخر من المعرفة لا يمكن الوصول إليه عن طريق العقل النظري الصرف أو بالتأمّل في ظواهر الكتاب والسنّة؛ بل هذا المستوى يحتاج إلى مراقبة وتفكّر داخلي وتجربة باطنيّة وفي مقام العمل والتحقق يحتاج أيضا إلى تربية وانضباط معنوي في إطار برنامج سلوكي دقيق وعبادة وذكر لله دائم.

للإشارة إلى البعد المعنوي للإسلام يستفاد في الغالب اصطلاح التصوف، ويطلق على الشخص الذي يسلك هذا الطريق اسم الصوفي. وقد ذكرت معاني مختلفة في المعنى والأصل اللغوي لكلمة التصوّف، حيث أنّ المجال لا يسع لذكرها جميعا، ولكن إحتمال أن تكون هذه الكلمة مشتقة من الصفاء الباطني لأهل المعرفة كبير جدا. وبناء على هذا الإحتمال ولأنّ أهل التصوّف جعلوا أولئك الأشخاص قدوة لسلوكهم المعنوي أطلقوا على أنفسهم اسم الصوفي.

ولقد طرحت أيضا اختلافات عديدة في باب منشأ التصوّف. فقد ذهب البعض إلى أنّ التصوّف ظاهرة غير إسلامية وقد دخلت إلى العالم الإسلامي عن طريق الثقافات الأخرى. أمّا في المقابل يذهب أغلب المحققين إلى أنّ التصوّف نشأ من التعاليم الإسلامية أي من القرآن والسنّة. ولا يوجد شك في أنّ هناك جزءا عظيما من تعاليم القرآن والسنّة تهتمّ اهتماما كبيرا بالجانب المعنوي والباطني للدين وهذا يكفى ليكون مصدرا في بروز الميول المعنوية بين المسلمين وكذلك كان الأمر. ولم يكن خافيا على أحد الجانب المعنوي في شخصيّة وحياة قادة الإسلام خاصة النبي الأكرم صلى الله عليه وآله وسلم وعلي عليه السلام وأصحابهم كذلك. وفي صدر الإسلام كان هناك الكثيرون ممن سلموا هذا النهج، كانوا أهل التقوى والزهد. وإن كانوا غير معروفين باسم الصوفي والعارف ولم يتشكّل في ذلك الوقت مدرسة باسم التصوّف أو العرفان.

فقد بدأ التصوّف بالظهور باعتباره مدرسة فكرية وفرقة اجتماعية في حدود القرن الثاني، وبعد ذلك الوقت وبالتدريج بدأ ظهور بعض الصوفية بأمزجة مختلفة وبتبعهم ظهرت فرق صوفية مختلفة.

مع أن أساس التصوف له جذور في التعاليم الباطنية للإسلام ولكن وبلا شك مع إختلاط المسلمين بالملل الأخرى والثقافات المختلفة كفلسفة اليونان، والمدرسة الأفلاطونيّة الجديدة، والمسيحيّة، والهندوسيّة، والبوذية والديانات الإيرانيّة، دخلت عناصر من هذه الثقافات إلى التصوّف. وهذا التأثر لم يكن فقط على مستوى الرؤية الكونيّة للتصوّف بل تعدّاها ليشمل حتى الطقوس والسلوك العملي لهم. فالرسوم مثل الرقص والسماع، والرياضات الشاقّة والتجرّد والطاعة المطلقة للشيخ والمرشد، وفي حالات الإبتعاد عن الشريعة وعدم الإعتناء بالتكاليف الشرعيّة، كل هذه الأمور أكيد أنّ لها جذور في غير التعاليم الإسلامية وقد دخلت من الثقافات الأخرى لبعض الفرق الصوفيّة.

وهذا الأمر هو من أسباب مخالفة بعض المتشرّعة للتصوّف وهذه المخالفة ما زالت مستمرّة حتى هذه الساعة. أمّا الأمر الذي لا يمكن إنكاره هو أنّ حقيقة العرفان والتصوّف بغض النظر عن العناصر الخارجيّة والأجنبيّة وبعض قاصري النظر والبدع التي أضيفت فيما بعد، هو الباطن والروح للتعاليم الإسلامية والجانب الغير قابل للإنفكاك عن هذه التعاليم.

وبناء على هذه الإشكالات فقد تحملت كلمة التصوف معنى سلبيا عند بعض المسلمين، لهذا السبب ذهب البعض وخاصة الشيعة إلى استخدام كلمة ((العرفان)) لبيان الجانب المعنوي للإسلام. و((العرفان)) في الأصل مشتق من مادة ((عرف أي المعرفة. ومعنى هذه الكلمة قريب جدا من العرفان الإسلامي.Gnosticism به)). وعليه فإنّ هذه الكلمة هي بمعنى

أمّا الواقعيّة الأخرى التي لا يمكن إنكارها وغض الطرف عنها هي تأثير الفرق الصوفيّة المختلفة والتعاليم الصوفية في تكوّن الثقافة والحضارة الإسلامية خاصة مع إنتشار الإسلام في الأمصار المختلفة من العالم. نعم لنا الحق بل نحن مكلّفون بنقد وتصحيح التصوّف، ولكن لا يمكن بأيّ حال من الأحوال ولا يجب علينا أن نتجاهله أو أن ننقص من أهميّته. فاليوم هناك جمع غفير من المسلمين في مناطق ومذاهب إسلامية مختلفة مرتبطون ومتعلقون بطرق صوفيّة مختلفة، وللتصوّف والفرق الصوفية دور مؤثر جدا في الأبعاد المتعددة للأمّة الإسلامية، الاجتماعية منها والسياسيّة والأخلاقيّة والمعنويّة.

من جهة أخرى، نجد اليوم أنّ الأمّة الإسلامية تعاني من مشكلات وأزمات داخليّة وخارجيّة حيث أنّ الإلتفات الجدّي إلى بعض التعاليم العرفانيّة يمكن أن يكون له دور أساسي في حل هذه المعضلات أو على الأقّل التقليل منها. ومن هذه الحقائق المريرة التي تمر بها الأمّة الإسلامية، هي الخلافات والصراعات القائمة بين فرق من الأمّة الإسلامية التي وللأسف تسببت في خسائر غير قابلة للجبران. ومن وجهة نظرنا، فإنّ الرؤية العرفانية والرجوع إلى التعاليم الإسلاميّة المعنوية والباطنيّة يمكن أن تساعد في حل هذه المشكلات والأزمات.

ومن جهة أخرى، فهناك جهد طويل الأمد ومتواصل من طرف أعداء الإسلام لتقديم الإسلام على أنّه دين عنف وحرب وإرهاب، وبحجّة مواجهته هاجموا الممالك الإسلامية وحاربوا الأمّة الإسلاميّة. واليوم أكبر وظيفة للإعلام الإستكباري والصهيوني هو تشويه صورة الإسلام وبث الكراهيّة تجاه الأمة الإسلامية من خلال وصفها واتهامها بالإرهاب والترويج للحرب.

ولهذا من واجب كل إنسان يبحث عن الحقيقة ويطلب العدالة عن طريق السعي لإظهار الوجه الحقيقي للإسلام ودفع هذا الإتهام الباطل، أن يواجه هذه الإلقاءات الشيطانيّة وهذا الظلم التاريخي. وهنا تكمن أهميّة الاهتمام بالتعاليم المعنوية والباطنيّة للإسلام وخاصّة قضيّة العرفان والسلام، حيث يمكن أن تكون مفيدة في هذا المجال. ونحن هنا حاولنا أن نشير إلى تلك العناصر في العرفان الإسلامي التي لها ارتباط قريب بالسلام. وسنناقش هنا باختصار أساس السلام العرفاني. لكن قبل كل شيء علينا أن نرى ما هو مقصودنا من السلام.

في نصوص العرفان الإسلاميّ وخاصّة في اللغة العربية هناك تأكيد كبير على مسألة السلام والعدالة والتعادل الأسمائي، ويذهبون إلى أنّ نظام الكون يستند إلى الإسم الحكم العدل. ومدّعانا هو أنّ الرؤية الكونيّة العرفانيّة مستوحاة من الرؤية الكونية للسلام في التعاليم الإسلامية. وهناك عناصر كثيرة في العرفان تدعو وتشوّق للسلام والمحبّة والأخوّة، أمّا الحرب والعنف تقع في الجهة المقابلة للعرفان، فالعناصر المفتاحيّة كالعدالة والرحمة والعشق والمحبّة وتهذيب النفس وقطع التعلقات الدنيوية وسعة الصدر، هي أنسب أرضيّة من اجل تحقيق السلام والأخوة. أمّا الحرب والعنف فهو ناتج من الظلم وحب النفس والكراهية وعدم الطهارة والتعلّق بالدنيا والجهل والتعصّب وضيق النظر الفكري. والسلوك العرفاني مهمّته الأساسيّة هي مواجه وإقتلاع جذور هذه الرذائل الأخلاقيّة.

ولا يمكن تحقيق وإقامة سلام حقيقي إلّا عن طريق درك واستيعاب هذه القيم. وكل المحاولات لإطفاء شعلة الحرب وتحقيق السلم عن طريق السبل الدبلوماسيّة والمعاملات السياسيّة الصرفة، من دون الالتفات إلى التربية المعنويّة للإنسان وإن كان قابلا للمدح فهو غير مقبول، لأنّه يكون كمن يقطع العشب الذي تبقى جذوره في الأرض وبمجرّد تهيّئة الظروف المناسبة سينمو من جديد. لهذا فإنّ السلام الذي يكون مبناه هو المنافع السياسيّة والاقتصادية والناتج عن محاسبات ومعادلات القوّة وإن كان بإمكانه أن يطفئ شرارة الحرب بصورة مقطعيّة ومؤقّتة. لكن رماده الحارق يمكن في أي لحظة ومع تغيّر الشروط وهبوب الرياح أن يشتعل من جديد.

بالإضافة إلى ما قلناه، يجب الانتباه إلى أنّ مقصودنا من السلم ليس هو قبول الظلم والإعتداء والتسليم والسكوت في مقابل المعتدي والمستعمر. بل العارف وقبل البقيّة بل وأكثر من البقيّة يرى نفسه ملزما في مواجهة ومحاربة الظلم والإعتداء. فالعارف كما أنّه يكره الظلم والإعتداء هو أيضا تشمئز نفسه من قبول الظلم والإعتداء.

فالعارف ليس من أهل الإعتداء والغزو. ولكن في نفس الوقت لا يستسلم في مقابل الإعتداء والغزو بل هو مدافع شجاع وفدائي والحرب الدفاعية عنده بمثابة جهاد مقدّس وتكليفه من جانب المولى تعالى. فالعارف قدوته هو النبي الأكرم صلى الله عليه وآله وسلم وأصحابه كعليّ بن أبي طالب عليه السلام الذين كانوا أنصارا للمظلوم وأعداء للظالم. فكما أنهم لم يترددوا في نصرة المظلوم كذلك لم يترددوا أبدا في الوقوف بوجه الظالم والمعتدي.

وللأسف، الأمّة الإسلامية إبتعدت عن التعاليم الإسلامية وخاصة العرفان الإسلامي فهي اليوم مبتلاة بكلا هذين المشكلتين. ففي المكان الذي لابد أن يكون السلم والأخوّة حاكمة عليهم نجد الكراهية والعنف حاكم وفي المكان الذي لابدّ أن يكون هناك الدفاع والمقاومة نجد التسليم والذلة مكانه. فمن جهة نجد أنّ البعض من الجماعات الإسلامية وبدليل عدم إطلاعهم على هذه التعاليم وفقدانهم للتربية المعنوية والعرفانية وقعوا في أنواع الإختلافات والحروب المذهبية والقوميّة، وسجلهم مليء بالقتل وإراقة الدماء. ومن جهة أخرى البعض من المسلمين وخاصة الحكومات إختارت طريق الخضوع والتسليم والذلة في مقابل إعتداءات الإستكبار والصهيونيّة بل أكثر من ذلك فقد قامت بوضع يدها بيد الإستكبار العالمي للإطاحة بالمقاومين الإسلاميين. وهم خلافا للتعاليم القرآنية أشداء على المسلمين رحماء على المستكبرين.

فاهتمام المسلمين بتعاليم العرفان الإسلامي ورجوعهم للسنّة الأصيلة للعرفان الإسلامي وإنتشار الثقافة العرفانية يلعب دورا حاسما في الحد من النزاعات والاختلافات والتقاتل بين الأشقاء، هذا من جهة ومن جهة أخرى فهي تقوي روحية الوقوف في وجه المستكبرين والمعتدين والدفاع عن الحقوق الضائعة للمظلومين والمستضعفين.

THE QURAN AND SANSKRIT COSMOPOLIS:
Corpus of Ancient Arabic Literature in Cultural Sciences[2]

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1. INTRODUCTION

The Quran is a corpus of ancient Arabic literature which is relating to the Sanskrit cosmopolis. However, there are many non-Semitic elements in words and sacred stories of Aryan tradition in the Quran. Ahmad al-Jallad and Marijn van Putten are the great scholars of ancient Arabic literary writings. Both investigate the ancient Arabic literary elements through the philological and cultural sciences. Ahmad al-Jallad the author of "*The Religion and Rituals of the Nomads of Pre-Islamic Arabia*: *A Reconstruction Based on the Safaitic Inscriptions*" (Brill Academic, 2022) discovers the Arabic literary antiquity of the Quran through the Safaitic inscriptions and some of them relate to the Vedic elements. He also investigates the tribal religions of Ancient Arabia and their reception in the Quran as the Islamic-period literary source, as well as on the comparative grammar of the Semitic languages. Meanwhile, Marijn van Putten the author of "*Quranic Arabic from its Hijazi Origins to its Classical Reading Traditions*" (Brill Academic, 2022) investigates the Quran as an ancient Arabic literature in the light of linguistic studies. He is a historical linguist of Leiden University specializing in the linguistic history of Arabic. In addition to this, his research focuses on the textual history of the Quran and the early history of the Quranic reading traditions. This work examines the history of Quranic Arabic. Using manuscript and medieval literary evidence, it uncovers the earliest Hijazi Arabic layer of the text, and describes its evolution into the Classical Arabic canonical reading traditions.

2. THE QURAN AS AN ANCIENT ARABIC LITERATURE

The Semitic scholars identified that the Quran was historically the great Arabic literature in the 7th century CE. As the great Arabic literature of the world, however, the Quran itself compiled many religious elements of Aryan and ancient Arabic traditions, so that why the Quran should be understood as the result of an interfaith dialogue among the religious communities. As a cultural artefact, the Quran can also be identified as a link to build the global peace among the cross-cultural communities. A Western revisionist, G.R. Hawting exactly identified Islam as the result of an intra-monotheist polemic, in a process similar to that of the emergence of the other main divisions of monotheism.[3]

Representation of Aryo-Semitic hybrid religious elements in the Quran as the great Arabic literature, however, invited many Western scholars to identify the origins, developments, and the transformation of the proto-Arabic literary writing as the Quranic elements in the context of Quranic geography. Yet, pre-Islamic literary writing of the Quran have really come under the same sustained critiques as biographies of the prophet such as

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[2] Adab-International Conference on Information and Cultural Sciences (A-ICONICS), Faculty of Adab and Cultural Sciences, UIN Sunan Kalijaga, Yogyakarta, 11 – 12 October 2022.

[3] G.R. Hawting, *The Idea of Idolatry and the Emergence of Islam* (Cambridge: Cambridge University Press, 1999), p. 67

Wansbrough, G.R. Hawting, Gabriel Said Reynolds and Abraham Geiger. Concerning the Quranic geography, Gabriel Said Reynolds as a sceptic revisionist confirms that the Quran has little concern with the proper names of its own time and place.[4] Yet, a few number of proper names of the places in the Quranic geography, however, has a significant meaning to describe the religious background of Aryo-Semitic elements which relates to the cross-cultural evidences, such as Yathrib (Qs. 33:1-3) and Mecca (Qs. 48:24). Yathrib was a significant name of the place in the Quran. In the early mission of Islam, the prophet came to מדנת (*Medinta*), the Aramaic name of Yathrib. The name of Yathrib was an ancient name of Medina, and it was reflecting the historical linguistic elements in the paradigm of philology and socio-historical facts of the time. As an urban city in the light of the Greek historians, Yathrib was one of famous linguistic identity markers in the Sabaean inscriptions. Yathrib was a proto-Arabic proper name of the town. It was linguistically signified through the Ancient South Arabic elements of Yemen. In "Dictionary of Greek and Roman Geography", William Smith confirmed that Lathrippa, a Greco-Arabic term was an ancient name of Medina and Macoraba was also an ancient name of Mecca in Ptolemy's map. The "Geography" which is through discussion on maps and the geographic knowledge of the Greco-Roman world, Ptolemy mentioned a well-known city in Arabia in the era of Romance Empire, Lathrippa. This famous town was geographically placed in the Hejaz, in Arabia Deserta. As the identity marker of the Quranic geographic element, Prof. Philip K. Hitti also confirmed that Yathrib was possibly the archaic term of Aramaic-speaking Jews who changed the name Yathrib into Aramaic "Medinta." In fact, Yathrib of the Sabaean inscriptions, Iathrippa of Ptolemy lay some 300 miles north of Mecca, the Macoraba of Ptolemy.[5] In the era of Islam, the prophet then changed the Aramaic name מדנת (*Medinta*) into Arabic, אלמדינה (*Al-Madinah*). And in the beginning, Medina as an Islami's heartland, its mission is to make the city to be a great civilization through literacy.

3. SANSKRIT COSMOPOLIS IN THE QURAN: CROSS-CULTURAL ELEMENTS IN ARABIA

In the paradigm of intertextuality, the Quran describes the Sanskrit cosmopolis in Arabia. The Quran as the great Arabic literature literally signifies the Vedic elements such as the Hindu *Bhagavad Gita* and the *Rig-Veda* through the process of contextualization. Herodotus as the Greek historian of the 5ᵗʰ century BCE., mentioned the goddess' name of Arabians, *Alilāt* (Ἀλιλάτ). The Arabic divine proper name *Allāt* as a feminine form of *Allah* was pronounced *Alilāt* (Ἀλιλάτ) in Ancient Greek vesion, see *Historiae*, Book I.131.3, and Book III.8.3. Herodotus, however, identifies Ἀραβιοι δέ Ἀλιλάτ (*Áravioi dé Álilát*) which means *Alilāt* as the goddess' name in Arabic which related to the religious discourse of Arabs in pre-Christian era. It indicates that the name of goddess *Alilāt* in Greek was transmitted from the Arabic language which originally pronounced *Allāt*, and she was really popular and worshipped by the Nabataean Arabs in Arabic liturgy in pre-Islamic times. References to this goddess are found in several Nabataean inscriptions. William Robertson Smith, the author of *Religion of the Semites: the Fundamental Institutions* (Routledge, 2017) mentions that *Allāt* was worshipped by the Nabataeans, the offspring of Ishmael as mother of the gods, and must be identified with the virgin-mother whose worship at Petra is described by St. Ephiphanius

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[4] Gabriel Said Reynolds, *The Quran and Its Biblical Subtext* (New York: Routledge, 2011), p. 198

[5] Philip K. Hitti, *History of the Arabs from the Earliest Times to the Past* (New York: the Macmillan Company, 1951), p. 103-14

the bishop of Salamis (ca. 310 – 403 AD) in his famous work, *Panarion*.[6] The Palmyran inscription of Nabataeans in northwest of the Arabian Peninsula has also been recorded by Suleyman Dost. The text begins with *<whb'lt>* [Wahballāt], lit., 'a gift of Allāt.' Based on the literary writing of Herodotus and inscriptional evidences, Suleyman Dost also leads to the conclusion that as early as the 5ᵗʰ century BCE, *Allāt* was known among the Arabs residing in the regions northwest of the Arabian Peninsula.[7] Herodotus mentions the goddess' name whom the Arabians call *Alilāt* (Ἀλιλάτ) in *Historiae*, Book I.131.3.

καλέουσι δέ Ασσύριοι τήν Ἀφροδίτην Μύλιττα   Ἄραβιοι   δέ Ἀλιλάτ,
Πέρσαι δέ Μίτραν.[8]

(*Mylitta* is the name by which the Assyrians know this goddess, whom
the Arabians call *Alilāt* and the Persians call her as *Mitra*).

Some Orientalists perhaps interpret this narrative as a proven text to support the theory of borrowing which related to the origins of the name of *Alilāt* (Ἀλιλάτ) from non-Semitic loanword. This goddess' name was originally called *Mitra* (Μίτρα) in Persian language, and it was later adopted by the Assyrians and they gradually transformed it into the Assyrian dialect which was pronounced as *Mylitta* (Μύλιττα). The Arabs also transformed *Mylitta* (Μύλιττα) in Assyrian dialect into Arabic language through the Semitic phonological correspondence, and the Nabataean Arabs called the goddess' name as *Allāta* (أَللَّٮَ). Finally the Greeks then pronounced this Arabic name in the Hellenic language as *Alilāt* (Ἀλιλάτ). Studies in Semitic linguistics confirm the history of Assyrian dialect was a part of Akkadian language. Assyrian dialect was indeed spoken in northern Mesopotamia and the Assyrians finally adopted the Persian goddess' name which they pronounced her name as *Mylitta* (Μύλιττα). In fact, *Mitra* (Μίτρα) is a name already used in the religious traditions of Aryans and this divine proper name already recorded in the Vedic Sanskrit and Old Persian languages. Studies in Semitic languages and comparative linguistics prove that Αλιλάτ (*Alilāt*) is a Greco-Arabic word, and أَللَّٮَ (*Allāta*) is an Arabic term. Meanwhile, Μύλιττα (*Mylitta*) is an Assyriac word, and Μίτρα (*Mitra*) is an Old Persian term. Interestingly, मित्र (*Mitra*) is also a Sanskrit word in the Vedas. The Vedic Sanskrit word मित्र (*Mitra*) is a masculine form, and the feminine form of the word in Indian languages like Marathi is *Maitrin*. In the Sanskrit language, the Rig-veda 1.2.7 & Rig-veda 1.2.8 really confirm मित्र (*Mitra*) as the Vedic divine proper name in the Old Indic religious discourse.

मित्रं हुवे पूतदक्षं वरुणं च रिशादसम् ।
धियं घृताचीं साधन्ता ॥
ऋतेन मित्रावरुणावृतावृधावृतस्पृशा ।

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[6] William Robertson Smith, *Religion of the Semites: the Fundamental Institutions. New Introduction by Robert A. Segal* (London & New York: Routledge, 2017), p. 56, cf. Abdul Majid Daryabadi, *Tafsīr al-Qur'ān. Translation and Commentary of the Holy Quran. Introduction by Syed Abul Hasan Ali Hasani Hadawi, vol. IV* (Lucknow: Academy of Islamic Research and Publications, 2004), p. 247

[7] Suleyman Dost, *Arabian Quran: Towards a Theory of Peninsular Origins. Ph.D – Doctoral Dissertation* (Chicago: University of Chicago, 2014), p. 36-39

[8] Carolus Hude (ed.), *Herodoti Historiae, Volume I. Libre I – IV. Oxford Classical Texts* (Oxford: Oxfor University Press, 1967), p. 75

क्रतुं बृहन्तंमाशाथे ॥

mitram huve pūtadakṣam varuṇam ca riśādasam |
dhiyam ghṛtācīm sādhantā ||
ṛtena mitrāvaruṇāv ṛtāvṛdhāv ṛtaspṛśā |
kratum bṛhantam āśāthe ||

I invoke *Mitra*, of pure vigour, and *Varuṇa*, the devourer of foes;
the joint accomplishers of the act bestowing water (on the earth).
Mitra and *Varuṇa*, augmenters of water, dispensers of water,
you connect this perfect rite with its true (reward).[9]

In the light of Aryan tradition, the Vedic text means there is only one god but he is called in many names by the sages. The significance of the verse is that all people are worshiping the same god with various names or forms. Thus, the Sanskrit term मित्र (*Mitra*) as the Vedic divine proper name in the Old Indic religious discourse is Μίτρα (*Mitra*) in the Avestan divine proper name, the sacred book of Zoroastrians in Old Persian language. There is no difference between different sects or religions. They are all just different paths to the same goal. E.M. Yamauchi, the author of *Persia and the Bible* (Baker Books, 1996) confirms that the earliest attestation of the Vedic gods is in the inscriptions of *Boghazkoi* which are supposed to have existed 1400 BCE., record the treaties, written in Akkadian between the Hittite king Suppiluliuma (1375 – 1345 BCE.) and the Mitannian king Mattiwaza. And the guarantors of the oath are named as Indra, Mithra, Varuna and Natasya, the names of gods in Rigveda 1.164.46. The first three deities are indeed part of the Indian pantheon, in the Vedic hymns.[10] It is perhaps the first Semitic narrative in the shadow of Indological tradition which it supports the theory of Sheldon Polloch concerning the Sanskrit Cosmopolis. Sheldon Pollock, the author of *The Language of the Gods in the World of Men: Sanskrit, Culture and Power in pre-Modern India* (University of California Press, 2006) suggests how Sanskrit travelled the vast distance it did and came to be used for literary and political texts and what such texts meant to the worlds of power in which they are produced.[11] The Sanskrit Cosmopolis, of course, represented the code switching in Semitic linguistics and its religious discourse. Therefore, the Akkadian inscriptions really proved the existence of the Vedic knowledge in the Semitic literary artefacts as an archaeology of the Brahmanic knowledge before the making process of Abrahamic religions: Judaism, Christianity and Islam. Obviously, the existence of the name of god Mithra in the Akkadian writings related to the names of the One Existent in the Vedas which was already adopted from the earliest material, the Hindu scriptures.

The origins of the goddess' name of *Alilāt* (Ἀλιλάτ) or *Allāta* (أللّت) which is related to the theory of borrowing from non-Semitic loanword, indeed, it is a part of 'Sanskrit Cosmopolis' in the Semitic religious elements in Babylonian times. Meanwhile, the early history of *Yahweh* is also related to the theory of borrowing from non-Semitic loanword, namely the Ancient Egyptian tradition, which was gradually adopted into the Hebraic

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[9] I Wayan Maswinara (trans.), *Weda Śruti: Rgveda Samhitā. Sākala Sākhā Mandala I, II, III. Bhāsya of Sāyanācārya* (Surabaya: Paramita, 2008), p. 4

[10] E.M. Yamauchi, *Persia and the Bible* (Grand Rapids, Michigan: Baker Books, 1996), p. 399

[11] Sheldon Pollock, *The Language of the Gods in the World of Men: Sanskrit, Culture and Power in Pre-Modern India* (University of California Press, 2006), p. 11

religious elements in the era of Egyptian exile. The Hebraic divine proper name *Yahweh*, is also derived from ancient Egyptian times. It was the god the Israelites learned from Egyptian people since the life times of Moses (ca. 1391 – 1271 BCE). Rabbinical Judaism calculated a lifespan of Moses the prophet corresponding to 1391 – 1271 BCE. Meanwhile, St. Jerome suggested 1592 BCE as his birth year. Based on the two Egyptian texts, one dated to the period of Amenhotep III (14th century BCE), the other to the age of Ramesses II (13th century BCE), refer to *Yahu* in the land of the Sosū-nomads (*t3 š3św Yhw*), in which *Yhw[3]* or *Yahu* is a toponym. Hence, the Hebraic divine proper name *Yahweh* is indeed *Yehu* in Ancient Egyptian texts in the life times of Moses. Furthermore, the Hebrew word אַבְרֵךְ (*avrech*) in Genesis 41:43 is rendered by translators 'bow the knee' assuming it to be in anomalous *hiphil* form of the denominative from בָּרֵךְ (*barech*), lit. 'knee' in Hebrew language. It is philologically derived from an Ancient Egyptian word ⲁⲠⲈⲣⲈⲕ (*aperek*) which is to be translated 'bow the head.'[12] However, both words refer to the same physical attitude, and the origins of the Hebrew word אַבְרֵךְ (*avrech*) is relating to the Hebrews in the era of Egyptian exile.

Hebrew	English
מג וַיַּרְכֵּב אֹתוֹ, בְּמִרְכֶּבֶת הַמִּשְׁנֶה אֲשֶׁר-לוֹ, וַיִּקְרְאוּ לְפָנָיו, אַבְרֵךְ; וְנָתוֹן אֹתוֹ, עַל כָּל-אֶרֶץ מִצְרָיִם.	**43** And he made him to ride in the second chariot which he had; and they cried before him: *'Abrech'*; and he set him over all the land of Egypt.
מד וַיֹּאמֶר פַּרְעֹה אֶל-יוֹסֵף, אֲנִי פַרְעֹה; וּבִלְעָדֶיךָ, לֹא-יָרִים אִישׁ אֶת-יָדוֹ וְאֶת-רַגְלוֹ-בְּכָל-אֶרֶץ מִצְרָיִם.	**44** And Pharaoh said unto Joseph: 'I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt.'

Prof. James Barr, the author of *Comparative Philology and the Text of the Old Testament* (Oxford, 1968) and Benjamin J. Noonan, the author of *Non-Semitic Loanwords in the Hebrew Bible: A Lexicon of Language Contact* (Eisenbrauns, 2019) both scrutinize a number of Biblical Hebrew vocabularies which has been derived from non-Semitic loanwords. According to their researches, the ancient Israelites frequently interacted with speakers of non-Semitic languages, including Ancient Egyptian, Greek, Hittite and Luwian, Hurrian, Old Indic, and Persian or Old Iranian. This linguistic contact led the ancient Israelites to adopt non-Semitic words, many of which appear in the Hebrew Bible. James Barr identified the Hebrew words וֶרֶד (*wered*) and פסח (*pesach*) were non-Semitic origin, the first was derived from Persian word, meaning 'rose', and the second was derived from Egyptian, meaning 'passover.' Some scholars have also suggested explanations from Egyptian, and this can be supported by the Jewish tradition that the Passover originated in Egypt.[13]

4. SANSKRIT TRANSLATED INTO ARABIC: INTERFAITH DIALOGUE OF LITERARY WRITINGS

In the Golden Ages of Islam in Baghdad, many Muslim scholars have translated Sanskrit works into Arabic and Persian. In 773 AD., the original text of *Brahmasidhanta* (the book of astronomy) which has been written by Brahmaputra, an Aryan-Hindu in Sanskrit, in

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[12] Leopold, *Hebrew – English Lexicon: All the Hebrew and Chaldee Words in the Old Testament Scriptures with Their Meanings in English* (London – New York: Samuel Bagster & Sons – Harper & Brothers, 1959), p. vi

[13] James Barr, *Comparative Philology and the Text of the Old Testament* (Oxford: the Clarendon Press, 1968), p. 103-107

fact, was translated by Muhammad ibn Ibrahim into Arabic, in the days of Abbaside Caliph II. Abu 'Abdullah Muhammad ibn Musa (800-847 AD.), known as al-Khawarizmi also translated the Sanskrit book of mathematic and reconstructed it into Arabic, entitled *Kitab al-Jam' wa al-Tariq bi-Hisab al-Hind* (Book of Addition and Subtractrion by the Method of Calculation) in the days of al-Ma'mun the Caliph (813-833 AD). His work in Arabic version was lost, but in 1857, "Algomitri de numero indorum", the Latin version of Khawarizmi's (translated by Adelard of Bath in 12th century), was rediscovered at Cambridge University Library. This work was published by B. Boncompagni (Rome, 1857). In 1500 AD., Abu Saleh, an Arab-Moslem translated the *Susruta* (the book of medicine) into Persian in the days of Caliph Harun al-Rashid (786-809 AD.), and the *Rajaniti* (the guidebook of the Kings) into Arabic in 1500 AD.[14] Two hundred years later, Maulana Izzu ibn Khalid Kani also translated Sanskrit vocabularies on Vedic philosophy into Arabic. Also, at "Mughal Academy", in the Golden Ages of India which was always related to the era of Sultan Akbar the Great (1556-1605 AD.) many Moslem scholars in Hindustan have translated Sanskrit works into Persian, such as *Ramayana, Mahabharata,* and *Amarakosa* (the book of Sanskrit Dictionary). Sultan Akbar also received the Persian version of *Atharva Veda* (the Holy Book of Hindu), translated by Haji Ibrahim Sirhindi. The grandson of Sultan Akbar the Great, Sultan Dara (son of Shah Jehan) was a Sanskrit scholar, following his grandfather. When he became the King, he also translated many *Upanishads* of Hindu into Persian in 1657 AD which his works were then translated into French by Anquetil Duperron. These translations, however, are first original works in the West by which the Western scholars studied the Vedic literatures to understand the episteme of Brahmins in India. In the days of Shah Jehan himself, the Sanskrit book "Bijaganit", the work of Bhaskara, was translated into Persian in 1634 AD. By a permission of Maharaj Sawai Jai Singh II (1686-1743 AD.), a Hindu scholar, Jagannath of Jaipur territory in 1652 AD., also translated *Euclid's Elements* into Sanskrit, entitled "Rekhaganita" through the Arabic version *Tahrīr al-Uqlida*. According to Prabhakar Machwe, a linguist of India, this Arabic version was translated by an Arab-Moslem, Muhammad ibn Muhammad ibn al-Hassan al-Tusi (1201-1274 AD.), known as Nasiruddin al-Tusi from original Greek version.[15] Other, Abu Rayhan Muhammad ibn Ahmad al-Biruni (973-1050 AD.), a Sanskrit scholar of Persian-Moslem has already translated the Arabic books into Sanskrit too such as; Euclid's Elements, Ptolemy's Algamest, and "On the Construction of the Astrolab" for Hindus, and at the same time, translated the Sanskrit books into Arabic, such as *Yoga Sutras* of Patanjali, *Varatha Mihira, Karana Tilak* and *Samkhya* philosophy. There is a problem here, did al-Biruni's work influence Nasiruddin al-Tusis's although his work was based and translated from Greek version? Actually, it has a crucial issue among contemporary Moslem scholars. Al-Biruni was also interested in Sanskrit meters, and in the way the Hindu used arithmetic in their metrical system.[16] What is clearer is that his travels and traning gave him the ability to translate from Sanskrit and that he could also work in Greek, Hebrew and Syriac. The eleventh century has even been called 'the age

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[14] Mat Muller, *Chips from the German Worshop* (Delhi: Motilal Benazisiden, 1968), p. 23,125,150.

[15] J.F. Staal, *A Reader on the Sanskrit Grammars* (Massachusette: The Met Press, 1972), p. 21,127,153-154,157. Cf. Mohaini Mohamed, *Matematikawan Muslim Terkemuka* (Jakarta: Salemba Teknika, 2001), p.69

[16] J.F. Staal, *A Reader on the Sanskrit Grammars* (Massachusette: The Met Press, 1972), pp. 21,127,153-154,157. Cf. Mohaini Mohamed, *Matematikawan Muslim Terkemuka* (Jakarta: Salemba Teknika, 2001), p.69

of Biruni', his genius comparable to that of Archimedes (d. 212 CE.), Leonardo da Vinci (d. 1519 CE.), and Gottfried Leibniz (d. 1716 EC.).[17]

5. ETHNICITY OF THE QURAN: REPRESENTATION OF ETHNOLINGUISTIC CORPUS

In the beginning, the Islamic tradition represents the global peace through the multiple readings of the Quran and its intertextuality. The multiple readings of the Quran in one way or another, resemble different pronunciations, accents, and dialects inside a specific language, the Quranic Arabic. In the Quranic era, the Arabic language is socially spoken in different ethnical dialects and it is, also spoken in some territories as a second language among the Hebrews, Syrians and Assyrians etc. Although they all speak Arabic in their communications and conversations – their accents are different. For instance, in the life times of the prophet, the Hebrews in Yemen have a specific accent of Arabic which so-called the Sephardic dialect. But the Arabs also have other ethnical dialects. Such differences in a language are inevitable and natural, and Arab language was not an exception. Actually, different recitations or readings of the Quran convey different pronunciations of some of its terms and vocabularies. The Quran appears to be of different versions not because the words are different but because the markings to aid pronunciation are different. These differences are mentioned in the spelling, pronunciation, and also, there are different vocabularies for the same meanings and concepts. For instance, *Ibrāham* (Qs. 2:126) is a spelling in Hisham's version which is different from its spelling in Hafsh's version *Ibrāhīm*. The name of *Ibrāham* (Qs. 2:126) in Hisham's version is similar in the version of Masoretic Hebrew text, *Abraham* (אַבְרָהָם), see Genesis 21:2.

The Old Testament
Masoretic Hebrew Text, Genesis 21:1-2

א וַיהוָה פָּקַד אֶת-שָׂרָה, כַּאֲשֶׁר אָמָר; וַיַּעַשׂ יְהוָה לְשָׂרָה, כַּאֲשֶׁר דִּבֵּר. **1** And the LORD remembered Sarah as He had said, and the LORD did unto Sarah as He had spoken.

ב וַתַּהַר וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֵּן, לִזְקֻנָיו, לַמּוֹעֵד, אֲשֶׁר-דִּבֶּר אֹתוֹ אֱלֹהִים. **2** And Sarah conceived, and bore **Abraham** a son in his old age, at the set time of which God had spoken to him.

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[17] Chase F. Robinson, *Islamic Civilization in Thirty Lives. The First 1,000 Years* (New York: Thames & Hudson, p. 113-114
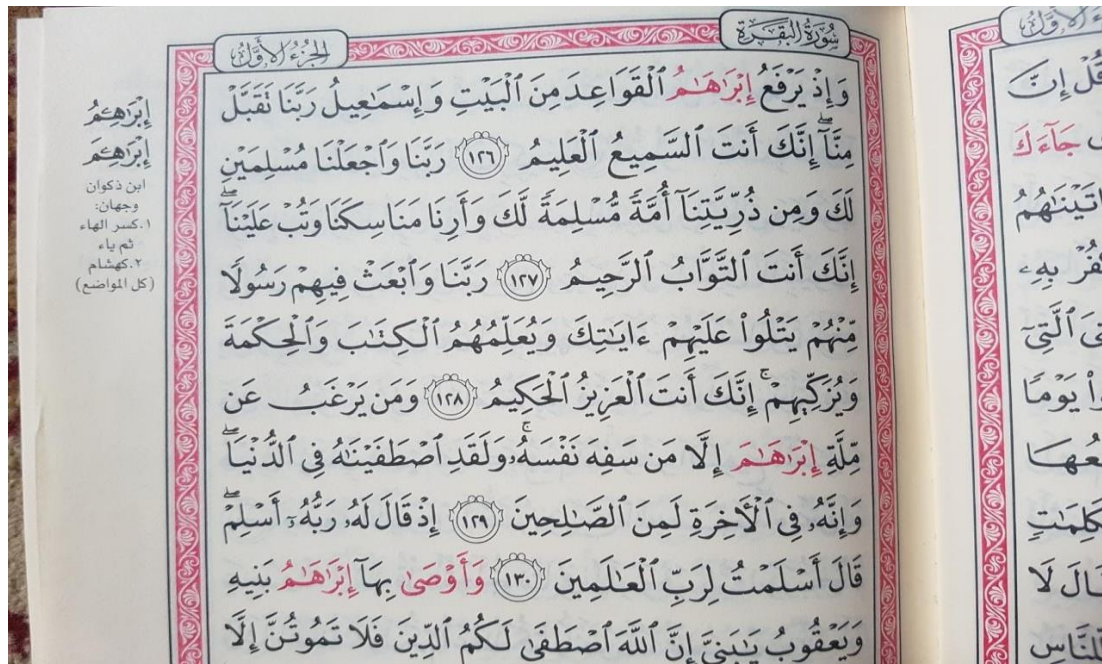
▪ Ibrāham is a spelling in Hisham's version

Quran has a distinct unique miraculous feature to be revealed to the prophet containing 7 Arabic tongue dialects that are manifested all over 10 reading and recitation styles that are connected, narrated and attributed with multiple frequency chains to the prophet. These reading and recitation styles do not have any differences in verses and words but only differences in some pronunciations and recitation styles. Except for very few known differences in some "particular words" with some readings or recitations using "an alternate synonymous word", where these particular alternate synonymous words were recited by the prophet in these alternating ways, which always gives a miraculous broader meanings, interpretations and never a contradiction. Quran as a word means a word to be recited. So, all the 10 readings and recitation styles constitutes what Muslims call Quran. Quran can be recited in any of the recitation styles. For someone doing regular basic correct reading without being familiar with the recitation rules there would nearly be no difference at all except for the lack of a recitation style. Quran words when written in a book is always referenced, connected and attributed to the particular reading and recitation style used. This what some people confuses and mix up with the term and concept of versions.

Same is the case with the name of *Jibrīl* in Hafsh's version (Qs. 2:98) and *Jabrail* in Shu'bah version. The name of *Jabrail* in Shu'bah version is another version of the Hebrew name in the Old Testament, such as the book of Daniel 8:16, which is pronounced *Gabriel* (גַּבְרִיאֵל). Muslims called the proper names in Arabic version, the Jews and Christians called them in Hebrew and the Greek versions in the light of sacred books. Each book has its own history (*fata sua habent libeli*). In the context of interfaith dialogue among the Jews, Christians and Muslims, these Semitic religions honored and elevated the name of Abraham in their own sacred books. Muslims, Christians and Jews really call Abraham as *ish ha-Elohim,* the prophet of God and they always mention the name of Abraham in their own prayers daily – Arabic and Hebrew. It proves that the Jews, Christians and Muslims inherited the common religious heritage in global peace. Muslim scholars have to promote interfaith dialogue and cooperation with them, to save our sites in Jerusalem. However, Jews, Christians and Muslims as the Abrahamic communities have to proclaim the Abrahamic faith absolutely.
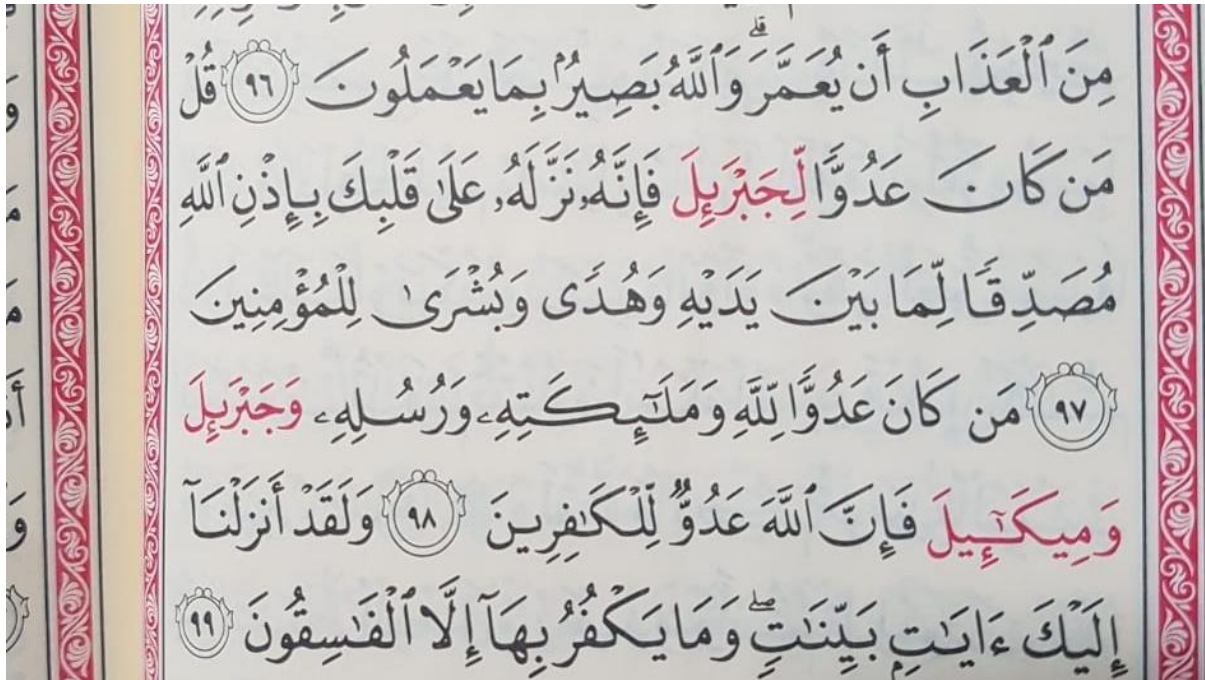
■ **Jabrail is a spelling in the version of Shu'bah**

The Old Testament
Masoretic Hebrew Text, Daniel 18:15-17

טו וַיְהִי, בִּרְאֹתִי אֲנִי דָנִיֵּאל--אֶת-הֶחָזוֹן; וָאֲבַקְשָׁה בִינָה, וְהִנֵּה עֹמֵד לְנֶגְדִּי כְּמַרְאֵה-גָבֶר.

15 And it came to pass, when I, even I Daniel, had seen the vision, that I sought to understand it; and, behold, there stood before me as the appearance of a man.

טז וָאֶשְׁמַע קוֹל-אָדָם, בֵּין אוּלָי; וַיִּקְרָא, וַיֹּאמַר, גַּבְרִיאֵל, הָבֵן לְהַלָּז אֶת-הַמַּרְאֶה.

16 And I heard the voice of a man between the banks of Ulai, who called, and said: 'Gabriel, make this man to understand the vision.'

יז וַיָּבֹא, אֵצֶל עָמְדִי, וּבְבֹאוֹ נִבְעַתִּי, וָאֶפְּלָה עַל-פָּנָי; וַיֹּאמֶר אֵלַי הָבֵן בֶּן-אָדָם, כִּי לְעֶת-קֵץ הֶחָזוֹן.

17 So he came near where I stood; and when he came, I was terrified, and fell upon my face; but he said unto me: 'Understand, O son of man; for the vision belongeth to the time of the end.'

Marijn van Putten, the Western revisionist on the Quranic studies and the author of "*Quranic Arabic from its Hijazi Origins to its Classical Reading Traditions*" (Brill Academic, 2022) rediscovers the multiple readings of the Quran among the Arabs who dwelt in Nejd, the East of Arabian Peninsula, such as the dialects of Banī Asad and Banī Tamīm. This research, however, to confirm the link between the multi-ethnicities of the Quran through the representation of multiple reciting of the sacred scripture of Islam with the geographical signifiers of the Ishmaelite tribes in Ancient Arabia based on Ptolemy's *Geography* and the work of St. Theophanes (ca. 758 – 817 CE), which so-called *Chronographia*. Through reading the "*Geographia*", which was already compiled by Claudius Ptolemy (ca. 100 – 170 CE), we could identify the ancient names of both Ishmaelite tribes in Latin version. Claudius Ptolemy (ca. 100 – 170 AD) refers to the tribes of *Afateni* <Asateni> /Banī Asad/ (بني أسد) and *Themi* <Themi> /Banī Tamīm/ (بني تميم) who dwelt in Nejd, the eastern Arabian Peninsula. In the account of the geographical map written by Claudius Ptolemy (ca. 100 – 170 AD) who lived in the 2nd century AD., it turns out that the two great tribes of Ishmaelite descents

occupied the eastern Arabia Peninsula, which is adjacent to *Catara* which is now called the land of Qatar. (قطر). In the linguistic studies, the Arabic orthography /ق/ [*qof*] in Arabic language is phonologically pronounced being consonant [c] in Latin language. Meanwhile, the Arabic orthography /ق/ [*qof*] in Arabic language is officially pronounced being consonant /κ/ [*kappa*] in Greek language, such as Κάίσον <*Kaison*> [Qays] (قيس) and Κούρασον <*Kuraison*> [Quraisy] (قريش), see the work of St. Theophanes, *Chronographia*.15-19.

THE LIST OF GRECO-ARABIC NAMES OF ISHMAELITE TRIBES IN GREEK AND LATIN VERSION

NAME	IBN HISYĀM	THEOPHANES		EGIDIO DA VITERBO	AL-KINDI	PLINY	PTOLEMY
	ARAB	YUNANI	LATIN	LATIN	LATIN	LATIN	LATIN
Ishmael	إسماعيل	Ισμαήλ	Hismahelis	Ismael		-	-
Nizār	نزار	Νίξαρος	Nizarus	-		-	-
Qays	قيس	Κάίσον	Caison	-		Casani	Caffaniti
Ilyās	إلياس	-	-	-		-	Iolifite
Sulaim	سليم	-	-	-		-	Salma
Tamīm	تميم	Θεμίμην	Theomimen	-		-	Themi
Asad	أسد	Ασαδον	Asadum	-		-	Afateni
Mālik	مالك	-	-	-		-	Maliche
Quraisy	قريش	Κούρασον	Curasum	Coraxistis	Alchoresi	Dabanegoris	Badeo
Taim	تيم	-	-	-		-	Thumata
Abd. al-Dar	عبد الدار	-	-	-		Darae	Doreni

THEOPHANIS

CHRONOGRAPHIA

RECENSVIT

CAROLVS DE BOOR.

VOLVMEN I

TEXTVM GRAECVM CONTINENS

OPVS AB ACADEMIA REGIA BAVARICA PRAEMIO ZOGRAPHICO ORNA

LIPSIAE

IN AEDIBVS B. G. TEVBNERI

MDCCCLXXXIII

ΧΡΟΝΟΓΡΑΦΙΑ   333

Τούτῳ τῷ ἔτει ἀπεβίω Μουάμεδ, ὁ τῶν Σαρακηνῶν ἀρχηγὸς
καὶ ψευδοπροφήτης, προχειρισάμενος Ἀβουβάχαρον συγγενῆ αὐτοῦ
⟨εἰς τὴν ἀρχὴν αὐτοῦ. καὶ τῷ αὐτῷ χρόνῳ ἦλθεν ἡ ἀκοὴ αὐτοῦ⟩
καὶ πάντες ἐφοβήθησαν. οἱ δὲ πεπλανημένοι Ἑβραῖοι ἐν ἀρχῇ τῆς
5 παρουσίας αὐτοῦ ἐνόμισαν εἶναι αὐτὸν τὸν παρ' αὐτοῖς προσδοκώ-
μενον Χριστόν, ὡς καί τινας τῶν προὐχόντων αὐτῶν προσελθεῖν
αὐτῷ καὶ δέξασθαι τὴν αὐτοῦ θρησκείαν καὶ ἀφῆσαι τὴν τοῦ θεό-
πτου Μωσέως. ἦσαν δὲ τὸν ἀριθμὸν δέκα οἱ τοῦτο πεποιηκότες,
καὶ σὺν αὐτῷ διῆγον ἄχρι τῆς σφαγῆς αὐτοῦ. θεωρήσαντες δὲ αὐτὸν 277 P
10 ἐσθίοντα ἀπὸ καμήλου ἔγνωσαν, ὅτι οὐκ ἔστιν αὐτός, ὃν ἐνόμισαν,
καὶ ἠπόρουν τί πρᾶξαι, καὶ ἀφῆσαι αὐτοῦ τὴν θρησκείαν δειλιῶντες
οἱ τάλανες ἐδίδασκον αὐτὸν ἀθέμιτα καθ' ἡμῶν τῶν Χριστιανῶν·
καὶ διῆγον σὺν αὐτῷ. ἀναγκαῖον δὲ ἡγοῦμαι διηγήσασθαι περὶ τῆς
τούτου γενεᾶς· οὗτος ⟨ἐκ⟩ μιᾶς γενικωτάτης φυλῆς κατήγετο ἐξ 512 B
15 Ἰσμαήλ, υἱοῦ Ἀβραάμ. Νίζαρος γάρ, ὁ τοῦ Ἰσμαὴλ ἀπόγονος, πατὴρ
πάντων αὐτῶν ἀναγορεύεται. οὗτος γεννᾷ υἱοὺς δύο, Μούδαρον
καὶ Ῥαβίαν. Μούδαρος γεννᾷ Κούρασον καὶ Κάϊσον καὶ Θεμίμην
καὶ Ἄσαδον καὶ ἄλλους ἀγνώστους. οὗτοι πάντες ᾤκουν τὴν Μα-
διανῖτιν ἔρημον καὶ ἐν αὐτῇ ἐκτηνοτρόφουν ἐν σκηναῖς κατοικοῦντες.
20 εἰσὶ δὲ καὶ ἐνδότεροι τούτων μὴ ὄντες τῆς φυλῆς αὐτῶν, ἀλλὰ τοῦ
Ἰεκτάν, οἱ λεγόμενοι Ἀμανῖται, τοῦτ' ἔστιν Ὁμηρῖται. ἐπραγμα-
τεύοντο δέ τινες αὐτῶν ἐν ταῖς καμήλοις αὐτῶν. ἀπόρου δὲ καὶ
ὀρφανοῦ ὄντος τοῦ προειρημένου Μουάμεδ, ἔδοξεν αὐτῷ εἰσιέναι
πρός τινα γυναῖκα πλουσίαν, συγγενῆ αὐτοῦ οὖσαν, ὀνόματι Χαδίγαν,
25 μίσθιον ἐπὶ τῷ καμηλεύειν καὶ πραγματεύεσθαι ἐν Αἰγύπτῳ καὶ

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1 Μωαμέδ Taf. ubique. — ὁ τῶν Σαρακηνῶν καὶ Ἀράβων ἀρχηγός Taf. —
2 Ἀβουμάχαρ g τὸν Βουβέχερ em. — τὸν συγγενῆ x. — 3 εἰς τὴν ἀρχὴν—ἡ ἀκοὴ
αὐτοῦ add. ex A paulo aliter ac Taf. om. codd. — 4 ἐν τῇ ἀρχῇ g. — 5 προσδοκόμενον
m προσδοκόμενον ef προσδοκούμενον h. — 6 τινες cefg. — προσχόντων αὐτῶν y
προσχόντων αὐτῷ hA. — 7 τὴν θρησκείαν αὐτοῦ x. — ἀφεῖσαι dh ἀφεῖναι c.
— 8 Μωσέως x Const. Porph. de adm. imp. cp. 17 Μωσῆ h Μωϋσέως y Μωϋσῆ
g Mosis A. — τῶν ἀριθμῶν efh τῷ ἀριθμῷ g. — 9 φαγῆς ef. — 10 αὐτός
om. f. — 11 ἀφεῖναι x. — 12 ἐδίδασκων e ἐκδίδασκων f διδάσκονται gA δι-
δάσκοντες h. — αὐτὸν om. x. — 13 ἡγοῦμαι διηγήσασθαι zA ἡγοῦμαι (om.
διηγήσασθαι) y εἰπεῖν (om. ἡγοῦμαι) x. — 14 γενεᾶς οὕτως· μιᾶς hA. — ἐκ
add. e Georg. Mon. p. 591; cf. p. 200, 16; 218, 31 et 600, 5 Bonn.; 619, 13 Bonn.
— γεννικωτάτης g. — 15 υἱοῦ—Ἰσμαὴλ om. h. — Νῆζαρος xy. — 16 Μούδα-
ρον Georg. A Μούνδαρον codd. — 17 Ῥαβίαν A Taf. Georg. Ἀραβίαν xy Ἀρά-
βιαν z. — Μούδαρος Georg. Mudarum A Μούνδαρος codd. — Κούρασον ef
sine acc. c Κούραρον Georg. — Καῖσον A Κάϊτον Georg. Ἴσον (Ἴσον h) codd.
— Τεμίμην em. — 18 Μαδιανίτην dgy Μαδιανίτης h. — 20 τούτων Georg.
his A αὐτῶν codd. — ὄντες ἐκ τῆς m. — 21 Ὁμηρῖται τοῦτ' ἔστιν Ἀμανῖται
Georg. — 23 αὐτόν g. — εἰσελθεῖν z. — 24 οὖσῃ z. — Χαδίγαν] Chadigan
A Χαδίγα z Χαδιγὰ f Χαδιγά m Χαδιγα sine acc. c Χαδίζα x. — 25 μί-
σθιον y μισθωτόν xz. — τῷ Taf. τό codd.
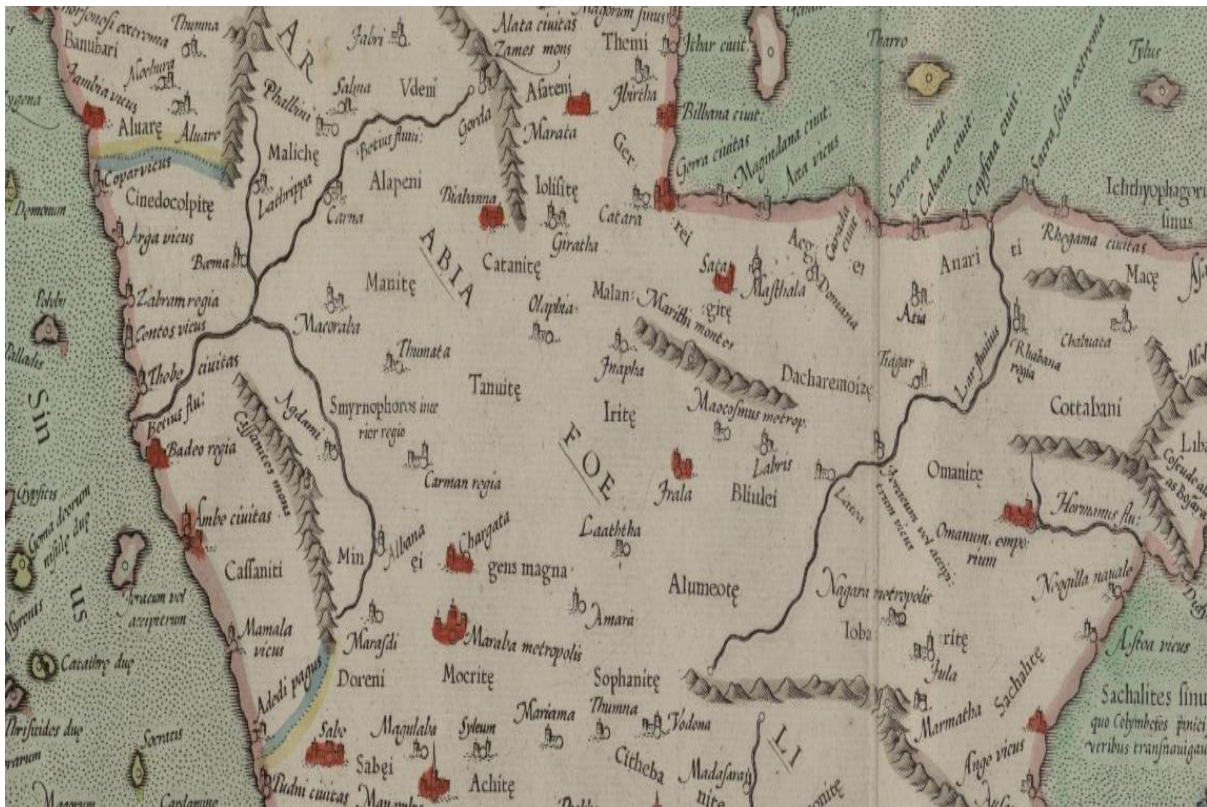
■ **Claudius Ptolemy's** *Geographia*

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Building World Peace through Cultural Studies

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1.   INTRODUCTION

Everyone at this conference is a member of the Faculty of Literature and Cultural Studies at the Islamic State University Sunan Kalijaga in Yogyakarta, Indonesia. Everyone has already thought long and hard about how having the degrees you have enables you to be a force for global peace and reconciliation. I come to you as a Professor of Philosophy whose entire undergraduate, graduate and teaching career has taken place on the campuses of small liberal-arts colleges, where education is supposed to be connected to values and the professors are supposed to model high levels of personal morality and integrity. On traditional liberal arts campuses, the sciences, social sciences and humanities are supposed to be integrated and focused on doing research, working together and a campus community and doing volunteer works that is dedicated to promoting human flourishing, which is the path to world peace.

This paper links questions about the nature of the cosmos, the biosphere, ancient wisdom about humanity's nature place in the universe, our natural place in the biosphere, ancient lessons from the study of patterns in human history about better and worse ways to live and choices to make that have been repeating themselves for thousands of years with the very specific, existential situations of your lives at this moment in human history. We are at a time of natural and social disruption, as everyone knows.

Too many intellectuals in the United States are rewarded professional and even required professionally to be buried in professional silos, talking to a small group of colleagues who use the same jargon to interpret the same books that were written by other scholars who were equally isolated from the people around them. Although one can never do social science research to figure out what effect this has on how they think of the people they disagree with politically and do not interact with, it is simply a fact that the expertise they have is not being shared in ways that connect intellectuals with the public. The American Philosophical Association and others have spoken out about the need for people trained in philosophy to communicate with the public, those who control who gets hired, promoted, and published in prestigious journals are the people who are isolated in the same intellectual silos.

So, I am going back to the foundations of nature, human nature and human culture to show that you as a group have a great deal to offer in our collective effort to great a sustainable global culture. The West has turned away from this responsibility in many ways. Scholars in developing nations are now examining the Western tradition through a post-colonial lens. They call out how the rhetoric of freedom and equality and progress and science were used to dominate non-Western nations and their people.

The cultural traditions of the people the West controlled focused on integrating culture with nature and developing wisdom as the ultimate value rather than knowledge. This view assumes knowledge can be used for good or evil. The best and brightest, those who would go on to create knowledge that moved their nations forward, were educated to link that knowledge to moral character and expected to use it for the common good. The expression for this was "the obligation of the nobility." Some people are smarter and have more privilege than others. This is justified only if they use their advantages to lift other people up, to move everyone into the middle class as much as possible with the resources they have. They have to prevent the greed and power-hungry from taking control of the legal and educational

![ICONICS]

A-ICONICS (Adab-International Conference on Information and Cultural Sciences)
Yogyakarta, October 11th-12th, 2022
ISSN: 2715-0550

systems and use them to promote the consolidation of their wealth or military power. The goal was wisdom and knowledge and education under the guidance of wisdom. Wisdom was a way of life, not a theory, not in a book or an argument or a doctrine.

The West reduced those traditions to "religions," and they were religions not connected to modern science and industry. Only Christianity promoted knowledge. John Locke is one example of the view that the Christian God gave human beings the earth for their use. They are supposed to exploit natural resources for human well-being. The other traditions, by contrast, were backwards and anti-science.

Scholars in colonized nations ought to be calling this out and pointing out that some such worldview continues to domination the United States legal system and culture, leading political leaders to deny climate change and remove themselves from the Paris Accord. Modern Westerners superimposed onto ancient cultures a denigration of their wisdom traditions as anti-science, anti-progress, anti-equality and anti-freedom. In the name of truth and justice, they denied them equal potential for the highest levels of intellectual and cultural development and, through that denial, justified not providing opportunities and forcing them to do menial, mindless work and not providing opportunities to education and the ability to govern themselves and create their own cultural flourishing.

Fossil-fuel wealth has also led to the rise of authoritarian rulers in the Mid-east. The culture is Muslim, so Islam gets associated with authoritarianism. An Indonesian Muslim, including all of you, should recognize how widespread this misunderstanding is and communicate how the Koran and Muhammad's way of life were tolerant. The history of Islam sometimes stayed faithful to this tradition, but the split between Shi'a and Sunni after Muhammad died has led to power struggles between Muslims and distorted the nature of Islam. Indonesian Muslims live in a culture whose foundation, Pancasila, was based on religious pluralism. Although many Indonesian Muslims may be less tolerant than Pancasila expects, college-educated students and professors at UIN institutions have an important history to describe and continue to create, a history of toleration.

2. THE NEED FOR A CULTURAL PARADIGM SHIFT

So, we need a global cultural paradigm shift, one that begins with what we all have in common and ways we need to think about it and then allows for diversity within those limiting conditions. This section describes very briefly how leaders in various academic disciplines explain how recent knowledge in their field motivates them to call for a paradigm shift. All of them grew up with the modern paradigm in their educational system and way of life, including use of natural resources. All of them then figured out that more recent development in their fields did not primarily simply add complexity to and confirm the modern view. Rather, it called into question the dominant paradigm.

3. ERWIN LAZLO: THE SYSTEM VIEW OF THE WORLD

In the book, "The Systems View of the World," Erwin Lazlo, a Hungarian philosopher, describes our new understanding of the universe and the biosphere and the implications this has for our need to rethink all academic disciplines. First, he points out that the Enlightenment thinkers were trying to use the ways of thinking used in the sciences, either empiricism or the dualistic reasoning of Kant and Des Cartes, as the way to create an entire culture. Lazlo says that has not worked, "We cannot expect to satisfy all the requirements attaching to a worldview in reference to science alone, without also drawing on the insights of religion and the values of humanism" (13).

As professionals in cultural studies, Lazlo's discussion of the nature of a culture and the need to change the paradigm of culture today is relevant to our work, "Our evolutionary history determined that we become a cultural creature, but did not determine what kind of

culture we would have. Hence our problem today is not whether to have a culture; it is what kind of a culture to have. And this requires some serious thought. The kind of culture we inherited from our fathers and grandfathers is beginning to challenge our ability to survive on this planet (75).

The role of the humanities in a culture is to examine the place that ideas of good and evil, justice and injustice in driving human behavior and human history. Lazlo rejects the false belief in modern science and social science that separates facts from values. Professors in this model are supposed to be detached observers who do not impose their values in their research. Lazlo would say that every decision about what to do research on and how to do it as well as who is paying for it is based on some idea of what is important. We should be much more deliberate about the work we do, making sure each branch of it the best way we know to promote human flourishing and peaceful relationships. Lazlo calls out the false split between facts and values, "There is nothing in the sphere of culture which would exempt us from the realm of values—no facts floating around, ready to be grasped without valuations and expectations" (77-79).

Lazlo also exposes the false belief among modern thinkers that the human mind is a blank slate. If so, morality is relative. On this view, children's characters are molded to conform to what others do and believe, leading to social cohesion and "peace." However, on the Systems model, "Contemporary cultural anthropologists are specifying a number of fundamental universal values shared by people everywhere . . . Humanistic norms are not arbitrary: they are encoded in every natural system. But they can be overlaid by diverse cultural value objectives" (81-2). If Lazlo's main concern is to create cultures that are integrated with nature, then we can study how authoritarian societies today might be able to

force the appearance of social cohesion, but if the socially acceptable way to live depends on high levels of carbon use, those societies will promote long-term self-destruction, including going to war for resources. Clearly, Covid, climate change and the extreme centralization of wealth and power are causing disruption, which tempts people to vote for an authoritarian leader who claims to be able to fix the problems or create unity by finding some group to blame for the problems. This is how religious traditions get used as political weapons: members of one tradition are blamed for undermining unity and peace, or immigrants, or liberals or. . . professionals in cultural studies should point this out to students, so they do not make the mistakes that the writers of history and literature have tried to tell us about, warning us of how not to live. Philosophers and theologians have tried to show us models of how we ought to live and how, so often, the best people are demonized and blamed for undermining peace and stability by exposing the corruption of the powerful.

As Muslims at a UIN university in Indonesia, Lazlo's discussion of the place of a pluralistic, humanistic in the emerging cultural paradigm gives you an important role in this process, "if the norms of contemporary humanism are not only to be discovered but also effectively brought to bear on the thinking and behavior of contemporary people, the rational discoveries of science need to be complemented by affective, time-honored tasks of religion, as 're-ligio'—the binding and integrating of people within meaningful communities—takes on a fresh aspect . . . Religions would not need to sacrifice, or even compromise, their cherished tenets to make a unique contribution to this shift. They would only need to draw on their own humanism and ecumenism to encourage creative thinking in regard to the elaboration and extension of their traditional insights. There is, obviously, a significant humanistic and ecumenical component in every great religion. . . The great religions could draw on such ecumenical and humanistic elements to nurture a creative elaboration of their fundamental doctrines, supporting and promoting the shift to the new holistic consciousness" (88-89).

My role comes in in relation to Lazlo's comment that the Greeks and Aristotle also gave us a model for human flourishing that is humanistic and important today (82). Our task, then, is to apply these ancient insights to the problems we face, especially the problems of environmental destruction and social decline. As academics, we need to call out the false belief that the sciences and social sciences are value- free and call trained academics, and all professionals, to dedicate their knowledge to the well-being of humanity moving forward.

4.   ALFRED NORTH WHITEHEAD: THE FUNCTION OF REASON

Early in his career, Whitehead witnessed the confirmation of Einstein's Theory of Relatively as the new model of the universe. Whitehead then went on to create Process Philosophy, a worldview based on this view of reality. He wanted a new paradigm of human culture based on our understanding of reality. He agreed with Einstein's claim that since the acceptance of relativity physics, "everything has changed except the way we think." One of the main tenets of Whitehead's view, as he says in his book, "Science and the Modern World" and in "The Function of Reason" quoted below, is that Aristotle's view should never have been completely rejected when some of Aristotle's claims that Aristotle thought followed from his first principles were rejected. In many ways, when the Catholic Church incorporated Aristotle into their official doctrine, assumptions about the motions of the planets and evolution that the church wanted to promote where considered applications of Aristotle. There are good reasons to think this is not what follows from Aristotle's basic principles. Further, when Copernicus and Newton replaced Aristotle, their positions were not inconsistent with Aristotle's underlying view of reality. This is what Whitehead point out, "the extreme rejection of final causation from our categories of explanation has been fallacious. A satisfactory cosmology must explain the interweaving of efficient and of final causation . . . The two spheres of operation should be interwoven and required, each by the other" (The Function of Reason, 28).

Just as importantly, the modern understanding of reason and the Enlightenment project of trying to create a cultural paradigm based on the way reasoning is employed in the sciences is completely mistaken. Whitehead distinguishes between two very different powers of the human soul, both called "Reason." Speculative Reason is the human capacity to create a holistic theory of everything. Speculative Reason aims for ideas about the greatest human good, the nature of God, and the purpose of human life. Whitehead points out that "The conduct of human affairs is entirely dominated by our recognition of foresight determining purpose, and purpose issuing in conduct" (13). The power of the human soul Whitehead calls Speculative Reason is the power to articulate these purposes, "The function of [Speculative] Reason is to promote the art of life . . . the primary function of Reason . . . is to constitute, emphasizes, and criticize the final causes and strength of aims directed towards them . . .

Apart from this primary function the very existence of Reason is purposeless and its origination is inexplicable. In the course of evolution why should the trend have arrived at mankind, if the activities of Reason remain without influence on his bodily actions? . . . Reason is inexplicable if purpose be ineffective" (26). Whitehead agrees with Lazlo that there is no separation of facts from values.

Whitehead goes on to point out that the sciences arise from the use of a completely different power of the rational human soul, the power Whitehead calls, "the short-range function of Reason . . . Reason criticizing and emphasizing the subordinate purposes in nature which are the agents of final causation. This is Reason as pragmatic agent" (28-29). The sciences focus on how things work and on whether a speculative idea about goodness, truth, and beauty, can be worked out in the concrete world of physical forces, objects, and human beings, "In this function Reason is the practical embodiment of the urge to transform mere

existence into the good existence, and to transform the good existence into the better existence" (28-29).

These two functions of Reason, or two powers of the human soul, are very different, yet they complement each other and need each other. Speculative ideas without any concern for how they will be realized in concrete behavior are meaningless and do not promote human evolution. Pragmatic concerns about how things work and the desire simply to get results can end in the development of a culture without any goals or with the wrong goals.

The power struggle between the Catholic church and the scientists whose discoveries contradicted Catholic doctrine lead to a completely false split between faith and reason. It led the scientists to a completely materialistic, anti-spiritual view of reality, "The triumph of Newtonian physics settled science upon a dogmatic foundation of materialistic ideas which lasted for two centuries" (49). Whitehead also completely rejects the modern alternative to dogmatic materialism, the dualistic, anti- physical rationalism of De Cartes Kant. After rejecting Cartesian dualism, Whitehead is even more critical of Kant, "The most important effect on the relations of philosophy to natural science was produced. . . by Kant. The effect of his Critique of Pure Reason was to reduce the system of nature to mere appearance . . . in the long run, the effect of the Kantian point of view was to degrade science to the consideration of derivative details . . . Kant drove a wedge between science and Speculative Reason" (59-60). Whitehead concludes that "This antagonism between philosophy and natural science has produced unfortunate limitations of thought on both sides" (61). The assumption in the modern paradigms, whether materialism or dualism, is the we cannot observe the universe and the natural world and look for underlying causes, see how they fit together and see how we ought to fit in with the forces that have led to the intelligible, complex and creative world we have emerged from.

Whitehead, then, is trying to reawaken the human capacity for Speculative Reason and apply it to what Relativity Physics implies about the nature of reality. To gain inspiration, Whitehead refers back to the Greeks. Greek philosophy is the product of the use of Speculative Reason, "The real importance of the Greeks for the progress of the world is that they discovered the almost incredible secret that the Speculative Reason was itself subject to orderly method" (66).

The speculative philosophers in Greece disagreed among themselves about the ultimate foundations of reality but they all presented worldviews that were comprehensive and logical. They believed that knowing the ultimate foundations of being led naturally to being able to understand the natural and universal foundations for morality and culture, for good and bad actions, just and unjust rulers, and true and false religious leaders. "Divine" inspiration had to be tied down with a rational account. The Greek notion of rationality, even of logic, was always connected to the power of speculation (67-71).

Paul Davies:

Dr. Paul Davies, professor of Theoretical Physics, has written extensively on the connection between current discoveries in physics and what they imply for the overall, speculative view of the universe, the human soul, and human culture. In his book, God and the New Physics, Davies discusses what the new, holistic sciences imply for the nature of the human soul.

Davies asks the age-old question, "What is the mechanism whereby matter acts on mind, and, worse still, mind on matter?" (73). Like Whitehead and Laszlo, Davies rejects both the materialism and the dualism of Enlightenment thinkers. Much like the other Systems scientists, Davies claims that the mind is not either a material thing or a separable substance, but comes-into-being as a result of the complex interrelationships between people responding to the outside environment and the kind of thinking processes going on in their brains. Mind is a real entity and acts as both cause and effect in human behavior. It is called a concept

because its nature is defined through concepts, "The fact that a concept is abstract rather than substantial does not render it somehow unreal or illusory . . . concepts like usefulness, organization, entropy and information do not involve a 'thing' in the sense of object, but relationships between, and conditions of, objects" (82).

Like Whitehead and Laszlo, Davies recognizes the physical foundation for mental activities but argues that the quantum view of the nature of the universe shows the existence of real worlds over and above their physical parts, "The brain consists of billions of neurons, buzzing away, oblivious of the overall plan (like that ants in a colony) . . . This is the physical, mechanical, world of electrochemical hardware. On the other hand, we have thoughts, feelings, emotions, volitions and so on. This higher level, holistic, mental world is equally oblivious of the brain cells; we can happily think while being totally unaware of any help from our neurons" (84).

This new philosophy of mind, which Davies calls "functionalism," is gaining popularity among people trained in artificial intelligence, computing science, linguistics, cybernetics, and psychology,

"Functionalists recognize that the essential ingredient of mind is not the hardware—the stuff your brain is made of or the physical processes that it employs—but the software—the organization of the stuff, or the 'program'. They do not deny that the brain is a machine, and that neurons fire purely for electrical reasons—there are no mental causes of physical processes. Yet they still appeal to causal relations between mental states: very crudely, thoughts cause thoughts, notwithstanding the fact that, at the hardware level, the causal links are already forged" (85). The mind, then, is not a substance but, rather, an emergent property. It is natural but not for that reason exclusively material.

Once matter and nature are understood as including realties over and above the material parts, the mind can be considered natural and the question of whether it could outlive the particular body within which it first developed can still be left an open question, a possibility, "liberating mind from the confines of the human body, leaves open the question of immortality: 'The software description of the mind does not logically require neurons . . . it allows for the existence of disembodied minds" (86). Davies gives an analogy with a novel, "a novel is built out of words, but the story could equally well be stored vocally on magnetic tape, coded on punched cards or digitally on computer, for example. Can the mind survive the death of the brain by being transferred to some other mechanism or system?

Clearly this would be possible in principle" (86-87).

Davies, like Lazlo and Whitehead, distinguishes between consciousness and self-consciousness, "human consciousness does not consist of awareness, but of self-awareness—we know that we know . . . the property of self-awareness is holistic, and cannot be traced to specific electrochemical mechanisms in the brain" (92-93). People are defined most by the way they think about the great questions in life, the concepts that drive adult human beings to make the choices they make and live the kinds of lives they live. Davies says, "The hardware of brain cells and electrochemical machinery supports the software level of thought, ideas, decision, which in turn couple back to the neural level and so modify and sustain their own existence . . . it is the very entanglement of the levels that makes you you" (96). Ultimately, an individual's identity in the most real sense is a function of the way they process information: stimuli from the outside world, stimuli from different parts of the brain, chemical reactions, etc. The way they process information is governed most of all by the abstract concepts they focus on to make sense of and to serve as guides for making choices and for the reasons upon which those choices are based. Davies concludes, "the essential ingredient of mind is information. It is the pattern inside the brain, not the brain itself, that makes us what we are" (98).

One very powerful application of this view is that the global culture is, in fact, begin driven by computers and by people using those computers, but, most importantly, people whose uses of computers is driven by their ideas of good and evil, justice and injustice and how to live. Some scientists have used technology and computers to collaborate with colleagues in the sciences which enables them to make vaccines for Covid and Covid variants quickly and to distribute them quickly. Other people used computers to join the January 6th attack on the U.S. capital. The cause was their idea that the election was stolen. This idea became popular because of social media. So, the power of computers has given us tools for doing good or evil that we have never had before, but we need to connect that power to a serious examination of our ideas of God, nature, human nature, good and evil, justice and injustice.

Once again, it is the professionals in cultural studies whose work is dedicated to directing the use of our other intellectual capacities to a worldview based on ideas of God, the universe, and how we ought to live. The computers and technology created by some of the smartest minds in history is being used to cultivate primitive drives, leading to social disruption and authoritarianism, which destroys the kind of free scientific and philosophical inquiry that led to this great accomplishment in the first place.

5.   SHERWIN NULAND: THE BIOLOGY OF THE SPIRIT

Sherwin Nuland is a surgeon. He was raised as a very strict Orthodox Jew. His parents instilled fear and guilt, fear of God's punishment if he did anything wrong and guilt about even what he felt and thought, to the point where he had obsessional thoughts. When he came of age, he became an extreme atheist who wanted nothing to do with religion or the word "God."

As a surgeon, he reflected upon his practice and the nature of human biology. He marveled at how all the systems of the body have evolved to work together into a unified whole. He also realized that it is our love of beauty, justice, virtue, etc. that keeps us healthy and enables us to engage with each other in ways that promote everyone's well-being. We studied the world's religious traditions and what they mean when they say "spirit" and "soul, "what we call the human spirit—our capacity for beauty and love, our drive to create balance in life and moral order in society—is an evolutionary accomplishment of the most complex organism on the planet, the human brain . . . we sense the threat of chaos, and we sometimes yield to it. But overwhelmingly, individually and collectively., we seek balance. We transcend mere impulse and reason . . . transcendence [is] rooted in flesh and blood and bone, DNA and neurotransmitter and enzyme" (42).

Although Nuland's training in the sciences keeps him focused on the way the body's structure leads to this kind of spiritual life, in his interview with Krista Tippett, he does not mind when she asks about whether he thinks there could have been a God that created a world that would eventually lead to the evolution of human beings as spiritual creatures. Nuland's views "do not rule out the idea of a creator" (43). Tippett then mentions one quantum physicist she has also interviewed, John Polkinghorne, who "believes in a God who created . . . a world with an inborn capacity to become and create itself" (43). The fact that we can use science to study the way that natural evolution led to the emergence of human nature and then social evolution led to our second nature as cultural creatures does not mean there is no God. If there is a God who wanted us to understand the world, our own nature, and how we must act to flourish as individuals and societies, then there has to be a natural foundation that we can study.

With a natural, biological foundation for spiritual life, we can examine how living one way does or does not lead to well-being. We can develop ideas about beauty and love, about virtues and vices preciously because an all-powerful God does not intervene in this process

whenever He wants to. A God that intervenes at will would mean we cannot use our mind to learn how to live and treat each other. Rather, without any way to recognize natural patterns in our ways of living, we are at the mercy of an all-powerful God who does whatever he likes and who must be worshipped and appeased. This is the "God" Nuland had in his mind while he was growing up. With a natural foundation, we can link the insights from all the world's religions and the insights from the humanist tradition and gain much more wisdom about how to live moving forward. Professionals in cultural studies are in a unique position to promote this view of the spiritual life, pointing out that this means we are supposed to use all our intellectual capacities to help each other flourish.

6. ANTONIO DAMASIO AND THE NEW PARADIGM: THE NEUROBIOLOGICAL FOUNDATION OF HUMAN LIFE

Antonio Damasio is a world-renowned neuroscientist. In his book, Damasio connects the implications of his research on the human brain with the world's religious tradition. Damasio has discovered that the physical, neural maps in our brains are partially formed by our ideas. The older we get, the more our behavior and our brain chemistry is controlled by the power of our thoughts about good and evil, the universe and God.

Like all the previous authors, Damasio's research leads to a rejection of the "blank slate" view of the human psyche, "The brain does not begin its day as a tabula rasa. The brain is imbued at the start of life with knowledge regarding how the organism should be managed . . . the brain brings along innate knowledge and automated know-how . . . there is nothing free or random about drives and emotions."[1]

Damasio explains the evolutionary process by which the physical structure of the brain— the machinery—eventually evolved into a mind-body unity. The mental processes emerged from the activity of the physical organism to produce a more complex living human organism, "Events in the body are represented as ideas in the mind. There are representational 'correspondences,' and they go in one direction—from body to mind (212-214). From there, the mind begins to reflect upon these contents, "once you form an idea of a certain object, you can form an idea of the idea, and an idea of the idea of the idea and so forth" (214). This is the activity of the mind. Mind is rooted in body but goes beyond it, "The notion of 'ideas of ideas' is important . . . [because] it opens the way for representing relationships and creating symbols . . . it opens a way for creating an idea of self" (215). Damasio claims that it can be proven empirically that cooperative behavior leads to a better state of the organism, "In a recent study, cooperativity also led to the activation of regions involved in the release of dopamine and in pleasure behavior, suggesting, well, that virtue is its own reward."[2]

Damasio concludes, "that all humans are created such that they tend to preserve their life and seek well-being, that their happiness comes from the successful endeavor to do so, and that the foundation of virtue rests on these facts."[3] He goes on, "the biological reality of self- preservation leads to virtue because in our inalienable need to maintain ourselves we must, of necessity, help preserve other selves. If we fail to do so we perish and are thus violating the foundational principle, and relinquishing the virtue that lies in self-preservation."[4] The foundational principle that we must help preserve others in order to preserve ourselves, links the individual to all aspects of culture, "The secondary foundation of virtue then is the reality of a social structure and the presence of other living organisms in a complex system of interdependence with our own organism."[5]

Damasio concludes "the mandate for self-preservation . . . contains the foundation for a system of ethical behaviors and that foundation is neurobiological. The foundation is the result of a discovery based on the observation of human nature rather than the revelation of a prophet."[6] Damasio points out that other species behave in ways that seem ethical, "they exhibit sympathy, attachments, embarrassment"[7] and so on. So, "even in the realm of ethics

there are forerunners and descent."8 But, "human ethical behavior has a degree of elaboration and complexity that makes it distinctly human . . . a part of our biological/psychological makeup has nonhuman beginnings"9 but also "our deep understanding of the human condition confers upon us a unique dignity."10

Besides rejecting the split between body/brain and mind, therefore, neuroscience leads to a biologically-based rejection of a split between facts and values, nature and culture. Although individual human beings and human culture admit "of evolutionary variation, gender, and personal development,"11 some basic patterns of individual and collective behavior are universal and biologically-based, the result of evolution. For example, there is a biologically-based reason to abide by the Golden Rule,

> The injunction is unequivocal. An action that might be personally beneficial but would harm others is not good because harming others always haunts and eventually harms the individual who causes the harm. Consequently, such actions are evil . . . It is reasonable to hypothesize that the tendency to seek social agreement has itself been incorporated in biological mandates, at least in part, due to the evolutionary success of populations whose brains expressed cooperative behaviors to a high degree . . . our brains are wired to cooperate with others.

This cooperation occurs when we recognize our biological need to respect the needs of others and the way those mutual needs are "expressed as social conventions and rules of ethical behavior. Those conventions and rules and the institutions that enforce them— religion, justice, and sociopolitical organizations—become mechanisms for exerting homeostasis at the level of the social group."13 Intellectual activities, such as those Damasio engages in, are another part of the development of human flourishing, "activities such as science and technology assist the mechanisms of social homeostasis."14 Those activities and discoveries, in turn, are incorporated into the culture through the legal system, "The constitution that governs a democratic state, the laws that are consonant with the constitution, and application of those laws in a judicial system also are homeostasis devices."15 At the international level, "the fledgling, twentieth-century development of worldwide bodies of social coordination such as the World Health Organization"16 are also "homeostasis devices."17

7.   THE NATURAL QUEST FOR MEANING

Unlike traditional biological explanations of human nature, Damasio says that all of the "unscientific" religions and philosophies, the "mythologies" of the past, have a biological foundation. Our yearning to understand the meaning of life is, "a deep trait of the human mind. It is rooted in human brain design and the genetic pool."18 Humans have "deep traits that drive us with great curiosity toward a systematic exploration of our own being and of the world around it."19 These same traits "impel us to construct explanations for the objects and situations in that world."20 Our quest for meaning leads to ideas about the best human life. He defines, "any project for human salvation [as] any project capable of turning a life examined into a life contented.

Recent research shows that we can break old neural maps, replace one set of connections with another, and create completely new maps, through the power of our ideas.

Damasio explains his vision of a life of joy, or "a life of the spirit." First, "spiritual experiences, religious or otherwise, are mental processes. They are biological process of the highest level of complexity . . . I assimilate the notion of spiritual to an intense experience of harmony, to the sense that the organism is functioning with the greatest possible perfection."22 Next, spiritual experiences should include "the desire to act toward others with kindness and generosity"23 because biological research has shown that "cooperative human

behavior engages pleasure/reward systems in the brain" and that "violations of social norms causes guilt or shame or grief, all of which are variants of unhealthy sorrow."24 Further, "spiritual experiences are humanly nourishing . . . joy and its variants lead to great functional perfection"25

When faced with the realities of human life, its vulnerability and the constant threat or experience of pain and suffering, most people experience the transition from negative to positive emotions in the context of institutionalized religion, "a deeply felt religious faith or a protective insulation against sorrow of any kind."26 In the face of suffering, human beings "have the power to evoke spiritual experiences. Prayer and rituals, in the context of a religious narrative are meant to produce spiritual experience . . . Ceremonial rites and shared assembly do create a range of spiritual experience."27 Religion-based communities provide an atmosphere of mutual concern and empathy. They provide sympathy in times of grief and needed emotional and financial support when people find themselves alone and isolated or unable to provide for themselves.

The philosophical road to salvation rejects any literal interpretation of sacred scriptures, but sees them as sources "of valuable knowledge regarding human conduct and civil organization."28 Both kinds of spiritual life require, "a virtuous life in a virtuous civitas, obedient to the rules of a democratic state and mindful of God's nature."29 Damasio concludes, "the spiritual is an index of the organizing scheme behind a life that is well-balanced, well-tempered, and well- intended."30 After explaining how the insights of Spinoza fit with cutting-edge research in neurobiology, Damasio ultimately rejects Spinoza's model as too "ascetic" in our "Western high- tech life" in favor of Aristotle's model because, "Aristotle insisted that the contented life is a virtuous and happy life . . . health, wealth, love, and friendship are part of the contentment."31

8.   KRISTA TIPPETT: ON BEING SADLHKJS

One great resource for leaning about hundreds of worldviews that link the two functions of reason, our ideas about the universe, nature, human nature, good and evil with many, many academic disciplines is the webpage "www. onbeing. org" The Fonder, Krista Tippett, began with an hour-long show on public radio whose goal was to link spirituality to human life. She interviews experts in many fields and asks them about the spiritual connection to what they do. The webpage has many hundreds of interviews, one each month for decades. The people she interviews come from all around the world. Tippett, also, questioned the reductionist paradigm for science and the anti-science, anti-intellectual paradigm of religion. All of her interviewees link these together in some way. She is also presenting a new, holistic paradigm for human civilization now.

9.   ARISTOTLE'S FIRST PRINCIPLE AND MODEL OF THE PERSON OF PRACTICAL AND THEORETICAL WISDOM: SYNTHESIZING THE HUMANISTIC BRANCHES OF THE WORLD'S RELIGIOUS TRADITIONS WITH HUMANISMSD

Aristotle was a biologist and the son of a doctor. His model of the virtues and wisdom is biologically-based, but it is also based on a view of the nature of reality that was supposedly refuted in the modern era, but was not, as Whitehead said. Aristotle had a "systems view" of the nature of reality, human nature and human culture. At the beginning of the Metaphysics, he describes the process by which we begin with our immediate sense perceptions, but gradually our higher-order capacities become active, leading to the emergence of complex social and economic systems. He claims that most people's lives are based on their experiences and recognizing reoccurring patterns when they decide how to act. A doctor, for example, see a patient with certain symptoms, thinks of a similar patient, and cures the new

patient the same way. This does not always work, however, because similar symptoms might have different causes. The theoretician understands the underlying cause of that disease. Because she knows the cause, the theoretician can write a book that links the cause of one disease to the natural order. The theoretician can teach the subject and pass on the knowledge that will enable future practitioners to be able to tie a set of symptoms to an underlying rather than a set of symptoms. Knowledge of the underlying causes leads, ultimately, to knowing the nature of the universe, human nature and how we need to live in harmony with the universe and each other in order to become fully human, to live out our place in the universe.

This is why Aristotle says the masters in every skill or profession are honored more than the practitioner: they can enable the next generation to pass on what was known at one point and then be able to add to the body of knowledge, connecting causes together and forming a more complete view of the underlying natural order and our place within it. The Metaphysics starts with the view that "All human beings, by nature, desire to understand" and then describes the nature of reality that explains why we have this desire. The universe is understandable. Our natural desire to understand it, to find patterns and causes beneath our experiences, emerges from the fact that we have been able to evolve socially and culturally. Recognizing those patterns has enabled us to overcome natural limits the exercise our higher-order capacities for scientific inquiry and creative activities of all sorts.

The reason the universe is understandable is because there is an ultimate first cause, the "Unmoved Mover." This ultimate force is a pure energeia. This is not a personal God. It is a position compatible with Hinduism, Buddhism, Judaism, Christianity, Islam and with Greek humanism. When Lazlo and Nuland and Damasio reflect on the nature of an ultimate first

principle in their own work, they find their discoveries compatible with one version of what that principle would be, an impersonal force that does not intervene in human lives or history. In other books, "God and the New Physics," and "The Cosmic Blueprint," Davies argues for a Divine Intelligence that set up the universe to unfold in this way, combining creativity and change with order. Also, Davies points out all of the very limited conditions necessary for the big bang to have led to the fruitful, constantly expanding universe we live in. This is the humanistic branch of every religious tradition, or is compatible with the humanistic branch.

This ultimate first principle explains why Aristotle can write his works, his comprehensive accounts of all the ways the universe, the natural world, human psychology, and human culture have emerged according to certain patterns. There are patterns everywhere and Aristotle has tried to write a comprehensive view of what all of them are. He was certainly open to all the knowledge we have added since then. He just shows that it is wrong to split facts from values, to detach ourselves from the universe, to claim our lives are the result to accidents and have no natural meaning or to deny our ability to recognize patterns in human nature and culture that teach us how to live. We have an intellectual, moral and self-preserving need and responsibility to constantly seek out patterns in our lives and connect them with the wisdom from the past.

We can learn how to live well, if we just use the natural capacities we are born with and the people we depend on have a responsibility to activate in us as children so that when we become adults we will choose to live flourishing lives, which is inseparable from activating those same virtues in others.

Aristotle would be particularly upset about the claimed foundation of the social sciences, the blank slate. Those who hypothesized a blank slate thought they could use social science methodology to create cultures that would mold people to be virtuous. The external socialization process would lead to the formation of people who live moderately, have self-control, know when to be afraid and when not to be afraid, etc. Aristotle explains that the ideas in our minds are what motivate us to make the choices we make. External causes

certainly have a lot of impact on how we think, but they do not determine what we think. We possess the power of choice, the power to decide how to interpret and respond to what is going on outside us. We are creating our lives through the power of our choices. If we want to live an excellent life, we have to continually be forming and reforming in our imaginations and actions a more complex vision of the wise person. We have to examine our ideas of justice and injustice, good and evil. These ideas might be wrong, or we might misapply the ideas to the situations we are in or our choices might have been based on being ignorant of some aspect of the context. There are always reasons that human beings can make the wrong choices. If we believe we can continue to learn, because we are human beings and face the same basic circumstances human beings have always face, then we will know how to analyze our choices by finding the underlying patterns, fit them to the virtues and vices we read about, and learn from the ancient texts.

Ethics and politics are imprecise. The only way to motivate people to develop wisdom that will enable them to act better in various situations is to write books like the Nicomachean Ethics and the Politics that provide overall patterns and causes which readers will have to adapt to their own situations. Lazlo, Whitehead, Davies, Nuland, Damasio and those interviewed by Krista Tippett all agree. The reason I want to keep Aristotle's work alive is that I think it gives a much more comprehensive view of the virtues and vices than any other text I know. Further, studying Aristotle in the context he lived in, makes it clear that he thought the culture he grew up in was dedicated to trying to educate citizens for practical wisdom. The rituals, customs, etc. were developed over time to achieve that goal. The written texts were part of this educational process. Greek mythology, tragedy, Homer and Plato's dialogues give examples of how those virtues and vices are actually exercised in what appear to be particular situations, but which are also types of situations that those who know the stories will be able to recognize, either in their own lives or the lives of people they know or they will know that they could get into those situations some day and they should learn the lessons about what not to do and what types of choices are best.

As far as I know, systems thinkers have not gone back to examine how all aspects of Ancient Greek culture: the religious myths, the Oracle at Delphi, the Olympic Games, the major holidays and rituals, the way the marketplace is structured, the tradition of informal symposia in private homes, the architecture, sculpture, city planning, etc. are designed to cultivate wisdom. There are patterns everywhere, patterns we can all learn from, patterns we can use as we collectively create a global civilization that is sustainable and citizens that have the virtues necessary to preserve order by providing opportunities for everyone to flourish.

10. THE PERSONAL VIRTUES IN THE CONTEXT OF RELIGIOUS PLURALISM AND SUSTAINABILITY TODAY

Aristotle's virtues and vices arise naturally from the human condition. They are ways we interact with the natural and cultural world around us and the ways it has molded us. Human beings are social and political by nature, so we have to exercise all of these virtues as much as possible over a lifespan in order to have a flourishing life. The two most basic human drives are pleasure and fear. We share these instinctual reactions with other animals. This is why Aristotle's virtues begin with temperance and courage. I teach a class that begins with the Greeks and then applies that patterns of virtue and vice, of better and worse ways to live to Christianity Confucianism, Hinduism, Buddhism, and Islam.

The section on the Greeks begins with Ancient Athens as Plato describes it in his dialogues. The Athenians had a society that was well structured to promote citizen engagement in public life and gave the citizens the power to run for office, vote for their leaders, and take turns ruling an being ruled. Plato shows readers the many ways the people

abused their freedom by using it to gain wealth and power until it became so unstable that the people voted for a man who became a dictator.

This is a cautionary tale to future leaders: use your power for the well-being of those over whom you have it or you will create social instability and end up with an authoritarian leader who silences you. Plato's hero is Socrates, who talks to people, tries to make them accountable for how they use their power, and tries to keep the democracy alive. He fails. I then describe Aristotle's virtues and show that Socrates had a way of life that followed the way of life of Aristotle's wise person, the one who exercised all the virtues throughout her life. As the class proceeds, it becomes clear that people who have these virtues would be able to maintain a free and open society, even though many of the leaders

I spend some of the class discussing Aristotle's model of the wise person and apply this to current issues. In relation to the personal virtues, we discuss depression, stress and revenge. In relation to political virtues, we discuss the character of a good leader in every sector of society, including teachers, coaches, leaders of any social group, and political leaders in their relations with their own citizens and in relation to other nations. I connect these virtues to the United Nations' Capabilities model for human development. Because the foundation is based on human nature and the human condition, the same patterns emerge. The virtues are the ways we have to act and live that enable us to do what is best for everyone in the types of situations that people are likely to get into at some point in their lives, because every society has the same basic types of social and political networks. A society flourishes when people can develop and sustain a high level of human flourishing in their relationships to many types of people in many types of groups, each one dedicated to one more aspect of a high quality of cultural life.

After describing each virtue, we begin reading from the book, "World Religions" by Huston Smith. I point out that what have been labeled the world's "religions" were always, and still are, ways of living. Western colonialists labeled them "religions" in order to denigrate them as anti-science and anti- progress and then to justify their domination of people in colonized countries. Actually, the ways of life described in those traditions focus on the exact same virtues. Westerners who called themselves Christians were just as accountable to the same standards, so their relationship to the indigenous people was evil, no matter how much they justified it to themselves.

I use Huston Smith's book because it describes the lives of Jesus, Confucius, Buddha and Muhammad in a way that shows they all exercised all of these virtues. I supplement Smith's book with Confucius' Analects, the Sermon on the Mount in Matthew 4-6 of the New Testament, The Wisdom of the Buddha and the Koran. I also assign materials about Gandhi, to show that he also followed Hindu teachings and had the same way of life. Then I assign "The Justice Men Owe Women," which describes how Christianity, Hinduism, Buddhism and Islam were all corrupted after their moral leaders were gone by institutional leaders who claimed that these men were sexist, which they weren't.

I use other news articles to show that ever since these moral leaders died their lives and the sacred texts that were written down during or after, even long after, they died have been used and abused by those who claim to "follow" the teachings. Sometimes they are used legitimately for those who lives wisely. Sometimes they are abused by power-hungry leaders in every sector of society to hide their real motives: wealth and power for their friends and families. There are news articles about how these traditions are used as weapons to pit one group against another today. The students recognize the same pattern in every tradition. They can understand that the tradition they grew up in is the way they were taught to be virtuous, but that other people are taught the same virtues in the name of a different tradition. Further, even the tradition they love has been, and currently is, being corrupted by people who hide behind it. They learn to think critically about their own tradition.

The list of virtues helps us all focus on what each tradition, including their own, was really trying to teach us about how to live. Having a clear model makes it easier to recognize all the ways each tradition has been and is being perverted. All of these great moral leaders were worried about whether anyone really understood the way of life they were living. They did not know if anyone would be able and willing to live the same way and pass on their legacy the way they wanted them to. This means it is up to each of us to read and think about these traditions and live the virtuous life. We will always disagree about particular decisions and make mistakes, but everyone can distinguish between people who are trying to live for the sake of something greater than themselves and pass on a better life for the next generation and those who are really only interested in wealth, power and personal glory.

11. THE PERSONAL VIRTUES

Temperance is the virtue in relation to pleasure and pain, our most basic survival pleasures, the ones we share with animals. In relation to the pleasures of food, drink and sex, the virtuous person chooses the mean, "the things that, being pleasant, make for health or for good condition, he will desire moderately and as he should, and also other pleasant thing if they are not hindrances to those ends" (1119a 12-16) (1766). When my students read this, it makes sense to them. There are many different foods we can eat and still have a healthy diet. Each person might need a different number of calories or might need to eat less of some foods than most people do because of an inherited tendency to get a heart attack or some other unique circumstances, but we can all figure this out and come up with a dietary science that explain the basic range of foods we need to make it most likely for us to stay healthy. Many circumstances may cause us to be unhealthy, but not our diets. Aristotle's view, I think is just common sense and the way we think when we really think through an issue like diet.

The other most powerful and basic drive is fear. We are aware of danger and we respond with aggression. This can be physical, social or psychological. We fear illness, pain, and death as well as failure to succeed economically, loss of social status, social isolation or political persecution. The courageous person is the one "who faces and who fears the right things and with the right aim, in the right way and at the right time" (1115a17-20) (1761). Especially during Covid, students have many examples of fear and courage. Fear is a very powerful force in human life because of our vulnerability and our awareness of our vulnerability. This is why political leaders can gain so much power by convincing the public that there is some threat that the leader will protect them from. Citizens need to find out if the politician is telling the truth or manipulating voters. Citizens must stay informed at all times, to avoid being used.

Students, because they have not yet entered into careers, understand the fear of not being economically successful and how much it drives them. We also talk about how businesses make a lot of money by appealing to irrational and excessive fears. The fear of pain and death has led to a very complex and expensive health care system. Advertising taps into people's fear of being socially ostracized by telling people they will have more friends if they change their physical looks or lose weight, etc. Students have plenty of examples. Students understand how relevant Aristotle's list is and how it applies to all aspects of their lives.

After they understand how these virtue and vices are a major part of their daily lives, students can grasp the other virtues and vices better. They understand that Aristotle's list is presented in approximately the chronological order that children develop them. Children can develop extreme reactions to hunger or fear from a very young age because they experience hunger and danger when they are babies.

The third virtue is generosity or liberality, which Aristotle defines as giving away money. [1120a-b] (p. 1768-1769). This is important because it is the opposite of greed. In a

well-ordered society, people work but not in order to amass money. Rather, they live moderately and make a point of giving some money away. This is a concrete way of recognizing our interdependence and developing trust and good will between citizens. Citizens show they care about each other's well-being. Today, this generosity can be exercised by a willingness to pay taxes for public schools and parks as well as personal philanthropy. So, a "classical liberal" is one who lives moderately and is generous.

Magnanimity is the virtue of giving away large amounts of money. [1122a19-1123a30] (1771-3) This virtue is a major factor in America's ability to address climate change. There are very, very rich people in the U.S. who are giving away billions of dollars to either promoting fossil fuels or ending them. Charles Koch has made billions on fossil fuels and does all he can to maintain the industry, mostly by contributing to political campaigns and then forcing the winners to make laws to protect he industry. Bill Gates is a software engineer who has organized a group of billionaires whose goal is to get the world to zero carbon emissions as soon as possible. Both Koch and Gates are very smart in science, technology, math and engineering. They both have what Aristotle calls the "intellectual virtues," but they have very different ideas of good and evil at this moment in history. Koch's goal is personal wealth at the expense of human flourishing. Gates' goal is sustainability as the foundation for human flourishing.

Even-temperedness is the virtue of finding the mean between getting too angry and not getting angry enough. [1125b28-1126b10] (p. 1776-1777). We can get too angry or not angry enough, or angry at the wrong person, or for the wrong reason, or at the wrong time, or in the wrong way.

Rational ambition [1125b1-15] (p. 1776). This applies when students decide what careers they want to pursue. Greek mythology shows us that there are many, many ways that human beings live for the sake of something greater than themselves in order to pass on a better world to their children. The twelve Olympian deities symbolize those higher callings: justice, wisdom, truth, beauty, wilderness protection, artistic creation, honor, integrating culture and nature, and finding the underlying patterns to educate people, now and in the future.

Aristotle's description of the honorable person is farthest from what I think can be applied to our current situation or what I agree with [1123a33-1125a20] (p. 1773-1775). It is the "classic" model of the privileged, white, white supremacist, Western male. I am sure the image of the serious person Aristotle describes in this section of the Nicomachean Ethics has been a major influence on those who have passed down Aristotle's works over the centuries. It is "classic" colonialism. Some scholars would think this image alone is enough to believe that no one should use any aspects of Aristotle's model as a guide for us today. That is why I always explain specifically which parts of Aristotle I use and how I apply it today. In the case of honor, I think rational honor would focus on honoring people who go over and beyond the expectations of their jobs to create a positive climate in their workplaces, or honoring people who create social groups that work together to create a higher quality of life for everyone.

Friendship bonds are very, very important on Aristotle's view of human nature and culture. We are social and political creatures by nature, so in order to be fully human we need to have many different kinds of bonds with many different people. We need to have empathy with other people, understanding that we all have the same basic hopes and fears and we need to work together in many different ways to promote flourishing. The highest level of friendship is being bound together by a common love of justice or virtue or truth and encouraging each other, inspiring each other and always linking our common passion with a contribution to the common good.

Aristotle's virtue of sociability [1126b8-1127a11] (p. 1778) is the character-trait of ignoring small injustices in order to keep focused on a high quality of community life.

Self-knowledge: this is the ability to recognize what you know and do not know, what you are skilled at and what you cannot do, how skilled you are, etc. The extremes are arrogance and self-deprecation. Arrogance, thinking we know more than we know, causes people and societies to make many mistakes. It is difficult to know everything one needs to know in any given situation. If we admit our ignorance, we will then seek out people who do know or gather together people who disagree and try to come up with a choice that recognizes each person's insight. People who are too self-deprecating do not contribute enough to the collective conversation, which leads to a worse decision.

12. THE POLITICAL VIRTUES

The political virtues are those we exercise in relation to the consumption of material goods we need to live comfortably. The virtue is the virtue of moderation. This is exercised at home, in the daily consumption of goods and services. Parents need to buy what they need but not more than they need. Children grow up becoming habituated to take pleasure in moderation or to expect excess consumption. Aristotle says that the desire for more than one's share, the desire for excess wealth, is the vice that destroys societies. When people desire to get rich, those with privilege use their power to structure their societies to make them richer at the expense of everyone else. The gap between the few rich and the many poor grows, leading to social instability and even civil war. Greed creates animosity and undermines truth and good will between citizens. The laws are focused more on preventing bad people from harming each other. The majority of citizens in the lower classes have to focus more on safety and survival and are unable to have money to be generous or have time to engage in public affairs or to create higher quality social groups.

The art of legislation is the ability to make laws that are most likely to lead to the largest and most stable middle class over time. The art of statecraft is the art of weaving the rich and poor together. This includes making laws and setting up a constitution and legal institutional structure that is well designed to preserve a middle class. However, any legal system can be corrupted by greed or power-hungry leaders, so children also have to be habituated to live moderately and to want to develop their talents and dedicate them to the common good.

One part of the legal system is related to the distribution of resources. This means taxing the rich to provide services to citizens that everyone needs in order to have a flourishing society. Societies cannot flourish unless the citizens are educated to a degree and in a way that promote the society's well-being in the present and future. Citizens also need health care, housing, transportation, opportunities to get physical exercise, etc. It is a matter of constant debate to decide how much these needs should be met through taxes and government agencies and how much the private sector should supply them and people should pay for them from their salaries. This varies because wages and buying power changes over time. When the middle class can pay for housing, etc. the government should have fewer programs. When the middle class is shrinking and prices are still high, the government needs to get more involved. Laws need to be changed or applied differently, all with the single goal of creating and preserving a strong and stable middle class. In the distribution of goods, people are unequal. Some people have more ability in math, for example, and would need opportunities to develop that capacity while most people would not need this. People living in one area of the country might have salaries that do not pay for the cost of housing in that area, so there would need to be some kind of tax break, etc. [1131a10-1131b23] (p. 1785-6).

The rectification of wrongs. [1131b25-1132a25] (p. 1786). When citizens break the law, everyone should be treated equally. The rich should not be able to hire lawyers who will use emotional techniques or intellectual distinctions to enable their clients to have lower sentences or be declared not guilty. This is another corruption caused by greed. The criminal

justice system should also be focused on rehabilitation, on giving prisoners skills so that when they leave they can find jobs and housing the start a new life. If they are released from prison with no money, no skills, and only the same neighborhoods to return to, they will likely engage in the same behavior and be arrested again. This only costs taxpayers more money. Rehabilitation is cheaper and better.

Equity: [1136a32-1138a1] (p. 1795-1796). applying the laws to specific cases. This is the skill that is needed in a judge. It is the skill citizens need to have when they sit on juries. It takes practice and study. Citizens should find out about other court cases and the decisions made and should talk about whether those decisions were most just or not. They should be aware of various controversies, the disagreements between lawyers about which judges they think make the best decisions and why. In the United States, greed has corrupted our judiciary system. The rich have a system to find out which judges favor corporations over laws that regulate them and has given their names to Republicans, so that when a Republican president appoints judges they are judges who cut down laws that regulate businesses.

13. THE INTELLECTUAL VIRTUES

Science, math, logic, engineering, computer science, are all subjects we learn that are not related to our moral character. They are learned exclusively at school, or taught as a body of knowledge the teacher knows or that is in the book and students get into their heads. The only virtue necessary is the habit of studying. People can be intellectual geniuses but also morally wicked. They will dedicate their intellectual talents to the pursuit of wealth, power or glory and destroy the middle class. The art of persuasion, knowing how to deliver speeches that will convince people and motivate them to do what you say, is another intellectual skill that can be linked to virtue or vice.

The highest intellectual virtue is mind, which is directed toward the Good. The two highest goods are the one grasped by theory and the one grasps in practice. The highest theoretical good is the comprehension that there is an ultimate Unmoved Mover, an energy that orders the universe and the natural world in a way that we have evolved to be able to understand. The highest practical good is the capacity to do what is, in fact, best in a given situation. I person with practical wisdom is the truth of the situation. The practical good is practical. It is making the right choice, for the right reason, in the right way, at the right time, toward the right person, for the right reason. Practical wisdom also includes the ability to convince others that this is best and to inspire others to do what they need to do to support this decision.

Since it is so difficult to make the best decision, the person with practical wisdom is also able to engage in the art of deliberation. This is the process by which we arrive at the best choice. After establishing human flourishing, or world peace, as the goal, the next step is to focus on the object of choice, the real options we have in any given situation. The person with practical wisdom would know what she knows and does not know and would call in everyone who has the expertise necessary to contribute to the deliberative process to contribute to the debate. Then they would take the time necessary to come to the best decision.

The ultimate goal of every choice is to maximize human flourishing everywhere. This is the theme of this conference: how to create world peace through cultural studies. I think studying Aristotle's model of the virtues is an excellent place to start because this is the ultimate goal of Aristotle's person of practical wisdom. There are many, many ways this goal is corrupted, including the fact that the vast majority of Aristotle scholars or those who studied Aristotle and went on to exercise authority in their nations have used Aristotle to promote and preserve Western, white, male domination. I do not think the solution is to refuse to read it or refuse to use it.

I hope this paper will convince readers that it is a good framework from which to engage in cultural studies. Aristotle's virtues is about how children need to be habituated and education in order to have a flourishing culture. When they become adults, Aristotle's model explains how adults should live, how societies should be structured and run, etc. that provides a model of the goal to aim for to have a flourishing culture and the many ways we fail to create such a culture. In the study of history, then, we can "see" if a society flourishing or collapsed because of corruption in the economic system, the military, the privileged elite, the educational system, etc. There are many possible frameworks from which to study and develop a culture. This has been my way of supplementing what Lazlo, Whitehead, Davies, Damasio, Nuland and so many, many others say about what we should be aiming for now.

This is always a long, long way from the ultimate goal. It sounds almost comical for me to say that discussing and applying Aristotle's virtues has been one branch of my career, a career dedicated to trying to pass on a better, or at least not a worse, national and global culture. I have failed. My country has been in a slow decline since I was in college 50 years ago. This has recently been very accelerated and now the United States has been identified as a faltering democracy. It was by far the most flourishing democracy in the world for the first 20 years of my life.

I think Indonesian intellectuals have more reasons to hope they can improve the flourishing int their nation, but there is also the real possibility of falling into authoritarianism because of fear of China's rise and aggressive actions by China and the sea. I will leave it to my Indonesian colleagues to their own deliberations on this subject. As a complete outsider, I can only say that this will be a problem, in part, because the United States will probably do all the wrong things, will be too belligerent, will overreact, and will spend so much on a war with China that China will be able to become the world's economic superpower through its control of ports, roads and other infrastructure all over Asia and Africa. We never learn the lesson that war does not solve anything. It creates more problems, it costs us money, it kills and psychologically maims our people and it feeds our pride and false belief in our own heroism. Indonesians will have to do what they need to do, work with other ASEAN nations, etc. Most of all, I hope they avoid polarization and cultural decline within the nation.

After determining what, actually, is possible, the wise person can discuss each option and recommend one of them as best. Then this person can explain why it is best and can speak persuasively, so that others are convinced through reasoning and argument, not emotional appeal. Then this person can go from the room where the deliberation is taking place and convince the broader public that this is best and why and persuade them of what everyone needs to do for this choice to actually lead to flourishing. All of this is very difficult. There are a number of other virtues Aristotle also includes as part of practical wisdom. One of them is the ability to forgive. This is important in public affairs, or factions would arise and never come together again. [Book VI, 11138b18-1145a11] (p. 1797-1808).

There is much more to say, of course, and I have presented a very general view of "Aristotle's virtues." Aristotle thought his list was based on the human condition, so defining the virtues in ways that clearly connect with the human condition at any time and our own situation in particular is what I think he would want his readers to do.

Although Aristotle valued the life of contemplation over the life of action, what Aristotle means is very different from the notion of theory that has arisen since the Enlightenment. During the Enlightenment, being able to recognize natural underlying patterns as the foundation for deliberation and action was completely rejected. The social sciences, following the sciences, developed a model of creating hypotheses about human behavior that then needed to be proved. This process can be used in many ways to contribute to practical wisdom today, but is has to be within this broader context. Research that is done

without the broader realities of the evils of greed as they exist today and the reality of climate change and the fact that wicked people are preventing us from addressing it will have an effect on research that is done at one point in time and the same data, qualitative and quantitative, five years later. For example, people in a village might be using a natural resource and researchers can get the data about how this has created jobs, leading to better education, etc. They can interview people about what they think of this new business. However, if researchers know that droughts or floods are going to occur within a few years, this data and the interviews will be worthless. We have to start anticipating changes from climate change. This is not the model the social sciences were based on, but they can be adapted for new research projects. Since Covid, I am sure that the facts about people and their attitudes on many topics has changed, so research has to be replaced. We have to look at the broader context before structuring research projects that will help people flourish over time, with these disruptions in mind. The deliberative process should include people trained in humanities, policy, social science, science, etc. Together, we can come up with ways to use each expert and her expertise to enable us to deliberate well and make the best choices.

14. ARISTOTLE AND PANCASILA

When I first read Pancasila, I know immediately that it was inspired, at least in part, by Aristotle. I think found out the author (or the one most associated with being the author), Sukarno, was educated in Northern Europe. He would have been very familiar with Aristotle. He would not have mentioned this, however, because the Aristotelian Muslim intellectuals in Southern Spain, Averroes and Avicenna, were labeled heretics. Given what my audience members now know about Aristotle, I think you would think it is unfair. The critics are the types of literalist and fundamentalist that also undermine and question Pancasila. Nothing has changed in some respects.

My Indonesian colleagues probably know, but will have to keep in mind, that the problem of political parties and religious leaders who want Indonesia to become more exclusively Muslim will always exist. This will undermine flourishing in Indonesia. In the United States, we have a large group of fundamentalists who want us to think of America as a Christian nation. Our Founders also rejected any association with a specific religion because they did not want the kind of authoritarian leaders that can hid behind religion. Both Sukarno and the U.S. Founders knew that an official state religion destroys democracy. The Faculty of Adub and Cultural Studies at UIN schools, however, are in a particularly important position to be able to address this problem They have the scholarship to show that linking Indonesia to Islam is not in the Koran, not the way Muhammad lived, not the soul or character of Indonesian culture. I am sure they know so much about literature, history and culture to support this. They can pass this knowledge onto their students, so the next generation will know the background and be motivated to preserve Indonesia's religious pluralism.

The first principle, Ketuhanan yang Maha Esa (Belief in the Almighty God) surprised me a first. When I read that this includes the wisdom of the indigenous people in Indonesia as well as Hindus, Buddhists, Protestants, Catholics, Confucians and Muslims, I knew immediately that this was Aristotle. This paper shows that many people from many scientific and social science fields who do not identity with any religious tradition, argue for or leave open the possibility of, an underlying first cause. I wish Indonesians who might want Indonesia to have a secular foundation would realize that the view of God can be understood as compatible with many worldviews that are not associated with traditional religions. This would avoid polarization between the secularist liberals and the right-wing Islamicists. The liberals in the U.S. also aggravate polarization by refusing to compromise, but insisting on "humanistic" or "socialist" policies that might, in fact, lead to a stronger middle class, but that 65% of Americans do not accept. These liberals, then, with their great ideas, cause

Democrats to lose elections and our political leaders, both national and national, are free to become even more extreme. This kind of polarization between the secular intellectual class and the more extreme conservatives, or even between the moderates, could easily happen in Indonesia. Maybe it is. Once again, cultural studies, education about the sciences, social sciences and the cultural paradigm built into Pancasila, can be the key to building peace at home and, therefore, peace abroad.

The second principle, Kemanusiaan yang adil dan beradab (Just and civilized humanity), fits perfectly in my mind with Aristotle's ultimate goal for all actions: the flourishing of humanity. Individuals activate their virtues, their way of flourishing, in their relationships with other people. There is no gap at all between flourishing individuals, a flourishing society and a relationship between one nation and another that maximizes human flourishing. Cultural studies is the study or our humanity and the personal, social and political consequences of thinking about human well- being as promoting individual human rights or assuming we have no common humanity, or assuming morals the views of justice are only relative to a given culture at a given time, or all theories are social constructions, superimposed onto humans in ways that mold them one way or another, etc. Indonesians in cultural studies at UIN schools should compare this with Muhammad's view and the compare Muhammad's view with Aristotle and with the views of the other religious traditions. The bibliography for this paper includes references to editorials in the Jakarta Post where educators describe Muhammad's views as humanistic in this way. I have scanned copies I will give to Jarot if you would like to read them.

Principle three: Persatuan Indonesia (The unity of Indonesia) is understood as a unity in diversity. This, again, is also in Aristotle's Politics and Metaphysics, among other places. Aristotle rejects unity as the ultimate goal of a political community because this can lead to too much centralized power and too standardized a way of living. Even though we have a common humanity, we have hopes and fears, etc. we have different capacities and ambitions and we excel at different things. Societies are pluralistic, pluralities, not unities. The entire deliberative process assumes people have different types of expertise, different perspectives, which is why many people should be involved in the process. Greek myth, Homer, tragedy and Plato all include people with different perspectives engage in deliberation about what to do in this critical situation. Different perspectives matter.

Principle Four: Kerakyatan yang dipimpin oleh hikmat kebijaksanaan dalam permusyawaratan/perwakilan (Democracy guided by the inner wisdom in the unanimity arising out of deliberations among representatives). This, again, stood out to me because it is a quick description of the art of deliberation that Aristotle said was the highest virtue of the person of practical wisdom. This person has to have the personal, social and political virtues, but then her deliberation has to be focused on the choice at hand. She would not have the vices of greed or power-hunger or drive for popularity or other vices or weaknesses that would corrupt her judgment. She would just based on the circumstances, expert advice, etc. This is a very high standard and we usually have to settle for much less, but citizens are always given a slate of candidates and some are better than others. They are not all equally bad or good. When citizens refuse to get educated about the backgrounds, expertise, etc. of the candidates and call them all the same, they vote for the ones with the best rhetoric, the ones that can appeal to their irrational fears or fantasies right before an election. This destroys democracy. Politicians become more manipulative and better able to use their power to help friends and family without public outcry.

Principle Five: Keadilan sosial bagi seluruh rakyat Indonesia (Social justice for all of the people of Indonesia). This is Aristotelian also because Aristotle says we are social and political by nature and that laws aimed at creating a middle class would require distribution of social goods by the government and taxing the rich. Government is more involved in

people's flourishing than is in the United States' ideology. The U.S. ideology is out of touch with reality and is destroying our middle class, so Indonesia should not look to us for guidance. Rather, they should look to us to see what not to do: do not give corporations too much power over the political system and lawmakers.

So, in the social contract, the government owes the people education, health care and other necessities for them to flourish. The people, on the other side, owe the government to use their education, the expertise that develop from the jobs they get because they have that education, and any other advantage they have because they are provided with government services to help lift up other people. Educate others in ways that promote everyone's flourishing.

15. INDONESIA AND THE REQUIREMENTS OF UNIVERSITY-CITIZEN ENGAGEMENT

The Indonesian idea of the social contract is the foundation for the government mandate for every university educator to be engaged with citizens. I would like to suggest ways that you, as educators in Cultural Studies at a UIN school, could be at the forefront for setting up a model for UCE that could prevent or reduce polarization in your country. Polarization is on the rise everywhere. It is a cultural disease, not just a social disease, because it is poisoning every aspect of culture. Since human beings are so naturally social and political, what poisons one aspect of a person's life is connected to every other aspect of the culture.

Greek tragedy makes that clear to citizens. The problems within the ruling families lead them to harm each other in ways that destroy their cities. The middle-class citizens in those cities get caught up in the family problems and make their own mistakes about what to do. The middle-class citizens watching the tragedies being performed should know that their family problems, especially the ways they fail to raise children who love wisdom, undermine the society because their flawed children go into public life and act out their vices. This undermines everyone's well-being. Indonesia's culture recognizes our social nature more than America's does, so they have more to work from in their culture to prevent polarization or to reduce it when it happens.

The Brooking Institutes, a very respected American think-tank that writes about world affairs, has recently published a book of essays, "Democracies Divided: The Global Challenge of Political Polarization." The Introduction discusses the rise in authoritarianism and the decline in democracies around the world. They then have nine case studies. The United States is the first. Indonesia is another one. I will quote extensively from this essay, written by Eve Warburton, because I want Indonesians to be aware of what she says. Many prominent people are most likely reading this. Also, I want to make a point that I think will motivate you in your unique position to take the organizational structure of your UCE seriously and to make sure you have a robust system that can address polarization in the future.

She begins, "Observers have long characterized Indonesia's political landscape as remarkable free of deep ideological fissures or entrenched social divisions . . . The most prominent cleavage in Indonesian political is religious: Islamic parties pursue a larger role for Islam in the public sphere, whereas nationalist parties promote a pluralist vision for Indonesia's nation-state" (201). She claims that the 2014 presidential elections; the 2017 election for governor of Jakarta . . .; and the 2019 presidential election" have re-politicized an old ideological divide" (202). But, she claims, religious, political and social groups "tend to compromise with and accommodate one another in pursuit of opportunities for patronage" (202). She cites how social media networks and online applications, like Facebook, Twitter, and WhatsApp are facilitating rumors, religiously charged slurs and other emotional appeals that polarize the people (208). She tells a long story, which I do not want to cite from,

because Indonesians have their own versions. I want to only bring out what I think is important now for the development of your UCE programs.

As in the U.S. a lot of misinformation is posted by a political candidate about his opponent. The political rhetoric separates citizens. According to this articles, the biggest gaps are between Muslims and non- Muslims and between Indonesian Chinese Christians and others. Other bad actors are academics and professionals who deliberately manipulate and polarize the public for personal gain. In the U.S. we have at least four graduates of the most elite colleges, Harvard and Yale, who appeal to the most primitive instincts and deepest prejudices in American culture. They are tearing apart that nation for personal gain. Indonesia also has billionaires who promote the candidacies of these polarizing candidates and are the cause behind their victories, so as political leaders they do what the billionaires demand, further centralizing wealth in the hands of very few people. The same think happens in the U.S., especially in respect to preserving fossil fuel industries. There are accusations of rigged elections, as in the U.S.

There is also a general mood of dissatisfaction with the government because of limited progress, corruption, little improvement in infrastructure and economic development and growing income inequality (213). The same is true in the U.S., although the rich are getting much richer while at least two-thirds of the people are stuck or losing ground. Indonesian government leaders are arrested for extortion and bribery. In my country, there are not as many arrests, but that is because the same behavior is legal or because too many judges apply our laws in ways that allow for all sorts of corrupt behavior. An unstable future often leads people to turn to God and religion for comfort, which is fine, but which power-hungry candidates use to create their images as "religious" and their opponents as secular, corrupt and degenerate. This causes them to vote for leaders who make their lives even worse, leading to more instability, more turning to God and more extreme abuses of power. This also happens in the U.S.

Warburton gives one example of how political science can aggravate political life, which is a problem I have long worried about. In general, particularly when covering elections, political science research flagrantly violates the most basic principle of the social sciences: correlation is not causation. The statistics coming out about elections simply correlate age, race, location, etc. with the way people vote. This polarizes the public even more. It undermines public life. The data is good for candidates to write their campaign rhetoric or gives speeches that targets the audiences they want to control, but it also completely divides people against each other. They never ask, "which candidate do you think has the best policy ideas and professional background to use her power to promote a strong middle class"? They never ask the substantive question, the questions that is the whole point of political power. Instead, in the name of being "value free," of not making judgements about why people vote the way they do because everyone is entitled to their own opinion, they treat elections like horse races, with someone in front, etc. I find it disgusting. I hope Indonesia has not gone in that direction.

In Warburton's case, the data says who won the election and tells us what each parties' candidates were saying or doing to try to win. Especially when the campaigns are severely divided, most voters probably do not believe any of this or are much less polarized than the rhetoric. It is hard to say when the political science research does not ask people to give reasons and develop their minds. That is why I prefer Political Philosophy, Aristotle's model of how to think about political life.

Clearly, political philosophy was established to describe the vision of what types of excellence political leaders should exercise in every decision of their lives. It is a high standard, but one to keep in mind as one tries to create a flourishing society. Political science, by contrast, began with the goal of controlling behavior, based on the view that the psyche is

blank and we can manipulate it. During the Enlightenment, it was going to be used to create a body of rational, moderate, engaged and informed citizens. The Enlightenment thinkers would never have thought that the same tool could be used to appeal to our most primitive drives and destroy higher-order culture. They thought those drives would have disappeared by now. Aristotle took the habituation of those drives, from childhood on, very seriously.

Warburton cites three other scholars, McCoy, Rahman, and Somer, who all emphasize in their research that "polarization is a process, not a static state, and elite actions can have deep and lasting effects on a community" (220). This, again, goes back to Aristotle. He is elitist in the sense that some people should exercise more power than others because they know how to use it for the common good. However, when those with privilege abuse it, they can do more evil that anyone else.

As remedies, the article cites the Wahid Institute, the National Democratic Institute, The Asia Foundation and other groups as providing founding for interfaith dialogues and community efforts to encourage religious toleration, cultural awareness and fact-based knowledge production" (221). The politicians on both side claim to want tolerance, etc. but accuse the other side of spreading misinformation.

It honestly surprises me that the author does not seem aware of the mandate for University-Community Engagement and that none of the scholars seem to have mentioned it. Yet, in my mind, it is a much better way to overcome polarization than the indirect ways being used, based on indirect evidence. Human beings "believe" what they see. When all they see is something on a machine, they might believe it, but that is only when they have no direct experience to undermine it.

What I would recommend is that Professors at UIN schools partner with Professors at secular or Catholic or other schools, so that every project includes one professor and one group of students that are Muslim and one non-Muslim. The citizens' lives would be improved by the fact that these groups have worked together to create a water bottling business, or new educational programs, or a new ecotourism business, or some other concrete way for the local people to live better lives. At the same time, they are showing the people that members of different groups enjoy working together and have the same virtues and values. Each company or school or whatever institution is set up could have a name that would confirm this diversity. At this point in history, as China rises, it would be especially important to get Catholic schools and Chinese-Indonesian students to work with Muslims. Also, I think now is the time for universities to go to Indonesian Chinese businessmen and ask for donations for these projects. Their names or organizations can also be included in the name or as part of the logo. I would hope that these businessmen know their own profits and well-being could be undermined if the demonization of China goes too far. Again, as an American, I have witnessed a huge wave of anti-Asian American hate crimes and prejudice since Covid. My own philosophy professor was Japanese-American and discriminated against after Pearl Harbor. The rise of race and ethnicity-based violence occurs quickly and can traumatize a nation. Indonesia has enough of that history to know this, but it also have Pancasila and the requirement of UCE. As Cultural Studies professionals, you need to take the lead in educating your students in the true soul and culture of Indonesia, what you think it really means, and how everyone at your school can exercise the virtues and live the way of life that follows Pancasila. You have to educate them in how politicians hide behind it and make sure they go into villages or back home and point out these abuses to their family and friends. They have to convince those without college educations that college has not made them worse Muslims and rebellious. Rather, it has made them better Muslims because they now can recognize the virtue in members of other religions and traditions and they can recognize the hypocrisy in those who hide behind Islam to get rich and powerful. These conversation should not be lectures. Rather, we all need to start with the people we are

talking to. We should ask them what they think and let them say exactly what they think. We should find the common ground. We all want the nation to flourish. We cannot have that unless everyone flourishes. We all want to call out those who are undermining it. Every political leader does bad things. How can we figure out which party is less corrupt or more likely to get better if given the change? Most importantly, how can we create a culture of communication, cooperation and the creation of more and more businesses and local wealth, so that we can create our own flourishing culture of toleration and ignore the corruption of the elites? The college professors are elites who care about people rather than power and wealth. They are a testimony to the fact that they are not all equally bad. Give people hope for a better future, based on the knowledge of the elites, empathy with the people, and a desire to work together.

Feel free to question me about this. You might decide I am entirely wrong because I am so ignorant. It is just a suggestion. In general, I don't like writing papers that profess things, that tell you things you don't know that I think you should know. I hope I have conveyed to you that may ultimate goal is to work with you on your papers in a way that I can add the Aristotelian humanistic knowledge I have and add it in a way that is specifically designed to strengthen your papers. I want your voices to be heard in the international intellectual community, but not according to what I want you to say, but what you want to say supported by my work. Your own culture of Pancasila, which I did not create, lends itself to being supplemented by my work, but most of you will prefer to do something else. If too many people agree with me, I could never have enough time, so I am not trying to market myself. You decide it this is helpful. I have done volunteer work myself, but nothing as well-structured and permanent as Jarot is doing and as the UCD requirement expects. You are lucky to have this requirement of all professors, efen those in secular institutions. There is a huge separation between professors in the most prestigious institutions, which are secular, and American citizens. It has been a major factor in polarization, although professors would deny it. Too many of them hide away I professional silos, talking private jargon and creating journals which get privielged simply because they say so, because that is the trend. As my democracy continues to decline, history will not be kind to the professorate. They are part of the problem, not the solution. I hope Indonesian intellectuals can learn what not to do from us and take the UCE requirement seriously. I hope they can find or establish journals and publishers who will publish articles, books chapters and books that document the history of UCE projects, so that professors can learn from the past, how the process works, how to adapt it to specific contexts, etc. Many communities could have a long history of businesses originally started by UCE groups but which have long since been taken over by local people running businesses. One requirement would be never to discriminate in hired practices.
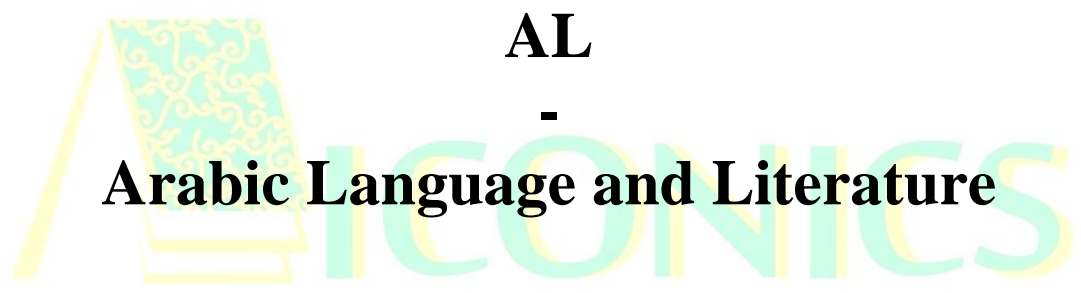
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Arabic Language and Literature

السرد المضاد للإرهاب في قصيدة "فتنة الإرهاب" للشيخ محمد بن راشد آل مكتوم

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The case of terrorism is an important issue to be studied. Because acts of terrorism which are always campaigned through the narratives of these terrorist groups are very detrimental to society, and all parties have agreed to ban it. That's why the counter-terrorism movement is very necessary. One way to deal with it is to do counter terrorism narratives. Fisher's theory in communication science is the basic reference for designing the stages of compiling a counter-narrative consisting of four important points. Namely doing conflict reframing, second doing counter analogy, third doing counter strategic goals, and fourth using rhetorical language style. Sheikh Muhammad bin Rasyid Ali Maktum, who is a high official in the UAE as well as a poet who actively writes poetry, took part in counter-terrorism narratives. This study focuses on examining the counter-narrative in the Fitnah al-Irhab poem with descriptive qualitative methods and produces findings that the poem entitled Fitnah al-Irhab has fulfilled four steps or four points as a form of counter terrorism narrative.

Keywords: Terorism; counter narrative; arabic poem.

المقدمة

تفهم الإرهابية عمومًا على أنه فعل يسبب الإرهاب والخوف. في اللغة العربية، يطلق على مصطلح الإرهابية، وهي اشتقاق كلمة الإرهاب تأتي من الفعل أرهب ـ يرهب بوزن أفعل ـ يفعل، ولها معنى التخويف أو التهديد. المرادفات مع هذا الجذر هي أخاف (خلق الخوف) وفزّع (خلق الرعب/ الاهتزاز). أما من حيث الاصطلاح فإن تعريف الإرهاب هو الخوف الذي تسببه أعمال العنف مثل القتل والقصف والدمار.[18] وفقًا لتقرير إمام مصطفى، كما في دراسة Loudewijk F. Paulus، يمكن أن يولد الإرهاب لأنه مدفوع بدوافع وأسباب مختلفة. ومع ذلك، من الدوافع المختلفة، لا تزال تؤدي إلى الدوافع الرئيسية في شكل أسباب عقلانية ونفسية وثقافية. أما الأسباب الأخرى فليست سوى تطور أو شرح أوسع للدوافع الرئيسية الثلاثة المذكورة. وهذا يشمل أعمال الإرهاب التي تحدث لأسباب ودوافع دينية كما كشفت دراسة Whittaker.[19]

يمكن أن يؤدي ظهور **المشاعر الدينية بالطبع إلى نمو التطرف وأعمال الإرهاب.**

وكان السرد المضاد للإرهاب هو محاولة للتغلب على الاضطرابات الإرهابية التي يقوم بها الإرهابيون الذين يريدون عدم الاستقرار وعدم الهدوء في ظروف المجتمع، وتفكيك الاندماج الاجتماعي وفرض أجندة مجموعاتهم التي غالبًا ما تستخدم العنف في أفعالها. يمكن أن يولد هذا الإرهاب من بذور التزمت التي تتحول فيما بعد إلى راديكالية وتطرف. وبالتالي، فإن أعمال التطرف والإرهاب المتفشية حتى الآن قد عززت الحاجة الملحة إلى بذل جهود لإزالة التطرف ومكافحة الإرهاب من خلال تشجيع جميع الأطراف على الاستمرار في المشاركة بنشاط في الحد من السلوك العنيف بحيث قدراتهم كمواطنين يحبون سلامة الأمة و حالة. من الناحية العملية، ستواجه جهود نزع التطرف ومكافحة الإرهاب بمنهج ديني، على سبيل

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[18] Muhammad Faiz, "Konsep Deradikalisasi dan Kontra Terorisme Menurut Said Nursi", Prosiding Seminar Nasional & Temu Ilmiyah Jaringan Peneliti IAI Darussalam Blogagung Banyuwangi (2017) h.47

[19] Imam Musthafa, "Deradikalisasi Ajaran Agama; Urgnesi, Problem dan Solusinya", *Akademika* Vol.16 No. 2 (2011) h.7

المثال، العديد من التحديات الخاصة بها، لأن الأشخاص الذين تعرضوا لعقائد متطرفة سيعتمدون بشكل كبير على

20

استجابتهم وقبولهم لبرنامج إزالة التطرف هذا على خلفية فهمهم **الديني السابق.**

يجب مواصلة جهود مكافحة الإرهاب وتعزيزها بطرق مختلفة. وفقًا لما قاله غوس مارتن (2004)، أن دمج الأساليب والجهود المختلفة كجهود لمكافحة الإرهاب أمر واجب، لأنه لا يوجد جهد واحد يمكن القيام به للتعامل مع الإرهاب. لهذا السبب، تحتاج جهود مكافحة الإرهاب إلى دمج المقاربات الصارمة واللينة. بعبارة أخرى، فإن المقصود بالجهود الصارمة هي نهجة قمعية، بينما اللينة هي نهجة مقنعة. وطريقة نهجة مقنعة، من خلال إجراء أشكال مختلفة من التنشئة الاجتماعية ونشر المعلومات للجمهور من خلال الأنشطة المختلفة التي يشارك فيها الأطراف الفاعلة. هذا مهم لأن إحدى الطرق التي يمكن بها للجماعة الإرهابية أن تثبت وجودها هي من خلال تجنيد أعضاء جدد في المجتمع. هناك حاجة إلى جهود مقنعة لتحصين الجمهور حتى لا يتأثروا بسهولة بالدعاية للأفكار التي تطلقها الجماعات الإرهابية. لما سبق، فإن مشاركة

21

الأطراف الفاعلة المتعددة من مختلف الأنواع **والمستويات هو الشيء الرئيسي.**

في هذه الحالة، أحد الأمثلة على الأطراف الفاعلة المتعددة هو شخص له رتبة ومنصب، مثل الشيخ محمد بن راشد آل مكتوم الذي يشغل منصبًا رفيعًا في بلاده. هو حاكم دبي ونائب الرئيس ورئيس الوزراء ووزير الدفاع لدولة الإمارات

العربية المتحدة،[22] وينشط في الوقت نفسه في كتابة الشعر وأنشطة الكتابة الأخرى. حتى أنه نشر ديوانه وروايته بعنوان "قصتي". وكان من عناوين القصائد التي كتبها قصيدة "فتنة الإرهاب"، وهي قصيدة أثارت قضية الإرهاب.

وفي الحقيقة، فإن دراسة الشعر العربي بموضوع الإرهاب ليست بالشيء الجديد في عالم الدراسات والبحوث العلمية. سابقا، كانت هناك عدة دراسات تناولت هذا الموضوع منها البحث الذي كتبته وعد عثامنة (Waed Athamneh) بعنوان؛ *Arabic Poetry and Terrorism: the Dictator Perishes and the Poet Remains* عام 2022. تحتوي هذه الدراسة على دراسة قصائد لثلاثة شعراء هم عبد الوهاب البياتي ونزار قباني ومظفر النواب الذين قدموا نقاشًا شعريًا حول

23

"الإرهاب" ضد هيمنة الخطاب السياسي، ويطالب مواطنين العرب بنبذ حياتهم المهينة بتبني المقاومة ونبذ الإرهاب. وكذلك كما قد كتبه أحمد عبد الجبار فاضل بعنوان؛ *The Possible Impossible! A Stylistic Study of Nizar Qabbani's "I am with Terrorism"* عام 2019. تهدف هذه الدراسة إلى التعرف على جماليات اللغة الشعرية في شعر نزار قباني، وكيفية استخدامه للمصادر الأسلوبية النصية مع أعماله في تصوير موضوع الإرهاب من وجهة نظره

24

التي تحمل لمسة شعرية.

الإرهاب والشعر

يأتي الإرهاب (terorisme) من الناحية اللغوية من كلمة "to terror" في اللغة الإنجليزية. بينما في اللاتينية يطلق عليه terrere والذي يعني "يرتجف" أو يهتز. وفقًا لقاموس الإندونيسي الكبير، فإن الإرهاب هو محاولة لخلق الخوف والرعب والقسوة من قبل شخص أو مجموعة معينة. يعرّف الإرهاب بمعنى الحرب بأنه هجمات منسقة تهدف إلى إثارة مشاعر

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الرعب (الخوف)، فضلاً عن التسبب في خسائر فادحة بين المدنيين من خلال تنفيذ التفجيرات أو التفجيرات الانتحارية.

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[20] Muhammad Faiz, "Konsep Deradikalisasi dan Kontra Terorisme Menurut Said Nursi", Prosiding Seminar Nasional & Temu Ilmiyah Jaringan Peneliti IAI Darussalam Blogagung Banyuwangi (2017) h.48

[21] Najmuddin Khairur Rijal, *Kontra-Terorisme dan Keterlibatan Multiaktor,* Harian Bhirawa (2017)

[22] https://en.wikipedia.org/wiki/Mohammed_bin_Rashid_Al_Maktoum

[23] Waed Athamneh, "Arabic Poetry and Terrorism: the Dictator Perishes and the Poet Remains", *Arab Studies Quarterly* Vol.40 No.2 (2018) h.97

[24] Ahmed Abduljabbar Fadhil, "The Possible Impossible! A Stylistic Study of Nizar Qabbani's "I am with Terrorism", *Majalah Kuliyah al-Tarbiyah al-Jami'ah al-Mustanshiriyah* Vol.2 No.2 (2019) h.60

[25] A. Faiz Yunus, "Radikalisme, Liberalisme, dan Terorisme; Pengaruhnya terhadap Agama Islam", *Jurnal Studi Al-Quran; Tradisi Membangun Berfikir Qurani* Vol.1 No.1 (2017) h.82

وفي الوقت نفسه، في شرح اللائحة الحكومية بدلاً من قانون جمهورية إندونيسيا رقم 2 لعام 2002 بشأن إنفاذ اللوائح الحكومية بدلاً من قانون جمهورية إندونيسيا رقم 1 لعام 2002 بشأن القضاء على الأعمال الإجرامية للإرهاب، قد ذكر أن: "الإرهاب جريمة ضد الإنسانية والحضارة، وتهديد خطير لسيادة كل دولة، لأن الإرهاب بالفعل جريمة دولية تشكل خطرا على الأمن والسلام العالمي فضلا عن الإضرار برفاهية المجتمع، لذلك من الضروري إجراء إبادة مخططة ومستدامة بحيث يمكن حماية حقوق الإنسان لكثير من الناس ودعمها ". من التعريفات المذكورة السابقة، يمكن استخلاص خيط مشترك حول الإرهاب، وهو أن الإرهاب جريمة تستخدم العنف، مما يخلق الخوف وله تأثير سلبي على الجوانب السياسية والاقتصادية والاجتماعية.[26]

وتعريف الإرهاب عند محمد فتحي عيد هو الأفعال الإجرامية الموجهة ضد الدولة والتي يتمثل غرضها أو طبيعتها في إشاعة الرعب لدى شخصيات معينة أو جماعات من الأشخاص أو عامة الشعب، وتتسم الأعمال الإرهابية بالتخويف المقترن بالعنف مثل أعمال التفجير وتدمير المنشآت العامة، وتحطيم السكك الحديدية والجسور والقناطر وتسميم مياه الشرب ونشر الإمراض المعدية والقتل الجماعي.[27] ويتضح من التعريفات السابقة إن جوهر الإرهاب هو حالة الرعب التي يتمكن فاعلها من فرض سيطرته لتحقيق هدف ما، وقد اختلف العلماء في تحديد هذا الهدف، هل هو سياسي أو اقتصادي أو اجتماعي ،و هل هو هدف مشروع محليا ودوليا، والواقع إن تعريف الإرهاب يتوقف على وجهة نظر من يستعمل هذا المصطلح ، لذا شاع القول بان (من يعد إرهابيا من وجهة نظر احدهم يعد بطلا، أو مناضلا، في سبيل الحرية من وجهة نظر أخرى).[28]

من بين التعريفات العديدة المذكورة التي قدمتها العديد من الأطراف، فإن خصائص جريمة الإرهاب هي فيما يلي:

1) هناك خطة لتنفيذ العمل.
2) عمل من قِبل مجموعة معينة.
3) استخدام العنف.
4) أخذ الضحايا من المجتمع المدني بقصد ترهيب الحكومة.
5) يتم تنفيذه لتحقيق أهداف معينة للجناة ، والتي يمكن أن تكون في شكل دوافع اجتماعية أو سياسية أو دينية.[29]

وبغض النظر عن هذه الخصائص، فإن الخصائص الأخرى للإرهاب كما ذكرها عبد المعز هي كما يلي: أولاً، يتم تنفيذ العنف بأغراض ودوافع سياسية ودينية وأيديولوجية أخرى. من بين هذه الدوافع، الدوافع السياسية هي أكثر ما يستشهد به العلماء الباحثون عن الإرهاب. هذه الدوافع هي عامل منفصل عن أشكال العنف الأخرى. إن العنف الذي يرتكب لتحقيق مكاسب مالية ليس إرهابا، رغم أن هذه الأعمال تثير الخوف. ثانيًا، يمكن تسمية الفعل بالإرهاب إذا كان ينطوي على عنف أو تهديدات بالعنف. بالإضافة إلى ذلك ، يمكن تصنيف العنف على أنه عمل إرهابي إذا تم التخطيط لعمل عنف. بمعنى آخر، الإرهاب ليس فعلًا وقع بالصدفة، أو فعلًا إجراميًا وقع فجأة. ثالثًا، لكي يطلق على العنف عملًا إرهابيًا، يجب أن يؤثر على الهدف أو الجمهور خارج الهدف المباشر (الضحية). وبالتالي، فإن الهدف المباشر أو الضحية لعمل عنف ليس الهدف الرئيسي. رابعًا، يشمل الإرهاب الجهات الفاعلة غير الحكومية أو الجهات الفاعلة التي ترتكب العنف ضد الأشخاص غير المشاركين في القتال (غير المقاتلين)، أي المدنيين والجنود الذين ليسوا في حالة حرب. خامساً، إن الإرهاب يقوم به أناس عقلانيون جداً وليسوا غير عقلانيين أو حتى مجانين. كما أن الأعمال الإرهابية لا تتم بشكل عشوائي ومتقطع، بل هي أهداف يجب مهاجمتها.[30]

وإقامة بالإرهاب حرام، هذا الأمر يرجع إلى الفتوى (MUI 2004) قيل إن قانون ارتكاب الإرهاب ممنوع أو حرام، سواء تم تنفيذه من قبل الأفراد أو الجماعات أو الدولة. قانون الجهاد واجب. أما التفجير الانتحاري وعملية الاستشهاد فثمة 3 خيارات وهي:

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[26] Reni Windiani, "Peran Indonesia dalam Memerangi Terorisme", Jurnal Ilmu Sosial Vol.16 No. 2 (2017) h.145

[27] محمد فتحي عيد، *واقع الإرهاب في الوطن العربي،* (الرياض: جامعة نايف العربية للعلوم الأمنية، ١٩٩٩) ص.٢٤

[28] محمد عبد المحسن سعدون، "مفهوم الإرهاب وتجريمه في التشريعات الجناية الوطنية والدولية"، *مجلة مركز دراسات الكوفة* مجلد ١ عدد ٧ (٢٠٠٧) ص.١٣٦

[29] A. Faiz Yunus, "Radikalisme, Liberalisme, dan Terorisme; Pengaruhnya terhadap Agama Islam", *Jurnal Studi Al-Quran; Tradisi Membangun Berfikir Qurani* Vol.1 No.1 (2017) h.83

[30] Abdul Muis Naharong, "Terorisme atas Nama Agama", Refleksi Vol.13 No.5 (2013) h.597

1) من ينتحر يقتل نفسه من أجل مصلحته الشخصية، بينما ينتحر مرتكب "عمالية الاستشهاد" على أنه ضحية من أجل الدين وأهله. المنتحرون هم أناس متشائمون على أنفسهم وأحكام الله، ومرتكبو عمالية الاستشهاد هم بشر لهم تطلعاتهم كلها في طلب فضل الله سبحانه وتعالى ورضاه.

2) التفجير الانتحاري حرام لأنه شكل من أشكال اليأس وإيذاء النفس سواء تم تنفيذه في مناطق سلمية (دار الصلح / دار السلام / دار الدعوة). وكذلك في مناطق الحرب (دار الحرب).

3). "عمالية الاستشهاد" جائزة لأنها جزء من الجهاد بالنفس الذي يتم في مناطق الحرب أو في حالة حرب بهدف إثارة الخوف (إرهاب)، وخسائر أكبر من جانب أعداء الإسلام، بما في ذلك القيام بأعمال قد تؤدي إلى قتل المرء نفسه، تختلف عمالية الاستشهاد عن الانتحار.[31]

والقصيدة هي اصطلاح لشعر عربي يتضمن سبعة أبيات فأكثر.[32] أما الشعر في الواقع فهو عمل أدبي، وهو يرتبط بتطور العالم الأدبي ارتباطًا وثيقًا باعتباره انعكاسًا للواقع، ليس فقط في إشارة إلى رغبات الأدباء واهتماماتهم، ولكن أيضًا تشجيعًا لظواهر فريدة ومثيرة للاهتمام مثل التنازع على الهوية القومية الذي يعد قضية مركزية في مختلف أنواع الأدبي العربي الحديث.[33] سيتحدث هذا لاحقًا أكثر عن العلاقة بين الشعر والشعراء والبيئة والقراء. وهو في الواقع جميع المكونات لها علاقة خاصة بين بعضها البعض. وطبعا لا يمكن فصلها عن بعضها البعض. هذا هو السبب في أن الشعر العربي لديه عوانين ومواضيع متنوعة بشكل متزايد، مما يجلب معه فكرة أو رسالة متنوعة بشكل متزايد.

كان الشعر يحمل مجموعة من رسائل المعنى التي يطورها الإنسان باستمرار، ويتضمن قوة التفكير ومشاعر القلب. في هذه الأثناء، تتطور هذه المعاني، جنبًا إلى جنب مع تطور العصر، بالطبع أيضًا، بمعنى أنها في كل مرة وفي كل حين يوجد تكرار وظهور شيء جديد. لذلك عندما يتوسع البشر في هذا العالم، فإن المعاني الموجودة في القصيدة ستتوسع أيضًا. من هنا يأخذ الشاعر دوره كمفكر للمجتمع، ومن هنا يمكننا أيضًا أن نفهم معًا أن الشاعر يمكن أن يكون له تأثير على المجتمع لأنه يعيش في وسط ذلك المجتمع. بعبارة بسيطة، في هذه الحالة، هناك علاقة تأثير وتأثر بين الشاعر والمجتمع.[34] انطلاقا من هذه الأطروحة، لا يزال الشعر حتى الآن يعتبر من أكثر الوسائل فعالية لنقل فكرة أو ببساطة للتعبير عن رأي أو حتى حملات لمفهوم كما تتم مناقشته في هذه الدراسة. في شكل دراسة في الشعر يستخدم كوسيلة لتنفيذ السرد المضاد للإرهاب.

الشيخ محمد بن راشد آل مكتوم

ولد الشيخ محمد بن راشد علي مكتوم في 15 يوليو 1949 في منزل آل مكتوم في الشندغة دبي، الإمارات العربية المتحدة. ولد في قبيلة بني ياس وهي القبيلة الأكثر احتراما في جنوب الجزيرة العربية. إنه الثالث من بين أربعة أطفال عاشوا طفولة سعيدة. وكان قريبًا جدًا من جده، وهو الشيخ سعيد بن مكتوم آل مكتوم، الذي كان يعقد اجتماعات كل يوم عند مدخل منزلهم. غالبًا ما يُرى جالسًا بالقرب من جده. على الرغم من أن هذا الاجتماع كان عاديًا وبسيطًا، إلا أن هذا الاجتماع خلق الأساس لبيئة تعليمية جيدة للشيخ محمد بن راشد علي مكتوم.

من سنه الرابع، تم إرشاد الشيخ محمد لتعلم اللغة العربية والإسلام، وبعد ذلك التحق بمدرسة الأحمدية الابتدائية في ديرة، دبي. وهناك درس اللغة العربية الفصحى والإنجليزية والرياضيات والجغرافيا والتاريخ. ثم انتقل إلى مدرسة الشعب في سن العاشرة، وفي سن الثانية عشرة إلى مستوى ثانوية دبي حيث كان من أوائل الطلاب. ثم توفي جده عام 1958، وعُين والده الشيخ راشد المكتوم خلفًا لرئيس دبي.

بدأ الشيخ راشد بإعداد الشيخ محمد في أكتوبر 1958 وكان في ذلك الوقت يبلغ من العمر تسع سنوات فقط للالتحاق بالخدمة العامة. في الخمسينيات من القرن الماضي، دعا نخبة من الأفراد إلى دائرته المقربة، بما في ذلك المصرفيين والبنائين والتجار والمثقفين من جميع أنحاء العالم، للمساعدة في تطوير دبي. لذلك كان الشيخ محمد قادرًا على تكوين صداقات مع قادة الرجال منذ سنه المبكرة، مما ساعده على تطوير مهارات القيادة في نفسه لتطوير دبي. كان والده يعتقد

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[31] Udji Asiyah, "Jihad Perempuan dan Terorisme", *Jurnal Sosiologi Agama: Jurnal Ilmiyah Sosiologi Agama dan Perubahan Sosial* Vol.14 No.1(2020) h.131

[32] إميل بديع يعقوب، *المعجم المفصل في علم العروض والقافية والشعر*، (لبنان: دار الكتب العلمية، ١٩٩١) ص.٣٧٧.

[33] Fitri Liza, Zainul Abidin, "Hegemoni Politik Melalui Adab al-Muqawamah pada Konteks Palestina dan Israel; Studi Antropologi Sastra dan Komunikasi", *Riyahuna: Jurnal Pendidikan Bahasa dan Sastra Arab* Vol.1 No.1 (2021) h.45

[34] Nasreldin Ibrahim Ahmad Hussain, Aliyu Pariya Umar, "Arabic Poetry in the Service of Society and National Economy: A Case of Adamawa State Poets", *Al-Risalah Journal International Islamic University Malaysia* Vol.2 No.1 (2018) h.149

أيضًا أنه مع شخصية الشيخ محمد وخصائصه سيكون قادرًا على إدارة مطالبه الأمنية، لذلك بدأ والده في البحث عن مدرسة عسكرية له.

كما اشتهر الشيخ محمد بن راشد علي مكتوم بمهاراته في الشعر والصقور والصيد، ركوب الخيل هو أيضا ممتع جدا بالنسبة له. بصرف النظر عن كونه قائدًا مبتكرًا وصاحب رؤية، فهو معروف أيضًا بشعره. كان كتابه، قصائد من الصحراء (Poems from the Desert)، على قوائم أفضل الكتب مبيعًا على مستوى العالم لأكثر من عامين. "إنه يستخدم الشعر للتعبير عن الجانب الإبداعي والحساس من طبيعته، والتي لم تسنح لها سوى فرص قليلة للظهور في الساحة السياسية". كما أنه معروف دوليًا باسم الشيخ محمد بن راشد آل مكتوم، الفارس الذي حصل على جائزة الكسوف (Eclipse Award) الخاصة في عام 2001.[35]

بصفته مسؤولاً في بلده مع عدد لا يحصى من الأنشطة والواجبات، لا يزال شخصية الشيخ محمد يحاول أن يكون شخصية تواصل مع شعبه. إحدى الطرق التي يتواصل بها مع الجمهور هي أن يكون نشطًا على وسائل التواصل الاجتماعي. وهو مصنف كقائد نشط في وسائل التواصل الاجتماعي، ومن بينها موقع تويتر (Twitter). ليس من النادر أنه يستخدم وسائل التواصل الاجتماعي لمشاركة بعض الأشياء أو المعلومات التي يريد مشاركتها مع المجتمع. تختلف محتويات تغريداته أيضًا، بدءًا من معلومات عن التطورات المتعلقة بالحكومة وقيم المشورة والاقتصاد والسياسة وغير ذلك الكثير.[36]

بالإضافة إلى ذلك، فهو أيضًا شخصية رسمية تتمتع بروح إنسانية عالية. إنه دائمًا ما يكون حساسًا للقضايا الاجتماعية، وغالبًا ما يعود إلى الوطن للنضال من أجل حقوق المجتمع. ومجتهد في محاربة ومكافحة الحركات المتطرفة التي تؤدي إلى العداوة وحتى الإرهاب. بالإضافة إلى ذلك، فهو يتمتع بروح قومية وحديثة لا تزال متوازنة من خلال الحفاظ على تراثه حتى لا ينسى القيام بالدعوة أيضًا. وكان تفكيره رائعا، وكانت آراؤه دائمًا ما تتطلع إلى الأمام بعيدًا، مع الأخذ في كل الاحتمالات. كل هذا يمكن ملاحظته من إحدى أعماله وهي روايته بعنوان "قصتي". كانت الرواية في الواقع قصة سفر أو يمكن أيضًا تسميتها سيرة ذاتية، لكنه غلفها في شكل رواية نثرية.[37]

مضمون قصيدة "فتنة الإرهاب"

والقصيدة بعنوان "فتنة الإرهاب" للشيخ محمد بن راشد آل مكتوم هي بالفعل لم يكتبها المؤلف في الكتب أو المراجع المطبوعة الأخرى. ومع ذلك، يمكن مشاهدة هذه القصيدة على وسائل التواصل الاجتماعي المختلفة، إحداها من حساب إنستاغرام hhshkmohd@ في منشوره تاريخ 11 يوليو 2016، أو الموقع الإلكتروني https://sheikhmohammed.ae/.[38] وقصيدة فتنة الإرهاب، تتكون من ٢٧ بيتا، وهي فيما يلي:

ليس للإرهاب دين أو كتابْ # هو فيما بان لي شرعـــــة غـــــاب
وله أتباع في تفكيــــــرهم # كل شـــيء ممكـــن إلا الصـــوابْ
هم مع الشيطان في أفعالهم# بل من الشيطان أنكى في الخطابْ
من مضى في نهجهم أو فعلهم#خاسرٌ ما حظُّه إلا الـــسَرابْ
خبّروني ما الذي يجنونه # من جنون منه رأس الطفل شابْ؟
أيّ فكر هو هذا فكرهم # غير قتل النفس من غير احتساب
حاولوا تفجير صرح شامخ# قد بناه المهتدي الهادي المُجاب
مسجدٌ أسّس بالتقوى ومن # نوره النور غشا الكون وطاب
يا رسول الله عـــــــــذراً إننا # في زمان فيه أمرُ الرشد غاب
خطف الإسلام منا زمرة # فتحت للشر والفتنة باب
خطف الإسلامَ منا زُمرة # فتحت للشر والفتنة باب
زمرة مجنونةٌ ملعونة # كلَّما تأتيه هدم وخراب

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[35] Saeed Almansoori, From the Desert to the City; The Innovative Leadership of Sheikh Mohammed Bin Rashid Al Maktoum, Vice President and Primer Minister of the UAE and Ruler of the Emirate of Dubai, Disertasi S-3 Western Kentucky University (2018) h.27-29

[36] Aysha M. Al Sawafi, Mamoun A. Awad, "Citizen Engagement in Smart Government: Content Anlysis of Muhammed Bin Rashid Tweets", *14ᵗʰ International Conference on Innovation of Information Tevhnology* (2020) h.162

[37] أسماء الحمدني، عبد الرحمن بوعلي، بديعة الهاشمي، " السيرة الذاتية للشيخ محمد بن راشد آل مكتوم"قصتي" دراسة في المضمون "، *مجلّة جامعة الشارقة للعلوم الإنسانية والاجتماعية* مجلد: ١٩ عدد: ١ (٢٠٢٢) ص.٤٤١.

[38] https://sheikhmohammed.ae/ar-ae/poetry?Poem=346

يقتل الواحد منهم أهله # **لا يُراعي أيّ قربى وانتساب**

أي شرع كل ما فيه دم # يترك الأرض بما فيها يباب

وصل الأمر بهم أن خرّبوا # حَرما عن لمسه الشيطان خاب

من ضلال ضمه منهجهم # أن تعم الأرضَ حربٌ واضطراب

ويعود الناس فوضى مالهم # غير تكفير وسفك واحتراب

لن يتوبوا عن أذى يأتونه # أبدا إلا إذا الشيطان تاب

لم يبالوا مهبط الوحي ولم # يحسبوا للمصطفى أي حساب

في حماه ومكان طيب # يرتجي الناس به نيل الثواب

بعثوها فتنة مشهودة # تترك النيا ترابا في تراب

يا بني الإسلام هل من وقفة # تحسمُ الشر وتجتث الخراب ؟

إن هذا الدين في حفظ وكم # جالدوه بسيوف وحراب

حفظته قدرة الله لنا # ما لنا في قدرة الله ارتياب

وبنصر من رجال نذروا # أنفسا تكتسب المجد اكتساب

في رباط وبعزم راسخ # قد أعدوا عدة الخيل العراب

إنّ في القـــــــوة حلّاً كلما # جاء أهل البغي يبغون الجواب

فأعدوا ما استطعتم واصبروا # ذاك وعد الله في أم الكتاب

من البيت الأول إلى الرابع. يبدأ مضمون القصيدة ببيان واضح لا لبس فيه، أن الإرهاب ليس له حجة في الإسلام على الإطلاق، سواء كان ذلك من القرآن الكريم أو الحديث النبوي. إن حركة الإرهاب التي عادة ما تكون مصحوبة بالحركة التكفيرية مخالفة تمامًا للإسلام، لذلك إذا ادعوا أنهم يمارسون الشريعة والتعاليم الإسلامية، فهذا خطأ كبير، لأنهم في الواقع يقومون بتنفيذ تعاليم الشيطان من خلال ارتكاب أعمال عنف وغبية لا تؤدي في النهاية إلى هدف سام، بل تؤدي إلى تدمير حقيقي أمام أعيننا.

الإسلام دين المحبة لا عنف كما رواه البخاري على النحو الآتي:

عَنْ جَابِرٍ رَضِيَ الله عَنْهُ قَالَ سَمِعْتُ رَسُولَ الله صَلَّى الله عَلَيْهِ وَسَلَّمَ يَقُولُ الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ بالإضافة إلى ذلك، يوصى بشدة في الإسلام بالدعوة، وهي دعوة إلى الخير ونشر الإسلام. ويمنع بشدة في الإسلام القيام بحركات تكفيرية بكفر الناس. هذا كما هو مكتوب في سورة النحل الآية ١٢٥ التي تنص على ما يلي:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

استمرارا، **في البيت الخامس إلى الثامن.** إن الشاعر يشرح كيف أن هذه الحركة الإرهابية غير منطقية وغير معقول. تبدأ بكلمة فعل الأمر التي تطلب رأيًا منطقيًا بخصوص حركة الإرهاب، والجواب عنه بالطبع ليس هناك رأي واحد أو سبب معقول فيما يتعلق بالحركة الإرهابية. لأنهم يحاولون في الواقع هدم الأشياء التي تم بناؤها بشق الأنفس وكافح من أجلها مجتمع أو أمة. وهو ما يشبه في القصيدة مصطلحات صرح شامخ ومسجد. حيث يمثل كلاهما رمزا للنبل أو الازدهار ورمزًا لتدين الأمة.

يوصى بشدة في الإسلام بدعم بعضنا البعض في الحفاظ على الرفاهية والجو الديني في المنطقة وتطويرها. وهذا كما هو مكتوب في سورة السبأ الآية 15 على النحو التالي:

لَقَدْ كَانَ لِسَبَإٍ فِى مَسْكَنِهِمْ ءَايَةٌ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ كُلُواْ مِن رِّزْقِ رَبِّكُمْ وَٱشْكُرُواْ لَهُ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ

تكشف هذه الآية أن أمل القرآن في بناء رفاهية المجتمع ليست مادية فحسب، بل روحية أو دينية أيضًا. ينال الرخاء على الأرض ويحقق الرخاء أيضًا بمغفرة الله في الآخرة. كما أن هناك تعليمًا تقدمه الآية، وهو أن كل إنسان يجب أن يحافظ على ملذات الله بالامتنان لها والشكر. حماية الطبيعة الجميلة بعدم تدميرها، وزرع النباتات التي تفيد الجيل القادم، والحفاظ على الانسجام بين البشر لتحقيق الانسجام بين خير الطبيعة وصلاح سكانها، بحيث تتحقق الرفاهية التي يأملها الجميع.

في البيت التاسع إلى العشرين، يبدو الأمر كما لو أن الشاعر يتحدث ويشكو للنبي محمد صلى الله عليه وسلم بشأن ما يحدث في الوقت الحاضر، أي شكل أحداث إرهابية. أولاً، اعتذر الشاعر للنبي لأنه شعر أنه فشل في الجهاد من أجل الدين الذي جاء به النبي، وهو الإسلام. الذي يتم استغلاله الآن من قبل الجماعات المجنونة واللعينة. هم دائما يسببون الضرر والدمار، حتى أن أحد أهدافهم تدمير مكة المكرمة والمدينة المنورة، وكلاهما من أرض محرمة. ليس ذلك فحسب، بل كان لديهم شجاعة بغير الشك لقتل عائلاتهم وأقاربهم. لقد أساءوا فهم الإسلام، ولا يريدون أن تتم دعوتهم للنظر إلى الوراء وفهم أعمق لدليل وشريعة الإسلام، والتي في الواقع لا يوجد شيء في الإسلام، ولا توجد حجج أو تعاليم تدعو إلى التدمير والتدمير أو حتى الإرهاب. هم لن يرغبوا أبدًا في التوبة بعناد، حتى أن الشاعر يذكرهم بعبارات حتى الشيطان يريد التوبة لكنهم لا يريدون. يمعنى أنهم أشد ضلالا من الشيطان.

للوهلة الأولى، فإن الوضع كما لو كانت المحادثة مع النبي التي قام بها الشاعر هو أمر يفعله الشعراء عادةً. من الأمور التي يجب أن يمتلكها الشاعر هو القدرة على التخيل، بالإضافة إلى أشياء أخرى مثل الفكرة والعاطفة والأسلوب.[39] والشيخ محمد بن راشد آل مكتوم في هذه الحالة يتخيل يتحدث مع الرسول. هذا بالتأكيد له رسالته الخاصة، والتي هي رمز للمستوى العالي من التدين الذي يمتلكه الشاعر حتى يتمكن من تخيل الشعور بالقرب وحتى التحدث مباشرة إلى النبي محمد صلى الله عليه وسلم. يتماشى هذا بالفعل مع خلفية الشاعر نفسه الذي هو شخصية مليئة بالطاعة وتعلم جيدًا منذ صغره.

إن عملهم الدنيئ المتمثل في امتلاك القلب لقتل عائلتهم، وهدفهم تدمير الأراضي المحرمة، وهي مكة والمدينة، هو بالتأكيد مخالف للإسلام. وقد ورد في القرآن الكريم ما أكرم هذه الأرض المحرمة ومدى حمايتها من الله، ذلك في سورة البقرة الآية ٢١٧:

يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌۖ وَصَدٌّ عَن سَبِيلِ ٱللَّهِ وَكُفْرٌ بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ أَكْبَرُ عِندَ ٱللَّهِۚ

وقال النبي في الحديث:

لَا يَكِيدُ أَهْلَ الْمَدِينَةِ أَحَدٌ إِلَّا انْمَاعَ كَمَا يَنْمَاعُ الْمِلْحُ فِي الْمَاء

والجزء الأخير، **وهو البيت الحادي والعشرون الأخير وهو السابع والعشرون.** يحتوي على رسالة أو أمل شاعر للمسلمين بشكل عام. يذكر هم وينبأهم الشاعر من خلال أبيات قصيدته الجميلَة الرائعة بقدرة الله الذي حفظ الإسلام وكلنا من الأعمال الشنيعة مثل الإرهاب. لكن هذا لا يعني ذلك إلا بعون الله دون بذل جهود أو جهود لتجاوز مشكلة الإرهاب. لأنه من خلال السعي إلى الاعتناء ببعضنا البعض والحفاظ دائمًا على الوحدة، ستخلق قوة قادرة على التغلب على الجماعات التي تكثف حركات الإرهاب ومحاربتها.

السرد المضاد في قصيدة "فتنة الإرهاب"

كما قد ذكر سابقا. إن شخصية الشيخ محمد بن راشد آل مكتوم هي صورة القائد المثالي بكل حسناته. إنه من كبار الشخصيات التي تعارض الإرهاب بشدة، بل هو في الحقيقة يكره ويدين الأعمال الإرهابية. يمكن رؤية أحد الأمثلة الملموسة لكيفية كراهيته للحركات المتطرفة والاختلاف معها مثل الإرهاب في أحد أعماله في شكل قصيدة بعنوان "فتنة الإرهاب".

نقل الشيخ محمد بن راشد آل مكتوم من خلال قصيدته السرد المضاد للإرهاب. عند الحديث عن السرد، غالبًا ما يُعتبر مصطلح السرد هو نفس مصطلح القصة، لكن في الواقع ليس هذا هو الحال. الحقيقة هي أن كل سرد يحتوي على قصة، لكن لا تحتوي كل قصة على سرد. لذا فإن نطاق السرد أوسع من القصة. القصة عبارة عن سلسلة من الأحداث ذات الصلة التي وقعت في الماضي ثم أعيد سردها لأغراض نظرية أو أيديولوجية. وفي الوقت نفسه، يعتبر السرد طريقة لعرض القصص،[40] أي عن طريق اختيار أحداث معينة مرتبطة بأحداث أخرى كأداة لمصالح الراوي.

في الأساس، يصنع الراوي سردًا بناءً على اهتماماته الخاصة. نفس الشيء مع سردات الإرهاب التي بناها رواتها، ببناء السردات التي تدعم هذا الهدف وهو الإرهاب. بالطبع، يجب محاربة سرديات الإرهاب التي تؤثر على المجتمع كثيرًا، لأن هذه السردات سيكون لها تأثير سلبي وتسبب اضطرابات في المجتمع كلهم. هذا هو السبب في أنه من الضروري أن يكون لدينا السرد المضاد لمكافحة الإرهاب كثقل موازن ومقارنة بسرد الإرهاب.

في دراسة علم الاتصال، يذكر فيشر (Fisher) النظرية المتعلقة بالسرد. جاء فيشر ليشر إلى أن. (1) البشر هم في الأساس رواة القصص والسرد. (2) تستند القرارات المتعلقة بالقصص والسرد إلى اعتبارات عقلانية (3) تتأثر الاعتبارات بالتاريخ والسيرة الذاتية والثقافة والشخصيات. (4) العقلانية مبنية على أحكام الناس حول تناسق القصة وحقيقتها (5) نحن في عالم مليء بالقصص، وعلينا أن نختار القصص الموجودة.[41] من هذه النظرية، هناك مفهوم أن سردًا معينًا قد يكون له تأثير سلبي، ويمكن مواجهته أو مقارنته كشكل من أشكال التدابير المضادة من خلال تجميع السرد المضاد.

أما تعريف السرد المضاد فهو السرد يتم تشكيله وتأطيره عن عمد بهدف مواجهة أو التقليل من تأثير السردات السلبية غير المتسامحة والمتطرفة. يستند السرد المضاد إلى سرد يجب مواجهته وتقليله. و يجب أن يبدأ كل السرد المضاد بتحليل السرد الذي سيتم مواجهته.[42] وفي إنشاء السرد المضاد تكون الطريقة الخاصة لتحقيق درجة السرد المضاد الجيدة والفعالة.

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[39] أحمد الشايب، *أصول النقد الأدبي* (القاهرة: مكتبة النهضة المصرية، ١٩٩٤) ص. ٣٣-٣٥.

[40] Irfan Abu Bakar, dkk, *Pesan Damai Pesantren Bahan Bacaan Kontra Narasi",* (Jakarta: CSRS UIN Jakarta, 2018) h.59

[41] Ahsani Taqwim Aminuddin, "Counter-Narrative of Terrorism and Religion Violence in Islamic Boarding School", *Bappenas Working Papers* Vol. 2 No.1 (2019) h.47

[42] Ahmad Khadafi, Kalis Mardiasih, *Panduan Menyusun Kontra-Narasi dan Narasi Alternatif Untuk Toleransi dan Perdamaian,* (Jakarta: Wahid Foundation, 2021) h.11

هذه الطريقة حتوي على خطوات أو مكونات يجب أن تكون موجودة. تشمل الخطوات أشياء منها: **أولا** إعادة تأطير الصراع، **وثانيًا** إجراء المقارنة المضادة، **وثالثًا** القيام بأهداف إستراتيجية مضادة، **ورابعًا** استخدام أسلوب بلاغي رائع أكثر جذابة. [43]

من عدة خطوات في تنظيم السرد المضاد لمكافحة الإرهاب على النحو المذكور أعلاه. وردت النقاط الأربع في قصيدة فتنة الإرهاب هذه، التي كتبها الشيخ محمد بن راشد آل مكتوم. الأول هو إعادة تأطير الصراع. عادة ما ينفذ الرواة الذين يؤلفون رواية الإرهاب تأطيرا يطرحونه بعد ذلك كحجة تبرر من جانب واحد تنفيذ حركة إرهابية. يؤخذ التأطير عادة من قصص الحروب في زمن النبي ويصور اليوم من خلال تنفيذ الإرهاب. لكن هذا ليس صحيحا، ويمكن رؤية إعادة التأطير في قصيدة فتنة الإرهاب في البيت الأول إلى الثالث. وذكر الشيخ محمد بن راشد بن آل مكتوم في أبياته أن الإرهاب ليس له حجة في الإسلام، سواء كان في القرآن أو الحديث. لذلك عندما يؤطرون قصص الحروب في التاريخ الإسلامي كحجج تكون حججهم غير صحيحة. كما أوضح أن الحقيقة هي أن حركة الإرهاب هي حركة تدخل في شر وأعمال الشيطان.

بينما يمكن العثور على المقارنة المضادة في البيتين السابع والثامن. في هاذين البيتين، يقوم الشاعر بالسرد المضاد من خلال تشبيه حركة الإرهاب بحركة هدم صرح شامخ ومهاجمة المسجد التي تعتبر رموزًا دينية لأنها أماكن عبادة. إن الروايات التي عادة ما يبنيها الإرهابيون من خلال الإشارة إلى حركة الإرهاب على أنها الجهاد والكفاح من أجل الدفاع عن الإسلام، يدحضها الشاعر في هذين البيتين بشدة. على العكس تمامًا، يُشار إلى هذه الحركة بالحركة التي تسقط صرح شامخ. يمثل صرح شامخ هنا رمزًا للخطاب أو رمزًا للرفاهية العالية والنبيلة والتي دافع عنها لفترة طويلة الشخصيات والأبطال. لم يتم هدم المئذنة فحسب، بل هدم المسجد أيضًا. على الرغم من أن المسجد مكان عبادة هو رمز لتدين الأمة.

والثالث هو القيام بأهداف إستراتيجية مضادة يمكن العثور عليها في البيت الرابع عشر. بينما يقول رواة الإرهاب عادة أن الغرض من تنفيذ حركة إرهابية هو إقامة دولة إسلامية، فإن الشاعر في قصيدته يقوم بعمل مضاد بالقول إن الهدف الحقيقي للإرهاب هو مهاجمة الأراضي غير الشرعية، وهي مكة والمدينة المنورة. بهذه الطريقة إذا تم اختراق هذه الأراضي المحرمة، فمن المؤكد أن تدمير الإسلام يلوح في الأفق. لهذا السبب، في الأبيات الأخيرة من هذه القصيدة، ينقل الشاعر رسالته ويأمل في أن يتحد المسلمون ويساعدون بعضهم البعض في محاربة الحركات الإرهابية، بالإضافة إلى ضرورة الحفاظ على الثقة دون نسيان المحاولة.

والخطوة الأخيرة هي استخدام لغة بلاغية. بالطبع، لا شك في وجودها. إلى جانب الشكل الذي هو بالفعل في شكل القصيدة، يستخدم الشاعر فيها أيضًا العديد من اللغات الجميلة مثل مجاز الاستعارة والقافية وما إلى ذلك. توجد إحدى المجازات الجميلة في هذه الآية في البيت التالي:

خطف الإسلام منا زمرة # فتحت للشر والفتنة باب

في هذا البيت، يقوم الشاعر بتقديم كلمة "إسلام" التي هي "مفعول به" على "فاعل". هذا بالتأكيد ليس بلا سبب، فترتيب كلمة الإسلام في الأولوية يهدف إلى التركيز على الموضوع في هذا البيت الذي يتحدث عن نزع الإسلام أو تعرض الإسلام لهجوم من قبل الجماعات الإرهابية. بالإضافة إلى ذلك، في هذا البيت يوجد مجاز على شكل الاستعارة التصريحية، بذكر فتح باب الشر والفتنة. هناك يتخيل الشاعر أن للشر والفتنة باب يمكن بالطبع غلقه وفتحه. لكن في هذه الحالة، كان الباب مفتوحا بالفعل، مما أدى إلى سقوط الشر والفتنة إلى الدنيا بين الناس.

استنتاج

قضية الإرهاب هي قضية مهمة في الإسلام، يصيب العديد من الجماعات بما في ذلك الشعراء. نظرًا لمدى أهمية محاربة سرد الإرهاب من أجل حماية المسلمين، لا سيما من تأثير سرد الإرهاب، فإنه يجعل الشخصيات من مختلف الدوائر يشعرون بأن لديهم مسؤولية تنفيذ سردات مكافحة الإرهاب. في النهاية، لتحقيق التوازن بين سرد الإرهاب الذي تقوم به جماعتهم على نطاق واسع، يجب تنفيذ السرد المضاد لمكافحة الإرهاب. يهدف السرد المضاد لمكافحة الإرهاب إلى خلق سردات تكسر أو ترفض سردات الإرهاب، وهي محاولة للتغلب على الاضطرابات الإرهابية التي يطلقها الإرهابيون الذين يريدون عدم الاستقرار في ظروف المجتمع، وتفكيك الاندماج الاجتماعي، وفرض أجندة مجموعاتهم التي غالبًا ما تستخدم العنف في أفعالهم. وبالتالي، يجب مواصلة جهود مكافحة الإرهاب وتعزيزها بطرق مختلفة ومن مجموعات مختلفة.

يعتبر الشعراء من أكثر الأدوار فاعلية في إيصال الرسائل، وهي في هذه الحالة السرد المضاد لمكافحة الإرهاب للجمهور من خلال قصائدهم. ومن الشعراء البارزين الذين شاركوا في السرد المضاد لمكافحة الإرهاب الشيخ محمد بن راشد آل مكتوم. وبصرف النظر عن كونه شاعرًا، ومكانته كمسؤول وشخصية مهمة في بلده. زيادة حماسة الجمهور للقراءة والاستماع إلى قصائده، وخاصة القصيدة التي تتعلق بموضوع الإرهاب بعنوان فتنة الإرهاب. استوفت هذه القصيدة التي تحمل عنوان فتنة الإرهاب المتطلبات كالسرد المضاد لمكافحة الإرهاب. لأنها تحتوي على أربعة عناصر أساسية لتنفيذ السرد المضاد. **أولا** إعادة تأطير الصراع، **وثانيًا** إجراء المقارنة المضادة، **وثالثًا** القيام بأهداف إستراتيجية مضادة، **ورابعًا**

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[43] Irfan Abu Bakar, dkk, *Pesan Damai Pesantren Bahan Bacaan Kontra Narasi",* (Jakarta: CSRS UIN Jakarta, 2018) h.134-139

استخدام أسلوب بلاغي رائع أكثر جذابة. كل هذه المكونات موجودة في قصيدة فتنة الإرهاب للشيخ محمد بن راشد آل مكتوم.

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الأدب الإسلامي بين الالتزام والحرية
(دراسة في المذاهب الأدبية)

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شغلت هذه القضية النقاد كثيرا، في الشرق والغرب، ففريق ينحاز إلى الحرية، وآخر ينحاز إلى الالتزام، وهناك في الوسط، من يرون الحرية انفلات من القيم الفنية والجمالية، وانفكاك من قيم الدين. وفريق آخر يرى: أن الالتزام ضرب من القسر والإلزام، ولا ينبغي أن يلتفت إليه المبدع، أو يحتمي به. ولكن الحقيقة، أن هذه المصطلحات النقدية وليدة فلسفة معينة، وظهرت نتيجة التأثر بـ(الأيديولوجيات) الحديثة في الأدب، التي تعكس التغيرات الاجتماعية العميقة لزماننا، ولهذا الغرض، على الأديب أن يتفحص موقفه في العالم، ومسئوليته إزاء البشر الآخرين بحيث يصبح مدركا أن الطبيعة الحقيقية لفنه، هي تركيز الانتباه على هذا الجانب من الواقع، أو ذاك، وكي يصدر حتما حكما عليه، ولهذا لا يمكن فصل الالتزام عن الأدب. يهدف هذا المقال إلى الكشف عما إذا كان الأدب الإسلامي ملزمًا أم أنه يجب أن يخضع لقواعد معينة أم أنه مجاني ويمنح المرونة للكتاب. هذا البحث هو بحث نوعي باستخدام المنهج الوصفي التحليلي. في هذه الدراسة ، وجد الباحث أن الأدب الإسلامي في موقع وسط بين الالتزام والحرية. الالتزام ليس بدعا في الأدب الإسلامي وحده، بل إنه لا يمكن فصل الأدب عن الالتزام، فهو ظاهرة نقدية في كثير من الآداب العالمية قديمها وحديثها. من ناحية أخرى، فالحرية فطرة، ومنطلق من منطلقات الدين. لكن يجب أن تقيد لكيما تمتلك تقيد بقيود لا تعطل قيمتها الفنية، والجمالية، والابداعية، ولكنها قيود في صالح الحرية نفسها والفن مطلقا. يمكن أن تكون دراسة الأدب الإسلامي طريقة بديلة لتحقيق السلام العالمي مع الأخذ في الاعتبار أن الإسلام يدعم السلام بشكل كبير.

كلمات مفتاحية: الأدب الإسلامي، الالتزام، الحرية.

مقدمة

يعرفه الدكتور نجيب كيلاني بأنه: تعبير فني جميل مؤثر، نابع من ذات مؤمنة، مترجم عن الحياة والإنسان والكون، وفق الأسس العقائدية للمسلم، وباعث للمتعة والمنفعة، ومحرك للوحدات والفكر، ومحفز لاتخاذ موقف والقيام بنشاط ما. فهو يرى أن الأدب الإسلامي ليس أدبا مجانبا للقيم الفنية الجمالية، فهو يحرص عليها أشد الحرص، بل ينميها، ويضيف إبداعاته إليها، كما يحرص على مضمونه الفكري النابع من قيم الإسلام العريقة، ويجعل من ذلك المضمون ومن الذي يترسب لدى المتلقي، ويتفاعل معه، ويساهم في تشكيل أهوائه، ومواقفه وحركته الصاعدة أو المتدفقة إلى الأمام، كما أنه يستوعب الحياة بكل ما فيها ويتناول شتى قضاياها ومظاهرها ومشاكلها وفق التصور الإسلامي الصحيح لهذه الحياة، ولا يزيف الحقيقة، بل يعبر بصدق وأمانة عن آمال الإنسان الخيرة، ويتناول نواحي الضعف والتردد والانحراف فيه بتسليط الأضواء عليها لفهمها والشفاء منها، لا لمجرد تبريرها، أو التماس الأعذار لها، وتصور الأدب الإسلامي للإنسان نابع من وصف الخالق للمخلوق وهو أمر يجب أن يحفل به الأديب المسلم، بعد أن قدمت الآداب الغربية نماذج شوهاء للإنسان، وجعلت من التشوه بطولة وحرية، وصنعت من التمرد الفاسد تحقيقا للذات، وإعلاء لشأن المخلوق.

والأدب 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، وهذا لا ينفي عن الحياة أنها متاع الغرور، وامتحان وتجربة ودار أعمال، خلقت لهدف وغاية، ورسم لها الخالق سننا وشرائعا ونظاما وقيما، والمؤمن يستطيع أن يستوعب دوره الصحيح في هذه الحياة، وأن يمضي على النهج الذي اختطته يد العناية الإلهية فيسعد وينجو ويفوز. كما يرى أن الأدب الإسلامي ليس قواعد جامدة، أو

صيغ معزولة عن الحياة والواقع، ولكنه صور جميلة نامية ومتطورة فهو يبتكر الجديد النافع الممتع، فالحياة في تجدد وتطور، وكذلك الإنسان وأساليب حياته العلمية والعملية والترفيهية، على أن يظل أدبنا في نطاق القيم الإسلامية الأصيلة، ملتزما بجوهرها وغايتها. وهو أدب الضمير الحي، والوجدان السليم، والتصور الصحيح، والخيال البناء، والعواطف المستقيمة، لا ينجرف إلى انحراف نفس، أو اعتلال شعوري، أو مرضي فلسفي.

وهو أدب الوضوح لا يجنح إلى إبهام مضلل، أو سوداوية محيرة قاتلة، أو يأس مدمر، فالوضوح هو شاطئ الأمان الذي يأوي إليه الحائرون والتائهون، كما أن الأدب الإسلامي لا يمكن إلا عن ذات نعمت باليقين وسعدت بالاقتناع، وتشبعت بمنهج الله، ونهلت من ينابيع العقيدة الصافية، ومن ثم أفرزت أدبا صادقا، وعبرت عن التزامها الذاتي الداخلي دونما قهر أو إرغاما (الكيلاني, د.ت, ص 33). وعرفه الدكتور عبد الرحمن رأفت الباشا بأنه: التعبير الفني الهادف عن وقع الحياة والكون والإنسان على وجدان الأديب تعبيرا ينبع من التطور الإسلامي للخالق عز وجل ومخلوقاته. فالمراد بفنية التعبير جماله وروعته، فإشراق العبارة وجمالها شرطان أساسان لازمان لكل أدب. فكيف إذا كان إسلاميا نابعا من كتاب الله متأسيا بحديث الرسول ─صلى الله عليه وسلم- وشرط كونه هادفا لأن أفعال المسلم وأقواله مصونة عن اللغو والعبث، بعيدة عما لا طائل تحته. وعلى هذا فالأدب الإسلامي لا يكتفي بجمال التعبير وإبداع التصوير، وإنما يشترط فيه أن يكون ممتعا نافعا في وقت معا.

ثم إن موضوع هذا الأدب رحب الآفاق، متعدد الجوانب فهو يشمل الإنسان بعواطفه وأشواقه، وآماله وآلامه، وحسناته وسيئاته، ودنياه وآخرته، كما يشمل الحياة بكل ما فيها من سعادة وشقاء، ومقومات وقيم، وهو يشمل الكون بره وبحره، وأرضه وسمائه، كما يشمل الطبيعة بطيرها السابح، وحيوانها السارح، وربيعها الجميل وشتائها العاصف، وما إلى ذلك. وعلى هذا فإن الأدب الإسلامي ليس مقصورا على الموضوعات الدينية وإنما هو أعم من ذلك وأشمل (الباشا، 1998، ص 113─114). وكلا التعريفين متفقان في أن كلا منهما عرف الأدب الإسلامي بأنه تعبير فني، وأنه ينبع من التصور الإسلامي، وأن موضوعه الكون والحياة والإنسان، وفي هذا دليل على أن الأديب المسلم يهتم بالكون والتأمل في ملكوت الله، وعظمة الله عز وجل في خلقه كما يهتم بالحياة من حوله، فلا يكون في برج عاجي، بل يتفاعل مع الحياة ويكون إيجابيا فيها، كما يهتم بقضايا الإنسان في كل مكان من أرض الله الواسعة (طلب، 2009، ص 6-7).

أما الدكتور عدنان علي رضى النحوي فيرى من الصعب أن نضع تعريفا شاملا يجمع الحصائص الأساسية للأدب الإسلامي فهو يؤمن بأن التعريف يمكن يمكن أن ينمو مع نمو الجهد والطاقة، والعمل والممارسة، ومع كل خطوة في درب النمو يتسع أفق التعريف، ويظل لكل تعريف فضله وشرفه، وأهمية التعريف ليس في وضع ألفاظ محددة تشبع ناحية معينة، ولكن الأهمية تبرز في التصور الذي يقدمه التعريف. وعليه فهو يرى أن تعريف الأدب الإسلامي يجب أن يشمل النقاط التالية:

1- العناصر الفنية للأدب، وهي العناصر التي تساهم في بنائه وفي تكوين جماله الفني.

2- القوى الأساسية التي ينطلق منها العمل الفني من الإنسان، والجذوة التي تطلقه، والميادين التي يعمل فيها.

3- العقيدة التي ترعى ذلك كله وتغذيته، وتهبه القوة والحياة، وتحدد له الأهداف المرحلية، والأهداف الثابتة، حين يشارك الواقع في تحديد الأهداف المرحلية. فهو يرى أنه لا بد أن يشمل تريف الأدب الإسلامي هذه النقاط، حتى نستطيع أن نحمل من التعريف أوسع تصور للأدب الإسلامي، ومدى تميزه من الآداب الأخرى، وحتى نعرف نهجه، ونعلم أن له أهدافا (النحوي، 1987، ص 28).

قبل هذا البحث ، كانت هناك دراسات تتناول الأدب الإسلامي. وجد عبد الكريم أحمد عاصي المحمود في مقالته "الأدب الإسلامي: إشكالية المصطلح والتعريف" أن هناك مصطلحات متشابهة للأدب الإسلامي وهي "أدب الشعوب الإسلامية" و "أدب المسلم" و"الواقعية الإسلامية" غيرها. ولكن مصطلح "الأدب الإسلامي" هو المصطلح الوافي الدقيق لهذا النوع من الأدب (المحمود، د.ت). ووجدت شفاء مأمون ياسين في مقالتها "مفهوم الأدب الإسلامي ومعياره، وقضية الإلزام والالتزام فيه" أن الأدب الإسلامي حتى يومنا هذا لم ينضج نضجا كاملا في تعريفه، ولا مفهومه، أو منهجه؛ ولذلك فنحن بحاجة ماسة إلى مزيد من الدراسات والبحوث لتجلية الحقيقة وإظهارها، وبيان مكانه وزمانه وشخوصه (ياسين، 2017).كما ووجد رابح بن خويه في مقالته "الأدب الإسلامي: قراءة في المصطلح والمفهوم" أن مصطلة (الأدب الإسلامي ليس جديدا في الاستعمال، وهذا المصطلح ليس وليد العصر الحديث بل هو عريق النشأة.

شغلت قضية الالتزام والتحرر فيالأدب الإسلامي النقاد كثيرا، في الشرق والغرب، ففريق ينحاز إلى الحرية، وآخر ينحاز إلى الالتزام، وهناك في الوسط، من يرون الحرية انفلات من القيم الفنية والجمالية، وانفكاك من قيم الدين. وفريق آخر يرى: أن الالتزام ضرب من القسر والإلزام، ولا ينبغي أن يلتفت إليه المبدع، أو يحتمي به. ولكن الحقيقة، أن هذه المصطلحات النقدية وليدة فلسفة معينة، وظهرت نتيجة التأثر بـ(الأيديولوجيات) الحديثة في الأدب، التي تعكس التغيرات الاجتماعية العميقة لزماننا، ولهذا الغرض، على الأديب أن يتفحص موقفه في العالم، ومسئوليته إزاء البشر الآخرين بحيث يصبح مدركا أن الطبيعة الحقيقية لفنه، هي تركيز الانتباه على هذا الجانب من الواقع، أو ذاك، وكي يصدر حتما حكما عليه، ولهذا لا يمكن فصل الالتزام عن الأدب.

منهج البحث

هذا البحث هو بحث أدبي نوعي. تم الحصول على جمع البيانات من خلال تقنيات التوثيق. استخدم الباحث المنهج الوصفي التحليلي في تحليل البيانات. يصف الباحث تعريف الأدب الإسلامي، والدعوة إلى الأدب الإسلامي في العصر الحديث، وقضية الالتزام والتحرر في الأدب الإسلامي. يستخدم الباحث الكتب والمجلات ذات الصلة في العثور على البيانات لتحليلها.

مباحث

الدعوة إلى أدب إسلامي معاصر

يقول الدكتور عبد الرحمن رأفت باشا: نحن لسنا بأول من من دعى إلى إقامة مذهب إسلامي في الأدب، وإنما اقتفينا آثار طائفة من أعلام المسلمين، وأدبائهم الموهوبين، وقد كان أول من كتب في هذا الموضوع ونبه إليه فضيلة العالم العامل الشيخ (أبي الحسن الندوي) وذلك حين اختير عضوا في المجمع العلمي العربي في دمشق حيث قدم بحثا دعا فيه إلى إقامة أدب إسلامي، والعناية به، فكان أول الداعين إلى ذلك وطليعة المنبهين إليه. وبع فترة من الزمن ألف الطبيب الأديب الدكتور (نجيب الكيلاني) كتابه (الإسلامية والمذاهب الأدبية) واتجه فيه وجهة أدبية إسلامية. ثم ظهر الدكتور(عماد الدين خليل) فخطا خطوة رائدة في هذا الطريق حين نشر كتابه (في النقد الإسلامي المعاصر) ثم أتبع خطوته هذه بخطوات أخرى لاستكمال الموضوع.

ثم كثرت المقالات والدعوات إلى تبني هذا الأدب، فكانت جامعة الإمام محمد بن سعود الإسلامية أول من استجاب لهذه الدعوة وعمل على نقلها من نطاق الدعوات والنظريات إلى مجال التطبيق والتنفيذ، فأقرت مادتها في كلية اللغة

العربية، وجعلتها عنصرا أساسا من عناصر قسم البلاغة والنقد (الباشا، 1998، ص 112–113). ثم أقرت جامعة الأزهر هذه المادة وجعلتها أيضا عنصرا هاما من عناصر قسم الأدب والنقد وألف فيها العديد من الكتب، كما سجلت فيها العديد من الرسائل العلمية.

مفهوم الالتزام

فالالتزام في اللغة (لسان العرب): لزم الشيء يلزمه لزوما...، والتزمه وألزمه إياه فالتزمه.. يلزم الشيء فلا يفارقه. وكافة معاجم اللغة لا تكاد تتجاوز هذا المعنى أو تفارقه. أما في اصطلاح النقديين، فهناك وجهات نظر متباينة، سنختصرها بما يكشف عن تباين المفهوم في الأدب الإسلامي عن غيره من الآداب التي ولدت في محاضن ثقافية مختلفة، وفي الوقت نفسه لا يؤصل للصراع الفكري أو المذهبي للتوجهات المعرفية أو الأيديولوجيات المختلفة مع الفكر الإسلامي ونتاجاته الثقافية والإبداعية. يقول الدكتور محمد غنيمي هلال (هلال، 1997، ص 456): "يراد بالتزام الشاعر وجوب مشاركته بالفكرة والشعور والفن في القضايا الوطنية والإنسانية وفيما يعانون من آلام ويبنون من آمال." ويعرف الدكتور محمد مصطفى هدارة الالتزام بأنه يعني *(الالتزام في الأدب الإسلامي*، 1984، ص 1): ارتباط الأديب بقيم أو مبادئ أو قضايا محددة، تشربها عقله ووجدانه. فكل تفكير أو تعبير صادر عنه يكون في نطاق هذا الارتباط أو الالتزام."

ويعرفه جبور عبد النور في معجمه بقوله: 1) هو حزم الأمر على الوقوف بجانب قضية سياسية أو اجتماعية أو فنية، والانتقال من التأييد الداخلي إلى التعبير الخارجي عن هذا الموقف بكل ما ينتجه الأديب أو الفنان من آثار. وتكون هذه الآثار محصلا لمعاناة صاحبها ولإحساسه العميق بواجب الكفاح والمشاركة الفعلية في تحقيق الغاية من الالتزام." 2) اتباع نهج معين في أساليب الفن أو الأدب، أو تقيد بالطرائق المقررة في مدرسة ناشئة، أو مدرسة أثبتت وجودها وفرضت مفاهيمها ومقاييسها على فئة من الجيل المعاصر لها." ويعرفه الدكتور عبد الرحمن رأفت الباشا بقوله (الباشا، 1998، ص 119): هو أن يلتزم الأديب في كل ما يصدر عنه من أدب فكرا محددا من الأفكار أو عقيدة من العقائد أو نظرية من النظريات، أو فلسفة من الفلسفات، سواء أكان ما يلتزم به دينيا أم سياسيا أم اجتماعيا أو نحو ذلك بحيث يكون أدبه نابعا مما اعتنقه، غير حائد عنه، أو خارج عليه."

وخلال هذا التفاعل والثراء النقدي لهذه المصطلحات، وأثر تفاعلاتها في نتاج الآداب المختلفة، وجه إلى الأدب اتهام بأنه: إذا التزم الإسلام، أو العقيدة الإسلامية، في رؤاه وإبداعاته أصبح ضربا من الالتزام والتجمد!!، وفرض الوصاية على انطلاق الأديب، وتحجيم إبداعه، وسلبه حريته، وقيمه الجمالية!! ونسوا أو تناسوا، أن هناك كثيرا من الآداب المتعددة للأيدلولوجيات... كالماركسية والوجودية والصهيونية و...و...وغيرها، مما نشأ وترعرع في أحضان الأطر سواء فلسفية أو عقدية، أو سياسية أو اجتماعية مختلفة، ونجحت نجاحا كبيرا في خدمة دعواها الفكرية والفلسفية بل والسياسية، في كثير من بلدان العالم... فلم سيكون التزام الإسلام في الأدب قسرا للموهبة؟ وحجرا على الخيال وانطلاقه في عالم الإبداع الأدبي والفكري؟!

نقول لهؤلاء: الالتزام ليس بدعا في الأدب الإسلامي وحده!، بل إنه لا يمكن فصل الأدب عن الالتزام، فهو ظاهرة نقدية في كثير من الآداب العالمية قديمها وحديثها، وإذا كان الأدب الإسلامي في مفهومه النقدي: تعبير فني وجمالي، عن التصور الإسلامي للكون والحياة والإنسان.. فكيف إذا يتم الربط بين التعبير الفني الجمالي، والرؤية أو التصور الإسلامي...؟!!. يقول الدكتور عماد الدين خليل (خليل، د.ت): "الالتزام.. ذلك هو الخيط الذي سيشد هذين القطبين بعضهما إلى الآخر.. فالدعوة إلى الالتزام، واعتباره الوسيط الضروري، والطبعي في الوقت نفسه بين الجمال والفكر، بين الإبداع والتصور، دعوة تستمد مقوماتها من القرآن الكريم، ومن السنة النبوية الشريفة قولا وعملا.

فالنقرأ قول الله عز وجل: ﴿وَالشُّعَرَاءُ يَتَّبِعُهُمُ الْغَاوُنَ ٢٢٤ أَلَمْ تَرَ أَنَّهُمْ فِيْ كُلِّ وَادٍ يَّهِيْمُوْنَ ٢٢٥ وَأَنَّهُمْ يَقُوْلُوْنَ مَا لَا يَفْعَلُوْنَ ٢٢٦ إِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَذَكَرُوا اللهَ كَثِيْرًا وَّانْتَصَرُوْا مِنْ بَعْدِ مَا ظُلِمُوْاۗ وَسَيَعْلَمُ الَّذِيْنَ ظَلَمُوْٓا اَيَّ مُنْقَلَبٍ يَّنْقَلِبُوْنَ ٢٢٧ ﴾ (الشعراء/26: 224-227). فها هي دعوة واضحة، وصريحة للالتزام، فالشعر الذي لا يلتزم الإسلام، ولا يفيء إلى ظلاله، يعتبر شعرا كاذبا وشاعره غاو.. يهيم في الناس ولا يفعل شيئا.. فلا يقوى على المواجهة، ولا يؤثر في العقول، ولا يستثير الوجدانات، أو العواطف، ولا يهدف إلى صنع شيء، فلذا ذم الشعر الذي هذه صفته...

أما الذين آمنوا من الشعراء، وهم الذين فروا بشعرهم إلى مرافئ العقيدة، وتفيئوا ظلال الإيمان، فالتزموا القيم والمبادئ السامية، التي أمر بها دين الإسلام، فهم الشعراء العالون، الذين استطاعوا المواجهة، وامتلكوا العقول الفاهمة، والألباب الموقنة، فوعوا ما يقولون، والتزموا ذلك في الحركة والفعل. فالالتزام في الأدب الإسلامي، لا يعني إلزاما، ولكنه طرح ومعالجة لكل ما يغتلج في النفس، ويعاني منه الأديب في مجتمعه، ومحيطه المزدحم بالمتناقضات (صالح، 1982، ص 9). " فالالتزام الذي دعا إليه القرآن الكريم في الآيات السابقة التزام مرن ومور، وإلا أصبح القيد الذي يغل العمل الأدبي والمبدع على السواء، والجدار الذي يقف بمواجهة الإبداع والتيس الذي يميل بالمعادلة الأدبية عن سويتها المطلوبة، ويجنح بالاتجاه التقرير الفكري على حساب القدرة الإبداعية. فلذا، توجب أن يكون الالتزام "غفويا، منسابا، متدفقا، وألا تقوم علاقته بالإبداع الفني، على القسر والتكلف والإكراه (خليل، 1987، ص 84)."

والتزام الأديب المسلم يتوجب كذلك أن يتألف مشعا في كل جزئية من جزئيات عمله الأدبي... لنقل: إن الدم الذي يتفجر في أوردة كلماته، وشراينها، ينبثق عفويا صافيا متدفقا من باطنها، ويتخلق معها لأنه يصدر عن الأديب الذي يعيش التجربة ولا يدعيها. وفرق كبير بين أن يأتي الالتزام من فوق، لكي يضبط التجربة بقالبه الصارم، ورؤيته الجادة. وبين أن يتدفق الالتزام من باطن التجربة، أو يجري في أوصالها وهي تتشكل، كما يجري الدم النقي في شرايين الأجنة، فيهيها الحركة والحياة. والالتزام غير الإلزام: فالإلزام هو: أن يلتزم الأديب بتصور أو بمذهبية فكرية أو فلسفية (أيديولجية) معينة، أو بواقع اجتماعي معين، فهو على ذلك خال من الحرية، ومؤثرا بالسلب في روعة التعبير وصدقه الفني والفكري، وهذا ما يحدث عندما تفرض ضغوط على الكاتب أو الأديب. مثلما كانت تفعل الأنظمة الشيوعية المتمترسة خلف أيديولجية قاهرة للإبداع وموجهة قسرا لبوصلة اهتمامات المبدعين. ومن ثم، "فقد حرم النظام الشيوعي على كل أديب أن ينتج أي لون من ألوان الأدب يعارض المذهب الذي اعتنقته الدولة، وارتضته للشعب.. وبذلك عد الأديب الذي يخالف عقيدة النظام أو الحزب خائنا لأمته وخائنا لقضاياها، ومنحازا إلى أعدائها.. ومن هنا، أصبح الالتزام إلزاما قسريا تمارسه السلطة أو الدولة عبر آلياتها وأدواتها. فهي تغدق على الأدباء المتماهين مع تصورها أصناف الرتب والامتيازيات، بينما تضيق الخناق على غير الملتزمين تضييقا، يبدأ بتجاهل إبداعهم، أو تشويهم واحتقار أعمالهم، لينتهي بهم المطاف إما بالنفي إلى مجاهل سيبيريا أو إدخالهم المصحات العقلية"!!..

أما الالتزام الحقيقي: فهو الذي يأتي عن قناعة وعن إيمان بقضية ما من القضايا، أو فكرة أو منهجا أو عقيدة. التزام نابع من ذات المبدع، التزام بالقيم الجمالية التي توافق مزاج المبدع (الخارجي)، والتزام بالمضمون العقدي الذي يشكل هواه، ويمازج عقيدته، وينسكب في روحه (الداخلي).. والفنان المسلم يوم أن يسير في ركب حاكم منحرف، أو شعار مفروض، تحت بريق الوعد، أو تهديد الوعيد، يخرج من دائرة الالتزام إلى دائرة الإلزام، المرفوضة نقديا وفكريا. فالتزام المبدع المسلم، فريد، ووحيد في مجاله، فلا هو بالالتزام الذي يتعلق بأذيال الطبقة في قلب الجماعة (الماركسي)، ولا الذي يتعلق بأذيال الفرد دون اهتمامات مجتمعه وهوى اعتقادهم (الوجودي). ولكن التزاما "ذاتيا وجماعيا في الآن نفسه، ينبع من داخل الفنان فيتبنى مساره بمحض إرادته بوصفه مبدأ أو عقيدة، يشدهما إلى أعماق الإيمان الصادق..." (صالح،1982، ص 9)

فها نحن نطمئن المتخوفين من النقاد والأدباء، على الإبداع، وانطلاقه من المنظومات الفكرية، أو الأطر العقائدية، بأن الالتزام بالعقيدة الإسلامية في الأدب، ليس نقيضا للحرية بمفهومهما الصحيح، الذي يكون "حقيقة عندما يتحرر الإنسان من قيود الخوف، وشهوة المال والجسد، عندما ينطلق الإنسان من سجن المادة، وبطش السلطة، وأطماع الحياة... عندما ينتصر الإنسان على الأنانية المريضة، ويفك عن روحه وجسده حبائل الشيطان.. تلك هي الحرية.." (الكيلاني، د.ت، ص 83) وهذا هو التحرر الذي نعنيه، والحرية التي نفرضها ونطمئن إليها. فالحرية مرتبطة ارتباطا كليا بالعقيدة (الإسلام)، ومرتبطة بالمسئولية الكبرى الملقاة على عاتق الأديب المسلم.

إذا، فليس هناك تضاد بين الالتزام في التصور الإسلامي ، وبين الحرية بمفهومها الصحيح، فلا هي مفسدة له، ولا هو معطل لها.. فالحرية من أهم وأبسط حقوق الإنسان، ورحم الله عمر بن الخطاب (رضي الله عنه)، إذ يقول لحاكم مصر عمرو بن العاص (رضي الله عنه): "متى استعبدتم الناس وقد ولدتهم أمهاتهم أحرارا". فالحرية فطرة، ومنطلق من منطلقات الدين... لكن يجب أن تقيد لكيما تمتلك ــكما يقول أحد النقادــ تقيد بقيود لا تعطل قيمتها الفنية، والجمالية، والإبداعية، ولكنها قيود في صالح الحرية نفسها، والفن مطلقا.. والحرية التي تمثل الجمال على هذا النحو، هي الحرية المقرونة بالأوزان، والقوانين (القيم الإنسانية والحضارية للمجتمع التي تنبثق عن عقيدته، لأن الحرية بدون هذه الأوزان والقوانين، تكون هي الفوضى عينها... فالحر صاحب اختيار، وانتقاء، ومشيئة، وصاحب غاية (فرهود، 1979، ص 20)."

ومن ثم، فالفن هو "الاقتدار على الضبط، والبراعة في إحسان التحرك، وإجادة التصرف، والحركة في أضيق المساحات والمجالات وأدق الأطر ، دون المساس بها، أو خدشها، وتشويهها، أو المروق عليها (بيلو، 1985، ص 118)." فلهذا تعد الحرية نبع الفن، وبغير الحرية لن يكون هناك أدب، ولا فن، والتزاما أخلاقي وعقيدي، لأنه بمثابة طوق النجاة في خضم القيم المتصادمة في عالم اليوم، صداما أفضى إلى الفوضى الأخلاقية والفكرية!! فالفنان الحر، هذا الذي تربطه علائق قوية بمثله العليا، وقيمه السامية، ومبادئه الصادقة، فالتزامه ينبع حرا من قلبه وبيئتهوعقيدته ولا تلزمه قوة في الوجود، فإذا شعر الفنان لحظة واحدة أنه يؤدي بفنه ضريبة عليه أن يؤديها وجوبا، فإن الذي سيبدعه ليس فنا (الحكيم، د.ت، ص 310)." بل يصنف في دائرة شيء آخر أبعد ما يكون عن الفن!! بل إنه أصوات لبوق أجوف ليس له من أمره شيئا، فلا حول ولا قوة، سوى أن يقول ما يملى عليه!!.

وليس الالتزام أن يعيش الأدباء المسلمون إحساسا واحدا، واهتمامات متشابهة، وتصورات وانفعالات نفسية واحدة.. إن وحدة الفكر لا تعني بالضرورة وحدة الفن. فالأديب أولا هو ابنة ذاته، "والمعادلة المتحققة من لقاء الاقتناع، (تجربة جديدة)، وخيال جديد، ومسارات فكرية جديدة، لأن النفوس الإنسانية لا يمكن أن ننشابه، وما دام أحد طرفي المعادلة مختلفا في كل مرة، فلا بد من أن تكون نتيجة التفاعل دائما مختلفة (ساعي، 1985، ص 35)..." فالالتزام بهذا المفهوم يفتح آفاقا في وعي الأديب "يستوعبها كل حسب مقدرته الفكرية والفنية والوجدانية، فيتوغل قدما في تجربته الفكرية خطوة خطوة، وموقفا موقفا، وتجربة تجربة، حتى تقترب من التصور الإسلامي المجرد ("مصطلح الأدب الإسلامي المعاصر"، 1991) ." وبهذا يتسع المجال أمام التمايز في المواقف النفسية والوجدانية، فيحلق الأديب في سماوات هذه المجالات من خلال الأطر الفنية والجمالية المختلفة.

الأدب الإسلامي والتحرر

أما التحرر ـوهة غير الحريةـ والذي يعني الانفلات من القيم الإسلامية، والمواضعات الإنسانية والاجتماعية، التي تستلهم الفطرة في تشكيل حركة السلوك أو التفاعل الإنساني والحضاري وبناء المجتمع، فإن الإسلام يرفضها ويعالج انحرافاتها وفق منظومته الأخلاقية والقيمية التي تشكلت عبر مسيرة حركته في الحياة وفق منظومة الأطر والتعاليم المستمدة من مصادره الأصيلة. أما الحديث عن العواطف وما يتبعها من الحديث عن المرأة وشئونها العاطفية والوجدانية وعلاقتها بالرجال فهذا حديث آخر لم يتجاوزه الإسلام ومن ثم لم يتغافل عنه أو يهمله النتاج الأدبي المنبثق من الرؤية الإسلامية للعملية الإبداعية. فالإسلام بوصفه الدين الحضاري الذي يعالج مشكلات البشر والحياة وتعالقاتها في الكون، لا يغفل العاطفة والرغبات الغريزية لدى الإنسان، لكن ما ينبغي صنعه في الأنموذج الأدبي، ألا تشغل هذه الغريزة الحيز الأكبر في اللوحة الطبيعية لهذا الإنسان. فالأدب الإسلامي، والأديب المسلم كذلك، لا يهملان العواطف والرغائب النفسية، ولا لحظات الضعف، أو على الأقل ألا يمجد هذا الضعف أو السقوط، أو تطغى مشاهد الرغبة والعاطفة على المشاهد العظيمة في حياة الإنسان، ولكن تصور هذه الأشياء على أنها لحظات ضعف ومنافذ للشيطان يهتف به الأديب للارتفاع عن هذا الضعف، أو السقوط، لأن الأدب الإسلامي أدب الاستعلاء والرفعة بهذا الإنسان، وأدب التطوير لهذه الحياة.

أما موضوع تعرض الأدب الإسلامي للمرأة فأمر طبيعي، إذ لا يوجد مجتمع كله من الرجال فحسب، فلذلك يصعب إبداع عمل فني دون أن يكون للمرأة دور فيه، سيما في فن القصة أو فن المسرح. فالأدب الإسلامي لا يتحرج من تناول قضايا المرأة وما يتعلق بها من مشكلات نفسية واجتماعية، فيعرض للخطوات الجنس الطاغية التي تفقد الإنسان ضوابطه، فلا يملك الإنسان نفسه وينحرف في هذا التيار المدمر. هذه اللحظة بكل ما فيها من انفعالات عنيفة، ودفعات دافقة يعرضها الأديب المسلم في أدبه، لكنه لا يصورها تصوير المعجب، المفتون بها، المهتز لها، المتفنن في تسجيل دقائقها، والمستمتع بها كما في الآداب الأخرى المتحللة من الأخلاقيات والأعراف، والقيم التي تحكمنا كأمة مسلمة، "فلقد تآزرت أكثر الآداب العالمية في إبراز هذا الجانب الجنسي، وركزت عليه، حتى أصبح أمرا يكاد يكون مألوفا لا يثير الدهشة ولا الغرابة أو الاشمئزاز، وغرقت السينما العالمية في هذا البحر الهائج من الإثارة والإغراء، وأصبحت هناك سينما ونجوم تخصصوا في هذا اللون من الأدب الساقط ووجد ذلك قبولا لدى المراهقين والمنحلين وتجار الرقيق الأبيض (حمدون، 1986)."

كما وجد للأسف لدى كثير من أدبائنا في الوطن العربي ومصر خاصة، ترحيبا بهذا اللون من الأدب الساقط كالمرحوم "إحسان عبد القدوس: في رواياته المتعددة مثل "أنا حرة" وكذلك من المثقفين الأكاديميين في مجتمع الجامعة من ينادي بتيسير الاختلاط بين الجنسين من الشباب، وقيام التعارف بينهم على أساس من الأهداف العليا المشتركة، كحل للمشكلة الجنسية لدى الشباب المراهق.. ولا ندري ماهية هذه الأسباب أو الأهداف العليا المشتركة التي يعنيها هذا الأستاذ الكبير!!. وإن كان لا يدري هذا الأستاذ الكبير ما يصنعه الاختلاط بشبابنا فلنذكره بما أوردته إحدى المجلات الأمريكية عن أسباب شيوع الفاحشة ذكرت من أهمها.."الأدب الفاحش الخليع والأفلام السينمائية التي لا تذكي في الناس غير عواطف الحب الشهواني بل وتلقنهم دروسا عملية في بابه (الكيلاني، د.ت، ص 107).."

فالإسلام اهتم بالطاقة الجنسية في الإنسان وعالجها في وضوح وصراحة، في أدب راق، وأسلوب سام رفيع، "يجعل الجنس نشاطا إنسانيا ساميا، إذا وجه للحلال، وعملا حيوانيا ساقطا إذا وجه للحرام. وإذا كان الأدب الإسلامي ينطلق الإسلام منطلقا لإبداعه، ونورا يستضيء به في معالجته. فموقفه ـكذلك يستمد من موقف الإسلامـ من هذه القضايا. فالمرأة، أما أو أختا أو زوجة، وقارئة وشاعرة وعالمة، ومن يتصفح التاريخ الإسلامي يجدها زاخرة بمواقف النساء المجيدة، ونماذج ماثلة لهذا الجانب في حياتهن. فهناك المرأة التي جاءت إلى رسول الله (صلى الله عليه وسلم) تشكو عدم حبها لزوجها، وأنها لا تطيق الحياة معه. والإسلام لا ينكر الحب بوصفه عاطفة روحية سامية. وهناك المرأة التي ذهب زوجها إلى ميدان الجهاد

وطالت غيبتة، وسمعها ذات ليلة الخليفة سيدنا عمر بن الخطاب (رضي الله عنه) تترنم تحت جنح الليل بشعر الشوق والهيام، فتقول (ابن هشام، د.ت، ص 512):

وليس إلى جنبي خليل ألاعبه	تطاول هذا الليل وأزور جانبه
لزلزل من هذا السرير جوانبه	فوالله لولا الله تخشى عواقبه
وأكرم بعلي أن تنال ركائبه	مخافة ربي والحياء يصدني

ولم يعاقبها عمر، لكنه ذهب يسأل زوجته عن المدة التي تستطيع أن تتحملها المرأة وزوجها بعيد عنها، وعلى هذا قام بترتيب أمور الجند بحيث يعودون لزيارة زوجاتهم من آن لآخر.

فهذا اعتراف من الإسلام بنوازع البشر، واحتياجاتهم الجسدية والروحية، فيحفظ على الإنسان سموه وارتفاعه عن الانحراف. حتى الانحراف لم ينظر إليه على أنه لعنة أبدية، بل ينظر إليه على أنه مرض، أو لحظة ضعف، تحتاج إلى من ينهض بها ويقومها، حتى تبرأ من آثاره ومضاعفاته، فلا ينزع الأديب في أدبه، أو في تصويره للمرأة ولحظة الهبوط، منازع الفتنة والإثارة والإغراء بارتكاب الموبقات.

فالمرأة قد تكون رمزا للعفة، كما قد ترمز إلى الرذيلة والانحراف، فلذا ينبغي للأديب المسلم حتى يتمكن من رسم الصورة بدقة، انتخاب الأحداث والحوار المناسب لها. فلن يكون مثلا إلا صورة لانحرافها، ولن يكون تعبيرها إلا تعبيرا عن فساد ممارساتها وتكوينها، ولن تتسم تصرفاتها إلا بما يثير الاشمئزاز والضيق والنفور.. فوظيفة الكاتب، أن يختار ما يثير الرفض والإدانة لهذا المسلك المعيب، لا ما يبرر الانطلاق في دنيا الحرية الآثمة، يقول جونسون: "لأن الرذيلة يجب أن تكشف فلا بد أن تثير النفور دائما (الكيلاني، د.ت، ص 112)." وحسنا فعل الكيلاني، في روايته "دم لفطير صهيون" حيث يصور "كاميليا، زوجة اليهودي، داود هراري، فكانت رمزا للعفن الاجتماعي والاضطراب العاطفي، الذي تفرضه التعاليم الزائفة المستقاة من شروح التلمود، وتعززه القيم الفاسدة التي درج عليها المجتمع اليهودي، فكانت رمزا حيويا متحركا، تجسيما لمأساة الضلال اليهودي القديم، وصورة صادقة للعقد النفسية.

والقرآن الكريم عرض لهذا الموضوع في قصة طويلة في إحدى سورة حيث تحتدم الشهوة في جسد امرأة العزيز، وتضطرم الأنوثة، ويلتهب أوار نارها في كيانها الأنثوي، فتتحدى المرأة بجرأتها القيم والمواضعات الاجتماعية، وتلهث وراء فتاها –يوسف (عليه السلام)- لتطفئ أوار شهوتها وهياجها، وتعلن في تبجح أمام نسوة في المدينة إصرارها على الإثم: ﴿وَرَاوَدَتْهُ الَّتِيْ هُوَ فِيْ بَيْتِهَا عَنْ نَّفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَۚ قَالَ مَعَاذَ اللهِ إِنَّهُ رَبِّيْ أَحْسَنَ مَثْوَايَۗ إِنَّهُ لَا يُفْلِحُ الظّٰلِمُوْنَ ٢٣ وَلَقَدْ هَمَّتْ بِهٖ وَهَمَّ بِهَاۚ لَوْلَا أَنْ رَّأٰ بُرْهَانَ رَبِّهٖۚ كَذٰلِكَ لِنَصْرِفَ عَنْهُ السُّوْءَ وَالْفَحْشَاۤءَۗ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِيْنَ ٢٤ وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيْصَهٗ مِنْ دُبُرٍ وَّأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِۚ قَالَتْ مَا جَزَاۤءُ مَنْ اَرَادَ بِاَهْلِكَ سُوْۤءًا اِلَّا اَنْ يُّسْجَنَ اَوْ عَذَابٌ اَلِيْمٌ ٢٥ قَالَ هِيَ رَاوَدَتْنِيْ عَنْ نَّفْسِيْ وَشَهِدَ شَاهِدٌ مِّنْ اَهْلِهَاۚ اِنْ كَانَ قَمِيْصُهٗ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكٰذِبِيْنَ ٢٦ وَاِنْ كَانَ قَمِيْصُهٗ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصّٰدِقِيْنَ ٢٧ فَلَمَّا رَاٰ قَمِيْصَهٗ قُدَّ مِنْ دُبُرٍ قَالَ اِنَّهٗ مِنْ كَيْدِكُنَّۗ اِنَّ كَيْدَكُنَّ عَظِيْمٌ ٢٨ يُوْسُفُ اَعْرِضْ عَنْ هٰذَا وَاسْتَغْفِرِيْ لِذَنْۢبِكِۚ اِنَّكِ كُنْتِ مِنَ الْخٰطِئِيْنَ ٢٩ ۞ وَقَالَ نِسْوَةٌ فِى الْمَدِيْنَةِ امْرَاَتُ الْعَزِيْزِ تُرَاوِدُ فَتٰىهَا عَنْ نَّفْسِهٖۚ قَدْ شَغَفَهَا حُبًّاۗ اِنَّا لَنَرٰىهَا فِيْ ضَلٰلٍ مُّبِيْنٍ ٣٠ فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ اَرْسَلَتْ اِلَيْهِنَّ وَاَعْتَدَتْ لَهُنَّ مُتَّكَاً وَّاٰتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّيْنًا وَّقَالَتِ اخْرُجْ عَلَيْهِنَّۚ فَلَمَّا رَاَيْنَهٗٓ اَكْبَرْنَهٗ وَقَطَّعْنَ اَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلّٰهِ مَا هٰذَا بَشَرًاۗ اِنْ هٰذَآ اِلَّا مَلَكٌ كَرِيْمٌ ٣١ قَالَتْ فَذٰلِكُنَّ الَّذِيْ لُمْتُنَّنِيْ فِيْهِۗ وَلَقَدْ رَاوَدْتُّهٗ عَنْ نَّفْسِهٖ فَاسْتَعْصَمَۗ وَلَىِٕنْ لَّمْ يَفْعَلْ مَآ اٰمُرُهٗ لَيُسْجَنَنَّ وَلَيَكُوْنًا مِّنَ الصّٰغِرِيْنَ ٣٢ ﴾ (يوسف/12: 23-32)،

فالقرآن الكريم عرض لهذه القصة بأسلوبه الفني الرائع المهذب البعيد عن المجانة والسقوط في عالم السمو والعفاف،.. فنقرأ عن فعلة هذه المرأة الشهوانية، ورغبتنا في الفضيلة تجعل قلوبنا ترتجف من المخبوء ليوسف، ونستعدي كل القوى على هذه المرأة الماجنة المستهترة، فلا بد أنك بوضعك مؤقتا سترفض هذا الأمر، ولو أدى بك هذا الرفض إلى قاع السجن: ﴿قَالَ رَبِّ السِّجْنُ اَحَبُّ اِلَيَّ مِمَّا يَدْعُوْنَنِيْٓ اِلَيْهِۚ وَاِلَّا تَصْرِفْ عَنِّيْ كَيْدَهُنَّ اَصْبُ اِلَيْهِنَّ وَاَكُنْ مِّنَ الْجٰهِلِيْنَ ٣٣ ﴾ (يوسف/12: 33-33)

أبعد كل هذا، يقال: يتحرج الأدب الإسلامي من عرض لحظات التأجج العاطفي، أو يتعفف عن الإمساك بلحظات الشهوة المتأججة من عواطف وغرائز؟، كلا والله، فالأدب الإسلامي منهله العذب وتربته الخصبة، القرآن الكريم، يدعو إلى إقامة مجتمع نظيف، مبرأ من العلل دون فتنة أو انحراف، أو إثارة أو تلذذ محرم.. كما لم يرفض الأدب الإسلامي ظهور المرأة في الأعمال الفنية، بشروط منها: أن ترتدي الزي المناسب الذي لا يضير القيم الفنية التي ينهض عليها العمل الإبداعي، ولا يتجاوز في الوقت نفسه الحدود الشرعية للباس الإسلامي.

ولكن الأمرالدقيق في هذا الموضوع هو الدورالذي ستؤديه المرأة، أو نموذج الشخصية الذي تلعبه. فهناك المرأة الأم، والمرأة المضحية صاحبة الرسالة، والمرأة المظلومة المضطهدة، وهناك أيضا المرأة اللعوب التي تغري بالإثم، وتمشي بك في طريق الخطيئة، فمن الزيف أن تظهر المرأة في العمل الفني في ثوب الطهر والعفاف. فكيف إذا يحدث الصراع؟ إلا إذا أوجدت المتناقضات والإغراءات، والجذب والشد، والإثارة وما إلى ذلك من ألاعيب النساء؟ وإلا اتهم العمل بأحادية الرأية أو الشخصية الذي يحكم عليها بالموت أو حتى بالسطحية والتبلد تجاه المواقف المختلفة، وهذا ما يتنافى مع صدقية الفن من جهة وشمولية الرؤية من جهة أخرى.

لا يعني ذلك أن ظهر المرأة مبتذلة أو شبه عارية، أو تبالغ في حركاتها الماجنة وألفاظها المثيرة المغرية وتأوهاتها الخليعة. والكاتب القدير هو الذي يستطيع بأقل الكلمات وأبسط الحركات أن يعطي الانطباع الذي يريده، فقد يكون ذلك من خلال نظرة معينة، أو التفاته خاصة أو أداء دقيق، والممثلة القديرة تستطيع أن توظف موهبتها فتؤدي دورها المنوط بها دون تبذل أو إسعاف." وفي القرآن الكريم مثال الإعجاز الفني في هذا المجال، لعبت المرأة أدوارا في قصصه كالسيدة مريم؛ أم المسيح عيسى بن مريم (عليهما السلام)، وبنتا شعيب، وامرأة لوط، وامرأة العزيز، وأم موسى (عليهما السلام)، وامرأة فرعون.

فلا بد للمرأة عندما تقدم دورا ما في عمل فني ما على صفحات قصة، أو فوق خشبة مسرح، أن تتمثل هذا الفن القرآني العظيم، فباستطاعة الكلمة الجيدة أن تصنع ما تصنعه الحركة والفعل في العمل الأدبي؛ لتشكل اللوحة داخل الإطار الفني، فتصور الرأية المقصودة من الكاتب في حالة من التلقي المتفاعل بين الكاتب وجمهوره. بمقتضى هذا العموم والشمول المنبثق من شمولية الإسلام وعموميته تنبثق أشعة النور فتهب الحياة الأدب الإسلامي فيفيض في كل جنباتها، وما يدور على مسرحها من أحداث ومشكلات وما يهم الإنسان مسلما كان أو غير مسلم، من مشكلات هذا العالم المزدحم بالمتناقضات.

خاتمة

شغلت هذه القضية النقاد كثيرا، في الشرق والغرب، ففريق ينحاز إلى الحرية، وآخر ينحاز إلى الالتزام، وهناك في الوسط، من يرون الحرية انفلات من القيم الفنية والجمالية، وانفكاك من قيم الدين. وفريق آخر يرى: أن الالتزام ضرب من القسر والإلزام، ولا ينبغي أن يلتفت إليه المبدع، أو يحتمي به. ولكن الحقيقة، أن هذه المصطلحات النقدية وليدة فلسفة معينة، وظهرت نتيجة التأثر بـ(الأيديولوجيات) الحديثة في الأدب، التي تعكس التغيرات الاجتماعية العميقة لزماننا، ولهذا الغرض، على الأديب أن يتفحص موقفه في العالم، ومسئوليته إزاء البشر الآخرين بحيث يصبح مدركا أن الطبيعة الحقيقية لفنه، هي تركيز الانتباه على هذا الجانب من الواقع، أو ذاك، وكي يصدر حتما حكما عليه، ولهذا لا يمكن فصل الالتزام عن الأدب. الالتزام ليس بدعا في الأدب الإسلامي وحده، بل إنه لا يمكن فصل الأدب عن الاتزام، فهو ظاهرة نقدية في كثير من الآداب العالمية قديمها وحديثها. من ناحية أخرى، فالحرية فطرة، ومنطلق من منطلقات الدين. لكن يجب أن تقيد

لكيما تمتلك تقيد بقيود لا تعطل قيمتها الفنية، والجمالية، والابداعية، ولكنها قيود في صالح الحرية نفسها والفن مطلقا. يمكن أن تكون دراسة الأدب الإسلامي طريقة بديلة لتحقيق السلام العالمي مع الأخذ في الاعتبار أن الإسلام يدعم السلام بشكل كبير.

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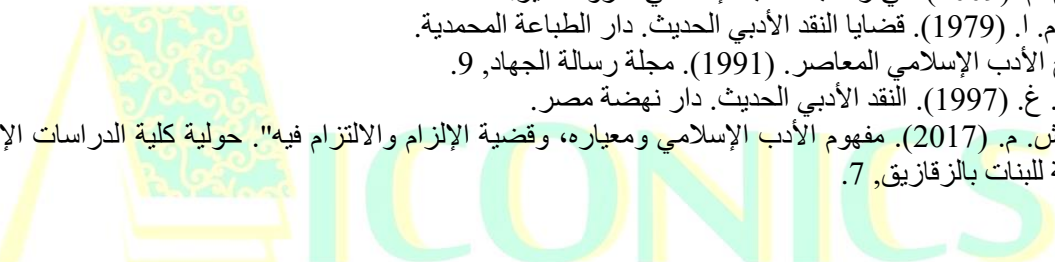
The History of Cross-Cultural Arabic Language Towards the Era of Grammaric Union

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The Arabic language crosses various cultures so that there are various schools of grammar even before the era of its unity in the hands of Ibn Mālik there were various schools of nahwu. This diversity encourages the author to research what schools exist in Andalus. The main approach of this research is a historical approach with a focus on time, characters, and their movements. However, the linguistic approach and the syntactic approach will also be used. The method used is a literature review method, followed by data classification, description, and explanation of the data. The research period is from the beginning of the arrival of nahwu in Andalus until before the era of Ibn Mālik. Based on the research, the author concludes that the Nahwu schools that first arrived in Andalus was Kuffa school, then Bashrah school. Then nahwu developed in Andalus which was pioneered by many figures with their respective schools of thought. Among them al-A'lām, Ibn Ṭorōwah and al-Baṭliūsi. Then al-Suhaili with his 4 theories of nahwu, Ibn Maḍā' with his linguistic revolution, al-Jazūli who linked nahwu and philosophy. After that al-Syalubaini who reunited various nahwu schools and at the same time became the axis of nahwu science in that era. Ibn `Uṣfūr who brought back the study of shorof, Ibn Mu`thi which was the forerunner of the Alfiyah method, and ended by Ibn Abi al-Rabī'. From this research, it is hoped that we can find out the unity in diversity there. to unify Arabic grammar for a more peaceful world.

Keywords: Nahwu; andalus; nahwu school; history nahwu.

المدخل

اللغة العربية ليست مِلكًا للعرب خاصةً، بل أشمل من ذلك في العالم الإسلامي إنها لغة الدين، ولغة العلم، ولغة المعاملة، ولغة الحضارة. نشأت وتطورت وانتشرت مع الإسلام إلى أنحاء العالم، وإنها مرَّتْ مع الإسلام على الشعوب والثقافات والحضارت المختلفة إلى أن صارت كما نراها في يومنا هذا. ظهور اللغويين الأعجميين نحو ابن مالك وابن آجرُّوم من إحدى دلالة واضحة على انتشار اللغة العربية خارج دول العرب. وقد تطرأ على اللغة العربيةِ الشوائبَ مما ليس منها لأنها مرَّتْ على الشعوب والثقافات والحضارت الأعجمية فقد تجعلها ليست صفية كما كانت.

لأجل ذلك جعل العلماء واللغويون والمثقفون القواعدَ مما يُثْبتُ أصالةَ العربية وفصاحتها. وهذه القواعد ليست صناعة فوريا صُنِعَ مرةً واحدةً فتمَّ وكَمُلَ. وإنما أُنشأتْ، ودُوِّنتْ، وتطورت، وفصِّلت، وأُحْكمت، ... إلى أن صارت قاعدة ثابتة. إنها مرَّت بمراحلَ كثيرة عبر الثقافة والحضارة المختلفة.

وتُحصل سلامة العالم إذا سار أهلها على طريق واحدة، حيث لا يختلف بعضهم بعضا، لا يذم بعضهم بعضا، لا يتعاندون، ولا يتباغضون، ولا يتصارعون في أيِّ مجال من مجالات الحياة. وكذلك الأمر في شأن اللغة العربية، إذا ساروا على مذهب واحد لن يختلفوا. وإنما حصل الخلاف لاختلافهم في النظر والرأي. ظهور كثير من المذاهب قد يَرِث الإختلاف في كثير من الأحيان. وقد عدَّ هذا الخلاف إلى مجالات الأخرى كالفقه والتفسير. وكم من اختلاف فقهية سببه الاختلاف في اللغة! وقد قال الشافعي "لا أُسأل عن مسألة من مسائل الفقه إلا أجبتُ عنها من قواعد النحو"[44].

لذلك فإنَّ التطلع إلى تاريخ اللغوي قبل عصر وحدتها من أهم دراسات في اللغة العربية لِنَرَى مدى الاختلاف والاتفاق بين المذاهب. وإننا نعلم عصرَ وحدة قواعد اللغة جاء في عهد الإمام ابن مالك، بيده حصل الجمع والتنقية والتصفية بين الأراء والمذاهب المختلفة، وَحَّدَها في علم كامل دقيق ثابت. وأبرزُ الدلالةِ على ذلك تناولنا الدراسة العربية وقواعدها بتحفته العظيمة "الألفية" أو "الخلاصة" إلى يومنا هذا.

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[44] عبد الحي بن أحمد بن محمد ابن العماد الحنبلي, *شذرات الذهب في أخبار من ذهب*, تحقيق الأرناؤوط (دمشق - بيروت: دار ابن كثير, 1986), 231.

قبل عصر الاتحاد انتشرت الحركات والمذاهب المتعددة في قواعد اللغة (النحو) بأرض الأندلس، من مذاهب الجامدة القديمة التي تمسك بجموده إلى مذاهب المتعددة التي تشير يمينا وشمالا وإلى التي مالت إلى الحُرِّية والتجرد من العوامل كأنها خالية من النظام. هذه الحركات المتنوعة كانت بقيادة العديد من الشخصيات التي ساهمت في تنوع النحو.

وكان هذا التنوع مثيرا للبحث، لذا حاول الباحث يهذه الدراسة أن يكشف ويغرق في الحركات النحوية المتنوعة في الغرب الإسلامي وعلى صفات أدقّ في أرض الأندلس. ينهج الباحث في هذه الدراسة منهج التاريخي، وهو أكثر المنهج شيوعا واستخداما في هذه الدراسة التي يركز بشكل أكبر على الوقت، وحركة الشخصيات، وخصائص كل منها. لذلك فموقف الشخص في بعض قضايا النحوية قد يقل إهتمامه، وإنما نلمح إليه لمحا يسيرا. على الرغم من ذلك فإن المنهج اللغوي والمنهج النحوي سيظلان مستخدمين في تحليل البحث، لأن البحث سيدور حول الدراسة في النحو الأندلس، والمنهجين النحوي واللغوي قريب من المادة الدراسية. ثم الطريقة المستخدمة هي طريقة دراسة مكتبية للحصول على بيانات حول مادة البحث. ويليها تصنيف البيانات وتحقيقها ووصفها وشرحها.

تم إجراء هذا البحث من خلال قراءة ودراسة ومطالعة عدد من الكتب والمؤلفات والمجلات العلمية ومواقع الإنترنت للحصول على بيانات كافية. بعد الحصول على بيانات كافيو، استمر البحث بتصنيف البيانات حسب ترتيب الزمان والمكان،ثم تحقيقها، ثم وصف الأشياء التي لم تكن واضحة، وأخيرا اختتمت بشرح شامل من بداية رحلة النحو بالأندلس إلى ما قبل عصر ذروتها الذهبية. الفترة الزمنية التي سيدرسها الباحث في هذا البحث هي من بداية دخول النحو بالأندلس إلى عصر ما قبل ابن مالك. ولا ينكر الباحث أن ابن مالك بألفيته رمز لوحدة قواعد اللغة العربية بشكل عام، وخاصة في بلاد الأندلس أو الغرب الإسلامي. ومع ذلك، فإن مدرسة ابن مالك ومذهبه بجميع تفاصيلاته ونقاشاته ومباحثه الكثيرة وقوة أسلوب مذهبه وأسس نظره تستحق ودراسة خاصة واهتماما عميقا.

نأمل من خلال هذا البحث أن نعرف الاختلافات في الحركات الموجودة حول قواعد اللغة العربية، ثم نجد خطا مشتركا تَوَحِّد هذه الاختلافات في قواعدَ موحدةٍ نحو عالم أكثر سلامًا.

المبحث
رحلة النحو الكوفي إلى الأندلس
رافق تطور العلوم الإسلامية انتشار الإسلام في اتجاهات مختلفة، ولم يمر وقت طويل بعد فتح الأندلس إلى أن رأينا العلماء والمتفقون بدأوا يستخدمون المناهج المختلفة في الدراسات والعلوم. مثل الجمع بين العلوم الفقهية والدراسات اللغوية لما لها

من صلة واثقة بالقرآن الكريم[45] . وكان من رواد هذا المنهج (الجمع بين العلوم الفقهية والدراسات اللغوية) بالأندلس أبو

موسى الهراوي[46] .الذي سافر إلى بلاد المشرق ودرس على الإمام مالك وعلماء زمانه. كما دخل البوادي العربية وأخذ فيها

عن الأصمعي وأبي زيد الأنصاري وغيرهم. بيد أنَّ أولُ من اتخصَّ بالنحو هو جودي بن عثمان (ت 198 هـ)[47] يقال أنه كان أول من صنَّف كتاب النحو في الأندلس. بعد ما درس على الكسائي والفراء. وهكذا شق النحو الكوفي طريقه إلى أنحاء العالم ومنها الأندلس الذي رسخت أسسه على يد ابن مالك النحوي.

يقال أن النحو الكوفي يستمر في النمو في العالم الغربي الإسلامي. يشهد لذلك المصطلحات التي استخدمها ابن آجروم الصنهاجي في كتابه ، ومن كثرة اختيارته التي أخذها عن النحو الكوفي.

رحلة النحو البصري إلى الأندلس
وكان رائد هذه الحركة محمد بن يحيى المهلبي الرباحي (ت: 353 هـ) تلميذ أبي جعفر النحاس. اشتهر الرباحي بذكائه في اللغة العربية وآرائه الدقيقة وأساليبه المفصلة. فكان المرجع الرئيسي في اللغة العربية، عرف مسلك أهل الكلام، منهج الفقهاء ، أصول الفقه ، وشارك أهل الطب وأهل الفلك. في رحلة الرباحي إلى المشرق، صاحب عالمين خبيرين ساعد كل منهما أن ينمي مواهبه. الأول: أبو جعفر أحمد بن محمد الصفار، المعروف بالنُحاس، الذي تعلم منه العلوم واللغة العربية،

ومنه أخذ رواية "الكتاب" لسيبويه. الثاني: علي بن حسن المصري، المعروف بعلان (ت: 337 هـ)[48] . يُذكرُ أنَّ علان شخص له النظر والإدقاق في المعاني، على الرغم من أنه لا يعرف الكثير من القواعد الأساسية في أصول النحو، ولكن

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[45] Hairuddin, "Akar Historis Lahirnya Ilmu Nahwu", *al Mahāra: Jurnal Pendidikan Bahasa Arab* 5, عدد 1 (1 يوليو، 2019): 19–40.02-051.almahara.2019.14421/10 https://doi.org/ ,
[46] محمد بن الحسن الزبيدي, *طبقات النحويين واللغويين*, تحقيق أبو الفضل إبراهيم, 2 ط (القاهرة: دار المعارف, 1984), 1:253.
[47] الزبيدي, 256.
[48] الزبيدي, 222.

عندما يعرف ذلك، فإنه يُتقن المادة بكل فروعها، ومشاكل مختلفة حولها، وإلى أدق التفاصيل... وعندما يتحدث عن المـادة، تكلم بأحسن الكلام وجاء بأجود التحليل.

وكان الرباحي ألمع مَنْ تَتَلمذ في الشرق الإسلامي، أخذ الرواية عن النحاس، والدراية عن علان. لذلك عندما أحضـر علم النحو إلى الأندلس، كانت المنهج الذي استخدمه هو الجمع بين الرواية والدراية. الأسلوب وصف آراء العلمـاء بالتفصيل وتحليلها المتعمق. وفقًا للرباحي، فإن العديد من دارسي اللّغة العربية بالمشرق تقتصر علـى التلاقي مـن الأدبـاء والشـعراء، الذين يقول عنهم الزبيدي:

"ليس عندهم كبير علم، فكانوا يعانون إقامة الصناعة في تلقين تلاميذهم العوامل ومسائلها، والتقريب المعاني لهـم في ذلك،

إذ لم يأخذوا بأنفسهم بدقائق العربية وغوامضها والاعتلال لمسالكها"[49]

فطلع عليهم الرباحي بمذهب جديد متطور، حيث أنه :

✓ نقل إليهم "كتاب" لسيبويه نقلا متصلا[50] [51]، ليعتمد أساسا ناسخا لما عرفوه الأندلسيون قبل، من النحو الكوفة أمثال الكسائي والفراء.

✓ بيّن لعماء الأندلس "ما عليه أهل هذا الشأن في الشرق، من استفاء الفنّ بحدوده واستقصاء بوجوهه ". فأعاد منهج الدراسات والبحوث حتى شملت جميع أبواب النحو التي كانت شبه مهملة

✓ أسّس سبيل النظر، قال الزبيدي أنه أوضح قواعد السماع، ومجالات القياس، ودقائق التعليل[52]. فكان دأبه الغوص على دقيقة يستخرجها، ولطيفة يثيرها، وقياس يمده، وأصل يفرعه.[53]

فتأكد تأثيره في تلميذه الزبيدي ومن جاء بعده. خصائص مدرسة الرباحي الواردة في هذا المنهج هي:

(1) شرح متعمق لأبنية الكلمة وتغييراتها ،

(2) أصول قوي للمنهج ،

(3) نكت التعليل ،

(4) جودة القياس.[54]

كما كان لرحلة أبو علي القالي إلى الأندلس أثر كبير في انتقال النحو من عصر سيبويه إلى عصر ابن جني. ثم بعد ذلك، بدأت تظهر أساليب جديدة أدت إلى ظهور مدارس النحو الأندلس المتنوعة.

مذاهب النحو في الغرب الإسلامي

بعد انتشار علوم اللغة العربية وبخاصة علوم النحو، الكوفة والبصرة من الشرق إلى الغرب، بدأت مدارس فكريـة وأسـاليب النحو تظهر في العالم الغربي الإسلام. وكانت هذه المدرسة ترعدها النحويون على وجه الخصوص واللغويين بشـكل عـام. وهم:

1. الأعلام الشنتمري

قال ابن بشكوأل عن الأعلام إنه كان "عالما باللغات والعربية، ومعاني الأشـعار، حافظـا لجميعهـا، كثيـر العنايـة بهـا، حسن الضبط لها، مشهورا بمعرفتها وإتقانها، أخذ الناس عنه كثيرا، وكانت الرحلة إليه في وقته"[55] .

درس الأعلام اللغة على أبي سهل الحراني ، ومرجعه في النحو إبراهيم بن محمد بن زكريا ، المعروف بابن الإفليلي (352-441 هـ) وهو من تلاميذ الزبيدي.[56] كان الإفليلي عليماً في النحو، وكان حافظا للأشعار، والتاريخ العربي . قضى الأعلام حياتـه كلهـا في الأندلس، وكانت مليئـة بالتدريس والتـأليف، فلـه مـن اللغويـات شـرح شـعر الشـعراء السـتة الجاهليين، وشرح أبيات شواهد الكتاب، وشواهد الجمل، وشرح شـعر أبـي تمـام. ومن أهم كتبـه في النحو "النكت" الذي

[49]الزبيدي, 331.

[50]رواية الرباحي صارت البضاعة التي ردت إلى المشارقة لأنها أشهر الروايات وعليها اعتمد طابعوا الكتاب ومصححوه

[51]عمرو بي عثمان سيبويه, *الكتاب*, تحقيق عبد السلام هارون (قاهرة: مكتبة الخنجي, 1988), 54 وما بعده.

[52]الزبيدي, *طبقات النحويين*, 310.

[53]محمد المختار ولد ابّاه, *تاريخ النحو العربي في المشرق والمغرب* (بيروت: دار الكتب العلمية, 2008), 225.

[54]ولد ابّاه, 225.

[55]ابن بشكوأل, *الصلة*, تحقيق إبراهيم الإبياري, 2 ط (دار الكتـاب اللبنـاني للطباعـة والنشر والتوزيع السلسلة: المكتبـة الأندلسية, 1989), 643.

[56]علي بن يوسف القفطي, *إنباه الرواة على أنباه النحاة*, تحقيق أبو الفضل إبراهيم, 1 ط (قاهرة: دار الفكر العربي, 1986), 1:218.

شرح فيه كتاب سيبويه، من هذا الكتاب نلاحظ تمسكه بمذهب سيبويه ودفاعه عنه. فقد كان انتقد على انتقاد المبرد على سيبويه. معظم انتقاده منطقية ومعقولة للغاية، على الرغم من أن بعضها يبدو انتهازيًا للغاية.
والذي يستخلص الباحثون من كتابه "النكت" والأمثلة الواردة فيها، وميله لأراء سيبويه، أنّ الأعلام لم يقتصر على نقل أراء سيبويه في الكتاب، بل اعتمدها منهجا ومذهبا، تبع أسسه السماعية وقواعده القياسية [57].

2. ابن طراوة

يعتبر ابن الطراوة من أوائل النحويين البارزين في الأندلس.لديه قدرات تجعله موطنًا لطلاب العلم الذين سيأخذون عنه علوم اللغة، ويسترشدون بآرائه، ويتبعون منهجه في اللغة وقواعدها. وقد كان من أوائل الأندلسيين الذين كتبوا القواعد اللغوية وفهموا غوامضها، وكشفوا أسرارها وقدموا آراء جديدة مبتكرة في القواعد اللغوية ومسائلها والتي تتميز بحداثتها واستقلالية الرأي. [58]

هو أبو الحسين سليمان بنُ محمد بنُ عبد الله السبئي المالقي [59] المعروف بابن الطرّاوة، وُلد بمالقة، على أنّ القفطي(ـ 646هـ) ساق روايةً عن أبي القاسم النّحوي المالقي المدعو بالعلَم، يقولُ فيها إنّه (كـان بربريّـاً مـن بـرّ العدوة، أظنُّه مـن سلا) [60] ... هذا وأغلب الرّوايات تنسبُ أبا الحسين إلى (مالقة) الّتي استقرَّ بها، وعُرف بها، وهي إحدى قواعد الأندلس الهامّة، وأعظمُ ثغورها على البحر الأبيض [61] ....عاش ابن الطّراوة بين سنتي (438 - 528 هـ)، وهي فترة تتوزّع بين حياة دولتين:دولة ملوك الطوائف (422 - 493 هـ)، ودولة المرابطين (493 - 541 هـ) [62] .
سمع ابنُ الطّراوة كتاب سيبويه على الأعلم يوسف بن سليمان (ت 476 هـ)، وأخذ عن أبي مروان عبد الملك بن سِراج (ت 489 هـ)، وروى عـن أبي الوليد سليمـان بـن خلف الباجي (ت 474 هـ) [63] [64] .
خلف ابن الطراوة الأعلام ليكون رأساً في طبقةٍ جديدة من علماء اللغة العربية وآدابها، وبدأ بالتدريس، ليشهد لطلابه أنهم كانوا يأخذون مكانهم بالأندلس.و من هؤلاء الطلاب الّذين أخذوا من علمه مَن أعلن أنّه على مذهب ابن الطّراوة في النّحو، وهذا دليلٌ على أنّه صاحب أسلوب جديد في دراسة النحو، ومنهج بارز في معرفة أسرار اللغة العربية، وطرق البحث فيها، وهذا ما يجعل طلابه يلتزمون به ويعلنون أنهم يتبعون منهجه [65] .
ومن تلاميذ5 :
1) أبو مروان عبد الملك بن مجير بن محمد البكري المالقي(ت 550 هـ)،
2) وأبو محمد بنُ دُحمان المالقي (485ـ 575 هـ)،
3) وأبو عبد الله محمّد بنُ عبيد الله الخشني المالقي (ت576 هـ)،
4) وأبو بكر سليمان بنُ سمحون النّصاري القرطبي (ت 564 هـ)،
5) وأبو القاسم عبد الرحمن بنُ محمد الرمّاك الإشبيلي (ت 541 هـ)،
6) وأبو محمد عبد الله بنُ فائد بن عبد الرحمن العكي (ت 560 هـ)،
7) وأبو العباس أحمد بنُ حسن بن سيد الجُراوي المالقي (ت560 ه)،
8) وأبو القاسم عبد الرحمن بنُ عبد الله الخثعمي المالقي، المشهور بالسّهيلي(ت 581 ه).

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[57]ولد ابّاه،*تاريخ النحو العربي,* 232.
[58]مزيد إسماعيل نعيم و روفائيل مرجان، "أبو الحسين ابن الطّراوة وآراؤه في النّحو والصّرف",*منتدى مجمع اللغة العربيـــــة علـــــى الشـــــبكة العالميـــــة,* 1 فبرايـــــر 2016، http://www.m-a-arabia.com/vb/showthread.php?t=21962.
[59]جلال الدين عبد الرحمن بن أبي بكر السيوطي,*بغية الوعاة في طبقات اللغويين والنحاة,* تحقيق إبراهيم أبو الفضل, ط 1 (لبنان: المكتبة العصرية, 1965), 1:602.
[60]السيوطي, 2:399.
[61]نعيم و مرجان, "أبو الحسين ابن الطّراوة وآراؤه في النّحو والصّرف."
[62]نعيم و مرجان.
[63]السيوطي,*بغية الوعاة في طبقات اللغويين والنحاة,* 1:602.
[64]نعيم و مرجان, "أبو الحسين ابن الطّراوة وآراؤه في النّحو والصّرف."
[65]محمد إبراهيم البنا,*أبو الحسين بن الطراوة وأثره في النحو* (تونس: دار بوسلامة, 1980), 26.

هؤلاء وغيرهم جُلّ طلاب ابن الطَّراوة، وهم على شاكلةِ شيخِهم علماء باللّغة والنّحو والأدب ... [66]

لقد كان لأبي الحسين ابن الطراوة مصنّفات كثيرة، أتى على ذكرها المتقدّمون، ولعلَّ مِن أهمّها:

✓ المقدّمات إلى علم الكتاب، وشرح المشكلات على توالي الأبواب.

✓ رسالة فيما جرى بينه وبين أبي الحسن بن الباذش في مسألة نحويّة.

✓ الإفصاحُ ببعض ما جاء مِن الخطأ في الإيضاح.

✓ مقالة في الاسم والمسمَّى.

✓ ترشيح المقتدي[67].

كما اختلف الناس في مكان ولادته واستقراره، فإنهم اختلفوا كذالك في اسمه وأصالته، يُذكر في بعض المراجع أنّ اسمه يَحيى [68]. واختلفوا أيضا في صحة آرائه، ولعل من أسباب ذلك أنّه دافع حرّية النظر ومعقولة القواعد. ارتضاه السهيلي شيخا له، واحترمه، مهما لم يتابعه في جميع أقواله. غير أنّ الآخرون كابن الباذش وابن الضائع وابن خروف وابن أبي الربيع ردّ عليه ردا عنيفا وقالوا بأنه يخالف إجماع النحاة والنحويين في كثير من المواقف.

كان كثير من آراء ابن الطراوة مما يخالف آراء النحويين بل إجماعهم، ومن أمثلة ذلك إنكاره ضمير الأمر وضمير الشأن، إنكاره "حتى" بمعنى "إلى" في مثل "قام القوم حتى زيد"، إنكاره اسم الذي شغل فعله بضمير ليس منصوبا بفعل محذوف في مثل "ضربتُ زيدا ضربته" وقال بأنّ "لكن" ضد "لا" وليس للاستدراك.

وإذا تعمقنا فيه سوف نجد أنّ ابن أبي الربيع يرى بأنّ جميع ما قاله ابن الطراوة غير مصيب. وقد انتقده في كثير من المواقف، كانتقاده في جواز رفع المفعول ونصب الفاعل إذا سلم من اللبس. قال ابن الطراوة "إذا فهم المعنى فارفع ما شئت وانصب ما شئت، وإنما يحافظ على رفع الفاعل ونصب المفعول إذا احتمل كل واحد منهما أن يكون فاعلا ومفعولا ... " [69] مثل (ضرب زيد محمد). ردّ ابن أبي الربيع قائلا " ويلزم من قوله أنك إذا قلت (ضربتْ زيدًا هندٌ) فيجوز لك أن ترفع "زيد" وتنصب "هند" لأن علامة التأنيث اللاحقة بالفعل تدلّ على أن "هند" هي الفاعل، فلا يحتاج المحافظة على الإعراب [70]. فصار الكلام (ضربتْ زيدٌ هندًا) وإذا وُجد بمثل هذه الجملة سوف تحدث أكثر لبسا وغموضا . وزاد عليه ابن أبي الربيع "وهذا الذي قاله ابن الطراوة ماعلمت أحدا قاله قبله. النحويون كلهم ـ من يعول عليه، فهم يقولون إنّ العرب تلتزم رفع الفاعل ونصب المفعول، فهم المعنى من غير الإعراب أم لم يفهم، إلا أن يضطرّ الشاعر فيعكس [71].

3. ابن السيد البطليوسي

ومن مشاهير علماء النحو الأندلس أبو محمد عبد الله بن محمد، المعروف باسم ابن سيد البطليوسي. ولد في مدينة بطليوس غرب قرطبة سنة 444 هـ / 1052. وانتقل خلال حياته إلى أماكن كثيرة، من بطليوس وحلب والمورية وقرطبة وطليطلة وشنتمرية وسرقسطة وساهل وبلنسية وغيرها [72].

نشأ البطليوسي في بيت العلم والفضيلة، وتعلم العلم في بطليوس عن أبيه، ثم عن أخيه أبي الحسن علي بن محمد بن السيد (ت 480 هـ)، وكان معظم ما درسه كتب عن اللغة. درس القراءات على علي بن أحمد بن حمدن المعروف بابن اللاتينية (ت 466 هـ)، كما درس اللغة عن أبي بكر عاصم بن أيوب البطليوسي (ت 494 هـ) حوالي سنة 464 هـ سافر ابن السيد إلى المورية ومكث هناك مدة سنة حيث درس على عبد الله بن جابر القيرواني ثم ذهب إلى قرطبة ليكمل تعليمه فدرس الحديث على أبي علي الحسن بن أحمد الغساني الجياني (ت 498 هـ) وكان شيخ علماء الحديث بقرطبة [73]. ومن مشايخه أبو الفضل البغدادي وعبد الدايم بن مرزوق بن خير القيرواني، رواة الشعر والأدب من خارج الأندلس، وغيرهما.

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[66] البنا, 27 وما بعده.

[67] البنا, 46 وما بعده.

[68] ولد ابَّاه, *تاريخ النحو العربي*, 232.

[69] عبيد الله بن أحمد بن عبيد الله ابن أبي الربيع, *البسيط شرح جمل الزجاجي* (تونس: دار الغرب الإسلامي, 1986), 262.

[70] ابن أبي الربيع, 262.

[71] ابن أبي الربيع, 262.

[72] ولد ابَّاه, *تاريخ النحو العربي*, 240.

[73] ولد ابَّاه, 240.

بدأ البطليوسي تنتقل بين مناطق ملوك الطوائف، وله علاقات بالقادر بالله يحيى بن إسماعيل من بني ذي النون (467-478 هـ) في طليطلة، وكان له علاقة طيبة بأبي العلي حسن بن راشد بن العريف كاتب ذي النون. عاش ابن السيد في شنتمرية في عهد أبي مروان عبد الملك من بني رزين، الذي كان آخر ملوك بني رزين (حل محله المرابطون عام 503). ولما رفض عبد الملك بن رزين البطليوسي استعطفه هذا بقصيدة رقيقة مؤثرة لم يخفف من غضب ابن رزين ، فهرب البطليوسي إلى سرقسطة وأقام علاقة بحاكم سرقسطة أحمد المستعين التجيبي (478-503هـ) الذي استمرّ عليها إبّان حكم المرابطين. ثم رجع إلى شنتمرية، ولما ساءت أحواله ارتحل هذا إلى قرطبة وأقام مجلسا في الجامع قرطبة يُدَرِّس الناس الفقه والنحو واللغة والأدب والشعر ، غير أن لم يمض وقت طويل إلى أن تركها إلى مدينة بلنسية (كان فيها سنة 511هـ) وكانت تحت حكم المرابطين. وأقام هناك، وكان يُدرّس الناس ويتعلمون عليه ويقتبسون منه، وقد اشتغل بالتدريس والإقراء والإملاء والتأليف، وترك الاتصال بالأمراء والملوك، وبقي على هذه الحال إلى أن لقي ربه[74] .

كـان البطليوسـي ذي معرفـة واسـعة، محدِّثـاً وفقيهـاً ونحويـاً ولغويـاً وأديبـاً وشـاعراً وناقـداً ومؤرخـاً عارفـاً بأيـام العـرب وأشعارها، وكان أيضاً فيلسوفاً، ولقب بنحوي زمانه، وشيخ النحاة[75] .

ألف كتباً نافعة ممتعة منها:

✓ كتاب " المثلث " في مجلدين، أتى فيه بالعجائب ودل على اطلاع عظيم، فإن " مثلث " قطرب في كراسة واحدة، واستعمل فيها الضرورة وما لا يجوز وغلط في بعضه.
✓ كتاب " الاقتضاب في شرح أدب الكتّاب "
✓ شرح " سقط الزند " لأبي العلاء المعري شرحاً استوفى فيه المقاصد، وهو أجود من شرح أبي العلاء صاحب الديوان الذي سماه " ضوء السقط."
✓ كتاب في الحروف الخمسة، وهي: السين والصاد والضاد والطاء والذال، جمع فيه كل غريب.
✓ كتاب " التنبيه على الأسباب الموجبة لاختلاف الأمة".
✓ كتاب " الخلل في شرح أبيات الجمل "
✓ كتاب "الخلل الواقع في الجمل"
✓ كتاب " شرح الموطأ."
✓ كتاب في أصول الفقه "الإنصاف في التنبيه على الأسباب التي أوجبت الخلاف بين الفقهاء"[76] .

قال ابن خلكان: وبالجملة فكل شيء يتكلم فيه فهو في غاية الجودة[77] .

نستنتج من أعماله العديدة أن لابن سيد مزايا في مجالات اللغة والأدب، ومع ذلك فهو من الذين يجمعون العلوم اللغة والأدب والأصول والمنطق. نستطيع أن نرى ميوله إلى اللغة والأدب من أعماله التي تتحدث كثيرًا عن اللغة والأدب. أما بالنسبة لاتجاهه في علم المنطق أو الفلسفة، فمن حيث معظم أساليب تأليف كتابه، إذا أردنا التعمق أكثر من إحدى الأدلة على منهجه المتميز مما عليه من تكوينه اللغوي والمنطقي، عندما قال "إنَّ بين علم النحو والمنطق مناسبات في بعض أغراضه ومقاصده..."[78] ، وكان يتمنى ذات مرة لو وضع العرب على كل معنى لفظ خاص به، فلن يحتاجوا إلى الإعراب لمعرفة الصواب والخطأ في الكلام.

4. الإمام السهيلي

ما يخطر ببال عامة الناس عند ذكر اسم الإمام السهيلي أنه أحد العلماء في سيرة والتاريخ، وبما اشتهر به من شعره في التضرع والدعاء. فمن بين أبياته المشهورة هي ؛

أنت المعـد لكل مـا يتوقع	***	يا من يرى مـا في الضمير ويسمع
يا من إليه المشتكى والمفزع	***	يا من يـرجـى للشـدائـد كـلـهـا
امنن فإن الخير عندك أجمع	***	يا من خزائن رزقه في قول كـن

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[74] ابن السيد البطليوسي،.https://www-marefa-org.translate

[75] أحمد بن محمد ابن خاكان, *وفيات الأعيان وأنباء أبناء الزمان*, تحقيق إحسان عباس (بيروت: دار صادر, 1978), 3:96.

[76] ابن خاكان, 3:96-98.

[77] عبد الله بن محمد بن السيد البطليوسي, *الاقتضاب في شرح أدب الكتاب*, تحقيق مصطفى السقا و حامد عبد المجيد (قاهرة: دار الكتاب المصرية, 1996), 15.ابن السيد البطليوسي،.https://www-marefa-org.translate

[78] عبد الله بن محمد بن السيد البطليوسي, *الاقتضاب في شرح أدب الكتاب*, تحقيق مصطفى السقا و حامد عبد المجيد (قاهرة: دار الكتاب المصرية, 1996), 15.

ألف كتاب "الروض الأنف" وكان موسوعة علمية في سيرة النبي صلى الله عليه وسلم. ومع ذلك، فإن الموسوعة تحتوي على الكثير من الأشياء حول الحديث، وتاريخ العرب، واللغة، والقواعد. بيد أنَّ الباحثون كشفوا هذا الإمام السهيلي لغويًا بارعا ومفكرا في اللغة والنحو. وإذا نظرنا إلى أعماله مثل "نتاج الفكر" و "العمالي" فَسَنَجِد العديد من نظرياته الناحوية التي يتكلم عنها في هذه الكتب.

وها هي بعض نظرياته في اللغة والنحو:

a) نظريات السماع

في نظرية السماع، كان الإمام السهيلي يرتكز على ثلاثة أشياء وهي (1) القرآن ، (2) الحديث ، (3) الشعر.

لم يكتف السهيلي بجعل القرآن الأساسَ القانوني للنحو، بل أكثر من ذلك، فالقرآن المثل الأعلى ومجموعة من القيم العالية في البلاغة العربية والمصادر اللغوية بشكل عام. من بينها، كما ذكر السهيلي في "نتائج الفكر"، اختلف المصدر المجرد

ومصدر الميمي، فمصدر الميمي يدل على الزمان أو المكان، كقول الله سبحانه وتعالى (مَنَامُكُم بِاللَّيْلِ النَّهَارِ) [79] "منام" التي على صيغة مصدر الميمي تدلّ على معنى الزمان، وهو إما في الليل أو النهار. وأما قوله تعالى (لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ) [80] الكلمة "سنة" و "نوم" ليس لها معنى المكان أو الزمان ، لذلك شملت معنى الآية أن الله سبحانه وتعالى لا ينأس ولا ينام في أي مكان وزمان تبارك الله وتعالى.

تختلف مذهب السهيلي في وصف المعنى في القرآن عن مذهب أبي عبيدة في "معاني القرآن" ومن سار نحوه. صحيح أن أبا عبيدة جعل القرآن المثل الأعلى في وصف الفصاحة والبلاغة، ولكنه لم يجعله أصلا للسماع. أما السهيلي، فقد درس العلاقة بين اللفظ والمعنى، وصيغ الآيات المختلفة في تعبير المعنى، إلى أن يستنتج أن صيغا لغوينا معينا له علاقة بالبلاغة. لذلك جعل القرآن أساسا في السماع على وجه خاص.

كما جعل السهيلي الحديثَ أساسًا للسماع. الذي استفاد منه كثيراً جمال الدين بن مالك في هذا الصدد. ومنه قال السهيلي أنَّ حرف اللام (ل) قد تأتي للعاقبة بناء على حديث في الموطأ لإمام مالك "إني لأنسى لأسن". ويحتج أيضا في استعمال لغة "أكلوني البراغيث" بالحديث "يتعاقبون فيكم الملائكة" [81] .

استدلّ على الاستغناء النعت عن المنعوت بقوله ـعليه الصلاة والسلامـ " الكافر يأكل في سبعت أمعاء " [82] ، واستدلّ على أنّ الحال قد تكون جامدة بقوله ـعليه الصلاة والسلامـ " وأحيانا يتمثل لي الملك رجلاً [83] . واستدلّ بأحاديث أخرى على الصيع اللغوية. كما استدلّ بالشعر الجاهلي عموما، وأظهر نوعا من التحفظ على الاستدلال بما سمي بالمولدين.

b) نظريات العامل

قسَّم السهيلي الكلمات من حيث عملها إلى نوعين. النوع الأول هو الكمات الأصل فيها العمل، مثل الفعل والحرف. فالفعل يجب أن يعمل في اسم الذي يؤثر في معناه. أما الحرف فليس له معنى نفسه، لذلك يجب أن يعمل في الكلمة التي تكمل به معناه. النوع الثاني هو كلمات الأصل فيها عدم العمل، لأنها يدلّ على معنى في نفسه، مثل الاسم، ولكنه يعمل حينما يدل على الفعل.

اعتمد الإمامُ السهيلي أستاذَه ابن طراوة في القول على وجود عامل معناوي، لم يعرفه النحويون قبلهما. بشكل عام فإنّ مذهب الإمام السهيلي في العامل هي:

1. العامل هو ما أثَّر في المعنى
2. العامل لا يكون مهياً لدخول عامل عليه
3. العامل لا يعمل في نفسه
4. لا يجتمع العاملان في اسم واحد
5. لا يتقدم المعمول على عامله
6. لا يلي العامل إلا ما عمل فيه [84]

c) نظريات القياس

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[79] الروم : 23

[80] البقرة : 253

[81] أبو القاسم عبد الرحمن السهيلي, *نتائج الفكر في النحو* (بيروت: دار الكتب العلمية, 1992), 279.

[82] السهيلي, 388.

[83] أبو القاسم عبد الرحمن السهيلي, *الأمالي السهيلي*, تحقيق محمد إبراهيم البنا (قاهرة: مكتبة السعادة, 2002), 118.

[84] السهيلي, *نتائج الفكر*, 230.

كان الإمام السهيلي لغويًا ماهرًا ونحويًا ممتازًا. على الرغم من تأثُّره في العديد من المسائل بـآراء أستاذه ابن طراوة، فإنـه مع ذلك مجتهد في مذهبه. ينظر في المسائل اللغوية نظرة المفكر الإبداعي. وهذا مـا يجعلـه يتخذ لنفسه مـذهبا مستقلا في القياس النحوي واللغوي.

في نظريات القياس، كان السهيلي يتمسك بحرية النظر، وكان منفتحا جدًا ، فهو يعتبر كل مـا يسمع من العرب أساسـا في القياس. وهذا يشبه مذهب أهل الكوفة، بل إنه في الحقيقة أكثر حرية منهم في بعض الأراء، ومن بعض الآراء التـي انفـرد بها في القياس؛

1. قياس البـدل علـى المعطوف، فيمـا أنـه يجوز العطف علـى المعنى في نحو (أُولَئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ) يجوز أن نقول " كرهت جمع زيد للمال أخوك "[85].
2. يكتفي بالعلمية لمنع الصرف العالم في الشعر[86].
3. قياس "إنَّ" على "ظنَّ" وهو نصب الاسمين بعده[87]، لقول الشاعر:

إنّ العجوز خبةً جروزًا   *****   تأكل كل ليلة قفيزا

d) نظريات التعليل

من بين المسالك التي اعتمدها في التعليل :

1. دلالة الكلمة: وبها علل منع إضافة الفعل، لأنه لا يدلّ على معنى في نفسه بالمطابقة.
2. الحمل على المعنى : نحو جمع "الحرة" على "الحرائر" لأن "الحرة" في معنى "الكريمة" وجمع "كريمة" "كرائم".
3. الحمل عل اللفظ : وبه ظهر علة منع جمع على وزن "مفعلان" جمع مذكر سالم لتشابهه لصيغة المثنى.
4. الاستغناء : وجعله علة لمنع صرف الأسماء المستغنية عن التنوين.
5. مراعاة الأصل : مثل صرف "أسد" و"نمر".
6. طلب الخفة : مثل "ظلت" و"أحست".
7. طلب الازدواج
8. كثرة الاستعمال
9. رفع الوهم[88]

5. ابن مضاء الظاهري

هو أحمد بن عبد الرحمن اللخمي الأزدي الإشبيلي، المعروف باسم ابن مضاء. عاش في عهد أبي قاسم السهيلي، وكان من الـذين درس "الكتـاب" لسيبويه علـى ابن الرملاك في الأندلس[89]. وكـان قاضيا فـي مراكش. ومـع أنشطته المختلفة نحـو القاضي، لم يمنعه ذلك من دراسة النحو وكتابة الكتب النحوية واللغوية.

يقول المؤرخون أنَّ لديه ثلاث مصنفات في اللغة والنحو :

(1) المشرق في النحوي، وقد ردّ عليه ابن خروف بكتاب "تنزيه أئمة النحوي عمّا نسب إليهم من الخطأ والسهو"[90] .
(2) الرد على النحات، وهو المؤلف الوحيد الذي وصل إلينا.
(3) والثورة الثالثة ابن مضاء[91] .

في علوم اللغة، لدى ابن مضاء أفكار متطرفا شديدا ، أفكار تتعارض بمعظم النحـات واللغويين. وقد عرف هذا الأفكار أو هذه الحركة باسم ثورة ابن مضاء. وذلك في جهده إنكار نظريـة العامـل والمعمـول، والتخلص مـن التقـديرات الكلمـات، وإنكـاره التمـارين التـي تكـاد أن يكـون غيـر المستخدمة، بـل ويرفض العلـل الثـواني والثوالـث. وإذا أنكر العامـل والتأويـل وغيرهما، فكونه أنكر نظرية القياس أوضح وأولى[92] .

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[85]السهيلي, 255.
[86]السهيلي, 252.
[87]السهيلي, 74.
[88]السهيلي, *الأمالي*, 288 وما بعده، قال به المحقق.
[89]السيوطي, *بغية الوعاة في طبقات اللغويين والنحاة*, 2:86.
[90]أحمد بي عبد الرحمن ابن مضاء, *الردّ على النحات*, تحقيق شوقي ضيف (قاهرة: دار الفكر العربي, 1947), 20 في مقدمته نقلا عن ارتشاف الضرب لأبي حيان.
[91]ابن مضاء, 20.
[92]ابن مضاء, 130.

وكان يقول : مما يجب أن يسقط في النحو العلل الثواني والثوالث، وذلك مثل سؤال السائل عن زيد من قولنا "قام زيد" لِمَ يرفع؟ قيل لأنه فاعل وكل فاعل مرفوع، فيقال لم يرفع الفاعل؟ فالصواب أن يقال له هكذا نطقت به العرب، ثبت ذلك بالاستقراء من كلام متواتر [93] .

كما أن لا نسأل عن عين عظلم وجيم جعفر وباء برثن لم فتحت هذه؟ ولم ضمت هذه؟ ولم كسرت هذه فكذلك أيضا أن لا نسأل عن رفع "زيد". فإن قيل "زيد" متغير الآخر، قيل كذلك عظلم، يقال في تصغيره بالضم وفي جمعه على فعالل بالفتح [94] . هكذا يتكلم به العرب فنتكلم مثل ما تكلموا. قل محمد عيد "لقد سار ابن مضاء في طريق الحرية الفكرية التي تعرّف وتقوّم ثم تحكّم، حرّية تغلغت في روحه مع مذهبه الظاهري حتى الأعماق" [95] .

6. أبو موسى الجزولي

هو عيسى بن عبد العزيز بن يلبخبت بن عيسى بن يومريلي أبو موسى الجزولي، من قبيلة يزداكتان، من قبيلة جزولا البربري. نشأ في منطقة السوس بالمغرب [96] ، وهناك بدأ تعليمه المبكر. بيئة مليئة بالعلماء واللغويين. بعد تعليمه الأول، ذهب في رحلة حج إلى مكة المكرمة، وأخذ رحلة دراسية إلى المشرق كما كانت عادة العلماء المغاربة. ثم مكث في مصر حتى أحكم من تعلم اللغة وأساسيات العلوم.

درس الجزيلي علم الأصول على أبي منصور الظافر شيخ المالكية في وقته. تعلم النحو على أبي طاهر بن عبد الله، وأبي عبد الله بن بري المقدسي المصري، دراس كتاب تاج اللغة، والجمال الزجاجي، والصحاح للجوهري [97] . بعد رحلة الطويلة في طلب العلم، استأنف الجزولي إلى رحلة العطاء لنشر علومه. فدرّس في بجاية، ثم المرية، ومراكش [98] .

من بين أساتذته ؛
1. أبو عبد الله بن بري، وهو الذي كان له أكبر الأثر على الجزيلي.
2. أبو طاهر ظافر بن عبد الله الصقلي
3. أبو منصور ظافر المالكي
4. أبو عبد الله بن إبراهيم الجزائري
5. أبو حفص عمر بن أبي بكر التميمي الصقلي
6. أبو محمد الهجري العدوي الأندلسي
7. محلّب بن حسن تلميذ ابن باري[99]. وعلماء آخرون.

مهما قلت شيوخ الجزولي، فإنّ تلاميذه كانوا من بين مشاهير العلماء الأندلس منهم ؛
1. أبو الحجاج يوسف بن يحيى التادلي المشهور بـ " ابن الزيات" مؤلف كتاب "التصوف إلى رجالي التصوف".
2. يحيى بن معطي بن عبد النور الزواوي مؤلف كتاب "الألفية".
3. فتح بن موسى بن حماد، مؤلف كتاب "مفصل الزمخشري"، و"سيرة ابن هشام"، و"إشارات ابن سينا".
4. أبو علي عمر بن محمد بن عمر الشلوبيني الذي شرح له كتاب "القانون" في ثلاث شرحات وعلق عليها[100].
و آخرين.

ومن بين أعماله:
1. شرح قصيدة "بنات سعاد"
2. القنون (المقدمة الجزائرية).
3. أمالي في النحو

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[93] ابن مضاء, 130.
[94] ولد ابّاه, *تاريخ النحو العربي*, 261.
[95] محمد العيد, *أصول النحو العربي*, 4 ط (قاهرة: دار عالم الكتب, 1989), 50.
[96] حسين هاشم جعفر, *الجهود النحوية لأبي موسى الجزولي* (عمان: دار الرضوان, 2015), 26.
[97] جعفر, 29.
[98] القفطي, *إنباه الرواة*, 3:378.
[99] جعفر, *الجهود النحوية لأبي موسى الجزولي*, 28–30.
[100] ولد ابّاه, *تاريخ النحو العربي*, 265–66.

4. الفسر

5. تعليق على أصول بن السراج[101]

وغيره

القنون أحد من أشهر أعمال الجزولي، فيه العديد من النقاشات النحاوية، لدرجة أن الشلوبيني يشرحها في ثلاثة شروحات مختلفة. وبغض النظر عن رأي الذي يشك في نسبة الكتاب، أو من قال إنها إضافات تفسيرية من الجمل، أو نتيجة إملاء ابن بري، فهو كتاب نحوي له علاقة كبيرة بالمنطق. حتى أن بعض الناس يقول، إنه مجرد علم المنطق، وليس النحو. أو أولئك الذين يقولون إنّ العديد من اللغويين في اللغة ولكنهم لا يعرفون الكتاب.

ومع كل ذلك فإنّ الجزولي في الكتاب يربط بين علم النحو وعلم المنطق، أو أنّ منهجه في شرح علوم النحو هو المنهج المنطقي. وبالخلاصة نقول أن مدرسة الجزيلي في نحو هي النحو المنطيقي.

7. أبو علي الشلوبين

بعد التعرف على أبو موسى الجزولي، نتطرق على أبي علي الشلوبيني، عالم النحو، ويلقب بالإمام (الرئيس) في النحو في زمانه. وقال ابن عبد الملك في كتاب الذيل والتكملة: "إنه كان ذا معرفة بالقراءات، آخذا بطرف صاح في رواية الحديث، حاملا للأدب واللغات، متقدما في العربية، كثير أسانيدها بإشبيلية، مبرزا في تحصيلها، مستبحرا في معرفتها، حسن الإلقاء والتعبير عن أغراضها، له فيها منصنفات نافعة، وتنبيهات نبيلة، وشروح واستدراكات والتكملات "[102] .

إنه أبو علي عمر بن محمد بن عمر بن عبد الله الأزدي الأندلسي الإشبيلي النحوي، المعروف بأبي علي الشلوبين أو الشلوبيني. ولد في إشبيلية عام 562 وتوفي عام 645 هـ.

من بين أساتذته:

1. السهيلي،
2. وابن بشكوأل،
3. وأبو بكر بن الجد،
4. وأبو عبد الله بن زرقون،
5. وأبو محمد بن بنَّة،
6. وأبو زيد السهيلي،
7. وعبد المؤين بن فراس،
8. وأبو طاهر السلفي،
9. وأبو بكر بن خير،
10. وأبو القاسم بن حبيس،
11. وابن ملكون،
12. وأبو الحسن النجبة،[103] [104] وغيرهم

لا شك أنه كان إمام عصره. وطلابه كانوا كثيرين جدًا، والعديد من النحويين جاؤو من مدرسته ونالوا من رياض علمه.

وقد قال ابن الزبير:"قل لي متأدب في الأندلس من أهل وقتنا لم يقرأ عليه؟ أو نحوي لايستند إليه ولو بواسطة؟"[105] .

ومن مشاهير تلاميذه :

1. أبو حسن بن عصفور،
2. وأبو حسين بن أبي الربيع،
3. وأبو عبد الله بن أبو الفضل،
4. وعبد الله بن العجاج،
5. وأبو حسين بن ضائع،
6. وأبو حسن العبزي،

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[101]ابن خاكان, *وفيات الأعيان*, 2:422, 423-2.

[102]محمد بن محمد ابن عبد الملك الأنصاري, *الذيل والتكملة لكتابي الموصول والصلة*, تحقيق إحسان عباس, محمد شريفة, و معروف بشار عود, 1 ط (تونس: دار الغرب الإسلامي, 2012), م 5.

[103]ولد ابّاه,*تاريخ النحو العربي*, 293.

[104]شمس الدين أبو عبد الله محمد بن أحمد بن عثمان الذهبي,*سير أعلام النبلاء*, تحقيق شعيب الأرناؤوط, 3 ط (المدينة المنورة: مؤسسة الرسالة, 1985), 23:208.

[105]أبو جعفر أحمد بن إبراهيم الغرناطي,*صلة الصلة*, تحقيق شريف أبو العلاء العدوي (القاهرة: مكتبة الثقافة الدينية, 2008), 7:71.

7. وأبو علي. ابن أبي الأحواس،
8. وأبو جعفر الليلي،
9. وابن يلخبت،
10. وأبو قاسم الصفار،
11. وأبو العباس بن الحاج،
12. والإبدزي،
13. وابن مرحل،
14. ومطرّف الإشبيلي[106].   وغيرهم

وأخرج العديد من المألفات، منها ؛
❖ شرح مقدمة الجزولية
❖ شرح الجزولية
❖ شرح كتاب سيبويه
❖ شرح جمل الزجاجي
❖ الاعتراض والانفصال
❖ حواشي الإفصاح

عاش الشلوبيني في عصر نضجت فيه النظريات والأحكام، فكانت مذهبه في النحو أكثر شبهاً بمذهب الإمام السهيلي والأعلام. ومع ذلك، لا يمكن فصل هذا المذهب عن عناصر تجديد في بعض خصوصياته. وهذا نعرف ذلك من مذهبه في اللغة العربية بشكل عام. لدى الشلوبيني فكرتين مهمتين يمكننا اطلاعهما بوصفه عناصر جديدة وبعض الأشياء الجديدة التي طرحها.

a) السماع والأصول

يتمسك الشلوبيني بشدة بالسماع (الرواية) ويعتيرها أساسا في قواعد اللغة. والحقيقة أنه كان يتركز بأولية السماع لكيلا يقول المتأخرون شيئاً لم يقل به السابقون، وأن لا يقولوا "هذا من كلام العرب". كما رواه ابن أبي الربيع في "البسيط" حينما قال السهيلي إنَّ مما يقتضيه كلام العرب أن المصدر يثنى ويجمع إذا اختلفت أنواعه. ومع ذلك، يقول الأستاذ أبو علي الشلوبيني إنَّ المصدر لا يثنى ولا يجمع ما لم يكن فيه السماع.. لأن اسم الخبر يقع على نوع واحد وعلى أنواع كثيرة[107]. والمجمل ذلك فالشلوبيني يتمسك بأولية السماع لأنه أقوى.

ومن أوضح النظريات التي يتسم بها الشلوبيني التزامه بأصول ثابتة وإلغاء العوارض المتغيرة. مثال ذلك قوله في أصل الكلام، في حد الإعراب، وعلاماته، في صرف الأسماء، في الأسماء الخمسة، في إلحاق التاء التأنيث بالفعل، وغيرها. وكان يقول أنَّ الاسم أصل للفعل والحرف، لذا جعل في الاسم التنوينَ ولم يجعل فيهما. ليدلَّ على أنه أصل وهما فرعان. وذلك لأن الجملة المفيدة لا يخلوا من الاسم أصلا. وقد يخلو من الفعل والحرف وهذا كثير. والفعل لا يخبر عنه، والحرف لا عنه ولا به، والاسم به وعنه. فدلّ كل ذلك على أنه أصل[108].

b) التعليل

كما أعطى الشلوبيني المزيد من الاهتمام في التعليل. وذكر أن التعليل الصحيح أحد معايير التغيير في صيغة الكلام في تركيب الجمل. من بينها :

● تخفيف في القول وتثقيله للتعادل،
● وطلب الاقتصاد في الألفاظ بالختصار،
● وكراهية توالي الأمثال،
● وغيرها.

8. ابن عصفور

أبو الحسن علي بن مؤمن الحضرمي المعروف بابن عصفور. ولد عام 597 هـ بإشبيلية. نشأ بها ودرس على يد كبار المشايخ العربية فيها أمثال أبو الحسين بن الدباج وأبو علي الشلوبيني وغيرهم. ثم انتقل من مدينة إلى مدينة في الأندلس

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[106] ولد ابّاه, *تاريخ النحو العربي*, 295.

[107] ابن أبي الربيع, *البسيط شرح جمل الزجاجي*, 473.

[108] جلال الدين عبد الرحمن بن أبي بكر السيوطي, *الأشباه والنظائر في النحو*, تحقيق عبد العال المكرم (بيروت: مكتبة الرسالة, 1985), 1:131.

مؤلفًا ومعلمًا وقد وصل إلى المغرب، وعاش لفترة وجيزة في مدينة أنفا (الدار البيضاء حاليًا)، أزمور، ومراكش. توفي في تونس عام 669 هـ كما ورد في أشهر الروايات. ومن أشهر طلابه أبو حيان الأندلسي، وابن سعيد المدلجي، والشلوبيني الصغير [109].

ترك ابن عصفور مؤلفات كثيرة في مجالات النحو والصرف واللغة والأدب وغيرها. ومن مؤلفاته:

- ✓ المقرب في النحو والصرف
- ✓ الممتع في التصريف
- ✓ شرح الجزولية
- ✓ شرح الجمل
- ✓ شرح كتاب سيبويه

ومن مميزات ابن عصفور أنه أعاد دراسة الصرف التي كادت أن تُنسى بعد عصر سيبويه والمازني وابن جني. أعاد دراسة التصريف، جدد أبوابه، وأعاد ترتيبه وتنظيمه في كتابه "الممتع". شرح تفاصيل مسائله وأكد على أهميته بين سائر العلوم.

لقد خصص ابن عصفور للتصريف كتابا مستقلا كما فعل علماء اللغة السابقون أمثال الفرّاء والمازني وابن كيسان وابن جني وابن الحاجب وغيرهم. على الرغم من أننا لا ننكر أن العلماء مثل سيبويه جمع بين النحو والصرف في كتابه. ومع ذلك، فقد استبعده العديد من العلماء دراسة الصرف لصعوبة مسلكه.

وكان يقول "إنه كان ينبغي أن يقدم علم التصريف على غيره من العلوم العربية، إذ هو معرفة ذوات الكلم في أنفسها من غير تركيب. ومعرفة الشيء في نفسه قبل أن يتركب ينبغي أن تكون مقدمة على معرفة أحواله التي تكون له بعد التركيب. إلا أنه أخّر للطفه ودقته". وقال "فإني لما رأيتُ النحويين قد هربوا لغموضه علم التصريف فتركوا التأليف والتصنيف فيه، إلا القليل منهم، فإنهم قد وضعوا فيه ما لا يبرد غليلا، ولا يحصل لطلابه مأمولا، لاختلال ترتيبه وتداخل تبويبه، وضعتُ في ذلك كتابا، رفعت فيه من علم التصريف شرائعه، وملكته عاصيه وطائعه، وذللته للفهم بحسن الترتيب وكثرت التهذيب لألفاظه والتقريب" [110]. وقال فيه "إنّ التصريف أشرف شطري العربية وأغمضها" [111].

مذهب ابن عصفور في النحو كما ذكرها فخر الدين قباوة أنه أكد نزعته البصرية واعتماده على سيبويه في جلّ آرائه وإن كان قد خالفه في مسائل معدودة، على الرغم من أنها لا تعارض مذهبي الكوفة والبغداد، بل تجاه مذهب المحققين. لأنه في حل مسائل يعتمد على نظرية المنطق الجدلي من خلال إختبار الأقوال والأدلة اللغوية المختلفة في مسائل معينة بأسلوب الرواية والدراية. حتى يتمكن ابن عصفور بهذه الأسلوب من إنتاج الأدلة القاطعة أو المرجحة، واجتنب الأدلة الواهية [112] [113].

يعتمد ابن عصفور في مذهبه على ثلاثة أساس: 1) السماء، 2) القياس، 3) الإجماع.

في نظرية السماع يشترط ابن عصفور بشيئين، رواية الثقة وفصاحة الأصل. فردّ الروايات الضعيفة واللغة الرديئة السيئة.

وفي القياس يعتمد على الكثرة والاطراد، ويجعل النادر شاذا لا يقاس عليه [114]. ولعل مذهب ابن عصفور كان قدوة لابن مالك في اختيار مذهب نحوي مستقل.

9. يحيى بن معطي الزواوي

لقد كثيرة من أوجه التشابه بين ابن معطي وابن مالك مما يجعل سيرته الذاتية غير واضحة في بعض الأشياء. كلاهما أخذ أولا في تعلم النحو في المغرب ثم ارتحل إلى المشرق. كلاهما انتقى نموذجا خاصا في النحو يتركز على المدرسة البصرية دون أن يستبعد المدرسة الكوفية. كلاهما قام برحلة للدراسة في المشرق. كلاهما رائدين في أسلوب التعليمي يسهل حفظه ويسهل استحضاره.

مهما كان ألفية ابن معطي كادت أن يكون منسية بعد ظهور ألفية ابن مالك. يمدحه ابن مالك ويثنى عليه وأثبت جحده وتقديره بقوله:

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[109] السيوطي, *بغية الوعاة في طبقات اللغويين والنحاة*, 2:210.

[110] علي بن مؤمن ابن عصفور و علي محمد معوض, *المقرب ومعه مثل المقرب*, تحقيق عادل أحمد عبد الموجود, 1 ط (بيروت: دار كتب علمية, 1998), 1:22.

[111] ابن عصفور و معوض, 1:22.

[112] ولد اباه, *تاريخ النحو العربي*, 285.

[113] فخر الدين قباوة, *ابن عصفور والتصريف*, 2 ط (بيروت: دار الآفاق الجديدة, 1981), 191.

[114] قباوة, 191.

وَهُوَ بِسَبْقٍ حَائِزٌ تَفْضِيْلَا   *****   مُسْتَوْجِبٌ ثَنَائِيَ ٱلْجَمِيْلَا

وَٱللهُ يَقْضِى بِهِبَاتٍ وَافِرَةْ   *****   لِي وَلَهُ فِى دَرَجَاتِ الآخِرَةْ[115]

عادت ألفية ابن معطي إلى الظهور في العصر الحديث، بعد أن بحثها وحققها وشرحها وأعاد نشرها من قبل الباحثين. من بينهم د. علي موسى الشوملي الذي بحث في هذه المخطوطة الألفية ونسخها وحققها ونشرها. ولم يقتصر الأمر على ذلك ، فقد قام بتأليف كتاب الشرح بعنوان "شرح الألفية بن معطي". لا يقتصر فيها على شرح الألفيه، بل يعرض أيضًا سيرة ابن معطي، وأكد نزعته ومذهبه، ويحلل منهجه، ويُجري دراسات مقارنة بألفية ابن مالك. .

فذكر من شيوخه :

- أبو موسى الجزولي
- ابن عساكر
- ابن بري
- ابن الرماح[116]   وغيرهم.

من بين مؤلفاته:

- ألفية
- شرح مقدمة الجزولي
- نظم شرح أبيات سيبويه
- حواسي أصول ابن سراج
- شرح جمال الزجاجي
- العقد والقوانين في النحو
- قصيدة في قراءت السبع
- نظم كتاب الصحاح للجوهري[117]، وغيرها.

أسلوب تقديم مسائل علم النحو في 1000 بيت، كان أول من ابتدأها ابن معطي، ثم تبعها ابن مالك في ألفيته. تبع ابنُ مالك ابنَ معطي من عدة نواحٍ، منها أسلوب كتابة ألف بيت، وطريقة تأليف النظم وشكله ومنواله ومضمونه. وأكثر من ذلك، فقد نقلت ابن مالك عن ابن معطي في ألفيته. وفي بعض الأحيان ، اقتبس ابن مالك أفكار ومعاني ألفية ابن معطي غير أنَّه غيَّر بعض كلماتها.من بينها؛

قال ابن معطي: " القَوْلُ فِي تَوَابِعِ الكَلِمِ الأُوَلْ   *****   نَعْتٌ وَتَوْكِيدٌ وَعَطْفٌ وَبَدَلْ"

فقال ابن مالك : " يَتْبَعُ فِي الإِعْرَبِ الأَسْمَاءَ الأُوَلْ   *****   نَعْتٌ وَتَوْكِيدٌ وَعَطْفٌ وَبَدَلْ "[118]

10. ابن أبي الربيع السبتي

أبو الحسين عبيد الله بن أحمد بن عبيد الله بن محمد بن أبي الربيع القرشي العثماني الإشبيلي السبتي، ولد في إشبيلية إحدى المناطق بالأندلس عام 599 هـ. وبعد سقوط الأندلس عام 646 هـ. انتقل إلى سبتة إلى نهاية حياته عام 688 ه[119]   . درّس ابن أبي الربيع على كثيرين من العلماء في بلده، مثل الفقيه أبو الفتح العبدري، والقارء ابن أبي هارون التميمي، والمحدث أبي عبد الله بن خلفون. وأخذ عن الأديب واللغوي أبي العباس أحمد العزفي وأبي حسن بن ديباج[120]   . غير أنه في النحو يعتمد كثيراً على أبي علي الشلوبيني، بحيث تكون مذهبه شبيهة بمذهب الشلوبيني. فلا يعرف الاختلافات الظاهرة بين

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[115] جمال الدين ابن مالك, *ألفية*, تحقيق أمين بورزق الوهراني, ط 1 (المدينة المنورة: دار إمام مسلم, 2011), 11.

[116] عبد العزيز بن جمعة الموصلي, *شرح ألفية ابن معطي*, تحقيق علي موسى الشوملي, ط 1 (الرياض: مكتبة الخريجي, 1985), 1:22-30.

[117] ولد ابّاه, *تاريخ النحو العربي*, 289.

[118] الموصلي, *شرح ألفية ابن معطي*, 743.

[119] عياد بن عيد الثبيتي, "دراسة البسيط شرح جمل الزجاجي لابن أبي الربيع عبيد الله بن أحمد بن عبيد الله القرشي الإشبيلي السبتي" (رسالة الدكتورة, مكة المكرمة, جامعة أم القرى, 1982), 21–22.

[120] الثبيتي, 27–37.

المدرستين أو المذهبين. ومع ذلك أنه كان علما وفقيها وقارء ومحدثا ومؤرخا وحاسبا [121]. نعرف كل ذلك من تلاميذه وانتياجاته.

وذكر عياد الثبيتي أن من تلاميذ ابن أبي الربيع 38 عالما.منهم:

- ✓ أبو إسحاق الغافقي الإشبيلي،
- ✓ الفقيه بن الحاج التجيبي، شيخ ابن الرشد
- ✓ أبو جعفر بن الزبير شيخ أبو حيان،
- ✓ قاسم بن عبد الله السبتي المعروف بابن الشاد،
- ✓ أبو طالب عبد الله بن محمد العزفي
- ✓ محمد بن علي التيجاني، الشاعر والأديب[122]

ومن مؤلفاته:

1) تقييد كتاب سيبويه ، وهو شرح كتاب سيبويه.
2) الكافي في الإفصاح عن مسائل كتاب الإيضاح، وهو شرح كتاب الإيضاح للفارسي. اشتهر هذا الشرح باسم "شرح الإيضاح للفارسي". يتكون هذا الكتاب من 4 مجلدات وهو من أكثر كتبه انتشارًا.
3) البسيط في شرح الجمل للزجاجي،وهو أعظم أعماله، ملخص لمجالسه في شرح كتاب الجمل. الذي كُتب في 10 مجلدات حققه إياد السبتي ثم نُشر.
4) شرح الأوساط على كتاب الجمل، نسخة مختصرة من البسيط.
5) "كان ماذا" ، كتاب ناحوي الناتج عن مناظرته بابن مرحل. وهو الذي قال به ابن أبي الربيع في أن الجملة "كان ماذا" هي الجملة الصحيحة، ولكن ابن مرحل يُنفيها ويقول إن الصحيح هو "يكون ماذا."
6) القوانين النحوية
7) الملخص في ضبط قوانين العرابية
8) تفسير القرآن الكريم[123].

النتيجة

من البحث المختصر أعلاه، يمكننا أن نستنتج أن رحلة النحو في الغرب العالم الإسلامي (الأندلس) على النحو التالي. أول مدرسة النحو وصلت إلى الأندلس كانت مدرسة الكوفة. ورائد هذه المدرسة جودي بن عثمان في القرن الثاني الهجري. ومع ذلك، قد سبقه العالم مثل أبو موسى الهراوي الذي جمع بين علوم اللغة العربية و علوم الفقه،.أما مدرسة البصرة في الأندلس فقد ابتدأ بها محمد بن يحيى الرباحي، وكان حامل هذه المدرسة ورائدها.

بعد وصول مدرستي الكوفة والبصرة إلى الأندلس، بدأت نظهر أنواع مختلفة من المدارس والمذاهب والحركات النحوية التي أصبحت رائدة مدرسة الأندلس النحوية (مذهب التحقيق) في عهد جمال الدين بن مالك. الأولهم الأعلام الشنتمري، ثم ابن طراوة وابن السيد البطليوسي اللذين أسسوا مدرسة البصرة في الغرب العالم الإسلامي. ثم جاء الإمام السهيلي بنظرياته الأربع في النحو، وهي: السماع، والعامل، والقياس، والتعليل. وفي عهد الإمام السهيلي، ظهر عالما آخر جاء بثورته اللغوية. كابن مضاء الذي ردَّ نظرية العامل والعلل الثواني والثوالث. عُرفت هذه الثورة باسم ثورة ابن مضاء الظاهري، وأشهر كتابه "رد على النحات" وهو ردّ شنيع على اللغويين والنحويين.

في الوقت نفسه، ظهر أبو موسى الجزولي الذي ربط بين النحو والمنطق، وكان مذهبه الجمع بين علم النحو وعلم المنطق. ثم في الفترة التالية ظهر أبو علي الشلوبيني. يقول المؤرخون إنه كان المرجع الوحيد في النحو في عصره، إمام النحويين.بل يُقال أنه لم يكن متأدب أو نحوي في الأندلس لايستند إليه ولو بواسطة. ثم ظهر ابن عصفور الذي رفع قِيَم التصريف بعد أن كاد أن يكون منسيا ومتروكا. وأكد أن النحو والصرف واحدة، وهي قواعد اللغة العربية. كلاهما ركنان أساسيان في اللغة العربية لا ينفك أحدهما عن الآخر، ولن يستغني العربية عنهما.

بعد ذلك جاء يحيى بن معطي بأسلوب جديد. أسلوب الذي اتبعها جلال الدين بن مالك وأتمها. وظهر في ذلك العصر ابن أبي الربيع، وهو عالم في النحو الذي سار على مدرسة أستاذه أبو علي الشلوبيني.

وهكذا ملخص رحلة النحوي عبر الثقافات المختلفة من المشرق إلى المغرب، ملخص التطور النحو في علم الأندلس. كيف بدأت مدارس النحو تنمو وكيف ظهرت نظريات وأساليب و مذاهب الجديدة. ولا ننكر أنْ فاتَنا كثير من العلماء واللغويين والنحويين في أرض الأندلس، ويكفينا أشهر وأبرز اللغويون والنحويون والذين جاءوا بأساليب أو نظريات أو مدرسة جديدة قبل عصر اتحاد قواعد اللغة، وهو عصر ابن مالك.

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[121]الثبيتي, 41–42.
[122]الثبيتي, 41–66.
[123]الثبيتي, 70–77.

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Marginalization of Women in Two Short Stories of al-Ka>bu>s By Najib Kailani (Study of Existential Feminism Simone De Beauvoir)

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Women are creatures of God who have the same position as men, but gender construction that is not fully understood makes women got the differences that are constructed socially and culturally that bring up to gender injustice against women. So, the women are often disadvantaged and neglected. The short story entitled al-Jaba>birah (Authoritarian) and Lailah az-Zifa>f (The Wedding Night) in Najib Kailani's anthology of short stories al-Ka>bu>s is a form of literary that depicts injustice against women. As for one form of injustice against women in the short story is marginalization which is a neglect of the rights of a person or who is marginalized. This study aims to reveal the marginalization of women in two short stories of al-Ka>bu>s which were analyzed with Simone de Beauvoir's theory of Existential Feminism. The research method used is a qualitative methodology and is explained by descriptive-analysis. That is a method that describes a situation for later analysis. Based on the result of the author's analysis, it was found that there was a form of marginalization of female characters on Simone De Beauvoir's analysis of existentialist feminism that women based on their destiny related to biological concepts were made number two, so they were powerless and ignored. There is a myth about women being perpetuated and women are referred to as Liyan. As for the strategy to respond, that women have a strategy in an effort to fight oppression by taking higher education, working and living independently.

Keywords: Marginalization; women; short stories of al-Ka>bu>s; existentialist feminism simone de beauvoir.

1. INTRODUCTION

Differences between men and women are still an interesting issue to discuss. The reason is that the differences between men and women, especially biologically, produce differences that are socially and culturally constructed. Biological differences between women and men include women having a uterus, mammary glands, conceiving, giving birth and breastfeeding. Whereas men do not have a uterus and mammary glands biologically, so they cannot conceive, give birth and breastfeed. In addition, it was proved in a study that the weight of the male brain is 8% larger than the female brain. (Evania, 2011, p. 51).

Therefore, there are stigmas that make the distinction between men and women socially and culturally constructed on the basis of their bodies, women are made second creatures as Simone De Beauvoir calls the second sex (Beauvoir, 1949), so that men are considered to have more power relations than women. The social and cultural differences are addressed to a role. Because women are biologically able to give birth, they are constructed to breastfeed and take care of children so that it seems as if women only play a role in the domestic sector.

Meanwhile, men play a role in making money for family needs which automatically men can be more flexible in the public sector. However, these roles are not absolute, meaning they can be exchanged. The difference in roles or behavior between men and women who are constructed socially and culturally is what is called gender.

According to Nazaruddin Umar as quoted by Rusdi Zubeir in his article entitled Gender in an Islamic Perspective, he said that gender is a concept used to identify differences between men and women from a socio-cultural perspective. (Zubeir, 2012, p.2). Gender is defined as a discussion of behavioral differences between men and women that are socially and culturally constructed in which gender is interchangeable and not God's construction (natural things). According to Sowalter, based on the development of science and history, the term to study the relationship between men and women, began to be crowded in early 1977, when a group of feminists in London no longer used old issues such as patriarchal or sexist, but replaced them with gender discourse. (Gender Discourse). (Umar, 2001, p.36). However, gender discourse is often not fully understood, because women still experience injustices in society. The facts prove that gender differences are made into an absolute thing to give birth to gender inequality which is manifested in several forms.

As described in the short story anthology al-Ka>bu>s by Najib Kailani. He is an influential and famous Muslim Arab writer in the modern era. His works such as short stories, novels and poetry contains to social, moral and women's problems. (www.geocities.com). In relation to short stories that discuss about women's problems, in the anthology of short stories there are two short stories that are considered interesting to study. The first is a short story entitled al-Jaba>birah (Authoritarian) and the second is Lailah az-Zifa>f (The Wedding Night). Both short stories have a female main character who is described as weak, oppressed and always under male domination. This represents the existence of gender inequality which is called the marginalization of women.

According to Fakih, gender inequality is divided into several forms. First, marginalization which is a process of ignoring the rights that should be obtained by marginalized parties. Second, Subordination which is an assessment or assumption that a role performed by one gender is lower than the other sex. Third, Stereotype or negative labeling is giving a standard image or label/stamp to a certain person or group or gender based on a false or misguided assumption. Like men tend to be tough while women are weak. Fourth, Gender and Violence. Violence is an attack or invasion (assault) against a person's physical or mental integrity. Fifth, Gender and Workload. Injustice in this workload still stems from stereotypes or labeling of certain genders. Like the assumption that women have the nature of nurturing and diligent. This results in the devolution of domestic work to women even though women are already doing a job outside the home. (Fakih, 2008, p.08)

From the several forms of gender inequality above, a movement is voiced by women. The movement to voice equality of rights between men and women is called Feminism. As according to Hidayati, Feminism is a women's movement that demands full equality between women and men which is an amalgamation of various doctrines on the right to equality. (Hidayati, 2019, p.03)

One of the theories of feminism in voicing injustice against women is Simone De Beauvoir's existential feminism which states that human nature is freedom as free as possible. Based on the three divisions of existentialist feminism according to Simone De Beavoir, namely the destiny and history of women, women's myths, and women are called the other.

Previous studies that have the same formal objects and material objects include: First, an article entitled The Existence of Balinese Women in Tempurung by Oka Rusmini: A Study of Existentialist Feminism by Simone De Beauvoir by Heriyani in 2018. The results of this study generally show the existence of Balinese women in novels. The shell is still very far from Beauvoir's expectations. Although some female figures have succeeded in fighting for their freedom, most of them are still very confined and cannot get out of the situation that forces themselves to follow the flow.

Second, the article entitled Simone De Beauvoir's Existential Feminism: Women's Struggle in the Domestic Area by Ni Putu Laksmi Mutiara Prameswari, et al in 2019. The

results of this study explain that existential feminism exists to fight for women in the domestic arena. The domestic arena in this case is women as housewives and workplaces. The struggle of women in the domestic arena is a form of direct and face-to-face resistance when women are threatened by men. Even women have the freedom to break the values, norms, and constructions of the society that shackles them. On the other hand, women also have a free choice to take any role, because in human existentialism is freedom itself as well as women.

Third, the thesis entitled The image of women in the five short stories of al-Ka>bu>s by Najib Kailani written by Sitti Amalina Ummi in 2008. The results of this study explain that the image of women formed in the female characters in the five short stories discussed is stupid and easily oppressed are patient in facing every trial, resigned to accept whatever happens and some are rebellious against men.

Based on the three studies above that have a correlation with this research, the authors consider that no one of them have discussed the specific side of gender inequality which is analyzed by Simone De Beauvoir's study of existential feminism. The short story is considered important to be studied because there are descriptions of gender inequality specifically, especially in the form of marginalization of women which must be understood holistically by the readers.

2.   METHODS

The method in this study based on a qualitative methodological paradigm and is explained by descriptive-analysis. That is a method that describes a situation for later analysis. In line with this, according to Nyoman Kuta Ratna, descriptive analysis method is a method that is carried out with describing facts which is then followed by analysis. (Ratna, 2008, p.53). This type of research is a qualitative with Simone De Beauvoir's existential feminism approach.

This study uses primary sources of two short stories collected in the anthology of the short story al-Ka>bu>s by Najib Kailani. Other sources such as journals, articles and other literacy are secondary sources as supports related to this research. The data collection technique used in this paper is by means of library research which is collected from several literatures such as books, journals, articles and other literature related to the object of writing.

3.   THEORY AND OBJECT MATERIAL

The theory or the formal object used is Simone De Beauvoir's paradigm of Gender and Existentialist Feminism, while the material object is two short stories entitled al-Jaba>birah (authoritarian) and the second is Lailah az-Zifa>f (The Wedding Night) contained in the Anthology The short story of al-Ka>bu>s by Najib Kailani.

3.1 Theory

a.   Gender as a Socio-Cultural Construction

Gender as a concept that is theoretically understood as different from gender was first introduced by the British sociologist, Ann Oakley in the 1950s along with the emergence of the second wave of feminism. The concept of gender as a social, cultural, historical and political category began to be considered important in the 70s. In the social sciences, the term gender is used with a special meaning that is fundamentally different from biological sex. Almost all theories about gender and the arguments put forward are based on a conceptual defense between biological sex and social gender. (Russel & Clarkson, 1996, 124).

The distinction between gender and gender must be understood in order to analyze the problems of social injustice that occur to men and women. The definition of sex or gender is the characterization or division of two biologically determined human sexes that are attached to a particular gender. (Fakih, 1996, p.8) The term is used to identify differences between

men and women from biological aspects such as differences in hormones in the body, reproductive organs and other physical anatomy. Of course, gender differences are God's construction which cannot be exchanged.

While the notion of gender is a concept that is used to identify the differences between men and women who are socio-culturally constructed. As stated by Mansour Fakih in his book Gender Analysis and Social Transformation, Gender is an inherent trait of both men and women that is socially and culturally constructed. (Fakih, 1996). That is, gender is different from gender which can be exchanged between men and women because it is not an absolute thing. One example of gender can be found in everyday life is that a husband in East Java is in charge of taking care of his children and his wife who is working.

However, in West Java, a husband works and a wife takes care of the children. From this example it can be understood that gender is interchangeable in terms of roles. However, the difference in roles between men and women in terms of gender is sometimes understood by nature. For example, women by their nature give birth only to take care of children and only have power relations in the domestic sphere, while men who work have power relations in the public sphere. Then it is constructed and rooted in society which ultimately creates a gap between men and women in the form of gender inequality.

Gender inequality manifests in various forms. First, marginalization which is a process of ignoring the rights that should be obtained by marginalized parties. Second, Subordination which is an assessment or assumption that a role performed by one gender is lower than the other gender. Third, Stereotype or negative labeling is giving a standard image or label/stamp to a certain person or group or gender based on a false or misguided assumption. Like men tend to be tough while women are weak. Fourth, Gender and Violence. Violence is an attack or invasion (assault) against a person's physical or mental integrity. Fifth, Gender and Workload. Injustice in this workload still stems from stereotypes or labeling of certain genders. such as the assumption that women have a nurturing and diligent nature.

This results in the devolution of domestic work to women even though women are already doing a job outside the home. (Fakih, 1996, p.13) From the several forms of gender inequality above, it gave rise to a movement that was voiced by women. The movement to voice equality of rights between men and women is called Feminism. That is the women's movement that demands full equality between women and men which is an amalgamation of various doctrines on the right to equality.

b. Feminism Movement

The word feminism "femme" which means woman. Movements that fight for equal rights between men and women are called feminists. The problems raised by this movement are very diverse, ranging from patriarchy to the political area, (Ratna, 2007, p. 221) until finally developing so that many women feel disadvantaged by this situation. The women's movement emerged to improve the situation. This movement first emerged in America in 1776.

As Djajanegara, said that there were 3 factors that contributed to the emergence of the feminist movement in America. These include: (1) the inclusion of the words "All men are created equal" in the American Declaration of Independence in 1776, causing American women to feel excluded from their country; (2) religious aspects; (3) the existence of the concept of Socialism and the Marxist concept, namely when men become the bourgeois class and women become the proletariat (Djajanegara, 2000, 1-2)

c. Simone de Beauvoir Existentialist Feminism

Simone de Beauvoir is a French philosopher and a prominent figure in modern feminism in the 20th century. Beauvoir expresses her philosophical ideas through

unconventional media such as in romances, plays, and memoirs. Her work, Le Deuxième Sexe (The Second Sex) brought her to thinking about existential feminism (Hereford, 2019). In 1929 Beauvoir took a course at the cole Normale Supérieure in preparation for the philosophical aggregation exam. It was at this time that she met Sartre and became her longlife partner and was someone who had a great influence on Beauvoir's thoughts even though they were unrelated. (Andrew in Card, 2006, p. 24).

At that time Beauvoir was 21 years old and the youngest student to pass the aggregation examination and became the youngest philosophy teacher in France. Her personal works of fiction and essays were widely published until in 1949, Beauvoir proposed an existentialist ethic in The Second Sex in which he attempted to explain the subordinate position of women in society. Her thoughts in The Second Sex are what became known as existential feminism (Losco & Williams, 2005: 828).

Based on the philosophical view of existentialism, where the term existentialism is a protest on behalf of individualists against the concepts of "reason" and "nature" which was emphasized in the Enlightenment period. Existentialism has an essential idea namely existence precedes essence. Beauvoir argues that the man is named "man" the self, while the "woman" is named the other. Other means a threat to oneself, so that women can be interpreted as a threat to men. Therefore, according to Beauvoir if men want to remain free, then he must subordinate women (Beauvoir in Tong, 2006).

In the view of men, women have no existence in and of themselves; men only think about the function of women in their world (Tong, 2006; Beauvoir in Fajriani, 2020). In this case, women are creatures who do not benefit because they are always under men and as number two. Women are different not because they don't have penises, but because they don't have power (Tong, 2006).

Beauvoir also argues that women become everything that men are not, something foreign power is better controlled by men otherwise women will become "Self" and men become "Others". Based on the fact that men control the reproductive organs, they are referred to as "bourgeois" and women as "proletariat". The arrangements held by capitalism make the work done by women unpaid or free. Beauvoir disagrees and opposes Engels' opinion and thinks that capitalism to socialism will not automatically change the relationship between women and men, women may still be the other in a socialist and capitalist society. Because the roots of oppression against women are more than just economic factors, what is more important is ontological factors.

Women in the patriarchal era did not have many opportunities to choose their life path, they would continue to be forced to become obedient, gentle, only doing household chores and always being placed second to men. Moreover, if the husband is much older than the wife, his superiority will definitely emerge and dominate in the family. Beauvoir says that, the usually older husband, with his masculine prestige, legally becomes the head of the family, possesses moral and social superiority; at least he will be superior intellectually (2016).

Slavery committed by men to women is a form of patriarchy which considers women as a tool to fulfill all their needs. Women have the responsibility of taking care of children, taking care of their husbands, cooking, washing, giving birth to many children, serving their husbands, and so on. Beauvoir also reveals that if his society or environment lacks respect for women, then she pays attention to the problems and inequalities that are miserable in the womanhood of mankind (Higgins & Solomon, 2002).

Crish Weedon defines patriarchal culture as a power relationship in which the interests of women will always be subordinated to the interests of men, "the term 'patriarchal' refers to power relations in which women's interests are subordinated to the interests of men" (Gamble, 2004). So that when a woman is married, then she will be limited by the interests of

men, women do not have the opportunity to develop. She will continue to be pressured with household chores. Even though they have passed the patriarchal period, women who initially become career women, have jobs and socialize with many people, sometimes after marriage they return to patriarchal culture.

Where she will return to the duties of taking care of children, husband, taking care of household chores, and returning to being another. To change the paradigm that has become a community culture and has taken root is a very difficult thing. Paradigms that have turned into a 'tradition' mindset which is passed down from generation to generation will be difficult to change and even eliminate (Gumelar & Mukhroman, 2015, pp. 70-80). Women's struggles for gender equality or femininity are common in America and some in Britain, where they have higher education.

4. RESULT AND DISCUSSION

Marginalization of Female Characters in the two short stories of al-Ka>bu>s; al-Jaba>birah (Authoritarian) Lailah az-Zifa>f (The Wedding Night)

The marginalization of women contained in the short story entitled al-Jaba>birah (Authoritarian) tells the story of a woman named Siham with her resignation to receive unfair treatment from her family members, especially her fathers. Her father's authoritarian attitude made her unable to resist and rebel. One day the father wants to marry Siham forcibly to an old man who she does not love, because Siham already has a lover she loves and hopes to marry a man of her own choice, and not her father's choice. However, the authoritarian attitude of her father makes Siham helpless. Siham's father has accepted a proposal from the man of his father's choice without telling Siham again. As in the text fragment in this short story:

وأتى أبوها وقال :
وافقت وقد « اسمعى يا سـهـام . قد أتى على يخطبك لنفسه

His father came and said: "Listen Siham, He (the old man) has come to set you up with himself. And I agree..." (al-Ka>bu>s, 1994. p.66)

قالت سهـام ، وقد ماتت الابتسامة على شفتيها ، وساد وجهها شحوب مباغت ، ودق قلبها في رعب.
ورفع الأب كفا غليظة وهوى بها على وجه ابنته وهو يهدر : ولقد وافقت . . أتفهمين ؟؟ أنا الذي اختار . . أتفهمين ؟؟

Siham said, the smile on his lips dead, his face pale and his heart pounding with fear. The father raised a thick palm and fell on his daughter's face, growled and said: "And I agree. Do you understand?? I'm the one who chooses. Do you understand?? (al-Ka>bu>s, 1994. p.67)

From the fragment of the text, it was Siham who could only surrender and cry when she accepted the situation. The power of her father who has usurped Siham's freedom in determining her partner reflects that women are still under the domination of men. Women are not given their rights and are forced to accept decisions made by men. In addition, the form of marginalization of women is also found in the short story of the wedding night. This short story tells the story of a seventeen years old girl who marries a seventy years old man. It was also a marriage full of hatred and compulsion. This is stated in the text as follows:

أنا أكرهه . . أكـرهه من كل قلبي .

"I hate it. I hate him with all my heart..". (al-Ka>bu>s, 1994. Pg. 74)

هو في السبعين من عمره ، وأنا في السابعة عشرة .

"He is seventy years old, and I am seventeen." (al-Ka>bu>s, 1994. hlm. 74)

From the text of the short story above, it illustrates that there is compulsion and hatred in marriage between young women and old men. This can be said as a form of

marginalization because women do not have complete freedom, meaning that they are still in the circle of men's power. The female character in the short story does not have the power to refuse the marriage, because the old man is someone who is cunning and is feared by women. He can marry any woman he wants. Including very young women.

Simone De Beauvoir's Existentialist Feminism:

a) Destiny and History of Women

Beauvoir's idea of women's destiny is that biologically it offers society facts which society then interprets according to its own needs. Women as human beings who have different genitals from men, experience menstruation, pregnancy, childbirth and breastfeeding. Beauvoir has repeatedly argued that despite biological and psychological facts about women, for example, their primary role in reproduction is relative to the secondary role of men. The destiny of women according to Beauvoir is described in a short story entitled al-Jaba>birah (authoritarian), as follows:

رشت رقية على كتفها في حنان : ـ حكم القدر

Ruqayya patted her shoulder gently: " *This is the rule of destiny..."*.(al-Ka>bu>s, 1994. Pg. 67)

After the unilateral approval of Siham's marriage by his father, Ruqayyah, who is Siham's sister, is saddened by what happened to her sister but can do nothing but say that this is the fate of a woman who must surrender. when accepting the situation even though it is unfair to women. Siham is forced to become the companion of an old man he does not love. As in the next piece of text:

لا يرحمون . . لا يرحمون . . . . . . وزفت سهام إلى رجل فوق الخامسة والستين من عمره

".. cruel . . cruel . . Siham was thrown at a man over sixty-five years of him". (al-Ka>bu>s, 1994. hlm.68)

As for the short story of Lailah az-Zifa>f (the wedding night), related to the destiny and history of women, it is described as follows:

لكن للأسف . . الناس هنا لا يفرقون بين وظائف الأنثى . . كزوجة . . أو خادمة . . أو ممرضة . . الأنثى تستعمل في أي شيء . . يا للعار !! لا أنسى ما حييت يوم الزفاف

"People here do not differentiate between women's work, as a wife, a maid or a nurse. Women are used for anything. too bad !! I don't forget what I went through on the wedding day". (al-Ka>bu>s, 1994. Pg. 75)

From the text of the short story, it is illustrated that women are made objects to satisfy men. Women with socially and culturally constructed stigmas are required to meet the needs of men in every condition.

b) Myths About Women

Through his analysis of the myths that men create about women, Beauvoir emphasizes that every man is always in search of the ideal woman, that is, the woman who will make him complete. According to Beauvoir, literature can prove this fact. If a woman can ridicule her idealized image, the situation will become dangerous for her. But women cannot do that because men are in control of themselves to be used for the benefit of men at whatever price women have to pay. The myth about women is described in the text of (Lailah az-Zifa>f) the wedding night short story as follows:

<div dir="rtl">

من حسن حظك أن تكوني نهاجة لى ، بل ويشرفك أن تقفى على أعتابي ، وتسهري على راحتى سمعت عن جمالك وأدبك ، فقررت الزواج منك . . ألست سعيدة

</div>

"Fortunately you are my companion, and you are even honored to stand at my door, and take care of my comfort. I heard about your beauty and your modesty, so I decided to marry you. Aren't you happy?" (al-Ka>bu>s, 1994. p. 76)

From the text fragment above, the fact that men with all their advantages and disadvantages, want to have an ideal woman. As in the text that he chose the girl because of her beauty and modesty. However, not with women, the existence of a form of marginalization carried out by men limits women from choosing the man they want.

c) Women's Life is considered as "Liyan"

Women in living their lives which are biologically different from men must accept that women naturally have breasts, women give birth and women breastfeed. This is unavoidable even though it sometimes hurts women which is then constructed socially and culturally until it finally creates a stigma that women are the number two creatures after men.

In an effort to define women as the other, Simone de Beauvoir's existential feminism cannot be separated from criticisms of biological data, psychoanalysis, and historical materialism. Biological data explains that there are facts about women who are weaker than men, have small muscles, cannot lift heavier weights, and cannot keep up with men in fights. These facts are undeniable, but in fact there is no significance because muscle strength cannot be the basis for dominance. According to Beauvoir, Biology is not enough to provide answers about women who are considered other.

In the process towards transcendence, according to Beauvoir, there are four strategies that can be carried out by women. First, women can work. By working outside the home with men, women can reclaim their transcendence. Second, women can become intellectuals, members of groups that will build change for women. Intellectual activity is an activity when a person thinks, sees, and defines, and is not a non-activity when a person becomes the object of thinking, observing, and defining. Third, women can work to achieve the socialist transformation of society. And the four independent women. Finally, to transcend their boundaries, women can refuse to internalize their Otherness by identifying themselves through the views of the dominant group in society.

The life of women who are considered as Liyan is described in the text of Lailah az-Zifa>f (the wedding night) short story as follows:

<div dir="rtl">

كانت هناك أشياء كثيرة أردت أن أقولها له ، لم أمسك لسانى خوفا منه ، فقد بدا لي تافهها لا وزن له ، وحتى لو استطاع أن يقتلني لما شعرت بأدنى ندم على حياتي ، إن حياة في ظل هذا للخلوق هي الموت بعينه ، قلت وأنا أصر على أسناني

</div>

"There are many things I want to say to him, I do not hold my tongue in fear of him, because they seem to me to be insignificant and weightless, and even if he can kill me, I will not feel the slightest remorse for my life. , that living in the shadow of this creature is death itself, I said gritting my teeth." (al-Ka>bu>s, 1994. p. 79)

From the fragment of the text, it is described about women as people who always suffer, women as others, namely a threat figure for men. The trend of women in responding to the perception of women as others is illustrated in the following text fragment:

<div dir="rtl">

وفي كل مرة كنت أفلت من عصاه وأضحك ، لا أدرى لم كنت أفعل ذلك ، كنت أتصرف بلا وعى يدفعني إلى ذلك جنون اليأس ، أو حرقة الظلم ، لا أدرى بالضبط ماذا كان يعتمل في داخلي ، كنت أريد أن أنفث عن تمردى وغضبي وثورتي ،

</div>

وحقى الضائع بأية وسيلة ، في عالم لا يؤمن بأن المرأة إنسان . . كائن . . له روح وقلب وأشواق قد تكون أقوى وأعنف من التي يمتلكها الرجل

"every time I let go of his wand and laugh, I don't know why I'm doing that, I act unconsciously, drive me to madness of despair, or the burning of injustice, I don't know exactly what happening inside of me. I want to vent my rebellion, my anger, my revolution, and lose my rights at any cost, in a world that doesn't believe that women are human. He has a soul, a heart, and a yearning that is perhaps stronger and more ferocious than that of a man." (al-Ka>bu>s, 1994. hlm. 79)

5. CONCLUSION

Based on several analyzes of Simone De Beauvoir's theory of existentialist feminism on two short stories entitled al-Jaba>birah (Authoritarian) and Lailah az-Zifa>f (The Wedding Night) contained in the Anthology the short story of al-Ka>bu>s by Najib Kailani.

it can be concluded that in a literary work, women are depicted as still marginalized. The two young female characters in the al-Jaba>birah (authoritarian) short story and Lailah az-Zifa>f (the wedding night) have similarities in their story, marrying an old man who they certainly don't love, but on the contrary they hate him. However, they do not have the freedom to decide their refusal because of male-dominated power. Even so, there are efforts made by women to voice their rights and believe in their existence that women have the freedom to think and act.

Women in existentialist feminism are divided into three. First, the destiny and history of women which provide awareness that women are creatures created by God who are biologically different from men. Second, the myth about women that women are imaged as complex creatures, who cannot live without men, even though all of these are constructed so that women are always under the domination of men. Because men really need women who are ideal.

Third, women are considered as other, women are considered as figures other than men. Women with nature as God's construction are considered as weak creatures even though women in their lives have the same rights as men as social individuals. In responding to this, Beauvoir with her existentialist feminism explains that women have a strategy in an effort to fight against oppression by means of education, work and independent living.

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استخدام النحت في اللغة العربية في وسائل التواصل الإجتماعي تويتر

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Most people in this digital age communicate with social media such as Twitter, and the search for linguistic phenomena in it has become essential, including sculpture. This research is qualitative methods with the aim of identifying the presence of new terms in the Arabic language. One of them is acronyms commonly used by social media users on Twitter, then describes the meaning or meaning of acronyms contained in Twitter social media, and describes examples of sentences containing acronyms on Twitter social media. This research is classified as a qualitative research type because in this study the researcher tries to examine social phenomena in an atmosphere that takes place naturally and naturally. In analyzing the data, the researcher used qualitative methods with reading techniques. After that, you can find some data in the form of captions on Twitter social media uploads that contain acronyms. The study found 45 words in Arabic which are forms of acronyms commonly used by social media users on Twitter. There are 6 kinds of acronyms in Arabic, namely letter acronyms, Islamic acronyms, fiil acronyms, isim acronyms, letters and isim acronyms, Arabic acronyms and foreign languages. The use of acronyms on the Twitter platform is dominated by isim acronyms.

Keywords: Acronyms; social media; twitter.

المخلص

تواصل أكثر الناس في هذا الزمان الرقمي بوسائل التواصل الاجتماعي مثل تويتر وأصبح البحث عن الظواهر اللغوية فيها أمرا أساسيا ومنها النحت. هذا البحث كيفي نوعي بالهدف لكشف حديد وجود مصطلحات جديدة العرب يقبل اللغة. أحدها هو النحت ستخدمي وسائل التواصل التي يشيع استخدامها من قبل م ثم تصف معنى اي على تويتر تراالجي تماعلنحتف ي وسائل التواصل الاجتماعي على الواردة تويتر، وت تصف أمثلة على الجمل التي تحتوي على النحتعلى وسائل التواصل الاجتماعي أنه نوع بحث نوعي لأنه في هذه الدراسة يحاول الباحثي صدنف هذا البحث عل. على تويتر يل البيانات استخدم الباحث راسة الظواهر الاجتماعية في جو يحدث بشكل طبيعي. في تحلد الأسال يب الأ نوعية مع تقنيات القراءة بعد ذلك، يمكنك العثور على بعض البيانات في شكل التي تحتوي ات سميات تو ضيحية على مواقع التواصل الاجتماعيلنحت فى تويتر. ووجد الباحث خمسة و أربعين كلمة باللغة العربية وهي أشكال من النحت التى يشيع استخدامها مستخدمى وسائل التواصل الاجتماعى على تويتر. هناك ستة أنواع من النحت فى اللغة العربية وهي النحت الحرفي و النحت الاسمي و النحت الفعلي و النحت الاسلامي و نحت الحرف والاسم و النحت العربية والعجمية. تهيمن استخدام النحت فى تويتر بالنحت الاسمي.

الكلمات المفتاحية : النحت، وسائل التواصل الاجتماعي، تويتر.

أ.   المقدمة

الإنسان كائن اجتماعى يتفاعل مع المجتمع لأمورمختلفة بوسيطة اللغة. لا يمكن أن يعيش بدون التفاعل مع الآخرين. من هذه الناحية تعتبر اللغة عنصرًا مهمًا جدًا في حياة الإنسان لتلبية الاحتياجات. وتلك العبارة تناسب بالوظيفة الرئيسية للغة كأداة للتعاون أو التواصل في حياة الإنسان. للتواصل، يمكن أيضًا استخدام طرق أخرى، مثل العلامات أو رموز الصور أو الرموز الأخرى. ومع ذلك، يمكن أن يحدث التواصل اللغوي بشكل أفضل وأكثر إتقاناً (عبد الشاعر، 2012). ولكن اللغة أهمّ الشيئ في الحياة الاجتماعية وخاصة للتواصل بين الأفراد.

ومن المعلوم أن اللغة هي أداة الإتصال المنظمة من شكل وحدات، مثل الكلمات ومجموعات الكلمات والجمل التي يتم التعبير عنه شفهيًا وكتابياً. وبجانب ذلك هناك تعريفات عديدة للغة، ومنها أن اللغة هي نظام للتواصل البشري يتم التعبير

عنه من خلال ترتيب الأصوات أو التعبيرات المكتوبة التي يتم تنظيمه لتشكيل وحدات أكبر، مثل الصيغ والكلمات والجمل (ريتشارد بلات & ويبر، 1985)

يوجد في هذا العالم آلاف اللغات التي يستخدمها البشر، ولكن هناك لغتان أكثر عددا من المتحدثين في العالم، و هما الإنجليزية والعربية. اللغة العربية الفصحى هي العضو الوحيد في عائلة اللغة العربية الشمالية القديمة التي لا تزال مستخدمة حتى اليوم، كما يتضح من النقوش العربية قبل الإسلام والتي تعود إلى القرن الرابع الميلادي. كانت اللغة العربية الفصحى أيضًا لغة الأدب ولغة العبادة الإسلامية منذ القرن السادس الميلادي تقريباً، وتُكتب الأبجدية العربية من اليمين إلى اليسار. أعطت اللغة العربية العديد من المفردات للغات الأخرى في العالم الإسلامي، كما كانت اللاتينية لعبت دورًا في غالبية اللغات الأوروبية. خلال العصور الوسطى، كانت اللغة العربية أيضًا أداة ثقافية رئيسية، خاصة في العلوم والرياضيات والفلسفة، مما دفع العديد من اللغات الأوروبية إلى استعارة الكثير من مفردات اللغة العربية.¹²⁴

بناءً على توزيعها الجغرافي، فإن اللغة العربية له العديد من الاختلافات (اللهجات) ،وبعض اللهجات لا يستطيع فهمه بعضه البعض. تم تصنيف اللغة العربية الحديثة على أنه لغة ماكرو تضم 27 لغة فرعية في اللغة العربية القياسية (تسمى أحياناً العربية الأدبية) والتي يتم تدريسها على نطاق واسع في المدارس والجامعات وتستخدم في أماكن العمل والحكومة ووسائل الإعلام.

اللغة العربية هي واحدة من أقدم لغات العالم الباقية ولا تزال مستخدمة حتى اليوم. لقد انتشر هذه اللغة في جميع أنحاء العالم، حتى تم استخدامها كلغة رسمية للعديد من البلدان في ذروة الإسلام. يتحدث به أكثر من 280 مليون شخص كلغة أولى، يعيش معظمهم في الشرق الأوسط وشمال إفريقيا. هذه اللغة هي اللغة الرسمية في 25 دولة و هي لغة العبادة في الإسلام لأنها اللغة التي يستخدمها القرآن.¹²⁵

إلى جانب العصر والعولمة في العصر الحديث، تلعب شبكة الإنترنت دورًا مهمًا للغاية في الحياة. الإنترنت عبارة عن تقنية تساعد حقاً حياة الإنسان بعدة طرق، منبينها الاتصال. بفضل شبكة الإنترنت يمكن التواصل مع بعضنا البعض وتبادلا لمعلومات بسرعة كبيرة على الرغم من تفريقنا بمسافات كبيرة باستخدام الإنترنت التي تسمى بوسائل التواصل الاجتماعي. كما ذكر هندري، أن مفهوم وسائل التواصل الاجتماعي هو موقع شبكي اجتماعي قائم على الويب يسمح لكل فرد ببناء ملفات تعريف عامة أو شبه عامة في نظام مقيد، وقائمة بالمستخدمين الآخرين الذين يتصلون بهم، وعرض واستكشاف قائمة اتصالاتهم التي أجراها الآخرون مع النظام (هندري، 2007). وفي الوقت نفسه، وفقاً لفيليب كوتلر وكيفن كيلر، فإن وسائل التواصل الاجتماعي هي وسيلة للمستهلكين لمشاركة النصوص والصور والفيديو والمعلومات الصوتية مع بعضهم البعض ومع الشركات والعكس صحيح. (كيلر كوتلر، 2012)

استنادًا إلى التعريفين أعلاه، يمكن ملاحظة أنه بوسائل التواصل الاجتماعي ليس من المستحيل تكوين المراهقين الصداقة الجديدة من أجناس وبلاد وأعمار وثقافة مختلفة. وبجانب ذلك الغرض الأساسي من التواصل الاجتماعي ليس التواصل فحسب، بل يمكنهم أيضًا إرسال المعلومات في شكل نصوص وصورومقاطع فيديو وكذلك من أمور سهولة أن تبادلوا المعرفة والخبرات والتجارب دفعة واحدة بسهولة وسريعة.¹²⁶

في تطويره، هناك كثير من وسائل التواصل الاجتماعي التي تم إنشاؤها وبعضها لديها مستخدم ونشطون للغاية بما في ذلك فيسبوك و انستغرام وتويتر. كما هو المعلوم تويتر نوع من وسائل التواصل الاجتماعي للمدونات الصغيرة التي تسهل على المستخدمين كتابة ونشر أنشطتهم أو آرائهم. تاريخيا، وجود وظهور وسائل التواصل الاجتماعي تويتر توفر مساحة معيّنة أو بحد أقصى 280 حرفاً. تمامًا مثل الوسائط الاجتماعية الأخرى، يمكن لمستخدمي تويتر التواصل مع مستخدمين آخرين، ونشر المعلومات، والترويج لآراء/ وجهات نظر المستخدمين الآخرين، لمناقشة أهم القضايا (الموضوعات الشائعة) على الفور، ويصبحوا جزءًا من المشكلة من خلال المشاركة في التغريدات باستخدام بعض علامات التجزئة (رولي، 2015).

كان الشباب يستخدمون وسائل التواصل الاجتماعي كثيرا ولهم دوافع مختلفة ومنها لتواصل الاجتماعي (كما قد سبق ذكره) وملء وقت الفراغ والتخلص من الملل والغضب.¹²⁷ ولا جدال فيه أنهم يستخدمونها بوسيلة اللغة. وبعد مرور الزمان أنهم يستخدمون اللغة في التواصل الاجتماعي بأنواع مختلفة والنحت من الظواهر اللغوية التي كثر استخداما. بناء على هذا الصدد، البحث العلمي محتاج لنظر إلى أشكال النحت المستخدم من قبل المجتمع في هذه البيئة الرقمية.

يأتي مصطلح النحت من حيث اللغة من كلمة نحت-ينحت التي تعني النحت والترتيبونحت للصنم. كما قال الله تعالى في القرآن: وتنحتون من الجبال بيوبا آمنين (الشعرا : 149)

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¹²⁴ Ahmad Sirfi Fatoni, "An-Naht dalam Bahasa Indonesia dan Bahasa Arab (Kajian Analisis Kontrastif)," *Jurnal Mahasantri* 1 (September 2020): 1–47.

¹²⁵ Fatoni.

¹²⁶ فاطمة خليفة, "وسائل التواصل الاجتماعي ودورها في تشكيل الوعي الاجتماعي", Juli 2021, http://dspace.zu.edu.ly/xmlui/handle/1/1335.

¹²⁷ خليفة.

و لسان العرب يعرف النحت، هي النشر (المنشار)، البري (شحذ) القطع (القطع). تمجمع المعنى الكامل أعلاه بمعنى "النحت" و هو معنى جوهر النحت. بينما يتم تعريف كلمة النحت وفقاً للمصطلح على أنها صياغة كلمتين أو أكثر فيتعبير جديد يظاهر معناها الأصلي. يمكن أن تتكون الكلمات المركبة من أسماء مثل جلمود (جلد و جمد) للصخر القاسي، أو أفعال مثل بعثر (بعث و أثر)، أو أحرف مثلإنما المشتقة من إنّ و ما، مع الالتزام بالقواعد اللغوية وأشكال التصريف اللغوي (أوريل بحر الدين، 2011)

يوفر التعريف أعلاه فهمًا بأن النحت هي خطوة إبداعية لتلخيص وتبسيط نطق سلسلة من الكلمات. شكل النحت باختصار مشابه في الإندونيسية (اختصار). يكمن موقع المعادلة في الجهد المبذول لتبسيط الكلمة وتلخيصها لتسهيل نطقها. بينما

يكمن الاختلاف في أسلوب وروح كل لغة.[128]

كان الباحثون في هذا البحث يستخدمون نوع البحث الكيفي والوصفي بالدراسة المكتبية. وأما البيانات كلها مأخوذة ومجموعة من وسائل التواصل الاجتماعي تويتر بطريقة التوثيق. قام الباحثون بتصنيف وتحليل البيانات حسب نظرية النحت رجاء أن هذا البحث سيكشف ظاهرة لغوية جديدة لأن اللغة الحياة هي اللغة المستخدمة في هذا العصر الرقمي. ومعرفتها أمر ضروري لترقية اكتساب اللغة العربية كاللغة العالمية.

ب. الإطارى النظرى

اللغة مشتقة من لغا ـ يغلو ـ لغوا، قال مصطفى الغلاييين فى كتاب جامع الدروس "اللغة هي ألفاظ يعبر بها كل قوم عن

مقاصدهم".[129] عند المعاجم اللغة الإندونيسية الكبرى اللغة هي المنظومة الوسيطة، يستخدمها المجتمع للتعامل و التفاعل و

تعرّف النفس.[130] من مهمات اللغة مهمة الشخصية، وهي اللغة لتنمية و حفظ العلاقات الاجتماعية. فى الوقت الجارى كثير من الناس يتعاملون فى الإنترنت. هم يعرفون عن الإنترنت و يشتغلون و يعاشرون باستمارة المحتاجة إلى الشبكة الإنترنت. الاستمارات كثير استخدمها بعد جائحة مرض فيروس كورونا واتساب و انستاغرام و توتير و تيكتوك و غيرها. ازداد مستخدمو وسائل التواصل الاجتماعي بازدياد سهولة في وصول إلى الإنترنيت. وهذه الحالة تؤثّر إلى انتشار المعلومات بشكل كبير حتى أصبح تحليل النص أمرا مهمّا وتحدّيا. كان أكثر الناس يستخدمون اللغة العامية والشفهية حينما نشروا الأفكار أو القصص أو التعليقات في وسائل التواصل الاجتماعي. والعامية لها فرق كبير باللغة العربية الفصحى من الناحية اللغوية إما من ناحية الصرف والنحو والمفردات. وبعبارة أخرى اللغة الكثير استخدامها فى الانترنت سميت بانترنت سلاع (*Internet slang*). صمم انترنت سلاع (*Internet slang*) لتسريع التعامل و تعبير النفس. سلاع هي

الكلمة أو الجملة و ليست من اللغة الفصحى و لكن يستخدمها الناس في عملية الاتصال اليومية.[131] سلاع من تنوع اللغات

غير الرسمية التي يستخدمها الشباب ومجموعات معينة للتواصل.[132] استخدام سلاع مؤقت شديد. و ليس له تعريف سديد و قطعي، لا يمكن فهمه إلا مجموعات معينة حيث نشأت اللغة. لا يتم استخدام اللغة العامية فقط عند الاتصال المباشر، بل يمكن أيضًا أن يكون الاتصال عبر الإنترنت مما يسمح للغة العامية بالتطور بسرعة أكبر وتختفي بشكل أسرع لأن اللغة

المستخدمة تميل إلى التغيير وفقًا للأوقات.[133] وتلك اللغة من جهة أخرى تسبّب إلى عدد من التحديّات لدي اللغويين كمثل ظهور الأخطآت في كتابة الحروف والقواعد وعدم الطلاقة و غير ذلك. والنحت أيضا من الظواهر اللغوية التي كثر

استخدامها في وسائل التواصل الاجتماعي.[134]

من ضروب الاشتقاق النحت و معناه فى أصل اللغة البري : يقال نحت الخشب و العود إذا براء، و هذب سطوحه، و مثله فى الحجارة. و النحت فى الاصطلاح أن تعبد إلى كلمتين أو جملة، فتنزع من مجموع حروف كلماتها كلمة فذة تدل عليه الجملة نفسها. و لما كان هذا النزع يشبه النحت من الخشب و الحجارة سمي نحتا. و هو فى الحقيقة من قبيل الاشتقاق و

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[128] Fatoni, "An-Naht dalam Bahasa Indonesia dan Bahasa Arab (Kajian Analisis Kontrastif)."

[129] Hasyim Asy'ari, "نظرية نشأة اللغة وتفرّعها في التراث العربي," *Al-Tadris: Jurnal Pendidikan Bahasa Arab* 5, no. 1 (30 Juni 2017): 98–115, https://doi.org/10.21274/tadris.2017.5.1.98-115.

[130] "Hasil Pencarian - KBBI Daring," diakses 4 Oktober 2022, https://kbbi.kemdikbud.go.id/entri/bahasa.

[131] Novita Purnaningsih, "Kosakata Slang di Majalah Remaja: Studi Kasus Majalah di Aneka Yess" (Yogyakarta, Indonesia, Fakultas Ilmu Budaya Universitas Gadjah Mada Yogyakarta, 2005).

[132] Icuk Prayogi, "Slang Malang," *Skripsi. Universitas Gadjah Mada Yogyakarta*, 2007.

[133] Wulandari, "Penggunaan Bahasa Slang dalam Akun Twitter @JeromePolin," *BAPALA* 7, no. 4 (30 Juni 2020), https://jurnalmahasiswa.unesa.ac.id/index.php/bapala/article/view/35017.

[134] Fei Huang, "Improved Arabic Dialect Classification with Social Media Data," dalam *Proceedings of the 2015 Conference on Empirical Methods in Natural Language Processing* (EMNLP 2015, Lisbon, Portugal: Association for Computational Linguistics, 2015), 2118–26, https://doi.org/10.18653/v1/D15-1254.

ليس اشتقاقا بالفعل. لأن الاشتقاق أن تنزع كلمة من كلمة، و النحت أن تنزع كلمة من كلمتين أو أكثر، و نسمي تلك الكلمة المنزوعة منحوتة.[135]

و من أغراض النحت :

1. تيسير التعبير بالاختصار و الإيجاز، بفضل النحت تصير الكلمتان أو الجملة كلمة واحدة.
2. وسيلة من وسائل تنمية اللغة و تكثير مفرداتها، حيث اشتقاق كلمات حديثة لمعان حديثة، ليس لها ألفاظ فى اللغة، و لا تفى كلمة من الكلمات المنحوت منها بمعناها.[136]
3. لقصر الوقت من قول طويل نحو (حمدل) من قول الحمد لله رب العالمين.
4. لتسهيل شخص الحفظ الشيء نحو (شفنعتى) من الشافعى و أبى حنيفة.[137]

أراد إميل بديع يعقوب، بعد إبداء آراء علماء اللغة في شكل وطريقة تكوين النحت، تلخيص وتقسيم النحت إلى أربع مجموعات. و في الوقت نفسه، علي عبد الواحد وافي، على سبيل المثال، قسّم النحت إلى ثلاث مجموعات، و هي نحت الجملة ونحت المركب الإضافي والنحت من كلمتين منفصلتين أو من عدة كلمات و تقف تلك الكلمة وحده, ثم اختصرت (منحوت) لتوضيح معنى المركب.

فى هذا البحث، يتم عرض أربعة أنواع من النحت للمقارنة. التصنيفات الأربعة هي:

1. النحت النصبي، و هو نسب شيء أو شخص أو فعل إلى اسمين (عبد الشمس - عبشمي).
2. النحت الفعليّ، و هو الجمع من تركيب الجملة إلى الفعل الذي يظاهر النطق أو الأحداث الواردة فيه (بسم الله - بسمل).
3. النحت الإسمي، و هو الجمع من كلمتين في تعبير على شكل اسم (جلد و جمد - جلمود).
4. النحت الوَصفي، أي باختصار كلمتين في تعبير واحد يدل على معنى الكلمة المختصرة، أو يكون معنى أكثر حسمًا من اللفظ المختصر (ضَبَطَ وضبَرَ - ضبطر).

يستخدم هذا البحث تصنيف النحت حسب شمس الهادي. يعتمد استخدام هذا التصنيف على سهولة تحليل البيانات الموجودة في منصة تويتر. تم الوجود على النحت العربية و العجمية فى هذه المنصة الذى لم يتم تصنيفها إلا من قبل شمس الهادى. هذا التصنيف أيضًا موجز و واضح شديد لذا من السهل فهمه. على الرغم من أن شمس الهادى يصنف النحت إلى ستة تصنيفات، فإن التصنيفات الستة تغطي بالفعل جميع النحت باللغة العربية.

ينقسم شمس الهادى النحت بناء على ترتيبها إلى ستة أقسام :

1. النحت من حرف، نحو (عَمَّ) من عن و ما الاستفهامية و (مِمَّا) من من و ما و (أَمَّا) من أن و ما الزيائدة.
2. النحت من تعبير الإسلام، نحو (بسمل) من بسم الله الرحمن الرحيم و (حمدل) من الحمد لله رب العالمين.
3. النحت من فعل و فعل، نحو (هرول) من هرب و ولى و (بعثر) من بعث و ثار.
4. النحت من اسم و اسم، نحو (حينئذ) من حين و إذ.
5. النحت من حرف و اسم، نحو (بلكفة) من بلا كيف و (عرجل) من على الرجل.
6. النحت من عرب و عجم، نحو (الاستدار) من است و دار و (الطبدار) من طبر و دار.[138]

ت. البحث

تنوعت اللغات التي يستخدمها الناس في التواصل ناتج من التطورات في مختلف جوانب حياة الناس. يعد تطور العلوم والتكنولوجيا من العوامل التي تجعل تطور اللغة أكثر تقدمًا. العولمة هي العامل الرئيسي المؤثر في التغيرات السريعة التي تحدث في مختلف جوانب حياة الناس منها السياسية والاقتصادية والاجتماعية واللغة.

غالبًا ما يستخدم المراهقون استخدام اللغات المتنوعة، لذلك غالبًا ما يستخدمون النحت في تفاعلاتهم على وسائل التواصل الاجتماعي. في هذه الحالة، تُستخدم النحت لتبسيط وتسريع التفاعلات في وسائل التواصل الاجتماعي مثل المحادثات مع الأقارب أو الأصدقاء. لذلك، ظهرت النحت أكثر أو أقل مع الظهور السريع لوسائل التواصل الاجتماعي.

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[135] (.t.t, بيروت: مركز دراسات الوحدة العربية) أبو خلدون ساطع الحصرى, *في اللغة و الأدب و علاقتهم بالقومية* https://books4arab.me/تحميل-كتاب-في-اللغة-والأدب-و-علاقتهما-ب/.

[136] Muhammad Misbahuddin dan Mukhlisin Sholih, " النحت بين القديم والحديث ودورها في نشأة المفردات اللغة العربية لغير الناطقين بها," *INTAJUNA : Jurnal Hasil Pemikiran, Penelitian, Produk Bidang Pendidikan Bahasa Arab* 3, no. 2 (26 Januari 2020): 88–103.

[137] "Salman Alfarisi_A91218124.pdf," diakses 29 September 2022, http://digilib.uinsby.ac.id/51695/2/Salman%20Alfarisi_A91218124.pdf.

[138] syamsul Hadi, "Akronim dalam Bahasa Arab: Pembahasan Seputar Perkembangan Mutakhir dalam Bahasa Arab Seri Iv," *Humaniora* 12, no. 3 (3 Agustus 2012): 253–60, https://doi.org/10.22146/jh.697.

النحت لغة الخشب والعود إذا براء، وهذب سطوحه، ومثله فى الحجارة. والنحت فى الاصطلاح أن تعبد إلى كلمتين أو جملة، فتنزع من مجموع حروف كلماتها كلمة فذة تدل عليه الجملة نفسها.[139] النحت هو عملية اختصار تجمع بين الأحرف أو المقاطع أو الأجزاء الأخرى التي يتم نطقها أو كتابتها. في اللغة العربية، يمكن تشكيل النحت من عدة أنواع من الكلمات. يتم تصنيف نتائج الأبحاث المتعلقة باستخدام النحت على وسائل التواصل الاجتماعي على تويتر والتي أجراها الباحثون بناءً على الهيكل الذي يشكل النحت الواردة فيها. يتكون الهيكل الذي وجده الباحثون في هذه الدراسة هو النحت من اسم و اسم، والنحت من فعل و فعل، والنحت من حرف و حرف، والنحت من اسم و حرف و النحت من عرب و عجم. بالإضافة إلى ذلك، وجد الباحثون أيضًا النحت تعبير الإسلامى.

فيما يلي أنواع مختلفة من النحت الموجود في وسائل التواصل الاجتماعي على تويتر التي يشيع استخدامها من قبل الجمهور.

1. النحت من حرف و حرف

	تغيير المعنى	تركيب النحت	الكلمة الأصلية	النحت
لم يتغير	تغير			
V		حرف و حرف	بلا كيف	بلكفة
V		حرف و حرف	لم وية	اللمية
V		حرف و حرف	ليس و ية	اليسية

مثال النحت من حرف و حرف يعنى كلمة بلكفة تأتي من كلمة بلا و كيف. من الناحية اللغوية، فإن الكلمة بلا معناها حرف نفي يكون جوابًا، عكس نَعَم.[140] أما كلمة كيف معناها اسم مبنيّ على الفتح يستعمل للاستفهام الحقيقيّ أو غير الحقيقيّ تعجُبيّ إنكاريّ.[141] عند الجمع بين الكلمتين لهما معنى جديد.

لبى عيونك ولبى الخشم والشفة !
البحر والسيف مع توتك وعنابك!

ودي اشوفك واحط الكف بلكفة!
محتاج وصلك بعد ماطول غيابك!

$درر... بوح$[142]

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[139] ساطع الحصرى, *في اللغة و الأدب و علاقتهم بالقومية*.

[140] Almaany Team, "تعريف و شرح و معنى لا بالعربي في معاجم اللغة العربية معجم المعاني الجامع، المعجم الوسيط، اللغة العربية المعاصر ،الرائد ،لسان العرب ،القاموس المحيط ،معجم عربي عربي صفحة 1 diakses 20 November 2022, https://www.almaany.com/ar/dict/ar-ar/%D9%84%D8%A7/.

[141] Almaany Team, "تعريف و شرح و معنى كيف بالعربي في معاجم اللغة العربية معجم المعاني الجامع، المعجم الوسيط، اللغة العربية المعاصر ،الرائد ،لسان العرب ،القاموس المحيط ،معجم عربي عربي صفحة 1 diakses 20 November 2022, https://www.almaany.com/ar/dict/ar-ar/%D9%83%D9%8A%D9%81/.

[142] هاضل ابوليل [hadel_30@], "لبى عيونك ولبى الخشم والشفة! البحر والسيف مع توتك وعنابك! ودي اشوفك واحط الكف بلكفه! محتاج وصلك بعد ماطول غيابك! $درر... بوح$," Tweet, *Twitter*, 6 Februari 2013, https://twitter.com/hadel_30/status/299072574661488640.

2. النحت من تعبير الإسلام

النحت	الكلمة الأصلية	تركيب النحت	تغيير المعنى	
			تغير	لم يتغير
حيعل	حي على الصلاة حي على الفلاح	تعبير الإسلام		V
سَبْحل	سبحان الله	تعبير الإسلام		V
سمعل		تعبير الإسلام		V
طَبْقل	أطال الله بقاءك	تعبير الإسلام		V
دَمْعَز	أدام الله عِزّك	تعبير الإسلام		V
طلبق	أطال الله بقائك	تعبير الإسلام		V
عبشمي	النسب إلى عبد شمس	تعبير الإسلام		V
دمعز	أدام الله عزك	تعبير الإسلام		V
حسبل	حسبنا الله	تعبير الإسلام		V

هناك نحت وهو من تعبير إسلامي. على سبيل المثال كلمة سَبْحل وهي نحت من تعبيرسبحان الله. مثال آخر هو كلمة دمعز وهي نحت من تعبير أدام الله عزك. يتم تشكيل هذه الكلمات في الأفعال.

لم يسعني أن ألحظ سوى أنني أجعفد كثيرًا... دمعز الله المحبين و من هُم أهلها[143]

حصحص الحق ومانطق به السيد حسين تحقق. بني صهيون في أرض الحرمين يتجولون بعباءاتهم السوداء ولحاهم الداعشيه واليمنيون يلاحقون ويطردون منها ⸲ غردت قبل اسبوع أو أقل إن مقدسات الإسلام في خطر وعلى الأمه التحرك أو سبحل علينا عذاب الله أجمعين[144].

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143 • مشــا علــ [@mashael_safar], " لم يسعني أن ألحظ سوى أنني أجعفد كثيرًا☺️ .. دمعز الله المحبين و من هُم أهلها".
https://t.co/sTXeKrogWT," Tweet, *Twitter*, 4 Februari 2022,
https://twitter.com/mashael_safar/status/1489740336658370563.

144 أبويوسف جحاف [@Yemenis_age], " حصحص الحق ومانطق به السيد حسين تحقق . بني صهيون في أرض الحرمين يتجولون بعباءاتهم السوداء ولحاهم الداعشيه واليمنيون يلاحقون ويطردون منهِ غردت قبل اسبوع أو أقل إن مقدسات الإسلام في خطر وعلى الأمه التحرك أو سبحل علينا عذاب الله أجمعين. https://t.co/8YpQfBC9fz," Tweet,
Twitter, 20 Oktober 2021, https://twitter.com/Yemenis_age/status/1450825153420660737.

3. النحت من فعل و فعل

تغيير المعنى		تركيب النحت	الكلمة الأصلية	النحت
لم يتغير	تغير			
V		فعل و فعل	هرب و ولى	هرولى
V		فعل و فعل	شق و حطب	شقحطب
	V	فعل و فعل	جعب و جرع	جرعب
V		فعل و فعل	خلب و خلس	خلبس
	V	فعل و فعل	برق و قال	برقل
	V	فعل و فعل	هلع و بلع	هبلع
V		فعل و فعل	جدب و جرب	جردب
V		فعل و فعل	بحث و أثارت	بحثرت
	V	فعل و فعل	بعث و ثار	بعثر
V		فعل و فعل	بلغ و غز	بلغز
V		فعل و فعل	ضبط و ضبر	ضبطر

مثال النحت من فعل و فعل يعنى كلمة هرولى تأتي من كلمة هرب و ولى. من الناحية اللغوية، فإن الكلمة هرب معناها
جرى أى الخطو بسرعة حيث لا تلمس القدمان الأرض في كل خطوة.[145] أما كلمة ولى و معناها الجري بسرعة. عند الجمع بين الكلمتين لهما معنى الجري السريع. حينما جمعنا لم يتغير معناهما.
من أعظم مِنَن الله عليك أن اصطفاك من بين كثيرٍ من الخلائق فأودع في قلبك الإقبال على الطاعة والانشراح لها ثم هيَّأ لك الاسباب، فـهرول إلى الله و تمسَّك بحبل الدعاء ولا تيأس.. ♡
[146]
#حمد_سعود

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[145] "Hasil Pencarian - KBBI Daring," diakses 8 November 2022, https://kbbi.kemdikbud.go.id/entri/Lari.

[146] دعم حمد سعود [@d3m_hamad10], "'من أعظم مِنَن الله عليك أن اصطفاك من بين كثيرٍ من الخلائق فأودع في قلبك الإقبال على الطاعة والانشراح لها ثم هيَّأ لك الاسباب ، فـ هرول إلى الله و تمسَّك بحبل الدعاء ولا تيأس♡ .. #حمد_سعود'," Tweet, *Twitter*, 10 Agustus 2022, https://twitter.com/d3m_hamad10/status/1557424459488821249.

4. النحت من اسم و اسم

	تغيير المعنى	تركيب النحت	الكلمة الأصلية	النحت
لم يتغير	تغير			
	V	اسم و اسم	ويل لأمه	ويلمه
V		اسم و اسم	دروالعلوم	درعمي
	V	اسم و اسم	حيوان و حرثومة	حيثومة
V		اسم و اسم	أنف و فم	أنفمى
	V	اسم و اسم	كهر و ماء	كهرمائى
	V	اسم و اسم	كهر و مغنيطس	كهرمغنيطى
V		اسم و اسم	ثقرو فرق	ثفروق
V		اسم و اسم	فوق و صوت	فوصوتى
	V	اسم و اسم	كهر و مغنيطس	كهرطيسي
	V	اسم و اسم	عقبي وعلة	عقبابيل
	V	اسم و اسم	جمهورية و ملكية	جملوكية
	V	اسم و اسم	الزمان والمكان	الزمكان
	V	اسم و اسم	الحيز و الزمان	الحيزمن
	V	اسم و اسم	تحت و شعور	تحشعورى
	V	اسم و اسم	حب و قر	حبقر
	V	اسم و اسم	أي و شيء	أيش
V		اسم و اسم	الجمع و الجمر	جمعرة
	V	اسم و اسم	جبة و دراعة	جباعة
V		اسم و اسم	من حب الرمان	محبرم

مثال النحت من اسم و اسم يعني الكلمة تفروق تأتي من كلمة ثقر و فرق. من الناحية اللغوية، فإن الكلمة ثقر لها معنى النهاية أى جزء الإزالة من الكائن.[147] أما الكلمة فرق تعني منفصل أى لن تكون واحدًا.[148] لهما معنى جديد بعد الجمع، و هو طرف أو بتلات نخيل التمر. حينما جمعتا تغير معناهما.

فاش تبغيو تسرقو شي حاجة سرقوها كيف ماهي ولا عطيوها التيساع ماتشوهوهاش

التمر قبل مايتقدم للضياف كيتحيد له العظم وكيتعمر ويتحط فطبسيل الطاوس ماشي د القزدير وكنختارو اجود انواع التمر

ياحسرة على بلاد التمر عاطيين لماكرون التمر لكنخدمو به الحلوى او كيكون ف تفروق د الروضة 😅😅 [149]

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[147] "Hasil Pencarian - KBBI Daring," diakses 8 November 2022, https://kbbi.kemdikbud.go.id/entri/Ujung.
[148] "Hasil Pencarian - KBBI Daring," diakses 8 November 2022, https://kbbi.kemdikbud.go.id/entri/Terpisah.

المثال الآخر يعني كلمة أنفمى . تأتى من كلمة أنف و فم. كلمة أنف معناها منخ (nose). و كلمة فم معناها فو (mouth).[150]لهما معنى جديد بعد الجمع، و هو أحد أعضاء الجهاز التنفسي الذي يعمل كمسار لدخول الهواء والأكسجين إلى الجسم.[151] إلى جانب ذلك، "أنفمى" وتعني أيضًا شيئًا متعلقًا بصوت اللغة الناتج عن زفير الهواء عبر الأنف.[152] حينما جمعتا تغير معناهما.

صفقو لي جرحت <mark>انفمي</mark> [153]

5. النحت من حرف و اسم

النحت	الكلمة الأصلية	تركيب النحت	تغيير المعنى تغير	تغيير المعنى لم يتغير
اللامائى	Anhydrous	حرف و اسم		V
علفرس	على الفرس	حرف و اسم		V

مثال النحت من حرف و اسم يعنى الكلمة اللامائى تأتي من كلمة لا و ماء. من الناحية اللغوية، فإن الكلمة ماء لها معنى سائل صاف عديم اللون، عديم الطعم والرائحة ضروري لحياة الإنسان والحيوان والنبات، يحتوي كيميائياً على الهيدروجين والأكسجين.[154] أما حرف "لا" في ذلك النحت هو لاالنافية. عند الجمع بين الكلمتين لهما معنى لايحتمل شيء على الماء. في الكيمياء، توصف مادة ما أنها لامائية عندما لا تحوي على جزيئات الماء في تركيبها. حينما جمعتا لم يتغير معناهما.

هوا حمض الطرطريك <mark>اللامائي</mark> ده بجد ولا ألش[155]

6. النحت من عرب و عجم

النحت	الكلمة الأصلية	تركيب النحت	تغيير المعنى تغير	تغيير المعنى لم يتغير
الطبردار	طبر و دار	عرب و عجم	V	

من المثير للاهتمام في اللغة العربية أن تشكيل هذا النحت يمكن أيضًا أن يتشكل من الجمع بين الكلمات العربية والكلمات العجمية. على أن في اللغات العجمية، يتكون تكوين الكلمات عادةً من كلمتين أو أكثر تنشأ من لغة واحدة. و هذا النحت

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[149] سناءMA [@SanaeMaghfour], " فاش تبغيو تسرقو شي حاجة سرقوها كيف ماهي ولا عطيوها التيساع ماتشوهوهاش التمر قبل مايتقدم للضياف كيتحيد له العظم وكيتعمر ويتحط فطبسيل الطاوس ماشي د القزدير وكنختارو اجود انواع التمر ياحسرة على بلاد التمر عاطيين لماكرون التمر لكنخدمو به الحلوى او كيكون ف تفروق د الروضة 🙃😭 https://t.co/XE64J8BNmS," Tweet, *Twitter*, 26 Agustus 2022, https://twitter.com/SanaeMaghfour/status/1563041234293510146.

[150] Hans Wehr dan J. Milton Cowan, *A dictionary of modern written Arabic*, 3d ed (Ithaca, N.Y: Spoken Language Services, 1976).

[151] "Hidung: Fungsi, Anatomi, Risiko Penyakit - DokterSehat," Informasi Kesehatan dan Tips Kesehatan - DokterSehat, 17 Januari 2020, https://doktersehat.com/informasi/kesehatan-umum/hidung/.

[152] "Hasil Pencarian - KBBI Daring," diakses 10 Oktober 2022, https://kbbi.kemdikbud.go.id/entri/nasal.

[153] وين الشعب😈 [@xminaj_0], "صفقو لي جرحت انفمي," Tweet, *Twitter*, 9 Mei 2019, https://twitter.com/xminaj_0/status/1126359864886931456.

[154] "'Hasil Pencarian - KBBI Daring,' diakses 8 November 2022, https://kbbi.kemdikbud.go.id/entri/air - Google Search," diakses 20 November 2022, https://www.google.com/search?q=%E2%80%9CHasil+Pencarian+-+KBBI+Daring%2C%E2%80%9D+diakses+8+November+2022%2C+https%3A%2F%2Fkbbi.kemdikbud.go.id%2Fentri%2Fair&oq=%E2%80%9CHasil+Pencarian+-+KBBI+Daring%2C%E2%80%9D+diakses+8+November+2022%2C+https%3A%2F%2Fkbbi.kemdikbud.go.id%2Fentri%2Fair&aqs=chrome..69i57.870j0j4&sourceid=chrome&ie=UTF-8.

[155] manss [@ItsMansss], "هوا حمض الطرطريك اللامائي ده بجد ولا ألش https://t.co/TFpzNUxoI8," Tweet, *Twitter*, 8 Oktober 2018, https://twitter.com/ItsMansss/status/1049370162288381952.

سمي بالنحت عرب و عجم. و المثال من هذا النحت يعنى كلمة الطبردار تأتى من كلمة طبر و دار. طبر من أنواع الفأس و دار بمعنى مكان. لهما معنى جديد بعد الجمع، و هو مكان الطبر. حينما جمعتا تغير معناهما.

أقدم نسخة خطية

من كتاب (فضل الخيل) للحافظ شرف الدين عبدالمؤمن بن خلف الدمياطي ت٧٠٥هـ هي نسخة مكتبة أحمد الثالث. ومن ميزات هذه النسخة أنها مقروءة كما جاء على غلافها: (الحمد لله، قرأته أجمع على الشيخ ناصر الدين <mark>الطبردار</mark>، بسماعه على المؤلف، قاله أحمد بن علي بن محمد العرياني".156

من بين ستة تصنيفات للنحت حسب شمس الهادى، هناك العديد من النحت الذى لا ينتج معنى جديد بعد الجمع بين كلمتين أو أكثر. ها هي نسبة مثويته.
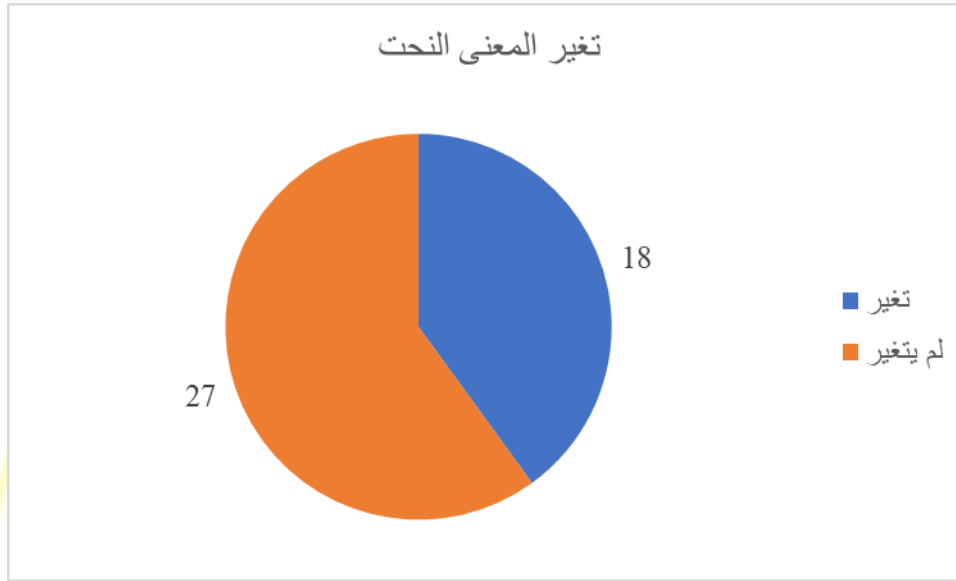
من بين 45 النحت على موقع التواصل الاجتماعي توتير، هناك 18 النحت الذى غيرت معناه بعد الجمع بين الكلمتين. تشمل الأمثلة الكلمات أنفمى والطبردار. و 27 النحت لا يغير المعنى بعد الجمع بين الكلمتين. على سبيل المثال في كلمات درعمي وجمعرة. لذلك يمكن الاستنتاج أن استخدام النحت على توتير يهيمن عليه النحت الذي لم يغير معناه.

من بين ستة تصنيفات للنحت حسب شمس الهادى، هناك النحت الذى كثر استخدمه في وسائل التواصل الاجتماعي تويتر. فيما يلي النسبة المثوية لاستخدام النحت على وسائل التواصل الاجتماعي توتير.

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156 أقدم نسخة خطية من كتاب (فضل الخيل) للحافظ شرف الدين عبدالمؤمن بن خلف " ,[y9299@]" يحيى الكندري الدمياطي ت٧٠٥هـ هي نسخة مكتبة أحمد الثالث. ومن ميزات هذه النسخة أنها مقروءة كما جاء على غلافها: (الحمد لله، قرأته أجمع على الشيخ ناصر الدين الطبردار، بسماعه على المؤلف، قاله أحمد بن علي بن محمد العرياني". https://t.co/HBiAj98HUm," Tweet, *Twitter*, 21 April 2022, https://twitter.com/y9299/status/1517103148095221761.
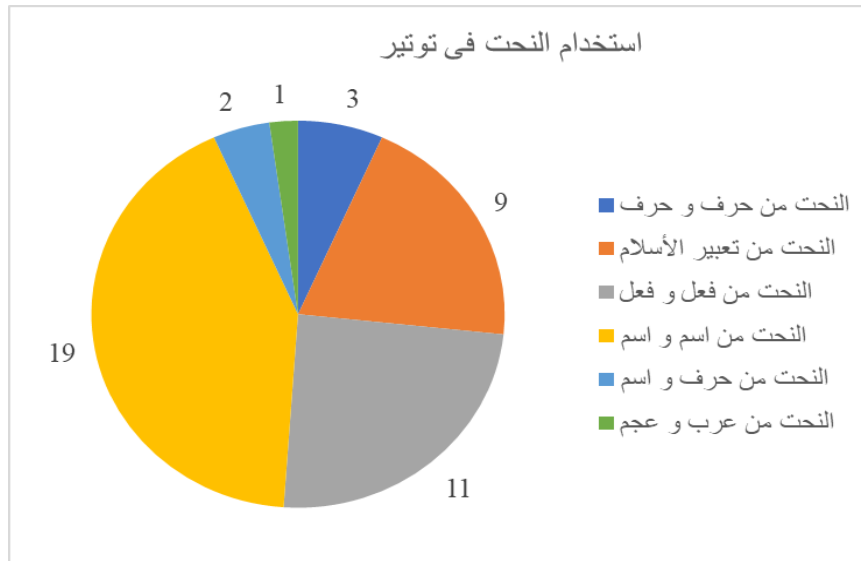
هذه النسبة ، يُذكر أنه من بين 46 النحت على تويتر، 3 النحت من النحت الحرف والحرف، 9 النحت من النحت تعبير الإسلامي، 11 النحت من النحت الفعل والفعل، 19 النحت من النحت الاسم والاسم، 2 النحت من النحت الاسم و الحرف، 1 النحت من النحت العرب و العجم. من هذه البيانات، يمكن ملاحظة أن استخدام النحت على وسائل التواصل الاجتماعي توتير يهيمن عليه النحت الاسم و الاسم.

استنادًا إلى البيانات التي وجدها الباحثون، يمكن ملاحظة أن بنية التشكيل الأكثر استخدامًا في استخدام النحت على توتير هي النحت من اسم و اسم. في الأساس، لا يوجد أي تغيير في معنى النحت من معنى الكلمة التي شكلتها، والمعنى الوارد لا يزال هو نفس المعنى والغرض من الكلمة التي شكلته. ومع ذلك، هناك بعض مجموعات الكلمات التي تصبح مصطلحات جديدة ولها معنى خاص بها بعد أن أصبحت نحتا. على سبيل المثال في كلمة "☐أنفمى" وهو النحت يتكون من الكلمة أنف و فم. يستعمل أحد مستخدمو توتير كلمة "أنفمى" فى تحميلها.

"صفقو لي جرحت انفمي" ¹⁵⁷

هذه الكلمة الأمر من المرسل ليصفقه لأنه يشعر مريضا بين أنفه و فمه. و هو يستعمل كلمة "أنفمى" بقصد أعضاء الجسم بين الأنف و الفم. "☐ أنفمى" هو أحد أعضاء الجهاز التنفسي الذي يعمل كمسار لدخول الهواء والأكسجين إلى الجسم. ¹⁵⁸

إلى جانب ذلك، "☐أنفمى" وتعني أيضًا شيئًا متعلقًا بصوت اللغة الناتج عن زفير الهواء عبر الأنف. ¹⁵⁹

كما أوضحنا سابقًا، أدى التطور السريع للعلوم والتكنولوجيا إلى تطوير الجوانب اللغوية. يتضح هذا من خلال هذه الدراسة أن بيانات النحت على وسائل التواصل الاجتماعي على توتير التي وجدها الباحثون مرتبطة بالعلوم الطبيعية والتكنولوجيا. على سبيل المثال هو☐ الكلمة "كهرمغنطيس" و هو النحت من كلمة كهرباء و مغنطيس. الكهرباء نفسها تأتي من اللغة الفارسية وهي مزيج من كلمتين "كه" ☐(قش) و "ربای" (مثير للإعجاب) ؛ قشة مثيرة للاهتمام.

ث. الخلاصة

النحت هو يصور الكلمتين أو أكثر صار تغيير واحدا جيدا الذى دل المعنى الأصل. بناء على البحث الذى عمله الباحثون، وجد خمسة و أربعين نحتا فى وسائل التواصل توتير يتكون من النحت اسم واسم و النحت فعل وفعل النحت حرف وحرف النحت اسم وحرف و النحت عرب و عجم. وجد فى هذه الدراسة ايضا النحت الإسلامي. من بين جميع البيانات التي وجدت فى هذه الدراسة، فان أكثر النحت الذى يستخدمونه الناس فى تويتر هو النحت الذى يشكل من النحت اسم واسم. فى هذ البحث، لا يجد تغيير المعنى من النحت الموجود إلا قليل وعلى سبيل المثال هو الكلمة "أنفمي".

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¹⁵⁷ وِين الشعب ﵆ [@xminaj_0], "صفقو لي جرحت انفمي".
¹⁵⁸ "Hidung."
¹⁵⁹ "Hasil Pencarian - KBBI Daring."

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الخطاب الوسطي الديني وآثاره على الفرد والمجتمع

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الخطاب الوسطي الديني وآثاره على الفرد والمجتمع

أجمعت كلمة العلماء سابقهم ولاحقهم على أن الإسلام دين وسط يتميز باليسر والرحمة، ويبتعد عن التطرف والتشدد في كل مجالاته، عقيدة وشريعة، فكرا وسلوكا. قال تعالى:" وكذلك جعلناكم أمة وسطا لتكونوا شهداء على الناس ويكون الرسول عليكم شهيدا" البقرة الآية 143:.

و الخطاب الوسطية ضرورة إنسانية، ومطلب كوني، ومقصد عمراني، يتضمن قيم التوازن والاعتدال، ويشمل مفاهيم التسامح والرفعة والسمو، ويؤول إلى مقاصد العدل والرحمة والصلاح والاستقامة،ويهدف ألى استقرار الفرد والمجتمع، أذ يتشكل من مجموعة من القيم والمفاهيم المستنبطة من الشريعة الإسلامية التي تهدف إلى تدبير الاجتماع العمراني وتوجيه السلوك الإنساني نحو اختيار العدل والرحمة والوسط في كل شيئ من غير افراط ولا تفريط.

إذ يشكل الخطاب الوسطي والوسطية عماد بناء المجتمع الإسلامي كونه منهج يدعو الى التسامح والمساواة ونبذالتفرقة والتطرف، وصولاً الى تجاوز حالات الاختلاف والنزاع بما يحقق تحقيق الامن والتعايش. ومن هنا تبرز الاشكالية من السؤال حول دور منهج الخطاب الوسطي وآثاره على الفرد والمجتمع ؟

ولهذا ستحاول من خلال هذه الورقة أن نتناول الإجابة عن هذه الإشكالية حيث رسمت خطتي في هذا البحث على النحو الأتي:

مقدمة: وفيها أهداف البحث ومشكلاته وأهميته

المبحث الاول: مفهوم الخطاب الوسطي الإسلامي

المبحث الثاني: خصائص الخطاب الوسطي الإسلامي

المبحث الثالث: متغيرات العصر وأثرها على وسطية الخطاب

المبحث الرابع: آثار الخطاب الوسطي الإسلامي على الفرد والمجتمع

خاتمة: وفيها ما توصل إليه البحث من نتائج وتوصيات.

المبحث الأول: مفهوم الخطاب الوسطي الإسلامي

يعد مفهوم الخطاب Discourse من القضايا الشائكة في الدرس النقدي لحداثة المفهوم، وتعدد مرجعياته حيث يتخذ تسنينه الاصطلاحي تبعاً للحقل الذي ينتمي له، فهنالك الخطاب الأدبي، والاجتماعي، والفكري، والإعلامي، والخطاب الوسطي الإسلامي غير أن ما يؤسس لمفهوم الخطاب العلوم التي تعمل على إنشائه، و لقد تعددت طرق التناول في الخطاب الإسلامي لدى كثير من المتحدثين الإسلاميين بين مغلق لأبواب الاجتهاد والبحث , ومنفتح انفتاحا غير مقنن , والحقيقة فإن تناول الخطاب الإسلامي الوسطي المعتدل الذي يؤكد على الثوابت الأصيلة وفي ذات الوقت لايهمل متطلبات الواقع صار قضية حتمية النقاش والبيان وصار لازما على الأمة أن تصاغ لها المحددات الأساسية للخطاب الإسلامي الصائب بلا ميل أو شطط

الخطاب لغة: مأخوذ من خطب يخطب خطبا والخطب : الشأن ، والأمر صغر أو عظم ، وخطب الخاطب على المنبر خطابة، بالفتح ، وخطبة بالضيم ، وذلك الكلام : خطبة أيضاً . أو هي الكلام النثور المسجع ونحوه . ورجل خطيب : حسن الخطية[160] ، أي تكلم كلاما يسمى " خطبة " والخطاب : يعني الكلام بين اثنين[161] .

الوسطية في اللغة: بمعنى التوسيط وهو أن يجعل الشيء في الوسط، والوسط: اسم لما بين طرفي الشيء، وهو المعتدل، أو ما بين الجيد والرديء[162] ، وأوسط الشيء: أفضله وخياره،وأعدله[163]

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[160]الفيروز آبادي . القاموس المحيط ، المطبعة الأميرية ، ط3، ببولاق ، القاهرة ، ص . 103

[161]ابن منظور . لسان العرب ، دار صادر ، ط1، بيروت ص: 361

[162] الصحاح للجوهري

[163]القاموس المحيط

والوسطية في الاصطلاح كم يعرفها الدكتور أحمد عمر هاشم بقوله : "فالمراد بالوسطية : التوازن والتعادل بين طرفين حيث لا يطفى طرف على آخر ، فلا إفراط ولا تفريط ، ولا غلو ولا تقصير ، وإنما اتباع للأفضل والأعدل ، والأجود والأكمل"[164]

وينحصر المعنى الخطاب الديني في مجمل التعريفات حول السعي لنشر دين الله عقيدة وشريعة وأخلاقاً ومعاملات، وبذل الوسع في ذلك، لتعليم الناس ما ينفعهم في الدارين وبذل أقصى الجهد والطاقة من أجل خدمة هذا الدين الحنيف امتثالا لأمر الله تعالى وأمر رسوله صلى الله عليه وسلم[165]

كما أن الخطاب الديني هو الوسيلة التي يخاطب بها المسلمون العالم، والمنهاج الذي يصوغون من خلاله أفكارهم ومواقفهم التي يريدون إيصالها إلى الناس سواء كانوا مسلمين أو غير مسلمين).[166]

ومما سبق يتضح أننا نقصد بالخطاب الوسطي :هو الخطاب الإسلامي المتوازن بين طرفين لا يطغى طرف على آخر، فلا إفراط ولا تفريط، وإنما إتباع للأفضل والأعدل والأجود والأكمل.

فالخطاب الإسلامي الوسطي: هو الخطاب المعتدل المتوازن الذي ينطلق من قواعد وأصول راسخة ثابتة يعطي كل شيء حقه من غير إسراف ولا تقتير ويتميز بخمس خصال على النحو التالي:

- يتفهم الواقع ولا يتعامل بردود الأفعال غير المدروسة
- يراعي مقاصد الشريعة ومآلات الأفعال والأولويات.
- يحافظ على الجوهر ولا يجمد عند المظهر.
- لا يتعصب لمذهب أو فرقة أو رأي بل يتعامل مع الجميع بمنطق الإنصاف والعدل.
- يحافظ على الثوابت والأصول مع إمكانيه التغيير في الوسائل والآليات مراعياً تطور الحياة وتقدمها[167]

وتبقى وسطية الخطاب سمة هذه الأمة ومزيتها التي ميزها الله تعالى بها على غيرها، وبفضلها تبوأت الأمة لمنصب أداء الشهادة على الآخرين وأن يشهد لها الرسول الكريم عليه أفضل وأتم التسليم، قال تعالى : ﴿ وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾[168]

المبحث الثاني: خصائص الخطاب الوسطي في المنهج الإسلامي

إن لغة الخطاب الوسطي تجلت معانيها في القرآن الكريم بشكل واضح، ما يحتم علينا التركيز على عناصر الوحدة والتقارب بين الأديان، وجعلها حلقة وصل فيما بيننا[169]

وتتفق كل الطوائف الدينية على هذا؛ حيث يقول الدكتور حنا عيسى: «الركيزة الأساسية التي يستند اليها أي خطاب هي انطلاقه من رؤية فكرية ينبثق عنها آراء وتصورات معبرة عن هوية الخطاب، فالخطاب قيمة علمية يجب أن بني على فهم عميق، ونظرة موضوعية».

وعل هذا الأساس فالخطاب الديني الوسطي يتميز بخصائص يمكن أجمالها كما يأتي:

1. يجب أن يكون الخطاب الديني سليماً وصحيحاً ، ويكون الهدف منه غاية الجميع أي استعاب الرؤى والحقائق المتعالية التي عن طريقها يتسامى المجتمع البشري وتعلو قيمته الأخلاقية القائمة على العدل والمساواة عن طريق ما يؤديه الخطاب الديني والعاملين به[170]

2. الربانية والشمولية: فالربانية هي الخاصية التي تعطي الخطاب الإسلامي قيمته الأساسية، فهو الخطاب الموافق لفطرة الإنسان، المحقق لكل حاجاته، وتطلعاته.

والشمول طابع هذا الدين العظيم؛ قال الله تعالى: (وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانَ لِكُلِّ شَيْءٍ)[171] وقد أمرنَ الله تعالى بأخذ الدين بشموله وكماله (يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً)[172]

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[164] محمد حجازي، التفسير الواضح، دار الجيل الجديد ـ بيروت الطبعة: العاشرة ـ 1413 ص: 128
[165] [165] عبد الرحمن: من مرتكزات الطاب الدعوي, ص15
[166] نهى كمال سليم آثار الخطاب الديني الوسطي في التلاحم المجتمعي، أوراق نماء ، منشور مركز نماء للبحوث والدراسات ص: 14
[167] سعيد علي الشهراني ، الخطاب الوسطي ومتغيرات العصر، مجلة الراسخون العدد 2 ديسنبر 2019 ص: 5
[168] سورة البقرة الاية 134
[169] السيد سليمان الموسوي، مدير المركز الإسلامي في هامبورغ، كلمة شارك فيها في الندوة النقاشية (دور علماء الدين في توجيه الخطاب الديني المعتدل في أوروبا).
[170] ابن زرق المالقي المالكي . بدائع السلك في طبائع الملك . تحقيق : علي سامي النشار ، وزارة الإعلام ، ط ، العراق ، د.ت ، ص . 242
[171] سورة النحل الاية 89

3. اليسر ورفع الحرج : إن رفع الحرج والسماحة والسهولة راجع إلى الوسط والاعتدال، فلا إفراط ولا تفريط، فالتنطع والتشديد حرج في جانب عسر التكاليف، والإفراط والتقصير حرج فيما يؤدي إليه من تعطل المصالح وعدم تحقيق مقاصد الشرع[173]

4. يجب أن يهدف الخطاب الديني إلى العمل والعقيدة والحب والاحترام والاهتمام والاعمار ؛ فهو ليس رسالة لاهوتية تنحصر في المساجد فحسب ؛ بل هو رسالة شاملة للحياة كلها دينياً وسياسياً واقتصادياً واجتماعياً وتربوياً ، فهو دقيق في كل تفاصيل الحياة من حيث (المنهج والزمان والمكان والإنسان) ، وهو يمزج بين أمور الدين والحياة ليتماشى ذلك مع الواقع الحياتي للناس أراده الله سبحانه وتعالى أن يفي بحاجات الناس وينظم لهم حياتهم على وفق القواعد الكلية والأصول العامة ، أما الجزئيات والدقائق فقد تركها لاجتهادات الناس حسب حاجات عصرهم[174]

5. الواقعية: من واقعية هذا الدين العظيم أن جعل الفقه مقسوم بين عبادات ومعاملات، واهتم بتنظيم أمور الناس في معاملاتهم فيما بينهم سواء في عقود البيع والشراء أو الزواج والطلاق أو الحدود والعقوبات، وكان مناط التكليف قائم على الواقع وبعيد عن المثالية التي تخرج البشر عن طبيعتهم ليكونوا أشبه بالملائك

ومن الخصائص الخاصة التي ينبغي توفرها في الخطاب الوسطي المعاصر، التركيز على المسؤولية الإنسانية المشتركة، وإبراز الوجه الحضاري للإسلام الانفتاح وقبول التعددية الثقافية والحضارية والتكامل بين العقل والنقل[175] مراعاة المقاصد والموازنات المختلفة للقضايا المعاصرة[176]

فالخطاب الديني الوسطي بخصائصه يخلق جو من الوئام والانسجام التي تؤدي إلى بناء نهضة الفرد والمجتمع علمياً وثقافياً وتربوياً واجتماعياً واقتصادياً ، وازدهار شبابه واستغلال ثقافتهم لأنهم نواة المجتمع واستقراره.

المبحث الثالث: تحديات العصر وأثرها على وسطية الخطاب

نعيش اليوم في عالم سريع التغيرات على نحو لم يحدث على مدار التاريخ، وهذه المتغيرات السريعة تحتاج إلى مواكبة سريعة تجاري سرعة هذه المتغيرات، ومن أولى ما ينبغي أن يواكب سرعة المتغيرات في هذا العصر هو الخطاب الإسلامي الوسطي.

وفي ظل الانفتاح على الثقافة الإنسانية العالمية : يعاني الخطاب الديني من مسألة الانغلاق على الذات، ورفض الأفكار في الثقافة العالمية، وعدم مسايرتها أو مناقشتها وإغلاق الباب في وجه التبادل الثقافي والفكري والإنساني مع العالم[177] ولا بد للخطاب الديني من أن يطور نفسه ليصبح خطابا دينياً، يحاكي المستجدات والتطورات الدينية والثقافية والإنسانية العالمية. أي أن يرقى هذا الخطاب إلى مستوى العالمية والشمولية في التفكير. وأن يكون مرآة تعكس الواقع المحلّي بمنظور عالمي، ويكون أثر المحلّي واضحاً في العالمي[178] فالانعزالية لم تعد تنفع في عصر الانفتاح وسقوط الحواجز الفكرية والثقافية بين الناس والمجتمعات حيث أضحى العالم قرية صغيرة بواسطة حداثة الاتصالات وثورة المعلومات "

إن مشكلة الخطاب الديني السائد أنّه لم يصل إلى مرحلة من التطور ليستطيع معها مخاطبة عقلية الغرب بلغة يستطيع الغرب أن يفهمها بعيداً عن أسلوب الوعظ والترغيب والترهيب، ولا يستطيع أن ينقل أفكاراً وفقهاً وتراثاً يؤثر في الذهنية الغربية ويزيل الفكر النمطي السائد حالياً عن شعوبنا العربية[179] ".

فبعد الخطاب الديني عن هذه التحديات العالمية وعدم اندماج أصحابه فيما يعيشه العالم من تطور مذهل على مختلف الأصعدة جعله بعيداً عن الثقافة الغربية التي أصبح الفرد العربي يعيشها ويتمثلها وأصبحت تغري أبناءه ببهرجتها ، فبعد المتدينين عن الثقافة العالمية بدعوى النجاة بالنفس وعدم الوقوع في الخطأ جعل الخطاب الديني يعيش حالة الانعزالية والبقاء في نمط وأسلوب قديم غير مؤثر وغير جذاب مما جعله لا يقوم بمهمته المطلوبة

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[172] سورة البقرة الاية 208

[173] حنان خياطي، الوسطية والاعتدال في الخطاب الديني ، بحث في المقاصد والابعاد الإصلاحية، مجلة العلوم الإنسانية والطبيعية المجلد 3 العدد 7 يوليو 2022 ص: 356

[174] سعيد بن علي ثابت . الجوانب الإعلامية في خطب الرسول ، وزارة الشؤون الإسلامية والأوقاف والدعوة والإرشاد ، المملكة العربية السعودية ، 1417 ه ص 90

[175] انظر العلواني: إصلاح الفكر الإسلامي مدخل إلى نظم الخطاب ص: 133

[176] سعيد علي الشهراني ، الخطاب الوسطي ومتغيرات العصر، المرجع السابق ص:12

[177] عبد الله شحاته: الدعوة الإسلامية والإعلام الديني، الهيئة المصرية العامة للكتاب، القاهرة ، ط 2 / 1986 ص: 22

[178] عبد الله شحاته، المرجع نفسه ص: 22

[179] عبد اللطيف حني، آليات الخطاب الديني المعاصر أمام تحديات العولمة، قسم اللغة العربية وآدابها،معهد الآداب واللغات ـ المركز الجامعي الطارف،ص:10

كما يعد التخلف الحضاري: تحدٍ آخر يواجهه الخطاب الديني في ّ وقتنا الحالي حيث إن تراجع الحالة الثقافية والعلمية والفكرية وصلت إلى مراحل غير مسبوقة في تاريخ العرب، وأصبحت أمة العلم والعلماء تعاني مشاكل التخلف العلميّ والحضاري، وازداد عدد الجهلة والأميين والمتزمتين الذين يشكلون جماعات عنف وتطرف لم تفهم الإسلام على حقيقته وأصوله.

أضف إلى ذلك الصراع الفكري السائد بين أنصار التحديث اعتمادا على تجارب الغرب، وبين أنصار الاكتفاء بما هو محلّي خوفاً من ضياع الهوية الثقافية والدينية، وقد يصل هذا الصراع أحياناً إلى شكل من أشكال التجاذب والتصادم والحرب المعلنة وغير المعلنة بين التيّ ارين الفكريين، يؤدي بالنتيجة إلى تشتّت فكر الشخص المستقبِل، وأحياناً أخرى إلى

نفوره من الخطاب الديني" ¹⁸⁰

كما يعد التخلف الإعلامي : تحدي عظيم أمام الخطاب الديني الذي همش منه نظرا لسيطرة الغرب على البرمجيات الإعلامية وتسريب ثقافته للمجتمع العربي وعاداته وتقاليده واعتقاداته رغم أن هناك جهودا على المستوى الإعلامي العربي في بث قنوات فضائية تلفزيونية وإذاعات سمعية دينية تعنى بالخطاب الديني لكنها قليلة أمام الكم الهائل للبرمجيات الغربية

التي تفرض نفسها على المشاهد العربي و تقنعه بثقافتها وتجعله آليا يقلدها ¹⁸¹

المبحث الرابع: آثار الخطاب الوسطي الإسلامي على الفرد والمجتمع

مما لاشك فيه ، فأن سطوة مشاعر الحقد والكراهية والتطرف التي تتولد بين الناس في مختلف طبقاتهم ، تعد من الآفات التي تفتك بجسد المجتمع ، وعلى الرغم من عدم إنكار وجود الاختلاف والتناقض في المصالح والمنافع والمزاحمة على المراكز السياسية والاجتماعية بين الناس ، إلا أن الغلو والتطرف في ذلك سوف يكون عاملاً لقطع كل علاقة قائمة بين أفراد المجتمع ، وهنا يأتي دور الخطاب الديني الوسطي لما له من تأثير قوي وفعال في تهذيب الاخلاق وتلطيف الامزجة الحادة والطباع الغليظة وفي إحلال أمن المجتمع واستقراره في بيئة مليئة ب الأحقاد والمشاكل ، كون الخطاب الوسطي من أقوى الأساليب في تقريب الناس بعضهم من بعض عن طريق دوره في تسوية

الاختلافات والمشاكل القائمة بين الخصوم والمتنافرين بسبب تباين المصالح والمنافع ¹⁸²

وعيه ويمكن إجمال أثر الخطاب الوسطي الإسلامي على الفرد والمجتمع في النقاط التالية:

-ينتشر التقارب والتعايش بين الناس: فالوسطية مطلوبة في الخطاب الدين بعيدا عن التشدد والغلو وتحريض الناس فالرسول خاطب جميع الفئات وعاش معها فعاش في مكة مع الكفار وكذلك في المدينة أبرم عهد مع اليهود وتعايش معهم

تحت سقف دولة واحدة . ¹⁸³

-وجود التكافل الاجتماعي والتراحم بين المجتمعات: على اختلاف مذاهبها ومشاربها الفقهية والطائفية فبالخطاب الديني المعتدل الوسطي المنهج ينتشر التعايش بين الناس والتراحم والتعاطف فكل واحد يسعى الى الاجر والمثوبه من الله وتقديم يد المساعده لاخرين اقتداء بالرسول القائل (أحب الخلق الى الله انفعهم لعياله) وقول بن عمر (لان أقوم في خدمة أخي المسلم أحب إلي من أن اعتكف في البيت الحرام مئة سنة) فاذا تكلم الناس والدعاة وأصحاب الخطاب الديني بما سبق كان

ادعى للناس الى التطبيق والتنفيذ ونشر الخير بين الناس فنرا في النهاية المجتمع المنشود والمستقبل المنتظر ¹⁸⁴

ومن أثاره نشر القيم والمبادئ العظيمة: من الضروري نشر القيم والمبادئ العظيمة الداعية إلى التسامح، وحب الخير للآخرين، ونشر ثقافة التسامح، ونبذ الأحقاد والغل فيما بيننا، قال تعالى : ﴿وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ

رَءُوفٌ رَّحِيمٌ﴾ ¹⁸⁵

التعيش السلمي: لا بد من التعايش السلمي داخل المجتمع المسلم فالوسطية في الخطاب تنشر المحبة بين المجتمع والطوائف المختلفة تحت شعار متميز وضعه الرسول ﷺ : "لا يؤمن أحدكم حتى يحب لأخيه ما بحبه لنفسه"، ولكن إذا أردنا النجاح في ذلك فليكن لنا مرجع نرجع إليه عند اختلافنا، وهو الكتاب والسنة تحت هذا الدستور الواضح والبين

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¹⁸⁰ محمد خليفة؛ الإسلام وتطوير الخطاب الديني، ص : 24

¹⁸¹عبد اللطيف حني، آليات الخطاب الديني المعاصر أمام تحديات العولمة المرجع السابق ص: 4

¹⁸² **ازهار جشي عواضة . المواعظ والحكم . دار الحق للطباعة والنشر والتوزيع ، ط 1، بيروت ، 200 ص: 25**

¹⁸³عبدالسلام حمود غالب، الوسطية في الخطاب الديني وأثره على المجتمع رابط

الموضوع: https://www.alukah.net/sharia

¹⁸⁴ نهى كمال سليم آثار الخطاب الديني الوسطي في التلاحم المجتمعي، أوراق نماء ، منشور مركز نماء للبحوث والدراسات،ص: 28

¹⁸⁵سورة الحشر الاية 10

الصالح إلى قيام الساعة، وفي النهاية لكم دينكم ولي دين وليحترم بعضنا بعضا، وليعذر بعضنا بعضا ليتم لنا التعايش المنصف على مستوى المجتمع الواحد فما أن ننجح في ذلك نستطيع تطبيقه مع الآخر في المجتمعات غير الإسلامية، ويجتمع كلمنا وترجع لنا مكانتنا وقوتنا ومجدنا الخليد.

ينتشر الأمن والأمان بين المجتمع: ومحاربة الأفكار الهدامة الداعية الى الاخلال بالأمن والسلم المجتمعي فالأمن مطلب لبقاء البشرية ومطلب للبناء والتعمير للأرض ونشر الدين وتعليم البشرية دين ربها سبحانه وتعالى حيث شدد الرسول ﷺ على عدم إيواء المحدث فقال (من آوى محدثا فعليه لعنة الله...) وكذلك جعل في الإسلام حد الحرابة الإفساد في الأرض [186] .

نبذ العصبية والدعوة إلى الحوار: وقد نبذ الرسول العصبية القبلية الضيقة وقال لأحد الصحابة (إنك إمرؤ فيك جاهلية ..) وقال (أبدعوى الجاهلية وأنا بين أظهركم) ودعا الرسول ﷺ إلى الحوار كما حصل مع اليهود حيث ذكر الله سبحانه في الاية قال: ﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾ [187] وكان الرسول يستخدم الحجة والبرهان في الخطاب وكذلك اللين والرحمة شعاره (لعل الله أن يخرج من أصلابهم من يقول لا إله الا الله)..

وإن الوصول إلى خطاب ديني معتدل وسطي في المجتمع ، فهو العلاج والحل الناجع للوصول إلى بيئة أمنة ومجتمع مستقر ، فسمو الخطاب الديني المعتدل لا يخفى على أحد ما للمنابر الدينية من تأثير واضح على المجتمع الذي تعمل فيه سلباً أو إيجاباً ، إن الخطاب الديني الفعال هو الخطاب الذي يمكن الإنسان عن طريقه تحقيق الأهداف التي خلق لأجلها القائمة على القوانين الربانية العادلة وعمارة الأرض، إذ أن الخطاب الديني المعتدل القائم على النصوص الشرعية والاستدلال الصحيح هو أفضل طريقة يمكن للأفراد والدول استعمالا لعلاج جميع الانحرافات التي تعاني منها المجتمعات اليوم سواء كانت هذه الانحرافات عقدية أم فكرية، إذ تعد هداية الناس للطريق القويم هي القيمة الأبرز في الخطاب الديني المعتدل ، وهو هدف ذو قيمة كبيرة يمر عبر دعوة الناس وتبليغهم وإرشادهم وينظم حياة الأفراد والجماعات بسن قوانين وقواعد أخلاق الدين السامية .

خاتمة:

وفي الختام ينبغي التأكيد على أن الخطاب الوسطي هو خصيصة من خصائص الإسلام وركيزة من ركائزه. وهو منهج دعا إليه جميع علماء المسلمين، وتوجوا سيرهم بالسير على هذا المنهج وطبقوه في حياتهم العلمية والعملية.

ونحتاج اليوم تصحيح التصورات الخاطئة، وتصويب المفاهيم الغامضة، قصد تجنيب الناس الزيغ والضلال، والغلو والتشدد، والإفراط والتقصير، من أجل تعزيز استقرار المجتمع وزرع روح التضامن والتعايش بين أبناء المجتمع ، إذ أن جميع الدول المتحضرة ينصب اهتمامها وتحشد مواردها البشري والمادية باتجاه تحقيق استقراره الذي يعد سر تحقيق التنمية والتقدم الاقتصادي والاجتماعي ، وهذا لا يمكن أن يتحقق إلا بخطاب ديني وسطي معتدل يهدف إلى الوصول إلى مرحلة من الاستقرار والأمن الدائم والشامل والمستمر، يجعل من المسلمين أمة الخيرية والعدالة التي تتحمل بجد وإخلاص مهمة البناء البشري والعمراني، تربية وأخلاقا، ماديا ومعنويا قال تعالى: ﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عِنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾ آل عمران110

توصيات:

- ضرورة ترشيد الخطاب الديني الوسطي والإبداع فيه والتجديد حسب مقتضيات العصر وما يحتاجه الناس

- زيادة التوعية بأهمية التربية على منهج الوسطية في الإسلام في جميع شؤون الحياة، وعلى مستوى الأفراد والجماعات، وذلك وعن طريق جميع المؤسسات التربوية والاجتماعية والثقافية والأمنية فهي الحصن الحصين . من الانحرافات الفكرية والسلوكية .

- ضرورة تكثيف البرامج والأنشطة والمحاضرات والندوات واللقاءات و نشر ثقافة الوسطية بين أفراد المجتمع من خلال وسائل الإعلام المختلفة

- تجنب سلبيات الخطاب الديني من أجل نشر الخير بشكل أفضل وميسر وسهل والعناية باختيار الذين يقومون بالتربية والتعليم والتوجيه والإرشاد في المؤسسات التربوية والاج

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[186] عصام البشير، منطلقات أساسية لخطاب إسلامي معاصر ،مؤسسة آل البيت للفكر الإسلامي 2000 ص : 13

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- *Dr. Mohamad Turky Kattoua*: الخطاب الوسطي في الإسلام: قراءة في تحليل مقاصده وأسبابه ما بين الماضي والحاضر

The Relevance between Rahman's Double Movement and the Qiyas: The Case of Polygamy

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Among the aspects that have not been widely discussed regarding Fazlur Rahman's theory of double movement is its relation to qiyās. This is imperative because if the pattern of dual motion that he proposes completely resembles the dual motion of qiyās, from far' to original and from origin to far', why then the legal products produced become different? Therefore, this study will elaborate the comparison between the theory of double movement and qiyās and then examine it through polygamy as a case study. The data of this research is fully library-based. Historical analysis is used to understand Fazlur Rahman's historical pattern of thought and content analysis to understand the theory of double movement and qiyās as described in the books of Rahman and other scholars. This study concluded that, first, the emergence of double movement theory was influenced by the hermeneutic method as a tool in the process of contextualizing Islamic teachings. Second, the similarities between the two theories lie in the definition (ta'rīf), component (arkān), and cause (''illah). The difference lies in the characters of 'illah where those of double movement which he called macro are wider and more comprehensive. If the far' in qiyās is a new case, then the far' in double movement is the original itself. Third, Rahman stated that polygamy is basically not allowed. Meanwhile, according to qiyās, polygamy is basically permissible but it should not be done (mubah-khilaf awla).

Keywords: double movement; qiyās; 'illah; polygamy.

1. PENDAHULUAN

Dalam satu sesi perkuliahan bersama Prof Dr Muhammad Adlin Sila, seorang antropolog asal Sulawesi Selatan, ada satu penjelasan menarik yang beliau contohkan. Tiba-tiba saja, beliau mengambil gelas berisi air, lalu meminumnya. Setelah itu, beliau menyatakan, "ini cara membedakan antara substansi dan bentuk. Memang kita memang menginginkan substansi yang dalam hal ini adalah air, namun air itu tidak akan bisa kita minum kecuali melalui gelas tersebut."[188]

Ilustrasi di atas, diakui atau tidak, telah mewakili sebagian wajah kesarjanaan Islam, baik di tingkat Indonesian maupun global, yaitu kontestasi antara bentuk dan substansi. Sebagian bersikeras bahwa bentuk harus ditegakkan baru kemudian substansi; sebagian lain berpendapat yang penting dan diwajibkan adalah substansi. Perbedaan dan bahkan pertikaian antar umat Islam dalam hal ini amat nyata dan dapat kita saksikan dengan mata kepada sendiri. Karena itu, usaha untuk menyeimbangkan antara bentuk dan subtansi menjadi amat penting; dan usaha untuk mengajarkan keseimbangan tersebut kepada masyarakat juga tidak kalah penting.

Di tingkat elit, polemik tentang substansi tersebut dapat kita lihat dari perjalanan intelektual seorang Fazlur Rahman (1919-1988), sarjana asal Pakistan yang kemudian

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[188] Sesi perkuliahan Pendidikan Kader Ulama Masjid Istiqlal (PKUMI) dalam materi Islam dan Budaya Lokal, 15 Maret 2022.

menetap dan meninggal di Amerika Serikat. Ia melihat betapa hukum yang dipahami dan dijalan oleh mayoritas umat Islam di masa modern ini tidak seberapa efektif dan memuaskan.[189] Dalam konteks ini, pernyataan Ibn Qayyim agaknya bisa dikatakan mempunyai relevansi yang erat. Dalam I'lam al-Muwaqqi'īn, ia menyatakan bahwa sudah pada dasarnya bahwa segala yang bernama dan bersifat kebaikan, keadilan, persamaan, persaudaraan, dan kasih sayang beserta segela jenisnya adalah nilai-nilai Islam. Karena itu, segala sesuatu yang tidak merepresentasikan nilai-nilai tersebut, maka dengan sendirinya bukan bagian dari Islam – meskipun ia berupa pemahaman yang telah berlaku luas selama ini. Berangkat dari sini, dapat kemudian dimunculkan pertanyaan; jika benar riba itu haram, mengapa justru banyak umat Islam mengikutinya dan konsep pengharaman riba tidak kunjung diikuti oleh masyarakat padahal ia dimaksudkan mencerminkan keadilan? Di sini, setidaknya dua kemungkinan; umat Islam itu sendiri yang semakin menjauh dari ajaran Islam atau pemahaman mereka – terutama para sarjana – tentang riba yang belum sepenuhnya mencerminkan keadilan sehingga perlu direkonstruksi? Banyak lelaki melakukan poligami dengan berbekal doktrin bahwa praktik tersebut atas rekomendasi al-Quran. Padahal, pada praktiknya, telah terjadi sekian banyak kekerasan rumah tangga dan ketidakadilan muncul diakibatkan poligami tersebut. Terhadap fakta ini, apakah benar bahwa al-Quran merekomendasikan poligami ataukah pemahaman umat Islam itu sendiri yang salah dalam memahami konsep tersebut?

Berbagai perenungan dan pemikiran akhirnya mengantarnya kepada satu pemahaman bahwa titik permasalahan sesungguhnya bukan pada teks al-Quran, namun justru pada pemahaman umat Islam atas al-Quran itu sendiri.[190] Untuk memahami al-Quran sebagaimana yang dimaksud oleh pembuatnya yaitu Allah Swt, maka Rahman kemudian menggunakan alat bantu baru yang disebut hermeneutika. Tentu saja ia tidak sendirian sebagai seorang sarjana yang menggunakan hermeneutika. Di antara sarjana lain yang bisa disebutkan di sini adalah Hasan Hanafi,[191] Farid Essack,[192] Nasr Hamid Abu Zayd,[193] dan lain-lainnya. Pisau analisi baru inilah yang kemudian membantu Rahman melahirkan sebuah teori yang disebut sebagai *double movement*, yaitu gerak ganda dari masa sekarang ke masa lalu dan dari masa lalu ke masa sekarang. Pergerakan itu perlu dilakukan dalam kerangka tujuan untuk menemukan makna yang sesungguhnya dimaksudkan oleh Tuhan. Teori ini dalam perkembangannya dalam konteks Indonesia telah menginspirasi sekian sarjana untuk mengembangkan teori lain atau mengaktualisasikannya dalam kebijakan publik. Beberapa penelitian tentang Fazlur Rahman yang perlu disebutkan di sini adalah *Epistemologi Tafsir Kontemporer* yang salah satu isinya adalah perbandingan model penafsiran antara teori hudud

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[189] Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition*, Publications of the Center for Middle Eastern Studies (Chicago, IL: University of Chicago Press, 1982), 2–3.

[190] Hal ini terlihat dari fakta bahwa Rahman tidak hanay melakuakn otokritik namun juga mengkritik para orientalis yang meragukan otentisitas al-Quran. Lihat Fazlur Rahman, *Major Themes of the Qur'an* (Chicago, IL: University of Chicago Press, 2009)., vi-vii.

[191] Muhammad Aji Nugroho, "Hermeneutika al-Qur'an Hasan Hanafi; Merefleksikan Teks pada Realitas Sosial dalam Konteks Kekinian," *Journal of Islamic Studies and Humanities* 1, no. 2 (n.d.): 22.

[192] Muhtarom, "Mempertimbangkan Gagasan Hermeneutika Farid Esack Untuk Membangun Kerukunan Hidup Umat Beragama," accessed June 12, 2022, https://journal.walisongo.ac.id/index.php/attaqaddum/article/view/1202.

[193] Naṣr Ḥāmid Abū Zayd, *Rethinking the Qur'an: Towards a Humanistic Hermeneutics* (Humanistics University Press, 2004).

Syahrur dan *double movement* Fazlur Rahman.[194] Termasuk di dalamnya juga adalah Teori Hermeneutika Al-Qur'an Fazlur Rahman yang ditulis oleh Zaprulkhan yang merupakan salah satu staf pengajar UIN Bangka Belitung.[195]

Harus diakui bahwa gagasan kontekstualisasi Fazlur Rahman benar-benar mewarnai dinamika pemikiran Islam di Indonesia sampai pada tahap membelah mereka kepada dua kutub yang diametral. Dalam pandangan Penulis sendiri, memahami al-Quran tidak boleh hanya bersandar pada penalaran tekstual, tapi juga harus kontekstual. Artinya, selain benar secara teologis, al-Quran itu juga harus benar secara historis. Hal demikian berangkat dari asumsi bahwa kebenaran Islam itu bersifat universal. Konsekuensinya, didekati dengan pendekatan apapun, selama pendekatan tersebut logis dan obyektif, maka tidak ada yang perlu dikhawatirkan lantaran al-Quran tersebut sudah harus dan semestinya terbukti benar. Bahkan ia sendiri sebenarnya menantang manusia untuk 'menggugat' validitasnya dengan mendatangkan segala bukti yang mereka punya. Semakin al-Quran ditantang dan tantangan tersebut ditanggapi dengan kepala dingin oleh umat Islam sehingga ditemukan solusinya, maka akan semakin tampak kehebatan al-Quran. Sikap inilah yang dilontarkan oleh AbdulHamid AbuSulayman dan ternyata ia masih belum banyak dimiliki oleh sebagian besar umat Islam.[196]

Dari sekian penelitian tersebut, hampir tidak ada pembahasan komprehensif yang berusaha untuk membandingkan antara teori *double movement* dengan apa yang disebut *qiyās*. Karena itu, artikel yang ada di hadapan Pembaca kali ini akan menguraikan persamaan dan perbedaan antara kedua konsep tersebut. Dan sebagai instrument untuk menguji hasil perbandingan tersebut, maka artikel ini juga akan berusaha mengklarifikasi apakah poligami benar-benar sesuatu yang dilarang – sebagaimana akan diuraikan dalam Hasil dan Pembahasan, atau memang sudah ketentuan dengan berbagai syarat yang mengitarinya?

2.   METODE PENELITIAN

Data dalam penelitian ini hampir sepenuhnya berbasis kepustakaan. Sebagian kecil merupakan hasil pembicaraan dan diskusi selama di dalam kelas antara Peneliti dengan nara sumber seperti Abdul Muid terutama dalam hal konsep hermeneutika. Karena berkaitan dengan sejarah pemikiran seorang tokoh – *double movement* dalam pandangan Fazlur Rahman, maka penelitian ini akan menggunakan analisis historis untuk mengetahui rentetan pola pemikiran Rahman dalam rentang sejarah hidupnya. Artinya, pemikiran Rahman harus dibaca sebagai satu titik dalam ruang sejarah intelektual Islam sehingga ia bisa saja bertahan dan juga bisa tereliminasi. Adapun analisis konten digunakan untuk memahmi, menguraikan, dan menggambarkan kedua teori baik *double movement* maupun *qiyās*. Sebagian isi penelitian ini menggunakan analisis deskriptif di mana pokok-pokok pemikiran yang terkait digambarkan dalam sebuah table atau mind-mapping dengan tujuan memudahkan pembaca menangkap inti dari pemikiran tersebut.

3.   HASIL PENELITIAN DAN PEMBAHASAN

Berangkat dari metode kepustakaan sebagaimana disebutkan dalam Metode Penelitian di atas, maka hal pertama yang ditemukan dan ditampilkan oleh artikel dalam bagian Hasil

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[194] Zaprulkhan, "Teori Hermeneutika Al-Qur'an Fazlur Rahman," *NOURA: Jurnal Kajian Gender* 1, no. 1 (June 1, 2017): 22–47, https://doi.org/10.32923/nou.v1i1.82.

[195] [CSL STYLE ERROR: reference with no printed form.].

[196] AbdulHamid A. AbuSulayman, "Chastising Women: A Means to Resolve Marital Problems?," *ILMU USHULUDDIN* 1, no. 5 (2013): 393–406, https://doi.org/10.15408/ilmu-ushuluddin.v1i5.1020.

Penelitian dan Pembahasan ini adalah bagaimana sesungguhnya sosok dan kehidupan pribadi seorang Fazlur Rahman.

3.1. Dari Lahore ke Chicago: Perjalanan Intelektual Fazlur Rahman

Figure Fazlur Rahman adalah salah satu dari sekian banyak sarjana Muslim yang meninggalkan tanah kelahirannya untuk bermigrasi ke daerah lain dan di tempat yang baru itulah mereka justru mendapati fikiran-fikirannya berpengaruh jauh lebih signifikan. Dilahirkan di Hazara, sebuah provinsi di wilayah India Ketika itu (sekarang masuk Pakistan), pada 21 September 1919, Rahman bisa dikatakan tumbuh dalam sebuah lingkungan Pendidikan yang cukup konservatif. Hal ini dapat diketahui dari riwayat intelektual ayahnya yang merupakan salah satu alumni Madrasah Deoband India dan ketika itu juga menjadi salah satu pemuka masyarakat. Perhatian ayahnya tersebut terbukti dengan satu fakta bahwa ia mampu menghafal al-Quran bahkan juga sejak umur 10 tahun.

Kecemerlangan intelektual ini kemudian membawanya hingga mencapai gelar PhD dari Universitas Oxford dengan konsentrasi filsafat dan psikologi Ibnu Sina. Setelah itu, ia pernah mengajar di berbagai universitas seperti Durham (Inggris), McGill (Kanada), sebelum akhirnya memutuskan kembali ke Pakistan untuk mengabdi kepada negerinya sendiri terutama dalam usaha untuk merekonstruksi sebuah sistem untuk menerapkan nilai-nilai Islam dalam kehidupan sehari-hari masyarakat Pakistan. Namun, karena ide-idenya berseberangan dengan pendapat, dan mendapat tantangan keras dari, mayoritas ulama Pakistan, maka ia akhirnya memutuskan hijrah ke Amerika Serikat mengajar di Universitas California, Los Angeles untuk sementara hingga pada akhirnya pindah ke Universitas Chicago hingga akhirnya hayatnya.

Dalam konstelasi kesarjanaan Islam di Indonesia, posisi Fazlur Rahman menarik untuk diamati. Publik akademia mengetahui bahwa ia merupakan guru dari sekian tokoh yang oleh sementara beberapa kalangan dianggap sebagai penyebar paham liberal seperti Nurcholish Madjid dan Syafii Maarif – jika memang asosiasi tersebut terbukti benar. [197] Namun demikian, dalam sebuah buku yang ditulis oleh Wan Mohd Nor Wan Daud, nama Fazlur Rahman dengan *acknowledgement*-nya justru muncul di halaman depan. Disebutkan dalam buku tersebut bahwa Rahman mengakui al-Attas, yang merupakan guru dari Mohd Nor itu sendiri dan para tokoh INSIST (*Institute for the Study of Islamic Thought and Civilizations*) yang dikenal sebagai oponen dari pemikiran liberal, sebagai seorang sarjana Muslim yang besar dan genius. [198] Benar bahwa pencantuman tersebut boleh jadi karena sang penulis notabenenanya merupakan juga murid dari Rahman sendiri, namun hal ini menunjukkan fakta lain bahwa, dibandingkan dengan para pemikir lain yang terkategorikan liberal, Rahman pada posisi tersebut terlihat lebih disegani.

Apa yang mengilhami Rahman dalam mengusung gerakan reformasinya adalah ketidakmampuan Islam dalam menjadi solusi untuk berbagai tantangan modernitas. Padahal, pada saat yang sama, Islam sendiri, dengan aspek komprehensivitas nya (*shumūliyyah*), menegaskan sebagai agama solutif di mana semua ajarannya menjadi solusi setiap permasalahan yang muncul di dunia ini. Berdasarkan ironi ini, Rahman kemudian berusaha untuk memahami, menghayati, dan menafsirkan kembali apa sesungguhnya yang dimaksud dalam doktrin solutif tersebut. Ia berpandangan bahwa Islam harus dipahami secara kontekstual, bukan hanya tekstual. Kontekstualitas ini kemudian mendorongnya melakukan hipotesa bahwa yang harus ditangkap oleh setiap Muslim adalah nilai moral dalam setiap hukum yang telah ditentukan. Nilai moral itu menjadi penting karena ia bersifat universal,

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[197] Ahmad Syafii Maarif, *Titik-Titik Kisar di Perjalananku: Autobiografi Ahmad Syafii Maarif* (PT Mizan Publika, 2009).

[198] Wan Mohd Nor, *Filsafat Dan Praktik Pendidikan Islam Syed M. Naquib al-Attas* (Bandung: Mizan, 1998).

yaitu bisa diterapkan dalam berbagai perbedaan kondisi geografis dan sosiologis, dan perennial yaitu validitasnya tidak terbatas dalam dimensi waktu. Konsekuensinya, suatu produk hukum bisa berbeda, namun nilai moral yang dibawa oleh produk hukum tersebut tetap sama.

Meninggal pada 1988, di Chicago, Fazlur Rahman mewariskan karya-karya fundamental yang hingga sekarang masih terus dibaca, diperdebatkan, dan – jika memang terbukti benar – diharapkan dapat membawa manfaat kepada umat Islam. Di antara karya-karya tersebut adalah *Islam*,[199] *Prophecy in Islam: Philosophy and Orthodoxy*,[200] *Islam and Modernity: Transformation of an Intellectual Tradition*,[201] *Major Themes of the Qur'an*,[202] *Islamic Methodology in History*, [203] *Islamic Modernism: Its Scope, Method and Alternatives*.[204] Dapat dikatakan bahwa benang merah yang mendasari hampir semua karya Rahman tersebut adalah ide tentang penggunaan hermeneutika dalam memahami al-Quran.

3.2. Hermeneutika Sebagai Metode Penafsiran

Terma 'hermeneutika', yang dalam bahasa Inggris dikenal sebagai *hermeneutics*, sesungguhnya berasal dari bahasa Yunani yaitu *hermeneuein* yang bermakna *menerjemahkan* atau *bertindak sebagai penafsir.* Disebutkan juga bahwa istilah tersebut merujuk pada seorang dewa dalam mitologi Yunani yang bernama Hermes di mana tugasnya adalah menyampaikan pesan para dewa kepada manusia. [205] Dalam tugas tersebut, Hermes setidaknya mengalami dua proses yaitu, *pertama,* memahami apa yang sebenarnya dimaksud oleh para dewa dan, *kedua*, menerjemahkan pemahaman tersebut ke dalam bahasa yang dimengerti manusia. Pada titik inilah terletak pentingnya hermeneutika yaitu dalam usaha menjaga agar pesan yang tersampaikan kepada manusia itu benar-benar sebagaimana yang dimaksud oleh para dewa tersebut.

Hardiman berpendapat bahwa hermeneutika pada mulanya, yaitu dalam pengertian Yunani kuno, sesungguhnya tidak serumit dengan apa yang dibahas oleh para sarjana kontemporer. Orang Yunani lebih memahaminya sebagai 'fikiran yang bermain' yaitu sekedar *memahami teks*. Baru ketika konsep tersebut diadopsi dan diapropriasi oleh para sarjana belakangan ini untuk menjadi satu disiplin yang ketat dan metodologis, hal tersebut menjadi lebih rumit.[206] Perkembangan ini dapat kita lihat dalam pendapat para sarjana yang mencoba mendefinisikan dan mengembangkan teori hermeneutika tersebut. Di antara yang dapat disebutkan di sini adalah Schleiermacher (1768-1834) dengan teori hermeneutika romantik, William Dilthey (1833-1911) dengan hermeneutika ilmu-ilmu sosial kemanusiaan, Martin Heidegger (1889-1976) dengan hermeneutika faktisitas, Rudolf Bultman (1884-1976) dengan hermeneutika demitologisasi, Hans-Georg Gadamer (1900-2002) dengan hermeneutika filosofis, Jurgen Habermas (1929-) dengan heremeneutika kritis, Paul Ricoeur

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[199] Fazlur Rahman, *Islam* (Chicago, IL: University of Chicago Press, 1966).

[200] Fazlur Rahman, *Prophecy in Islam: Philosophy and Orthodoxy* (Chicago, IL: George Allen and Unwin Ltd., 1958).

[201] Rahman, *Islam and Modernity*.

[202] Rahman, *Major Themes of the Qur'an*.

[203] Fazlur Rahman, *Islamic Methodology in History*, 2nd ed. (Islamabad: Islamic Research Institute, 1995).

[204] Fazlur Rahman, "Islamic Modernism: Its Scope, Method and Alternatives," *International Journal of Middle East Studies* 1, no. 4 (1970): 317–33.

[205] Adian Husaini and Abdurrahman al-Baghdadi, *Hermeneutika Dan Tafsir Al-Qur'an* (Jakarta: Gema Insani, 2017), 7.

[206] F. Budi Hardiman, *Seni Memahami: Hermeneutik Dari Schleiermacher Sampai Derrida* (Yogyakarta: Kanisius, 2015), 11.

(1913-2005) dengan hermeneutika simbol, dan Jacques Derrida (1930-2004) dengan hermeneutika simbol.[207]

Secara sederhana, sebagaimana diungkap oleh Abdul Muid,[208] hermeneutika dapat dikatakan sebagai sebuah kritik kesadaran. Ia muncul sebagai respon terhadap kesadaran dan cara berfikir orang modern. Karena kebenaran menurut setiap orang berbeda, hermeneutika yang pada mulanya sebagai kritik kesadaran akhirnya bergerak dan berubah kepada sebuah kritik kebenaran. Para heremeneutikawan, lanjut Muid, sesungguhnya menyadari akan relativitas kebenaran tersebut dan merasa tidak perlu memaksa antara satu dengan yang lain terkait siapa yang benar. Sebab, pada hakikatnya setiap pendapat adalah benar menurut sudut pandangnya masing-masing yang memang relatif. Fakta inilah yang kemudian melahirkan apa yang sekarang disebut sebagai relativitas kebenaran. Artinya, selama pada level manusia, sebuah pendapat tidak akan pernah mencapai kebenaran absolut karena yang absolut memang berasal dan hanya milik Tuhan.

Titik inilah yang sebenarnya menggerakkan Fazlur Rahman untuk kemudian menawarkan pendekatan hermeneutika dalam memahami al-Quran. Ia melihat bahwa ketidakmampuan Islam yang sekarang ini untuk menjadi solusi kehidupan Umat bukan karena ajarannya, namun kesalahan dalam memahami apa yang sesungguhnya di maksud oleh Tuhan. Dalam beberapa batas tertentu, tulis Faiq Ainurrofiq,[209] ia terpengaruh dan ada kemungkinan memanfaatkan postulat-postulat yang dikemukakan Emelio Betti (1890-1968) sebagai pendukung hermeneutika obyektif dan Gadamer sebagai pengusung hermeneutika subyektif. Baik Rahman dan Betti mengakui arti penting *author* sebagai pemilik dan pembuat teks dan pembaca – dalam hal ini penafsir - harus mampu membaca apa yang dimaksud oleh *author*. Namun, menurut Rahman, bagaimana pun juga, seorang penafsir tidak akan mampu masuk dan menyelami ruang berfikir Tuhan sepenuhnya. Karena itu, ia mengajukan apa yang disebut sebagai sebab penurunan makro (*macro reason of revelation*). Berkaitan dengan Gadamer, meski tidak ia akui, pengaruh tersebut terletak pada adanya makna awal dari penafsir sebelum menafsirkan sebuah teks. Makna awal inilah yang kemudian Rahman simpulkan sebagai nilai moral yang mendasari teks yang ditafsirkan tersebut.

Yang perlu dicatat di sini adalah bahwa hermeneutika lahir atas dasar keinginan para pendeta Kristen memahami apa yang sesungguhnya dimaksud oleh pembuat teks. Usaha ini menjadi wajar jika terjadi pada agama Kristen karena kitab mereka lahir sebagai pemahaman terhadap wahyu dari Tuhan yang berupa inspirasi. Metode tersebut diajukan dengan salah satu tujuannya adalah agar terhindar dari kesalahpahaman terhadap maksud sebenarnya dari Tuhan. Apakah metode yang sama cocok diterapkan dalam Islam di mana wahyu itu berupa teks yang absolut – meski pada akhirnya pemahaman terhadap teks tersebut pun berbeda-beda – masih merupakan sebuah bahan perdebatan. Namun, di antara produk penafsiran yang menggunakan hermeneutika adalah fatwa Aminah Wadud yang menyerukan jamaah shalat yang membolehkan mencampuradukkan lelaki dan perempuan. Termasuk di dalamnya juga kebolehan adzan dan imam oleh seorang wanita. Di antara sarjana lain yang menggunakan teori yang sama adalah Nasr Hamid Abu Zaid dengan tesisnya al-Quran sebagai produk budaya (*muntāj thaqāfī*). Isu-isu seperti ini memang tidak bisa disangkal telah 'menggelitik'

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[207] Hardiman, 3–4.

[208] Abd Muid Nawawi, "Hermeneutika Kesadaran dalam Memahami Teks Al-Quran," *Al Amin: Jurnal Kajian Ilmu dan Budaya Islam* 3, no. 02 (December 10, 2020): 259–75, https://doi.org/10.36670/alamin.v3i02.64.

[209] Faiq Ainurrofiq, "The Use of Hermeneutics *Double movement* Fazlur Rahman in Comprehending Hadith of the Unsuccessful Leadership of Women," *Jurnal Ushuluddin* 27, no. 2 (December 31, 2019): 132–44, https://doi.org/10.24014/jush.v27i2.6719.

pendapat dan keyakinan mayoritas umat Islam dan pada batas tertentu telah membelah mereka dalam setidaknya dua kubu yang diametral.[210]

Dari sekian pengertian di atas, maka Penulis dapat menyimpulkan bahwa hermeneutika secara terminologis adalah metode untuk menafsirkan dan mengetahui makna sebuah teks pada masa lalu agar ia tetap bermakna secara esensial pada masa sekarang ini. Pendeknya, hermeneutika adalah proses kontekstualisasi, yaitu lebih merupakan inisiatif para sarjana yang menginginkan agar teks yang ada tetap adaptif sehingga berlaku sepanjang zaman.[211]

3.3. Teori *Double* movements: Kontekstualisasi Ajaran Islam

Disebutkan di atas bahwa apa yang dimaksud dengan hermeneutika adalah memahami sebuah teks sebagaimana yang diinginkan oleh sang pembuat teks. Dalam konteks al-Qur'an, konsep hermeneutika yang ingin diajukan oleh Fazlur Rahman adalah apa yang ia sebut sebagai *double movement*. Sebagai seorang pemikir Muslim liberal,[212] ia berpendapat bahwa apa yang sebenarnya dimaksudkan oleh Tuhan adalah terselenggaranya nilai moral yang melandasi sekian banyak ragam hukum yang ada. Tentang teori tersebut, berikut petikan pernyataan Rahman:

"But the method of Qur'anic hermeneutics I am talking about is concerned with an understanding of its message that will enable those who have faith in it and want to live by its guidance[213]…….. The process of interpretation proposed here consists of a *double movement*, from the present situation to Qur'anic times, then back to the present. The Qur'an is the divine response, through the Prophet's mind, to the moral-social situation of the Prophet's Arabia, particularly to the problems of the commercial Meccan society of his day."[214]

"Tetapi apa yang saya maksud dengan metode penafsiran hermeneutika dalam al-Qur'an adalah sebuah pemahaman terhadap pesan-pesan al-Qur'an agar mampu dijadikan petunjuk dalam hidupnya – bagi mereka yang mempercayainya….Proses penafsiran [untuk menemukan pesan-pesan] tersebut disebut sebagai *double movement* yang terdiri dari dua gerak, yaitu dari situasi sekarang menuju masa diturunkannya al-Qur'an, kemudian dari situasi penurunan al-Qur'an tersebut untuk kemudian kembali kepada situasi sekarang. [Proses ini diperlukan karena] Qur'an itu sendiri adalah sebuah wahyu yang diturunkan melalui Rasulullah Saw yang merupakan respon terhadap kondisi sosial-moral yang terjadi di Jazirah Arab khususnya yang berkaitan dengan persoalan yang dihadapi masyarakat Makkah yang sebagian besar merupakan pedagang."

Berdasarkan pernyataan di atas, dapat dipahami bahwa Rahman terlebih dahulu ingin menegaskan posisinya sebagai seorang sarjana Muslim – yang berkembang dalam tradisi intelektual Timur dan Barat – yang menjadikan al-Qur'an sebagai pedoman hidup (*guidance*) atau dalam bahasa Abu al-A'la al-Mawdudi sebagai jalan hidup (*way of life*).[215] Karena sebagai petunjuk, maka al-Qur'an tersebut dengan sendirinya harus mampu menjadi solusi

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[210] Husaini and al-Baghdadi, *Hermeneutika Dan Tafsir Al-Qur'an*, 5.

[211] Hermeneutika *Double movement* Fazlur Rahman, Ulya, 5.

[212] John L. Esposito, "Fazlur Rahman," in *The Oxford Dictionary of Islam* (New York: Oxford University Press, USA, 2003), 260.

[213] Rahman, *Islam and Modernity*, 4.

[214] Rahman, 5.

[215] Pada titik ini, dapat ditemukan perjumpaan antara Fazlur Rahman dan al-Mawdudi di mana keduanya sama-sama berasumsi dasar bahwa Islam adalah sebagai petunjuk untuk menjalani hidup. Perbedaan antar keduanya muncul dalam menafsirkan bagaimana al-Qur'an sebagai petunjuk tersebut diimplementasikan dalam terutama kehidupan sosial dan politik. Betapa pun demikian, keduanya saling menunjukkan sikap toleransi yang tinggi dalam berpendapat. Lihat: Sayyid Abu al-A'la al-Mawdudi, *Islamic Way of Life* (Riyadh: Cooperative Office for Call & Guidance, 1966).

atas berbagai persoalan hidup dan ketimpangan yang dihadapi umat Islam dan bahkan seluruh umat manusia. Di antara ketimpangan dan persoalan tersebut adalah terjadinya ketidakadilan khususnya dalam tubuh umat Islam yaitu maraknya praktik poligami yang berujung pada kekerasan terhadap istri, bunga bank yang – ketika pada masa Rahman – dibutuhkan oleh Negara namun ditolak oleh sebagian ulama, dan dalam arena yang lebih besar adalah, sebagaimana diungkap oleh Abu Hamid Abu Sulayman, terjadinya krisis dalam cara berfikir umat Islam. Selain karena memang berasal dari faktor luar, semua ketimpangan tersebut sesungguhnya juga disebabkan oleh kesalahan dalam memahami teks agama.[216] Berangkat dari fakta dan keyakinan inilah, Rahman kemudian menyodorkan teori *double movement* sebagaimana yang tersebut di atas.

Ada kemungkinan bahwa penemuan dan penamaan *double movement* didasari dari al-Quran itu sendiri. Rahman menyebutkan hal ini sesuai dengan beberapa kaidah dalam al-Quran.[217] Sebenarnya kita bisa membuat analisis yang sama dengan redaksi 'faruddu ila Allah wa al-rasul' (al-Nisa 59).

Karena itu, *double movement* berarti gerak ganda, yaitu, *pertama*, bergerak dari masa kini menuju masa lalu untuk memahami peristiwa atau hokum yang sudah terjadi pada masa itu dengan cara mengekstraksi nilai moral yang melandasinya. Nilai moral ini perlu diambil karena, meskipun diturunkan dalam ruang sejarah yang partikular yaitu masyarakat perdagangan kota Makkah, ia mengandung sifat kebenaran yang bersifat universal. Universalitas inilah yang menjadikan Islam menjadi agama yang komprehensif terhadap berbagai tantangan dan adaptif terhadap beragama perubahan dengan tanpa batasan dimensi ruang dan waktu. Dalam pengertian yang lebih spesifik, universalitas nilai-nilai moral tersebut menjadi justifikasi apa yang diutarakan oleh Ibnu Rushd bahwa salah satu keunikan ajaran Islam adalah "peristiwa yang terjadi pada umat manusia tidak terbatas (*ghayr mutanāhiyah*) sementara teks, perbuatan, dan persetujuan [yang ditunjukkan Rasulullah Saw agar menjadi rujukan bagi peristiwa tersebut] terbatas (*mutanāhiyah*)."[218] Setelah nilai moral ini didapatkan, sang penafsir kemudian menuju pada gerak yang *kedua* yaitu dari masa lalu ke masa kini demi mengaplikasikan nilai moral tersebut pada persoalan kontemporer yang belum terselesaikan.[219] Jika digambarkan dalam sebuah bagan, maka teori tersebut akan terlihat sebagai berikut:

[216] `AbdulHamid Abu Sulayman, Yusuf Talal DeLorenzo, and `AbdulHamid AbuSulayman, *Crisis in the Muslim Mind* (Herndon, VA: International Institute of Islamic thought, 1993)., xvii-xviii.

[217] Rahman, *Major Themes of the Qur'an*, 45.

[218] Muḥammad ibn Aḥmad ibn Muḥammad ibn Aḥmad Ibn Rushd, *Bidāyatul Mujtahid Wa Nihāyat Al-Muqtaṣid* (Beirut: Dar al-Ma'rifah, 1982), 3.

[219] "Teori Hermeneutika Al-Qur'an Fazlur Rahman."

Dari bagan di atas, diasumsikan bahwa kita sekarang berada di Even 7 yaitu masa kini;
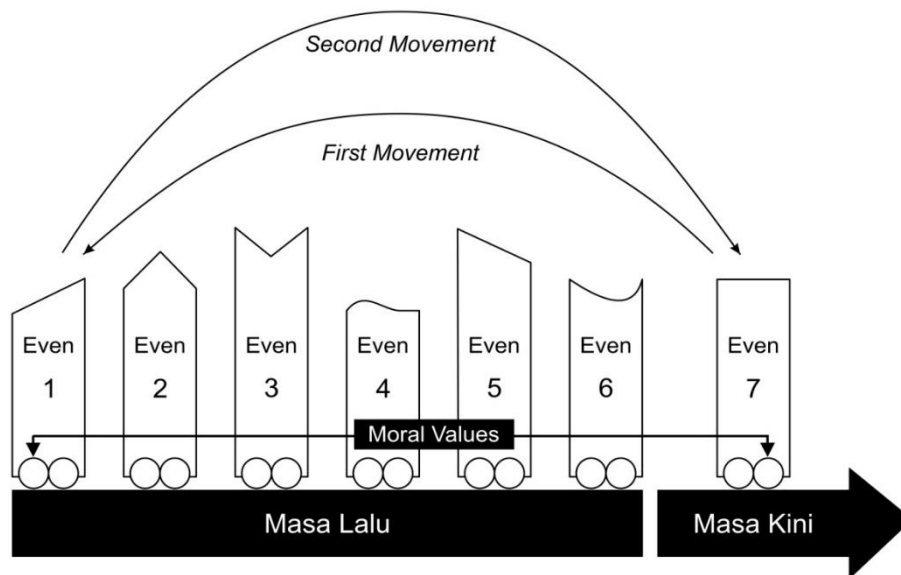
Ilustrasi *Double Movement* Fazlur Rahman

adapun 6 even sebelumnya adalah masa lalu. Karena itu, bisa dikatakan bahwa setiap even yang semuanya berjumlah 7 buah tersebut sesungguhnya masing-masing merepresentasikan even, titik, fase atau peristiwa dalam rentang sejarah manusia yang merupakan sebuah keniscayaan bagi mereka untuk mengalaminya. Yang juga perlu dicatat di sini adalah bahwa setiap fase tersebut mempunyai bentuk tantangan yang berbeda-beda – meski bobot tantangan tersebut pada dasarnya sama. Itulah sebabnya mengapa setiap even sejarah pada gambar di atas dibuat berbeda.

Manusia dengan segala kelebihan yang dimilikinya berusaha untuk memahami sifat tantangan tersebut dan kemudian menemukan solusinya. Dalam konteks ajaran Islam yang dimaksud oleh Rahman dalam teori *double movement* ini, solusi tersebut sebenarnya berdasarkan apa yang ia sebut sebagai *a unitary vision of the Qur'anic weltanschauung*,[220] yaitu nilai moral yang mendasari sebuah hokum. Karena sifatnya yang menjadi landasan tersebut, maka, jika setiap even dianggap sebagai gerbong sebuah kereta sejarha, nilai moral tersebut dapat diilustrasikan sebagai roda yang begitu dinamis yaitu mampu menahan beban di atasnya dan pada saat yang sama mampu menggerakkan beban tersebut. Roda inilah yang menurut Rahman menjadi isi, substansi, dan cita-cita moral diterapkannya sebuah hokum.[221] Selain itu, perlu dicatat bahwa semua roda tersebut berukuran sama karena memang dimaksudkan bahwa kebenaran nilai moral tersebut bersifat universal yang tidak terikat ruang dan waktu.

Apa yang selanjutnya Rahman maksudkan dengan *double movement* adalah bergerak dari Even 7 menuju Even 1, atau bahkan 2 dan selanjutanya hingga 6. Even 1 dapat dianggap sebagai sumber primer ajaran Islam yaitu periode kenabian Rasulullah Saw di mana pada masa tersebut perkembangan ajaran Islam, yang sudah dibangun oleh para nabi dan rasul sebelumnya, menemukan titik kesempurnaannya. Setiap ucapan, perilaku, dan persetujuan Rasulullah Saw – di bawah panduan al-Qur'an – merupakan respon, dan karena itu menjadi sumber hokum, terhadap pertanyaan, peristiwa, atau pun tantangan yang ia dan para sahabatnya hadapi ketika itu. Pada titik ini, terhadap berbagai perisitwa historis tersebut, al-Qur'an bisa dikatakan mengandung aspek historis. Namun demikian, kitab ini bukan semata-

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[220] Rahman, *Islam and Modernity*, 3.

[221] Rahman, 156.

mata bersifat historis. Karena setiap even yang terjadi pada zaman Rasulullah Saw atau bahkan setelah wafatnya merupakan miniatur atau cetak biru terhadap segala tantangan dan permasalahan yang akan terjadi pada, dan dialami oleh, umat Islam dan bahkan seluruh umat manusia. Karena bersifat cetak biru, maka dengan sendirinya bentuk tantangan itu bisa bermacam-macam, namun semuanya tetap bertumpu pada, dan dapat diselesaikan menggunakan, cetak biru tersebut. Cetak biru inilah yang Rahman berulangkali sebutkan dalam karyanya dengan istilah 'nilai moral' (*moral values*);[222] dan menemukan nilai inilah yang sesungguhnya menjadi tujuan gerakan pertama dari *double movement* tersebut.

Setelah nilai moral tersebut ditemukan, maka langkah selanjutnya adalah *second movement*, yaitu membawa dan menerapkan nilai tersebut kepada masa kini (Even 7). Gerakan tersebut diperlukan karena setidaknya umat Islam meyakini bahwa kesempurnaan (*akmaltu lakum dīnakum*, al-Maidah 3) ajaran Islam berada pada zaman Rasulullah Saw. Ini berarti bahwa periode Rasulullah Saw dengan sendirinya menjadi rujukan utama bagi seluruh umat Islam baik yang hidup ketika itu maupun setelahnya. Betapa pun demikian, kesempurnaan itu tidak lantas dipahami sebagai kesempurnaan tekstual yaitu tersedianya segala macam ketentuan hokum dan etika dalam bentuk yang *letterlijk*; namun lebih kepada kesempurnaan konseptual yaitu tersedianya ketentuan legal-tekstual terhadap berbagai permasalahan yang dihadapi umat Islam ketika itu dan – yang lebih banyak lagi – juga ketentuan moral-tekstual berupa cetak biru, spirit, nilai moral yang pada gilirannya akan diinterpretasikan oleh umat Islam setelahnya untuk menyelesaikan permasalahan yang mereka hadapi. Poin inilah yang agaknya kemudian dieksplorasi lebih jauh oleh Nurcholish Madjid, cendekiawan Muslim Indonesia yang juga merupakan murid Fazlur Rahman, dengan satu pernyataan bahwa al-Quran merupakan sumber etika.[223] Konsekuensinya adalah, menurut Penulis, agama Islam lantas bisa menyelam dalam lubuk sejarah yang dalam dan luas tanpa tersekat dengan dimensi ruang dan waktu.

Pemahaman yang literalis akan menjadikan hokum Islam tidak sesuai dengan tuntutan zaman yang dihadapinya sementara Islam sendiri mengajarkan arti penting kontekstualiatas. Pemahaman yang cenderung liberal juga tidak akan baik karena ia akan tercerabut dari akar historis teks itu sendiri. Sikap yang seharusnya adalah moderat, yaitu berdiri di pertengahan; tidak terlalu tekstualis dan juga tidak terlalu liberalis.

Hadits-hadits yang mengajarkan kontekstualitas. Kallimun nas biqadri uqulihim, yaitu mengapa jawaban Nabi atas pertanyaan manusia terbaik kadang selalu berbeda? Itu karena orang yang dihadapi juga berbeda. Hal ini juga berlaku secara aklamasi dalam metodologi hokum Islam di mana suatu fatwa yang telah ditetapkan atas seseorang atau pun daerah tertentu tidak lantas berlaku bagi orang atau di daerah lain. Hal ini semata-mata berdasarkan pertimbangan bahwa tantangan yang dihadapi kedua pihak tersebut sangat mungkin berbeda. Karena itu, dalam proses pengambilan hokum, seorang mufti harus juga melihat dulu apa yang sudah ditetapkan oleh mufti lain tentang perkara yang dihadapinya. Meski misalkan kasus yang dihadapi sama, ia tetap perlu melihat apa konteks, peristiwa, atau lingkungan yang mengitari pihak-pihak yang terlibat dalam kasus tersebut juga sama. Jika memang kedua aspek tersebut menunjukkan kesamaan, maka diperbolehkan bagi sang mufti tersebut untuk mengambil pendapat mufti lainnya pada kasus yang sama; dan jika memang ada perbedaan, maka ia wajib memproduksi hokum yang lebih sesuai dengan konteks yang mengitarinya.

Dalam proses rekonstruksi tersebut, Rahman membayangkan seakan-akan Rasulullah Saw hidup kembali di masa kini untuk kemudian memberikan keputusan atas permasalahan

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[222] Rahman, *Islam and Modernity*.5, 14, 15, 134, 156.

[223] Nurcholish Madjid, "Dialog Keterbukaan," in *Karya Lengkap Nurcholish Madjid*, ed. Budhy Munawar-Rachman (Jakarta: Paramadina, 2020), 3498.

yang dihadapi umatnya.(hal. 4)[224] Tidak bisa disangkal, karena jauhnya jarak Rahman dan umat Islam sekarang ini dari Rasulullah Saw, maka proses rekonstruksi itu tentu sangat mungkin tidak sepenuhnya merepresentasikan apa yang seharusnya terjadi menurut Rasulullah Saw secara sempurna. Karena, bagaimana pun juga, apa yang dipahami dan disimpulkan adalah sepenuhnya hasil penalaran umat Islam hari ini. Yang tidak kalah penting dari itu adalah spirit rekonstruksi itu sendiri demi menghasilkan produk hukum yang relevan dan komprehensif. Jadi, dari penafsiran Rahman tersebut, maka setidaknya akan diketahui dua macam nilai; legal-spesifik dan moral-universal. Yang pertama bisa ditinggalkan karena ia hanya cocok untuk masa ketika ayat itu diturunkan. Sementara yang kedua tetap bisa dipakai karena ia berlaku secara universal.

Selain memaparkan pemikiran Fazlur Rahman, fakta di atas juga menyodorkan fakta baru bahwa ada relevansi yang cukup jelas antara teori *double movement* dan apa yang disebut sebagai *qiyās*. Di antara artikel, disertasi, dan buku yang membahas tentang pemikiran hukum Fazlur Rahman, sepanjang penelusuran Penulis, belum ditemukan satu pun yang berusaha secara komprehensif membandingkan teori *double movement* dengan *qiyās*, satu mekanisme dalam Islam untuk menentukan suatu hukum yang belum ada keterangan sebelumnya

3.4. Hubungan antara Double movement dan Qiyās

Kenapa Fazlur Rahman tidak menyebut secara jelas dan repetitif dalam buku-bukunya? Apakah istilah ini tidak diketahui olehnya? Untuk mengatakan bahwa persamaan ini tidak diketahui oleh Rahman hampir sulit dibayangkan sebab ia sendiri adalah seorang teoritikus hukum Islam yang, berbekal dengan spesialisasinya dalam Bahasa Arab di tingkat sarjana, sangat familiar dengan berbagai bahasa dan istilah Arab. Penelitian ini menemukan bahwa sebenarnya, sebagaimana diungkap oleh Abdullah Saeed, hal yang dilakukan oleh Rahman adalah menyempurnakan metode *qiyās* yang sudah dirintis oleh para ulama terdahulu tersebut.[225] Dengan membandingkan kedua teori ini, maka akan terlihat di mana persamaan dan perbedaan keduanya sehingga tampak juga apa jenis kesempurnaan yang ditawarkan oleh Rahman.

3.4.1. Titik Temu

Jika yang maksud adalah penyempurnaan, maka dipastikan di situ ada sesuatu yang baru yang gagas oleh Rahman. Kebaruan inilah yang kemudian dapat membedakan *double movement* dari *qiyās*. Namun, perbedaan tersebut akan sulit teridentifikasi kecuali sudah jelas apa saja persamaan antara keduanya.

Hal *pertama* yang harus ditelusuri dalam rangka membandingkan kedua teori di atas adalah tentu saja sesuatu yang paling fundamental; definisi (*taʿrīf*). Para sarjana Muslim, di antaranya Abd al-Wahhāb Khallāf, mendefinisikan *qiyās* sebagai usaha menemukan hokum (*ḥukm*) suatu perkara yang belum diketahui ketentuannya (*far'u*) dengan cara menganalogikannya (*ilḥāq*) dengan perkara yang sudah diketahui ketentuannya sebelumnya (*aṣl*) berdasarkan persamaan sebab hokum (*'illah*).[226] Tentu saja ada banyak definisi lain yang bisa dituliskan di sini sebagai pembanding dengan apa yang dituliskan Khallaf. Betapa pun demikian, hampir semua sarjana sepakat bahwa apapun bentuknya, semua definisi tersebut pada dasarnya bertumpu pada satu proses yang disebut *ilḥāq,* yaitu pergerakan, pencangkokan, dan kontekstualiasi dari perkara cabang kepada hukum asal untuk kemudian

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[224] Abdullah Saeed, Interpreting the Qur'an, 4

[225] Abdullah Saeed, Interpreting the Qur'an, 4

[226] ʿAbd al-Wahhāb Khallāf, *'Ilm Uṣūl al-Fiqh* (Cairo: Dār al-Rashīd, 2008), 52.

menghasilkan hukum cabang itu sendiri. Definisi serupa sesungguhnya bisa ditemukan dalam definisi *double movement* Rahman sebagai berikut:

"The process of [hermeneutic] interpretation proposed here consists of a *double movement* [*ilḥāq*], from the present situation [*far'u*] to Qur'anic times [*aṣl*], then back [*aṣl*] to the present [*far'u*]. The Qur'an is the divine response, through the Prophet's mind, to the moral-social situation [*ḥukm al-aṣl*] of the Prophet's Arabia, particularly to the problems of the commercial Meccan society of his day[227]….. [This movement is carried out because the Qur'an is] a unique repository of answers to all sorts of questions[228]….[and] providing true answers to virtually all situations[229]….It [i.e. the *double movement*] is exclusively concerned with the cognitive aspect of the revelation [230] …[where]…my central preoccupation is precisely with values [*'illah*] – their meaning and interpretation[231]….All values that are properly moral – and it is these with which we shall be concerned – have also an extra-historical, "transcendental" being, and their location at a point in history does not exhaust their practical impact or, one might even say, their meaning."[232]

Dari definisi di atas, bagi Rahman, ide dasar tentang definisi *double movement* adalah pergerakan dari situasi sekarang menuju ke apa yang sudah ditetapkan pada masa lampau, dan dari masa lampau tersebut kembali lagi ke masa sekarang untuk menemukan hukum pada masa sekarang. Di sini, *movement* yang dimaksud Rahman adalah *ilḥāq* itu sendiri yang dalam Bahasa Indonesia bisa didefinisikan sebagai *pergerakan*. Dari sisi makna pergerakan tersebut, tampak jelas bahwa keduanya mempunyai persamaan.

Persamaan *kedua* dapat dilihat dari komponen (*arkān*) dari masing-masing teori. Dari definisi yang diberikan oleh Khallāf di atas, terdapat empat komponen utama *qiyās*; asal (*aṣl*), hukum asal (*ḥukm al-aṣl*), cabang (*far'*), dan sebab (*'illah*). Jika dibandingkan dengan apa yang dinyatakan oleh Rahman, hal serupa juga akan kita temukan sebagaimana terlihat dalam tabel perbandingan sebagai berikut:

Tabel 1. Perbandingan Komponen antara *Double Movement* dan *Qiyas*

No	Komponen	*Double movement*	*Qiyās*
1	Asal	*Qur'anic Times*	*Aṣl*
2	Hukum Asal	*Response to the Moral-Social Situation of the Prophet's Arabia*	*Ḥukm al-Aṣl*
3	Cabang	*Present Situation*	*Far'*
4	Sebab	*Moral Values*	*'Illah*

Dari tabel di atas, terlihat bahwa apa yang dimaksud oleh Rahman dengan q*ur'anic times* adalah selaras dengan apa yang disebut sebagai *aṣl* yaitu asal, *moral-social situation of the Prophet's Arabia* adalah *ḥukm al-aṣl* yaitu hukum asal, *present situation* sebanding dengan adalah *far'* yang merujuk kepada cabang, dan *moral values* adalah apa yang dikenal di kalangan usuliyyin sebagai *'illah* yakni alasan di balik diundangkannya sebuah syariat. Ketika ditemukan bahwa empat komponen dari teori *double movement* ternyata dapat ditemukan dalam *qiyās*, maka sampai pada aspek komponen ini, dapat dinyatakan bahwa

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[227] Rahman, *Islam and Modernity*, 5.

[228] Rahman, 2.

[229] Rahman, *Islam and Modernity*, 2.

[230] Rahman, *Islam and Modernity*, 4.

[231] Rahman, 4.

[232] Rahman, 5.

teori *double movement* yang diajukan oleh Rahman itu tidak lain adalah sebutan lain dari *qiyās*.

Ketiga, persamaan antara kedua teori di atas juga dapat ditelusuri dari urgensi penggunaan illat. Hal ini penting sekali untuk ditelusuri mengingat dua komponen lain, *aṣl* dan *far'*, tidak akan berarti apa-apa jika tidak ada illat; begitu juga dengan hukum cabang tidak akan pernah ditemukan kecuali dengan hadirnya illat tersebut. Sedemikian penting posisi illat sehingga keberadaannya, seperti yang dinyatakan oleh al-Jizani, dianggap sebagai benang merah yang menyatukan (*al-jāmi'ah*) antara *aṣl* dan *far'*, yaitu fenomena yang terjadi pada masa lampau dengan masa sekarang.[233] Dalam bahasa Abd al-Wahhab Khallaf, kedua fenomena, yang pada batas tertentu berbeda, saling berkoresponden karena memang mempunyai *'illah* yang sama (*al-tasāwī fī al-'illah*).[234] Kemampuan menyatukan ini muncul karena *'illah* pada dua peristiwa itu sendiri memang sama di mana hal ini menggiring kepada pernyataan lain bahwa karakter *'illah* cenderung stabil, universal, dan perennial yang dalam bahasa Rahman – sebagaimana tertera di atas – disebut dengan *extra-historical* yaitu tidak terbatas pada satu titik sejarah saja, namun bisa berlaku secara eksponensial.

Universalitas dan perenilaitas *'illah* seperti yang diungkap Rahman tersebut sebenarnya dapat kita temukan dalam literatur tradisional di mana para sarjana, di antaranya Abd al-Wahhab Khallaf, menentukan empat syarat disebutnya *'illah*, yaitu dhahir, mundhabit, munasib, dan muta'addiyah.[235] Disebut dhahir karena sebuah *'illah* harus jelas, tampak, bisa diverifikasi oleh indera, baik ketika pada *aṣl* maupun *far'*. Memabukkan ditentukan sebagia *'illah* dari khamr karena memang keadaan memabukkan itu tampak dan bisa dilihat diverifikasi. Berbeda halnya dengan kesukarelaan yang tidak bisa menjadi *'illah* dari perpindahan kepemilikan sebuah barang karena kesukarelaan tersebut berbasis pada pekerjaan akal dan hati sehingga memang tidak dapat jelas terlihat.[236] Yang justru menjadi *'illah* perpindahan adalah yang tampak yaitu transaksi jual beli. Mundhabit berarti sebuah *'illah* harus konstan, terukur seperti perjalanan dan sakit badi dibolehkannya membatalkan puasa.[237] Mashaqqah, yaitu kesulitan, tidak menjadi *'illah* karena ia tidak konstan dan tidak bisa diukur dengan jelas dan kadar kesulitan itu sendiri antara orang yang satu dengan yang lain tidak bisa diukur. Adapun perjalanan dan sakit, keduanya jelas sehingga bisa diukur dan ditentukan apakah seseorang melakukannya atau tidak.[238]

Munasib, sebagai syarat ketiga, diberlakukan karena sebuah *'illah* pada dasarnya adalah sesuatu yang memang pantas untuk menjadi *'illah*. Sifat kepantasan ini lebih dimaknai kepada sejauh mana ia mampu merealisasikan tujuan dan fungsi sebuah hukum diundangkan. Sebagai contoh, memabukkan menjadi *'illah* diharamkannya khamr karena memang ia mendukung realisasi dari fungsi dilarangnya khamr yaitu untuk menjaga kerusakan akal. Andaikan meminum khamr itu tidak memabukkan, dan justru menjadikan orang bergairah dan semangat hidup, maka sangat boleh jadi minum khamr itu dibolehkan karena ia tidak merusak akal. Dan keempat, sebuah *'illah* diharuskan tidak terbatas pada hukum asal (*ghayr qāṣir 'ala al-aṣl*), namun harus *muta'addiyah* yaitu bisa dicangkokkan dan diterapkan kepada

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[233] Muḥammad Ibn Ḥusayn Ibn Ḥasan al-Jīzānī, *Ma'ālim Uṣūl al-Fiqh 'ind Ahl al-Sunnah Wa al-Jama'ah* (Riyadh: Dār Ibn al-Jawzī, 2008), 180.

[234] Khallāf, *'Ilm Uṣūl al-Fiqh*, 52.

[235] Khallāf, 68–70.

[236] 'Ādil al-Shuwaikh, *Ta'līl al-Aḥkām Fī al-Sharī'ah al-Islāmiyyah* (Tanta, Egypt: Dār al-Bashīr li al-Thaqāfah wa al-'Ulūm, 2000), 132–33.

[237] Mohammad Hashim Kamali, *Principles of Islamic Jurisprudence* (Cambridge, UK: Islamic Texts Society, 2005), 189–90.

[238] al-Shuwaikh, *Ta'līl al-Aḥkām Fī al-Sharī'ah al-Islāmiyyah*, 133–34.

kasus lain, sehingga tidak hanya untuk kasus itu sendiri.[239] Sebagaimana memabukkan yang pada awalnya memang diasosiasikan kepada khamr, ia juga bisa diterapkan kepada setiap benda selain khamr selama benda tersebut melahirkan sifat memabukkan.

Dari deskripsi teoritis tentang syarat-syarat *'illah* di atas, dapat dinyatakan selanjutnya bahwa keempat syarat itu seluruhnya mendukung tesis Rahman di mana *'illah* yang dikarakterkan jelas, (pasti dan bisa diverifikasi), konstan (stabil dan tidak berubah-ubah), pantas (selaras dengan prinsip kem*aṣl*ahatan), dan aplikatif (bisa diterapkan juga pada kasus lain) seluruhnya menjiwai dua sifat yang dikemukakan Rahman; universal dan perennial. Artinya, sesuatu yang tidak jelas, tidak bisa diverifikasi, tidak konstan, tidak selaras dengan prinsip kem*aṣl*ahatan, dan tidak aplikatif dengan sendirinya tidak layak untuk menjadi sesuatu yang dapat diterapkan dalam satu atau sekian perkara yang penerapannya tanpa mengenal dimensi waktu dan tempat. Betapa pun ada beberapa persamaan antara *double movement* dan *'illah*, namun tidak bisa dipungkiri bahwa ada beberapa perbedaan antar keduanya.

3.4.2. Titik Beda

Berangkat dari pernyataan Rahman sendiri bahwa metode hermeneutika ini ia gunakan demi menyempurnakan *qiyās* itu sendiri – sebagaimana disebutkan di atas, maka, dalam pandangan Penulis, dapat diketahui bahwa yang disempurnakan itu lebih tepatnya sesungguhnya adalah pada aspek *'illah*. Hal ini terekam dalam pernyataan Rahman bahwa pendekatan yang digunakan oleh metodologi konservatif untuk menentukan suatu hukum cenderung atomistik sehingga produk hukum yang dihasilkan tidak memuaskan dan tidak lagi efektif.[240] Karena itu, lantaran permasalahan manusia semakin kompleks, ia mengusulkan penyempurnaan mekanisme penentuan *'illah* itu dengan digunakannya teori-teori sosial dan konsep etika-legal,[241] sehingga produk hukum tersebut menjadi komprehensif dan holistik.[242]

Secara teoritis, ia kemudian memformulasikan penyempurnaan tersebut dengan apa yang disebut sebagai makro, yaitu kondisi umum sosio-historis ketika suatu ayat diturunkan sebagai respon atas peristiwa yang spesifik-mikro. Dari sini, apa yang disebut dengan mikro adalah sebab particular diturunkannya suatu ayat; sementara makro adalah kondisi umum masyarakat Arab ketika itu yang meliputi agama, kebiasaan, budaya, adat istiadat, bahkan tidak terkecuali implikasi yang lahir dari peperangan antara Persia dan Bizantium. Dalam pandangan Penulis, dapat dikatakan bahwa apa yang digagas Rahman ini adalah bentuk perpanjangan dan perluasan dari apa yang disebut sebagai asbab al-nuzul. Karena itu, makro itu tidak saja berkaitan dengan Rasulullah Saw, seorang sahabat, atau individu lainnya yang menjadi mitra bicara (*mukhatab*) ayat yang diturunkan, namun lebih jauh lagi adalah kondisi sosio-historis ketika itu. Hal ini sesungguhnya sangat baik sekali karena hasil dari gagasan tersebut akan semakin mempertajam validitas al-Quran itu sendiri. Bahwa jika timbul pertentangan atau perbedaan produk hukum, maka harus ada penelusuran ulang. Didekati dengan pendekatan apapun, al-Quran dengan sendirinya akan berujung pada kebenaran, kebaikan, dan keadilan. Jika suatu hukum tidak merefleksikan nilai-nilai tersebut, maka sangat mungkin yang harus direvisi adalah pemahaman atas al-Quran itu sendiri. Sebab, al-Quran sendiri, lanjut Rahman, menegaskan tidak ada pertentangan internal di dalamnya (al-Nisa' 82).[243]

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[239] Khallāf, *'Ilm Uṣūl al-Fiqh*, 70.

[240] Rahman, *Islam and Modernity*, 2–3.

[241] Rahman, 4.

[242] Abdullah Saeed, Interpreting the Qur'an, 117

[243] Rahman, *Islam and Modernity*, 6.

Dari keterangan di atas, maka dapat dinyatakan bahwa ada setidaknya dua perbedaan antara *double movement* dan *qiyās*. Pertama, pada *double movement* terdapat apa yang dinamakan sebagai makro, di mana hal inilah yang digagas dan ditekankan berulang kali oleh Rahman agar produk hukum yang dihasilkan semakin komprehensif dan valid. Faktor makro di sini pada dasarnya memang tidak/belum ditemukan pada kajian-kajian tradisional karena makro itu sendiri adalah buah dari pendekatan interdisipliner yang dalam konteks ini bertumpu pada sejarah dan antroplogi. Hal yang terakhir ini tentu belum teradopsi sepenuhnya dalam kesarjanaan tradisional. Perbedaan kedua adalah pada apa yang disebut *far'* itu sendiri. Dalam literatur usul al-fiqh, *qiyās* memang melibatkan dua kasus yang berbeda namun keduanya mempunyai *'illah* yang sama. Adapun dalam *double movement*, apa yang disebut *far'* sesungguhnya ada *aṣl* itu sendiri. karena itu, yang dilakukan oleh Rahman adalah rekonstruksi hukum *aṣl* itu sendiri. Dari sini terlihat bahwa dari aspek pola pergerakan baik *qiyās* maupun *double movement* mempunyai gerak ganda. Namun dari jenis tujuan yang dituju, *qiyās* bergerak – pada gerakan kedua – dari *aṣl* ke *far'*; sementara *double movement* dari *aṣl* ke *aṣl*. Jika *qiyās* adalah menemukan hukum yang sebelumnya tidak ada menjadi ada, maka *double movement* merubah hukum yang sudah ada, baik tetap ada maupun tidak ada.

3.5. Benarkah Poligami Haram?

Hal yang tidak kalah penting dalam artikel ini adalah pada tahap pengujiannya yaitu membandingkan antara teori *double movement* dan *qiyās* dalam satu kasus yang pembahasannya hampir tidak pernah selesai; poligami. Banyak aspek yang bisa dikaji dalam poligami, namun, demi efisiensi dan efektifitas, artikel ini akan memfokuskan pada usaha merespons satu pendapat yang menyatakan bahwa berdasarkan teori hermeneutika yang digagas Fazlur Rahman dalam menafsirkan ayat-ayat al-Quran, maka poligami sesungguhnya merupakan sebuah larangan.

Legalisasi poligami pada mulanya terjadi setelah Perang Uhud di mana banyak para sahabat mati dalam pertempuran. Hal ini mengakibatkan banyak dari kalangan anak-anak menjadi yatim dan dari perempuan menjadi janda. Jika hal ini terjadi hanya dalam beberapa individu, maka tidak bermasalah. Namun jika terjadi dalam jumlah yang besar, tentu akan menjadi sebuah problematika sosial yang berat. Dalam rangka memudahkan kehidupan mereka, baik dari aspek sosial, ekonomi maupun biologis, maka turunlah surat al-Nisa' 3 yang membolehkan seorang laki-laki, baik yang menjadi wali bukan mahram bagi mereka atau tidak, untuk menikahi para perempuan tersebut tidak lebih dari empat. Meski dibolehkan, hal tersebut tidak berlaku mutlak namun masih menyisakan syarat yaitu mampu bersikap adil terhadap semua istri yang dinikahinya. Pada saat yang sama, pembatasan hanya pada empat istri tersebut juga menjadi sebuah tonggak baru yang memisahkan tradisi Jahiliyyah dengan tradisi Islam. Sebagaimana diketahui bahwa tradisi Jahiliyyah tidak mengenal pembatasan tersebut sehingga seorang lelaki bebas untuk menikahi perempuan yang disukainya sebanyak yang ia inginkan.

Bagi Rahman, apa yang sesungguhnya terjadi dalam kejadian di atas adalah bahwa poligami sebenarnya merupakan larangan. Meski ada teks yang jelas membolehkan, namun itu harus dibaca sebagai sebuah pelarangan bertahap sebagaimana yang terjadi pada kasus pelarangan minum khamr dan perbudakan. Ketiga kebiasaan tersebut, berdasarkan analisis sosio-historis yang dalam hal ini disebut makro, juga merupakan kebiasaan orang Jahiliyyah ketika itu. Larangan ini diperkuat oleh pernyataan al-Quran sendiri bahwa keadilan yang disyaratkan dalam poligami tersebut adalah sesuatu yang tidak mungkin dicapai oleh manusia. Karena itu, kebolehan poligami ketika itu tidak lain adalah sementara dan ditujukan untuk tujuan tertentu saja. Redaksi yang memang jelas membolehkan itulah yang, menurut

Rahman, tidak boleh dipahami secara partikular yaitu dalam konteks ayat itu saja. Pemahaman terhadapnya harus tematik, komprehensif, dan holistik.[244]

Pemikiran Rahman tentang poligami ini banyak diadopsi dan berkembang di Indonesia khususnya di kalangan gerakan feminis sampai pada tahap bahwa mereka – para penolak poligami – "tidak mentolerir laki-laki yang berpoligami dengan istri barunya yang lebih cantik, lebih muda, dan lebih menarik."[245] Lebih jauh lagi, poligami dikategorikan sebagai sebuah kejahatan kemanusiaan terhadap perempuan. Sebab poligami itu sendiri pada hakikatnya adalah perselingkuhan yang dilegalkan. Dengan melihat berbagai kerusakan dan kejahatan yang ditimbulkan, maka poligami dengan sendirinya adalah sesuatu yang diharamkan.[246]

Dalam pandangan Penulis, melalui metode *qiyās* sebagaimana yang dicantumkan di atas, dapat dinyatakan bahwa hukum dasar dari poligami adalah mubah sebagaimana pernikahan pada umumnya. Meski demikian, sebagian sarjana menambahkan bahwa kebolehan ini tidak sepenuhnya sebagaimana yang ditemukan dalam hukum mubah yang lain. Mubah poligami mengandung sifat *khilāf awla*, yaitu sesuatu yang boleh namun sebaiknya tidak dilakukan.[247]

Quraish Shihab menyatakan bahwa poligami dibolehkan pada masa darurat. Ia mengibaratkannya dengan pintu darurat dalam pesawat yang hanya dibuka sewaktu-waktu. Hal ini bermakna seakan dikatakan bahwa poligami itu pada dasarnya tidak dibolehkan. Karena pada dasarnya sesuatu yang dibolehkan pada masa darurat adalah sesuatu yang sebenarnya dilarang sebelumnya dan ia baru dibolehkan ketika masa darurat. Pada saat yang sama, perlu dicatat juga sebuah pertanyaan; apakah ada sesuatu yang pada dasarnya tidak boleh namun oleh al-Quran dicatat sedemikian terang untuk dibolehkan sebagaimana pada kasus poligami? Jika sebagian kalangan menyamakan pelarangan poligami dengan pelarangan budak dan minum khamr,[248] pertanyaannya; apakah pelarangan keduanya sedemikian terang sebagaimana poligami? Sepanjang penelitian Penulis, di sinilah letak perbedaan antara poligami dengan minum khamr dan perbudakan.

Pada saat yang sama, sekian banyak sarjana sepakat bahwa poligami itu sendiri mempunyai manfaat yang sedemikian banyak. Di antaranya adalah, sebagaimana diungkap oleh Ali Ahmad al-Jurjawi, menjadi solusi ketika pihak istri mengalami sakit sehingga pada batas tertentu tidak bisa melakukan hubungan seksual; atau juga istri mandul sehingga tidak bisa memproduksi anak. Bahkan dari naluri alamiah pun, seorang lelaki pada dasarnya tidak mengenal masa menopause sementara hal yang sama tidak dikenal pada perempuan.[249] Ini semua merupakan problem sosial yang harus diselesaikan dan salah satu solusinya adalah poligami. Memang pada kasus-kasus tersebut tidak terdapat pada asbab al-nuzul, namun pada konteks tersebut berlaku kaidah *al-ibrah bi umum al-lafdz la bi khusus al-sabab*. Artinya, meski poligami turun untuk merespon peristiwa partikular, namun hukum yang berlaku padanya dalam hal ini berlaku secara umum.

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[244] Rahman, *Major Themes of the Qur'an*, 32.

[245] Nurul Huda, "POLIGAMI DALAM PEMIKIRAN KALANGAN ISLAM LIBERAL," July 2008, http://publikasiilmiah.ums.ac.id/handle/11617/1011.

[246] Zulfitri Zulkarnain Suleman and Zulkarnain Suleman, "Kritik terhadap Fikih Poligami: Studi atas Pemikiran Siti Musdah Mulia," *Al-Mizan* 15, no. 1 (June 1, 2019): 81–102, https://doi.org/10.30603/am.v15i1.853.

[247] Isnan Ansory, *Silsilah Tafsir Ahkam: QS Al-Nisa 3 (Poligami)* (Jakarta: Rumah Fiqih Publishing, 2020), 13–14.

[248] Prof Dr Siti Musdah Mulia, *Membangun Surga di Bumi* (Elex Media Komputindo, 2011).

[249] 'Alī Aḥmad al-Jurjāwī, *Ḥikmat Al-Tashrī' Wa Falsafatuh* (Beirut: Dār al-Fikr, 2003), 211.

4. KESIMPULAN

Dari penjelasan di atas, tampak jelas bahwa metode hermeneutika memainkan peran penting bagi Fazlur Rahman dalam pembentukan teori *double movement*. Rahman sendiri mengakui bahwa pelibatan metode tersebut dilakukan dengan penuh kesadaran dengan tujuan untuk mengetahui apa yang sesungguhnya dimaksudkan oleh Tuhan. Dalam konteks pola gerakan, teori *double movement* tersebut selaras dengan konsep *qiyās* di mana keduanya memang terdiri dari dua pergerakan. Keduanya juga memiliki komponen yang sama yaitu *aṣl*, *ḥukm al-aṣl*, *far'*, dan *'illah* sebagaimana juga memiliki *'illah* yang menjadi faktor sentral diundangkannya sebuah hukum. Meski demikian, terdapat perbedaan antar keduanya terutama dalam karakter *'illah* itu sendiri. Apa yang dilakukan Rahman adalah menyodorkan apa yang disebut makro, yaitu penyempurnaan karakter *'illah* agar lebih luas dan komprehensif. Dalam kasus poligami, sebagai studi kasus, teori *double movement* berakhir pada ketentuan bahwa poligami pada dasarnya adalah tidak boleh dan pembolehan ketika itu hanya bersifat sementara. Adapun dengan prinsip analogi, teori *qiyās* menghasilkan ketentuan bahwa hukum poligami berlaku sebagaimana pernikahan pada umumnya yaitu mubah. Yang lebih ditekankan adalah disyaratkannya secara prinsip keadilan dalam kasus poligami tersebut.

Dalam pandangan Penulis, meski teori *double movement* termasuk isu yang masih diperdebatkan, satu yang harus dicatat adalah bahwa pendekatan sosio-historis yang digunakan di dalamnya memberikan pelajaran betapa luas dan kuat ajaran Islam. Disebut luas karena Islam memang mengizinkan beragam pendekatan, selama logis dan obyektif, digunakan untuk memahami ajarannya. Disebut kuat karena memang semua pendekatan tersebut pada akhirnya berujung pada penguatan kebenaran ajaran Islam. Semakin sering Islam mendapat tantangan, dan tantangan ini mampu untuk dijawab dengan argumentasi yang logis dan obyektif, maka tantangan tersebut sesungguhnya justru semakin membuktikan kebenaran ajaran Islam.

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Contribution of Maktab Islamiyah Tapanuli (MIT) in the Establishment of the Mandailing Ulama Network in East Sumatra, 1918-1942

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This article aims to look at the contribution of the Maktab Islamiyah Tapanuli (MIT) in the formation of a network of Mandailing scholars in East Sumatra in 1918-1942 AD. At the end of the 19th century AD, the Mandailing people who came from the southern part of Tapanuli made a large migration to coastal areas, especially Medan. This is because at that time, Medan grew into one of the areas with promising economic, religious, intellectual and cultural growth. This article uses a historical research method with four steps, namely: heuristics, criticism, interpretation, and historiography, with a social approach. In this article the author uses two types of data, namely: primary and secondary data. Primary data are the physical form of the former Maktab Islamiyah Tapanuli (MIT) building which is currently the museum of the Al Jam'iyatul Washliyah organization, as well as structured and non-structured interviews with research sources who in this case come from descendants, students, and scholars who have studied directly from the Mandailing scholars who graduated from MIT. While secondary data was obtained through newspapers, books, journals, or previous research that had discussed this maktab. The results showed that Maktab Islamiyah Tapanuli (MIT) was the first formal religious education institution in East Sumatra whose establishment was initiated by immigrants from Mandailing. So far, discussions about the Mandailing ulema network have only revolved around single figures and focused on one organization only. The Mandailing Ulama Network is one of the most important Ulama networks in East Sumatra, which plays a significant role in the fields of science, religion, politics, social and economics. Based on this, this article focuses of the discussion related to the contribution of the Maktab Islamiyah Tapanuli (MIT) in the formation of a network of Mandailing scholars in East Sumatra, which has implications for the birth of various Islamic organizations, campuses, charitable institutions, and so on which were founded by Mandailing scholars who graduated from the Maktab Islamiyah Tapanuli.

Keywords: Contribution; maktab islamiyah Tapanuli; network of scholars; Mandailing.

1. INTRODUCTION

Since the end of the 19th century AD, the Mandailing people from the southern part of Tapanuli have migrated from their origin to coastal areas, especially Medan. This is because, at that time, Medan grew into one of the areas with promising economic, religious, intellectual, and cultural growth.[250] multicultural areas in northern Sumatra. One of the ethnic groups that grow and produce a reasonably strong network is the Mandailing ethnic group. The Mandailing that I mean in this article is not limited to the geographical scope, mainly covering Mandailing Natal Regency and South Tapanuli Regency. But more than that, the Mandailing that the researcher means here also includes

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[250] Daniel Perret, *Kolonialisme dan Etnisitas: Batak dan Melayu di Sumatera Timur Laut* (Jakarta: KPG, 2010), 41.

the Mandailing ethnicity, which has its customs, culture, language, and traditions that distinguish it from other very diverse ethnic groups in East Sumatra.[251]

The Mandailing ulema network is one of the essential ulema networks in East Sumatra[252] which plays a significant role in science, religion, politics, society, economics, etc. However, in the academic realm, not many have reviewed the dedication of these Mandailing scholars, even though it cannot be denied that these Mandailing scholars are responsible for advancing science in East Sumatra.[253]

The existence of the Mandailing ulama network cannot be separated from its connection with the Minangkabau ulama network, which was a member of the Islamic thought reform institution in the early 20th century AD, Sumatra Thawalib. The geographical proximity between Minangkabau and Mandailing makes this relationship even closer.[254] In addition, in the previous period, the purification movement of Islamic teachings, also known as the Padri Movement, also occurred in the Mandailing area, so it had a considerable impact on religious changes in the Mandailing area and its surroundings.[255]

Maktab Islamiyah Tapanuli (MIT) is the first forum for Mandailing scholars from various regions in Southern Tapanuli (Mandailing) to deepen various scholarships, especially in religion. This Maktab was established by Sheikh Muhammad Ya'qub and other Mandailing people living in Medan. This stance was motivated by the need for a place to teach and teach about religion. Maktab Islamiyah Tapanuli (MIT) stands on a waqf land given by a Malay noble named Datuk Haji Muhammad Ali, which is currently located on Jalan Masjid, Medan. The location is right beside the Deli River. From this Maktab, various Mandailing clerics were born who had extraordinary achievements and co-founded various Islamic organizations that grew and grew in East Sumatra.[256]

The Mandailing scholars who have worked at the Tapanuli Islamic School, both as teachers and students, are indeed very many Mandailing scholars, namely: Sheikh Ja'far Hasan, H. Yahya A. Samad, H. Ahmad Beyki, Sheikh Muhammad Yunus, Sheikh Abdullah Ali Al Mandily, H. Usman Iman, H. Badaruddin, Amir Husin, Adnan Nur Lubis, Ismail Banda, Abdurahman Syihab, Abdul Wahab, Abdul Jalil, Mahmud Syahabuddin, Adam Usmam, Baharuddin Ali, Aboebakar Ya'qub, M Nurdin PO, Marzuki, Syamsul, and many others. Most of the teacher-students who had worked in

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[251] Dada Meuraxa, *Sejarah Kebudayaan Suku-Suku di Sumatera Utara* (Medan: Sasterawan, 1973), 690.

[252] East Sumatra *(Oostkust van Sumatra)* is a separate residency in the northern part of Sumatra, which covers the coastal area from Tamiang (Aceh) to Rokan Hulu (Riau), which borders the Malacca Strait. The term East Sumatra was used during the occupation of the Dutch East Indies until Indonesia's independence. However, after independence, the territories of the Residency of Tapanuli (based in Sibolga) and the Residency of East Sumatra (centered in Medan) were combined into a province called North Sumatra. Because the periodization of this research is still under Dutch East Indies occupation, the author then uses the term East Sumatra to fit the context of his era.

[253] Ja'far, 'Tradisi Intelektual Ulama Mandailing Abad Ke-20: Dedikasi dan Karya-Karya Yusuf Ahmad Lubis (1912-1980)', Islamijah: Journal of Islamic Social Sciences, 1.3 (2020), 225–47 (p. 226) <https://doi.org/10.30821/islamijah.v1i3.7342>.

[254] Burhanuddin Daya, *Gerakan Pembaharuan Pemikiran Islam (Kasus Sumatera Thawalib)* (Yogyakarta: Tiara Wacana, 1995), 63.

[255] Rini Rahman, "Modernisasi Pendidikan Islam Awal Abad 20 (Studi Kasus Di Sumatera Barat)," *Humanus: Jurnal Ilmiah Ilmu-Ilmu Humaniora* 14, no. 2 (November 30, 2015): 176, https://doi.org/10.24036/jh.v14i2.5684.

[256] Abubakar Ya'kub, *Sejarah Maktab Al-Islamiyah Tapanuli*, ed. Hasan Asari and Muaz Tanjung (Medan: Perdana Publishing, 2020).

Maktab Islamiyah Tapanuli later joined Al Jam'iyatul Washliyah. However, some later joined other Islamic organizations such as Muhammadiyah and Nahdlatul Ulama.

Maktab Islamiyah Tapanuli (MIT) is an institution that organizes the first formal religious education in the East Sumatra region. The unique thing is that even though ethnic Malays dominated Medan at that time, the majority of them were also Muslims. However, the initiation to establish a formal Islamic educational institution has not yet been realized. This establishment only occurred when migrants initiated it from Mandailing. Even though on the way, many students from various ethnic groups in East Sumatra also studied religion at this Maktab. It also shows how the Mandailing clerics have an essential role in the advancement of science, especially religious knowledge.

As information material, the following authors describe several literature reviews that have similarities to this article, namely as follows: (1) Azra (1992), in his dissertation, discusses how scholars from the archipelago have close relationships with scholars at the center of Islamic scholarship in Haramayn (Makkah-Medina) in the 16th and 17th centuries AD; (2) Rozali (2016), in his dissertation, discusses the clerical tradition owned by the ulama from the Al Jam'iyatul Washliyah organization; (3) Ja'far (2020), in his research, saw how the Mandailing clerics had a reasonably prominent role and had excellent work, work, and dedication to the advancement of education in East Sumatra in the 20th century AD; (4) Erawadi (2015), in his research, discusses how the scholars of Mandailing-Angkola have a solid scientific network with scholars from the Malay Peninsula. No research focuses on examining the contribution of Maktab Islamiyah Tapanuli (MIT) in forming a network of Mandailing scholars in East Sumatra, so this study is here to complement previous studies. The main focus of this research is to see the Maktab Islamiyah Tapanuli as the most critical forum in forming a network of Mandailing scholars in East Sumatra, especially in the period 1918-1942 AD.

Departing from the explanation above, at least this article has three main discussions in its writing, namely: (1) the history of the Tapanuli Maktab Islamiyah 1918-1942; (2) the contribution of Maktab Islamiyah Tapanuli in forming the network of Mandailing scholars from 1918-1942; (3) the network of Mandailing scholars occupied an important position in the scientific network in East Sumatra from 1918-1942.

2. METHOD

This article discusses the social history of the Contribution of Maktab Islamiyah Tapanuli (MIT) in the Establishment of the Mandailing Ulama Network in East Sumatra, 1918-1942 AD, using a sociological approach. A sociological approach is an approach or a method whose discussion is on an object based on the community in the debate. Usually, this approach discusses the role of a social group, the relationship of a group with other groups, conflicts based on interests, ideologies, and so on. Based on the explanation above, historians generally divide the historical method into four research steps: heuristics, criticism, interpretation, and historiography.

As a first step, the author collects sources in written and oral form. Written sources include personal notes, books, books, or other works of the Mandailing scholars. However, to anticipate the scarcity or difficulty of written sources, the author also uses oral sources from historical actors, historical witnesses, descendants, leaders of Islamic organizations, campuses, and other figures that the author considers relevant and competent in helping answer the problems in the article. In the second step, the sources that have been collected in the previous stage will be criticized with two assessments, namely: internal and external criticism. Internal criticism includes evaluating when, where, who, what, and whether the source is genuine. At the same time, external criticism is an activity to test sources' authenticity (authenticity) and tends to test the authenticity of historical sources from their physical form. In the third step, after passing through the source criticism stage, all the data was then collected according to the historical periodization that the author had set in this article; in this case, the researcher determined the

periodization for 1918-1942. The authors interpret the data included in the periodization as material for research at the next stage. In the fourth step, at this stage, the author writes chronological or causal writing to strengthen the conclusions in this article.

3.   RESULTS AND DISCUSSION
3.1   History of Maktab Islamiyah Tapanuli, 1918-1942

Before officially establishing the Maktab Islamiyah Tapanuli building, the Mandailing people, who did a lot of business around the Kesawan area, began negotiating to find an area around it to build a tower. Kesawan was chosen because of its position in the city center and not far from the settlements and trading places of the Mandailing people in Medan. Thanks to the excellent relationship of the nomads from Mandailing with the natives of Medan[257] At that time, a philanthropist named Datuk Haji Muhammad Ali was found who was willing to endow his land around Kesawan. The location of the land is currently on Jl. Hindu, on the left side of the Gang Bengkok Old Mosque, which is close to the Deli River.[258]

This land waqf is written in "Soerat Waqaf" in Arabic-Malay script no. 80, dated 5 Jumadil Awal 1335 H or February 26, 1917, AD. The letter explained the size of the land to be a waqf, for the height of the South-North 39 feet; the length of the West-East is 60 feet, as the building area for which the Maktab Islamiyah Tapanuli building will be erected. The letter also specified the people who would be the leaders (nazir) related to the building, namely: Haji Ibrahim, Sheikh Mohammad Ya'qub Mandailing, and Haji Ibrahim (the head of the Petisah area). It is also stated in the waqf letter that a place to study Islam will be established at that location, and if one of the nazir dies, it will be transferred to their respective heirs. This waqf letter was signed by Datuk Haji Muhammad Ali, with witnesses Ahmad and Poleh, and known to the Xth Sultan of Deli (Sultan Amaluddin Sani Perkasa Alam).[259]

After that, the Maktab Islamiyah Tapanuli began to be built. Starting from May 19, 1918, AD, this maktab was created with donations from the Mandailing community and other donors. No less important, Tjong A Fie[260] also, assists with learning equipment such as tables, benches, and so on to support learning in this Maktab. This Maktab has two stairs to enter from the front, one at the back, and is equipped with four classrooms, as well as one administration room.

Sheikh Muhammad Ya'qub was appointed the first Nazhir from the Tapanuli Islamic School. At the same time, he was appointed the chairman (nazir) of this Maktab. According to Abubakar Ya'qub's[261] explanation, when the inauguration of this maktab was around 1918 AD, a large-scale feast ceremony was held by cutting various livestock (buffaloes, bulls, etc.) as an expression of gratitude for the establishment of this Maktab.[262]

After carrying out its function as an Islamic educational institution in East Sumatra for approximately 24 years, bringing good changes and producing great graduates, the Maktab Islamiyah Tapanuli had to be closed due to the outbreak of World War II around 1941 AD. The

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[257] What the writer means here is the ethnic Malays who first inhabited the Medan area than the immigrants from Mandailing.

[258] Ya'kub, Sejarah Maktab Al-Islamiyah Tapanuli, 19.

[259] Ya'kub, 20–21.

[260] Tjong A Fie is one of the well-known businessmen in Medan who comes from ethnic Chinese. He is known as a businessman who often donates his wealth to construct Medan's infrastructure, such as mosques, schools, bridges and many others.

[261] He is the biological father of Sheikh Aboebakar Ya'qub, who wrote a special booklet about the history of the Maktab Islamiyah Tapanuli. Sheikh Aboebakar Ya'qub is a prolific scholar who produces many written works. The book was later corrected by Hasan Asari and Muaz Tanjung.'s writing style and spelling.

[262] Ya'kub, *Sejarah Maktab Al-Islamiyah Tapanuli*, 25.

following year, Japan, which was also involved in the Greater East Asia War, entered Medan and made the activities of the Maktab Islamiyah Tapanuli officially stop. The entry of Japan resulted in the teacher-students who took part in this Maktab having to flee from Medan. The former Maktab Islamiyah Tapanuli building has been converted into a museum of the most prominent Islamic organization in North Sumatra, Al Jam'iyatul Washliyah. This then makes this Maktab can't be rerun.

3.2 Contribution of Maktab Islamiyah Tapanuli in the Establishment of the Mandailing Ulama Network in East Sumatra, 1918-1942

Since its inception, Maktab Islamiyah Tapanuli has been an educational institution that focuses on teaching religion. Although this Maktab focuses on spiritual lessons, general subjects such as counting, writing, and reading are also studied. Usually, the students who study at this Maktab come from Medan and surrounding areas. Usually, students from Medan come from villages such as Kampung Baru, Kedai Durian, Deli Tua, Sandpaper, Batang Kuis, Sunggal, Pulau Brayan, Labuhan, and Belawan. While from outside Medan, students usually come from the following areas: Lubuk Pakam, Perbaungan, Tongue Tanah, Tebing Tinggi, Serbelawan, Simalungun, Asahan, Labuhan Batu, Bagan Siapi-Api, and South Tapanuli. The books studied in this maktab are only: *Ajjurumiah, Ibn 'Aqil, Qatharu 'Nidaa, Alfiyah, Qiraa-atu 'rrsayidah, Fat-hul qarib, Jalalain, Usulfiqh, Ma'ani-bayaan* and others.

From the beginning, this Maktab did not hold quarterly report cards and only focused on reciting the Koran and studying religion for all levels. It's just that since 1935 AD, then the provision of quarterly report cards to students was carried out. Regarding *Qismul 'Ali*, likewise, there is no term for occupying the level of *Qismul 'Ali*, but when you have moved from a "room with a bench" to a room "sitting on a rattan mat", then this is classified as "the level of *Qismul 'Ali*."

Teaching in this maktab is done in the morning and the afternoon. In teaching in the afternoon, the materials prepared are: recitation of the Koran, reading the rules of *Baghdadiyah* to the Koran so that students can read according to *tajwid*, *qiraaat hafash*, and finish juz 30 of the Qur'an. That is why every year, a *"khataman quran"* is held by several students, by being raised, celebrated, paraded, played by *hadrah / nasyid*, and made and seated on the aisle (the pulpit of the Koran khatam) using "balai pulut, grilled chicken and eggs flagged."[263]

Most of the graduates from Maktab Islamiyah Tapanuli became religious teachers, qadi, government employees or sultans, and leaders of other Islamic educational organizations or institutions in East Sumatra. Therefore, as the author is currently researching, the Tapanuli Islamic Boarding School has contributed significantly to being a helpful forum in forming a network of Mandailing scholars in East Sumatra, especially those from the Mandailing ethnic group, because the founders, teachers, and students in this Maktab are mostly ethnic groups. The. Some of the big names that graduated from this Maktab are Ismail Banda, Lt. Col. Baharuddin Ali, OK HA. Aziz, Ja'far Zainuddin, H.A. Wahab Guru, H. Adnan Lubis, H. A. Rahman Syihab, H. Mahmud Syahabuddin, H. Sulaiman, H. Bahrum Saleh, H. Mahyaruddin Salim, Drs. H. A. Jalil Muhammad, H. Azra'i Abdur Rauf, Mohd. Arifin Isa, H. Abdullah Ali Lubis, H. Syarifuddin Said, H. Bahrum Ahmad, Azhari, Ahmad Baqi, H. M Yunus Karim, H. M Thaib Jamangatak, H. Haramaian Alam (both in Makkah), Hasnol Basri, Imam Yusuf Perbauangan, and many other graduates.[264]

The names above became a significant force in the network of Mandailing scholars in East Sumatra. The network of Mandailing scholars is expanding and widening through the terms above because many of these graduates continue their education abroad, such as at Al-Azhar and

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[263] Ya'kub, *Sejarah Maktab Al-Islamiyah Tapanuli*, 38–39.

[264] Ya'kub, 40–41.

other well-known universities. In addition, the above figures have also emerged as leaders in various places in East Sumatra, both as leaders of institutions, organizations, and political positions. This further strengthens the influence of the Mandailing ulama network in East Sumatra.

3.3 The Important Position of the Mandailing Ulama Network in East Sumatra, 1918-1942

As a religious education institution that has produced graduates with big names in East Sumatra, maktab Islamiyah Tapanuli then had several vital positions in the fields of religion, politics, society, culture, and science. Some of the critical parts of the Mandailing ulema network in East Sumatra, namely:

First, the Mandailing ulema who graduated from the Maktab Islamiyah Tapanuli arbitrates the conflict between the old and the young in East Sumatra. After the arrival of immigrants from Minangkabau around 1928 AD, who brought Muhammadiyah to East Sumatra. The senior scholars around Medan felt that what the Minangkabau migrants got was not in line with what they had been doing. Initially, this contradiction only occurred in terms of perception. But over time, it becomes more and more tapered, even almost causing a physical collision.[265] Departing from this, Mandailing clerics such as Yusuf Ahmad Lubis, Adnan Nur, Ismail Banda, Abdurrahman Shihab, and others began to initiate meetings to defuse the tension. The result was entirely satisfactory, this conflict finally subsided, and the Minangkabau nomads (Young Group) and the elderly ulama in Medan could preach together, with their respective methods and targets.[266] This will later become the forerunner to establishing the most prominent religious organization in this region called Al Jam'iyatul Washliyah.

Second, the network of Mandailing scholars became the pioneers of establishing several Islamic organizations in East Sumatra. The network of Mandailing scholars is undeniably responsible for preserving the intellectual tradition in East Sumatra. Many of these Mandailing scholars are affiliated with several Islamic organizations, such as Al Jam'iyatul Washliyah, al-Ittihadiyah, Nahdlatul Ulama, and Muhammadiyah.[267] However, most of the Mandailing scholars who had studied at the Maktab Islamiyah Tapanuli joined al-Washliyah. The reason is that the organization is considered a continuation of the struggle and ideals previously carried out by the nomads from Mandailing when they first established the Maktab.

In the following period, the network of Mandailing scholars did not only move and work in Islamic organizations. But more than that, this network has established several campuses, schools, hospitals, and other charitable institutions that have contributed significantly to the people of Medan City in general and the Mandailing community in particular.

4. CONCLUSION

Maktab Islamiyah Tapanuli, whose establishment was initiated by immigrants from Mandailing, succeeded in becoming a forum for intellectuals in the East Sumatra region. This Maktab has significantly contributed to building and producing its graduates to become influential intellectuals in East Sumatra. Even more than that, these graduates have also

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[265] Ali Marzuki Zebua, "Muhammadiyah Dan Al-Washliyah Di Sumatera Utara; Sejarah, Ideologi, Dan Amal Usahanya," *Islamika : Jurnal Ilmu-Ilmu Keislaman* 19, no. 01 (September 22, 2019): 58–69, https://doi.org/10.32939/islamika.v19i01.397.

[266] Syamsuddin Ali Nasution, "Al Jam'iyatul Washliyah Dan Perannya Dalam Dakwah Islamiyah Di Indonesia" (Universitas Malaya Kuala Lumpur, 2001).

[267] Dja'far Siddik, "Dinamika Organisasi Muhammadiyah Di Sumatera Utara," *Journal of Contemporary Islam and Muslim Societies* 1, no. 1 (September 19, 2017), https://doi.org/10.30821/jcims.v1i1.322.

succeeded in forming a network of typical Mandailing scholars who have an important influence on the advancement of science in East Sumatra. Even though the Maktab Islamiyah Tapanuli officially no longer exists, the achievements and works produced by its graduates are strong evidence of the significant contribution made by this educational institution.

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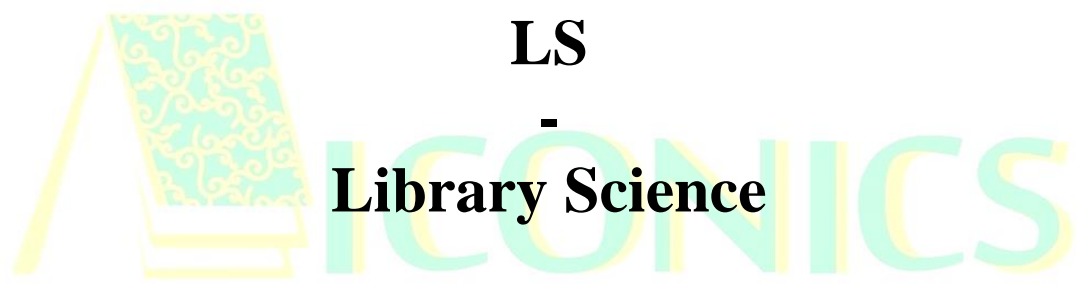
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Library Science

Pokja Literasi: Their Work in Increasing Literacy in Bandung

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Kelompok Kerja (Pokja) Literasi was inaugurated in December 2020, after almost two years there have been many activities carried out by Pokja Literasi in synergy with regional officials, ex-officio institutions, and others. This study seeks to express the hopes of Pokja Literasi management on how the program should stimulate literacy in Bandung. Through in-depth interviews, suggestions and input will be obtained on how Pokja Literasi in the future will directly increase the reading index of the people of Bandung.

Keywords: Pokja Literasi; literacy; reading index.

1. INTRODUCTION

Bandung is a heritage city, where many old buildings are still standing and used in daily life. Bandung, also known as a creative city, has an impact on the fashion and culinary industry as it becomes known to be the best. Along with creativity, Bandung has a lot of literacy community that works voluntarily, supporting its citizen in doing creative work, namely komunitas Pecandu Buku, Asia Afrika Reading Club, Perpustakaan Jalanan Bandung, Komunitas Ruang Hidup, IPT 1965 Bandung, Perpus Banjaran, Meta Ruang, and Komunitas Cahaya Sokoguru. All of them are reading and books related, and coming from the initiatives of citizens, not affiliated with government or regional officials. If it comes to it, there are Gerakan Pemasyarakatan Minat Baca Kota Bandung and Kelompok Kerja Literasi Kota Bandung, which affiliated to Bandung City Archive and Library Services (Dinas Arsip dan Perpustakaan Kota Bandung or in this paper be named Disarpus). Besides that, there are community reading centers or so called TBM (Taman Baca Masyarakat) which are formed by citizens in certain areas of the city.

The rise of that many literacy communities might be an impact of rapid social change. Arnold Rose has hypothesized that "When a society has undergone rapid social change, …formation of interest groups whose purpose is to achieve, or to reestablish, or to maintain values, and thus, to restore a sense of security to the society" (Wilson, 1977). It is a small group of people, finding they have a certain interest (or purpose) in common, agree to meet and to act together in order to try to satisfy that interest or achieve that purpose. In this case, all of them have the need to increase the love of reading and love of books in the heart of Bandung citizens.

For Pokja Literasi, although it was in reality a voluntary community, it actually formed under the dictum of Bandung City Mayor, Number 041/Kep.500-Disarpus 2021. It has four principal tasks, which describe in the dictum:

a. Prepare and develop a strategy program for library empowerment, empowering the love of reading through collaboration and community-based innovation
b. Develop and enhance the role of the library as a center for education, community activities, and literacy tourism
c. Participate in realizing integrated human development in the city of Bandung with good personality, and virtuous character, as the subject of productive national development

d. Submit periodic reports and/or at any time if requested to the Mayor of Bandung through the Regional Secretary

As it was formed as part of Bandung City's effort in building the love of reading for its citizens, the government needs an organization that consists of both activists from community and bureaucracy. So, Pokja Literasi Kota Bandung consists of a variety of members, which comes from literacy activists from literacy community, schools and academic libraries, combined with officials from Disarpus and ex-officio institutions.

Pokja Literasi is working hand in hand with Disarpus in executing literacy programmes, in collaboration with TBM and other literacy communities. It can't be denied that Pokja Literasi Kota Bandung has a significant role in raising the reading index of Bandung. But still, there are many that can be improved in organizational terms. So, this paper will try to examine the hopes of Pokja Literasi management on how the program should stimulate literacy in Bandung, and how Librarian and Disarpus could be of any help.

2. METHODS

This research uses qualitative descriptive methods, as it is the one methods that "…recognises the subjective nature of the problem, the different experiences participants have and will present the findings in a way that directly reflects or closely resembles the terminology used in the initial research question" (Bradshaw et al., 2017). This research is trying to capture the thoughts of Pokja Literasi managers which is also the person behind formation of Pokja Literasi Kota Bandung. Researchers believe that every thought and opinion is different from each other, as it was unique yet dynamic, just as Kim et.al in Doyle says "Qualitative descriptive research generates data that describe the 'who, what, and where of events or experiences' from a subjective perspective" (Doyle et al., 2020).

The research will ask Pokja Literasi managers about Pokja Literasi strategic management and aspirations, and how they view Disarpus as Library and Librarian in general as their collaborative partner in raising Bandung literacy index. This will be conducted through deep interviews, and document study, in the month of September.

3. RESULT AND ANALYSIS

As it was mentioned before that Pokja Literasi is a nonprofit organization (NPO) that works as ex-officio of Bunda Literasi Kota Bandung which will always be held by the major's wife. With a dictum signed by the city mayor, this organization is and should be one legal organization that works with full support of the city government. The discussion of formation held in 2019, and inaugurated in 2020 - the beginning of Covid 19 Pandemic - , Pokja Literasi has always been a faithful partner for Disarpus in working literacy events and related programs.

Pokja Literasi has four managers, which covers work on Trainings and Educations, Research and Development, Cooperation and Collaborations, and Media and Advocations. All four of them were held by different people with different backgrounds, and each of them has their own bustling activity. For this research, only three of them are having the time to cooperate with the researchers and are willing to spare their time. We couldn't get confirmation from the Training and Education Manager, but the other managers are more than willing to help.

3.1. Managers of Pokja Literasi

Managers of Pokja Literasi had their own authority in each related program, and were chosen by their competence and work. Manager of Research and Development is an english teacher that also works as a volunteer in nongovernmental organizations that works on youth literacy programs. Under her, there are teachers of disabled and special needs schools, an English teacher, and a librarian who are the chief of Bandung Librarian Association. In this article she will be named MRD.

Manager of Cooperation and Collaboration is a former officer of Disarpus, but also very active in volunteering jobs and organizations. Under her, works a philanthropist, an environment activist, government employees of Bandung Religious Service (Dinas Agama) that are responsible for schools under the service. As for another mention, she will be named MCC.

Manager of Media and Advocation is a pure volunteer who is responsible for a community school and a community reading center. Under his authority, work a media journalist, an owner of Islamic Boarding School, and a software developer. He will be named MMA.

All of them were three of the founders together with almost half of the caretaker of Pokja, and were chosen through simple election by the most votes of the members. Although almost all members of Pokja Literasi were chosen directly by Disarpus officials and Bunda Literasi, almost all of them were already long-time partners with Disarpus in developing literacy in Bandung City. MRD says in the interview that she was chosen by MCC who were the officials at the time to become a member of Pokja Literasi, so almost all of the members already know each other even before they become members.

3.2. Strategic Management of Pokja Literasi

The term *strategy* is derived from Greek *'strategos'*, which means General. It refers to someone who leads, makes plans and tactics or decides who is doing what, when, and in what manners. Strategic management involves the development of strategies and the formulation of policies to achieve organizational goals and objectives (Steiss, 2003). Strategic management in nonprofit organizations is the process of selecting an organization's goals, determining the strategic programs necessary to achieve specific objectives in route to the goals, and establishing the methods necessary to assure that the policies and strategic programs are implemented (Majduchova, 2003).

For Pokja Literasi, the goals were already set, and agreed upon when the members were inaugurated. All the managers believe that it is something that has to be done. It is formulation of specific policies and action that is agreed and approved. Somehow MCC says that "...*most members still think more about their own organization more than Pokja, so we still need internal consolidation.*". This is because members are coming from different organizational backgrounds. Someone from an NGO obviously will have a different train of thought with a businessman or government official.

What MCC says is supported by MRD and MMA opinion, which says that it is still hard to synergize and do coordination with the members of each section. MRD says it was because "...*each member has their own bustling activity and hardly has time to spare*". This problem can be categorized as a threat in organization, because how can an organization work well if the members are hardly coordinated.

Although all three managers agree that members of Pokja Literasi are hard to get coordinated, all of them also agree that Pokja can do much better in programs and actions with strong collaboration with governmental offices, ex-officio, NGO's, citizen, and regional officers. It's because Pokja Literasi is working directly under the Mayor's wife, so that

everything related with bureaucracy can be done conveniently. MRD says that *"It is because of the flexibility of Pokja working style in running its programs... ",* and MMA says that *" There is great synergy between government and the citizens which can create incremental movement in literacy development.".* This can be an opportunity and also a strength for Pokja Literasi.

Partnerships between government and NPO can offer significant potential benefits to those receiving services. Nonprofit organizations are uniquely positioned to deliver the services that are necessary to effect positive change in under-resourced communities. They are often closer to citizens and can identify emergent problems and solutions long before the government can intervene. And from time to time, they can do so more cost-effectively than the government. In addition, "...having multiple nonprofits delivering services instead of a single government agency allows for innovation and competition in how services are delivered" (Buery, 2012).

3.3. Contribution of Library and Librarian for Pokja Literasi

It is known that libraries and librarians should be the ones that hold the prime role of developing literacy skills. Lyman in Salter says that "Libraries are considered to have a major educational responsibility as well as unique services and resources to contribute to the development and maintenance of lifelong literacy skills and knowledge" (Salter & Salter, 1991). Librarians in the libraries deal with these functions as they collect, arrange, maintain or update, make accessible, purchase, borrow or copy, or loan the information needed. Beside the information resources, librarians can offer services of assistance, without judgment or cost, to all who request it.

In working with these functions, libraries can't work solitarily. Library needs partners to make it successful. Sutarno says that library partners are all parties who are directly and indirectly involved in the administration of the library. We know that a library cannot go solo. Libraries need to collaborate, gather partners and place other work units on a par and help and need each other (Sutarno, 2006). This will be the base where libraries, in this case Disarpus, are collaborating with Pokja Literasi.

MCC hopes that *"In collaboration with Disarpus, Pokja could become a work partner for Disarpus as the program executioner, given spaces to be able to innovate in planning and implementing the literacy program".* Elaborately, MRD says in partnership with Disarpus, *"...should have an interrelation with the Disarpus Program ... so that the two parties' programs can support each other both from the goals of each institution as well as in terms of facilities and infrastructure for the sustainability of the joint programs".*

From both statements, it seems that Disarpus haven't yet given enough room for Pokja Literasi in running their activity. Disarpus have already actuated several programs together with Disarpus, including one featured project of K-LIK or Kios Literasi Kewirausahaan di Kewilayahan. This is an idea that comes from MRD and was accepted by the chief of Pokja Literasi. Right now, K-LIK has been implemented in three districts (kecamatan) in Bandung City.

So, researchers believe that the statement came from the different perspective of each party's background. Actually, Disarpus has already tried to become a good partner. But then again as a government institution, Disarpus is implementing a bureaucracy system in its organization. Bureaucracy often leads to inflexibility, turning means into ends, mostly centralized work and retard the pace of work (Olukorede & Olayiwola, 2008). This is often seen as 'not given enough room to innovate' by NGOs or NPOs.

And this also means that Disarpus as a government institution seems like its not giving enough budget, just like being said by MCC that *" Pokja Literacy (will be) able to increase*

the reading index and become a driver in the sustainability of the program, if it is supported by budget commitments (policies) in its implementation". What actually happens is like what Buery says, "...funding structures lead to perverse financial incentives…are paid through line-item reimbursements based on a pre-approved budget" (Buery, 2012).

3.4. Pokja Literasi and Efforts to Improve Community Literacy Index

Indonesia's government's priority in the 2020-2024 Medium-Term Development Plan (RPJMN) focuses on the development of quality and competitive human resources. To achieve this direction requires character development of human beings through strengthening a culture of literacy, innovation, and creativity (A. & Darmawan, 2020). Improving literacy culture, innovation, creativity for the realization of a knowledgeable society, and character through improving literacy culture includes developing a reading culture, developing a book system and strengthening literacy content, increasing access and quality of libraries based on social inclusion. Second, strengthening social institutions that drive literacy and innovation, including the development of library partners, development of social innovations supported by philanthropic funding (Mallawa, 2021).

Pokja Literasi was mentioned in ""Bandung City Executive Summary Study of Community Literacy Index in the year 2021 as an organization that was formed as an actualization of Bandung City government effort in building the citizens literacy capacity. It's also mentioned implicitly in recommendation section about "making a sinergic team which massively publicizing progress of literacy programs…making innovative, creative special events which engaging stakeholders", just like Jambore Budaya Baca which Disarpus do in collaboration with Pokja Literasi every year.

MCC says that *"Through Pokja, literacy can be maintained and enhanced with the collaboration of many institutions, while optimizing the function of the six basic literacy skills."* . While MRD says that *"the stakeholders can all be fused into one comprehensive program which strengthens and promotes the program of Bandung City in the frame of literacy, which can happen with support from partners and sponsors".* It really is in-line with the principal tasks of Pokja Literasi which is "Prepare and develop a strategy program for library empowerment, empowering the love of reading through collaboration and community-based innovation" and "Develop and enhance the role of the library as a center for education, community activities, and literacy tourism'.

In an effort to increase the Bandung community literacy index, Disarpus along with Pokja Literacy organized literacy events in-line with K-LIK, the literacy grand design program in Bandung, starting in 2022. K-LIK represents literacy activities that are realized by the regional officials in order to support literacy programs with comprehensive synergies in applying entrepreneurship based on environmental programs in the city of Bandung. Those events are;

a. The inauguration of the first K-LIK area is in Cinambo District on March 30, 2022 through the "K-LIK Literacy Relay Festival: Sukamulya Cinambo Creative Literacy Tourism Village". The selection of Cinambo District as a continuation of the inauguration of the Creative Literacy Tourism Village in December 2021 by the Mayor of Bandung. In addition to that, it is the location of the Sukamulya Cerdas community reading center which was established and managed by Rd. Nonih Suarsih, S.Pd. (member of the Pokja Literasi) who has proven successful in stimulating literacy, especially in Sukamulya Sub-district.

b. The inauguration of the second K-LIK is in the area of Cibeunying Kidul District on April 13, 2022 through the "Ramadan Charity Festival K-LIK Cibeunying Kidul District". The selection of the Cibeunying Kidul District was due to the fact that

literacy activities had been going well in the Cibeunying Kidul District, one of which was through the Taman Sekar Reading House in Cikutra Village which was founded and managed by Heri Maja Kelana S.S., member of the Pokja Literasi.

c. The inauguration of the third K-LIK area took place in Sukasari District on September 28, 2022, which coincided with the IXth Jambore Budaya Baca and Festival Duta Baca in 2022 coupled with the 212th Anniversary of the City of Bandung. The selection of Sukasari District as the third K-LIK area is because in that area, precisely in RW 03, Sarijadi sub-district, it has implemented a social inclusion-based library transformation with the existence of KOLECER (Kotak Literasi Cerdas) along with Buruan SAE and Kang Pisman programs as well as economic empowerment of local residents.

There are still 27 districts in the city of Bandung waiting for the K-LIK program to run. About two districts already ask for it, and Pokja Literasi along with Disarpus more than willing to embrace this intention. Both Pokja Literasi and Disarpus hope that the realization of this program can really escalate the community literacy index of Bandung City.

3.5. Expectations for More Better of Pokja Literasi

MRD stated her aspiration for Pokja Literasi as *"The government needs to provide facilities for conducting surveys that are more specific and in accordance with the needs of increasing reading skills in the people of Bandung".* Surveys are indeed the tools to get to know what really happens in the grass root, to get their aspirations and their complaints. Surveys will give a natural description as long as they are implemented properly. The Community Literacy Index also used surveys as their methodology.

In addition to it, MRD also said that *"(Pokja Literasi needs to do) a survey related to the reading needs and reading ability of the community so that the programs run by Pokja and Disarpus are more in line with the existing literacy challenges so that they contribute more to increasing the community's literacy index".* This was agreed by MCC which said that "*Pokja Literacy (will be) able to increase the reading index and become a driver in the sustainability of the program….".* But no matter how many surveys are carried out, if the results are not being socialized and discussed to be used as material for policy making, then all surveys will be useless.

MMA expressed his wish for better Pokja Literasi in the future as *"...the better and more directed movement, not merely carrying out incidental activities (which includes) routine activities such as regular discussions and briefings for literacy activists at the grassroots".* He then continues with suggestions and recommendations for Disarpus, "*...activate the secretariat for the coordination room. There will be lots of ideas that arise if there is frequent coordination related to literacy".* Parallel with MMA's wish, Coogan says in his article that " Civic dialogue forms a continuum with advocacy in an open but inevitably partial attempt to cut through the commonplaces that keep us apart. It tethers "community" across cultural barriers, constituting a space for critical exchange (Coogan, 2006).

According to Coogan, civis dialog is a very important step in constructing community literacy. Pokja Literasi has the potential of doing so, as it has the competent human resources as its members. The next thing to do is initiate dialogue between institutions and organizations inside and outside the Pokja Literasi, just as MMA's aspiration. But this can't be done without coordinating with the members first, as it was the threat that was mentioned by MMA. So, just like MMC said, Pokja Literasi still needs internal consolidations before it can give the best of it.

4. CONCLUSION

Pokja Literasi is and will always be a nonprofit ex-officio organization which works under Bunda Literasi (the wife of the Mayor) with Disarpus as a partner. These conditions had its good and bad side, as it became a strength and opportunities, it also became a weakness for Pokja Literasi. With this partnership, Pokja Literasi can secure a featured program called K-LIK which fuses all stakeholders in one and other programs, increasing community literacy index, and also supports the Bandung City Government Programs. In the Internal, Pokja Literasi still needs a lot of consolidation, both under its sections or between the sections.

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Cloud Computing and Digital Archive Preservation

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This study aims to describe the use of cloud computing in digital archive preservation. The method used in this study is a qualitative method with documentation techniques to collect the data. Results shown that conventional archive components such as cabinets, folders, and archives can be applied in the cloud computing systems. The cabinet is realized through the selection of cloud computing media. The map is realized in the form of storage folders. Meanwhile, archives are realized in the form of digital entities stored and managed in a cloud computing system.

Keywords: archive; digital; cloud computing.

1. INTRODUCTION

From time to time, the world of technology has experienced rapid development. This development is inseparable from the industrial development that accompanies it. As has been understood, the industrial world's development began with the industrial revolution.

The industrial revolution, which was initiated with the invention of the steam engine, was later known as the industrial era 1.0. As time goes by, the progress of the industrial world today has entered the industrial era 4.0. Some experts have stated that today's society has entered the era of society 5.0. The term Industry 4.0 is a term that the German government originally pioneered to introduce the computerization and digitization of manufacturing (Yahya 2018). In the 4.0 era, the keyword that is used as the driving force in digital technology (Suherman et al. 2020).

The existence of digital technology as a driving force has a tremendous impact on the industrial world. Digital technology has also had a considerable influence on society at large. People seem to be forced to adapt to the digital world in their daily lives. They are also increasingly aware of the importance of the existence of technology in various activities. If in the 1990s electronic mail (email) and the like could only be accessed using computing media such as personal computers (PCs) and laptops, nowadays people only use gadgets such as cellular phones, people are free to use technology according to their needs.

Almost all levels of society can access digital technology. The ease of obtaining a gadget as a digital device has encouraged the high use of technology in everyday life. They can easily access email and social media through the devices they have.

Ease of access also occurs to information provided by government agencies. Several government agencies have applied digital technology to the broader community as a service. The existence of available digital services is expected to provide service acceleration for those in need.

In carrying out its daily activities, a government institution turns out to produce many vital archives. Some of them are essential archives with legal value, so they require different treatment from other archives. One of the important treatments that need to be considered is maintaining the durability of the archive so that it can be accessed when needed. At this stage, the archival institution has a vital role.

The importance of archive management by archival institutions is increasingly felt in managing essential archives related to events in an area. Various events in various regions in Indonesia will produce various forms of archives that must be appropriately managed. As a result, if these archives are not appropriately managed, the historical sequence is lost in the archives. In addition, the historical proof process has become a bit hampered. On the other hand, some research activities carried out by related parties sometimes require essential archives. This requires the archive preservation process to be carried out carefully.

Preservation activities can be carried out through a series of activities to ensure the availability of archive access when needed. The development of the industrial world and technology in society has encouraged archive preservation activities based on digital technology. Through digital technology, preservation activities can be done quickly. Archives can be transferred into digital form to last longer than archives in their physical form. In addition to providing easy access, digital archives can also maintain the information contained in them. Transferring archive media is carried out to produce other forms of archives with different media without changing the contents.

Digital archive preservation activities do not only stop at transferring media into digital form. Preservation is also closely related to the availability of storage media. The form of storage that can be done is the digital storage (Mafar 2021). This form of storage has developed quite rapidly. If digital archive storage was initially done through storage media such as a set of computers, it has now developed into a form of cloud computing-based storage.

Some archive managers, such as the Bendey Historical Library at the University of Michigan (UM), have taken advantage of the cloud computing era to preserve their archives in digital form (West 2007). The same thing, of course, can be done by other archival institutions and even the general public to manage their archives. People can store and manage by uploading their archives into available storage media based on cloud computing.

Based on this background, this paper will discuss using cloud computing in the digital archive preservation process. As a follow-up, this paper will focus on applying archival concepts in a cloud-based storage form

1.   THEORITICAL FRAMEWORK

Many previous researchers have carried out studies on cloud computing. Previous studies that the author found were articles written by Sontana, Rahmatullah, and Rachman. They discuss the Google Picker API in cloud computing-based archive storage in their writing. According to them, the application of the Google Picker API in electronic archive storage can facilitate the process of storing, accessing, and reducing archive management costs (Sontana, Rahmatulloh, and Rachman 2019).

Louk conducted the second study. In an article published in the journal Teknika, Louk examines the development of a cryptographic system to protect medical data security in cloud computing. The results show that the use of a functional re-encryption formula will give multiuser confidence in using a series of cloud computing services (Louk 2018).

The third study was produced by Yahfizham et al. In 2018, they conducted a study on cloud computing and learning management systems. The study results indicate that the cloud computing-based learning system based on Software as a Service will develop quite rapidly in the future. They predict that in the coming years, several developed countries will no longer use applications by installing them on computer devices but will prioritize the use of virtual operating systems (Yahfizham et al. 2018).

Several previous research results that have been presented show that studies on archives and cloud computing are still rarely carried out. On the other hand, cloud computing is

currently developing so rapidly. Today's society has a wide choice of cloud computing storage media.

Cloud computing is a term used to describe the combination of computers and cyberspace. It is known that the internet is a combination of several information technology infrastructures connected into a super extensive network. The word cloud describes a very complex infrastructure that is hidden behind the internet network. The word cloud also illustrates that in the era of cloud computing, users are not required to be experts in network infrastructure development because they access it with a set of computers.

In this era, users no longer need to worry about the storage capacity of a computer. Cloud computing is an era where data is stored on virtual servers on the internet. Users use computers as temporary storage media (Kho 2009). This allows each user to have their virtual server without having to depend on the capacity of the computer in front of them. In fact, with current technological developments, users do not have to use a set of computers as a medium to access the information they have on the server.

Cloud computing has made information owners more flexible. They can mix and match the content they have without being hampered by technological infrastructure problems or costs that will be incurred (Kho 2009). This flexibility is a distinct advantage for people who want to manage their information in the cloud.

There are many benefits that people get from the development of cloud computing, including the following (Setiawan 2011).

a. The budgeting process can be carried out more efficiently
b. Managers can easily do development
c. Management and other operational processes can be done easily
d. Provide easy access to collaboration processes
e. Operational costs can be reduced

2. RESEARCH METHODS

This study uses a qualitative approach with data collection through documentation techniques. The analysis carried out is descriptive analysis. Through this analysis, the author presents the concepts of conventional archive management and compares them in the form of application to cloud computing systems.

3. FINDINGS

Mark Matienzo, an archivist in Washington DC, argues that many archivists either do not know or do not care about technology (West 2007). On the other hand, information technology has affected the community's activities so that it requires fast access to the information needed. This shows that there is a mismatch between the demands of society and the current state of the archives.

The above statement is not entirely accurate, in the author's opinion. Several archive managers have been able to keep up with technological developments. They are starting to realize that if they stick to conventional archival forms in their original form (generally in paper form), the original form will gradually be damaged. Therefore, some of them began to apply technology in managing their archives. However, for those who are not careful in understanding the concept of applying technology, archives in their original form are often destroyed after producing archives in digital form. The misunderstanding made the archive in its original form disappear. This principle is, of course, different from the principle of digital libraries.

In principle, digitizing activities in a digital library does not mean eliminating the physical form of a document but as a part that complements the library in its physical form itself. Digitization is ideally carried out as one of the steps to maintain its information. The

preservation of the original form is essential so that the digital form can be used to complement the conventional form.

Apart from the word 'destruction' above, in order to be able to preserve technology-based archives in the cloud computing era, an archival organization first needs to determine the design of their digital archive preservation to ensure the sustainability of their preservation (Su-Shing 2007). In this case, the archive organization has three important functions:

1. Monitor the information needs of users and interact with them and information producers to determine changes in the form of services and technology used.
2. It is responsible for the sustainability of the technology used so that the continuity of access to digital archives can be maintained.
3. Run the standard and the migration process that has been carried out.

The intended standards include format standards, metadata, and documentation. For this reason, archive managers need to understand the components related to archive preservation. Archive preservation using cloud computing technology is not much different from the conventional archive preservation concept. The main components such as cabinets, folders, and archives are also applied. Furthermore, an explanation of the three components is as follows.

1. Cabinet

In conventional preservation, cabinets are realized by the presence of shelves or filing cabinets. In the era of cloud computing, the cabinet concept is realized in a virtual form in the form of a server in cyberspace. Currently, many companies provide virtual servers with various capacities. Call it Onedrive, DocStoc, Scribd, Google Drive, and others.

The selection of this virtual server is essential because it is related to how many archives will be stored. This is because each server has a different storage capacity. As an illustration, Google Drive provides a free capacity of approximately 15 GB and an additional capacity of up to more than 1 TB for those willing to use it for a fee. The picture shows that the selection of a server that functions as a 'cabinet' will indirectly affect the costs incurred.

In addition to costs, this election is also related to access rights to the archives stored. Archives need to determine whether the archive is intended for the public or limited to certain circles. Determination of a server with adequate privacy facilities is essential in this case. Some virtual servers are servers based on social cataloging. It causes each user to access the archive even with limited rights, such as being able to only read without being able to download the archive in question. Therefore, archival institutions must choose a 'cabinet' related to this privacy issue.

2. Folders

In conventional archive storage, folders are used to store and group files in cabinets. Folders can be realized in the form of a storage folder on a virtual server. Each archive that is stored will be organized with a different storage system. Some use a file number system as the order of storage, while others are based on the contents of the archive itself.

Generally, every virtual server provider has provided a search menu to simplify the process of retrieval of stored archives. However, it would be nice if the archive manager still divides the archive into several folders according to the system that has been set. It is done to show that each archive stored in the folder has a relationship with one another. In general, information preservation is divided into three types, namely:

Provenance. This type divides archives based on the history and origin of the archive.

Context. This type divides archives based on the relationship of information stored between archives with one another.

References. This type divides files based on the unique number that each file has.

Fixity. This type divides the archive based on the accessibility and level of change of the information stored.

3. **Archive**

Suppose, in conventional archive management, the storage is carried out in its original form in a cloud computing system. In that case, the archive needs to be transferred first before being managed and stored on a cloud computing system. Digital archives that are stored can be in image formats, office documents (word, excel, PowerPoint), or pdf format. Determining the archive format to be stored is an important thing that needs to be considered.

The format of the stored documents will indirectly affect the grouping of archives. As mentioned above, one type of archive grouping is fixity. In this case, some document formats do not allow users to make changes, such as image and pdf formats. In addition, the archive format will affect the server selection. Some formats, such as image and pdf formats, require a larger capacity than office document formats, so they will also require a larger storage capacity.

For the components that have been described to be appropriately implemented, archivist competencies are needed that are appropriate and in line with existing technological developments. Archivists and librarians have common challenges in terms of information preservation (West 2007). As a professional engaged in information management, archivists are required to:
a. Understand and follow the developments needed to protect the integrity of archives in a new way
b. Assure the community to obtain valid documents
c. Securing and providing a documentary heritage for the society of today and tomorrow (Hadiwardoyo dalam Burhanudin DR. 2009).

To meet the above demands, an archivist needs to be equipped with specific competencies. The competence in question is related to educational issues and relates to other skills regarding archives. These competencies are as follows.
- Understanding of the organic context in the administrative structure and national accountability to future generations;
- Reviewing an administrative system and formulating a system for managing information on archives to ensure administrative efficiency and ensure security and preservation of the national cultural heritage in an accurate, targeted, and timely manner;
- Having the skills to manage the deposit of information and scientific insight that allows him to assess the culture that needs to be preserved (Jabatan Fungsional 2006).

In addition to the above competencies, archive managers also need to equip themselves with knowledge about the legality of archives that have been transferred. Therefore, archive managers should understand the principles of transferring media of a document as stated in Government Regulation Number 11 of 2008 concerning Procedures for Transferring Company Documents into Microfilm or Other Media and its Legalization.

4. **CONCLUSION**

Cloud computing has demanded archive managers to be able to apply information technology in the archive management process. Matters related to the digitization of archives are essential issues that need great attention among archivists. In addition, increasing competence, such as the aspect of legalizing the transfer of archival media, is another thing that should not escape the attention of archive managers.

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The Role and Strategy of Libraries in Online Service Innovation at The Library of UIN Walisongo Semarang

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This research used descriptive qualitative method. Data were taken through observation, interviews and documentation related to research. The technique of taking the subject of this study used saturated sampling where all librarians of UIN Walisongo Semarang became informants in this study. Test the validity of the data through the stages of testing credibility, transferability test, dependability test, and confirmability test.

The results of this research contribute to the findings of previous research, namely the role of librarians as content creators. The roles of librarians in online service innovation at UIN Walisongo Semarang Library found in this research are as follows: (1) Initiator: librarians initiate library online service innovations; (2) Drafter: librarians draft a roadmap for the library's online service innovation program; (3) Marketer: librarians market or promote innovative products of library online services; (4) Public relations: librarians establish relationships and network with various elements of the academic community both inside and outside the institution in developing library online service innovations and (5) Service coordinator: librarians are in charge of library online service innovations. The librarian's strategies in carrying out its role in online service innovation are; (1) utilizing information and communication technology as a medium for the development of online service innovations and electronic communication media (Website, Instagram and Facebook social media, WhatsApp and Short Message Service (SMS) Broadcast); (2) socializing the innovation of online library services through printed promotions such as brochures, leaflets, banners, announcements and through the tradition of word of mouth (WOM). The constraints for librarians in carrying out their role in online service innovation at UIN Walisongo Semarang Library are both technical and non-technical constraints.

Keywords: The role of librarians; library online services; college libraries.

1. INTRODUCTION

The development of digital library 4.0 known as disruption era is characterized by the use of technology and internet in aspects of developing digital library such as *makerspace* facilities, digitization, big data, cloud computing, augmented reality, and artificial intelligence (Nashihuddin & Suryono, 2018). The implication of the technology development in the library 4.0 era is to trigger the reformation of a digital library, where access to information via the internet can be obtained easily and rapidly. The librarians need to think of a renewable innovation to meet the information needs of various users. Service innovations towards online library network should take advantage of technologies such as artificial intelligence (Sari, 2019).

One of the artificial intelligences initiated by UIN Walisongo Semarang Library is an online service innovation through WhatsApp Bot. As its remarkable discovery, UIN Walisongo Semarang Library successfully received the highest score and won 1st place in the Academic Library Innovation Award (ALIA) FPPTI Central Java in 2021. The theme is "WhatsApp Bot Service: Smart and Economical Solution".(Central Java, 2021)
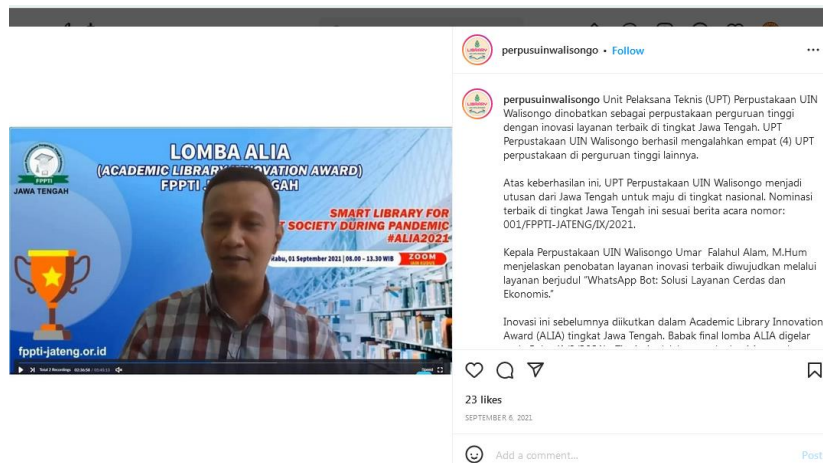
Figure 1. 1st Winner of the Central Java FPPTI Service Innovation Competition
(https://www.instagram.com/perpusuinwalisongo/, *accessed January 20, 2022*)

The involvement of librarians towards the service innovation of the UIN Walisongo Semarang Library also visibly dedicates a great impact onwards, seen from the results of an interview session with WhatsApp Bot librarian, Anna Afida, as an admin. She said that service innovations such as WhatsApp Bot will continue to be developed along with the variety and availability of library services needed by users. It proves that whatsapp is the most widely used social media and user-friendly platform to have fastest response. The viable value of communication through Whatsapp Bot is a logical reason in the midst of the economic downturn during the pandemic outbreak up to now. (A. Afida, personal communication, January 16, 2022)

Librarian of UIN Walisongo Semarang also grasps an important role in the development of various library services, especially towards the innovation of online library services. This supports an effort to meet the competency standards of librarians according to the Indonesian National Competency Standards No. 236 of 2019 such as general competencies, core competencies and special competencies. (U. Indonesia, 2019). This is absolutely in line with the competencies of librarians regulated by the Special Library Association (SLA) in 2003, likely core competencies, professional competencies and individual competencies (Reyhan & Hermintoyo, 2019). The librarians of UIN Walisongo Semarang take advantage of the internet network and technological sophistication, so that the library can be accessed online through computers, laptops even smartphones. The exploration of online service innovations carried out by librarians of UIN Walisongo Semarang needs to be disseminated as a role model to the application of online services for other college libraries.

Thus, the role of librarians needs to be investigated in depth towards online service innovation at the UIN Walisongo Semarang Library. In Husna's research, the role of librarians was only content creators, (Husna, 2019). This attracts the other researchers to explore more the roles of other librarians, the strategies and even constraints of librarians towards online service innovation in UIN Walisongo Library Semarang.

2. RESEARCH METHOD

This research uses qualitative research to determine the roles, strategies and constraints of librarians on online service innovation in UIN Walisongo Semarang library. This research was conducted at Library of UIN Walisongo Semarang for three months, from January 14, 2022 to April 14, 2022. This qualitative research sets a researcher as a key instrument role,

provided that researcher must have broad scientific insight and theory in asking questions, analyzing, taking photograph and constructing the social situation clearly and meaningfully (2010).

The selection of informants uses saturation sampling technique. It is well-known as census sampling technique where all members of population are used as samples. (Sugiyono, 2012, p. 53). All librarians of UIN Walisongo Semarang became the informants called as population research.

In this research, the validity of the data was tested by triangulation of sources, techniques, and time. Furthermore, the transferability test (external validity) is where the researcher reports the research results in detail, clearly, systematically and reliably. The reader understands on the results of the research, so the decision of the research whether the result is reliable or not can be applied elsewhere. (2018, p. 194) The transferability test in this research was reported by informants at UIN Walisongo Semarang, and read by librarians of IAIN Salatiga. The following, the dependability test (reliability) and confirmability test (objectivity) can be carried out simultaneously. The dependability test is to conduct an audit of the entire research process. Testing confirmability means of testing the results of the research, associated with the process of the research (dependability test). In research, it is not allowed to let the indefinite process, but the results should be existed (2018, pp. 194–195). In the dependability and confirmability test, the research process and results were audited by lecturers and researchers at UIN Sunan Kalijaga, by Dr. Ita Rodiah, M. Hum. and Dr. Syifaun Nafisah, S.T., M.T.

3. THEORETICAL FRAMEWORK
3.1 Functions, Purposes and Services of College Libraries

The university library functions as the education, research, information, recreation and preservation function (R. I. National Library, 2017, p. 11e). The objectives of university library include: (1) providing library materials and access to information for the educational benefits, research and community service; (2) developing, processing, and utilizing book collections; (3) improving literacy of user information; (4) utilizing information and communication technology; and (5) preserving library materials, both content and media. (R. I. National Library, 2017, p. 11c)

According to university library services, it is obviously stated in the Regulation of the Head of the National Library of the Republic of Indonesia No. 13 2017 concerning National Library Standards (SNP) for Higher Education which states that library services consist of:

a. The library service time adjusts to the needs of at least fifty-four hours per week.
b. The university library provides services consisting of at least circulation, reference, and information literacy services. (R. I. National Library, 2017, p. 9)

Higher education libraries develop information and communication technology-based on library services (D. R. Indonesia, 2007, p. Article 14 Paragraph 3). University libraries also utilize information and communication technology to realize the implementation and management at improving library performance and user needs. (R. I. Libraries National, 2017, p. 12) In developing library services, libraries can cooperate with various parties, in order to increase the number of users and improve the quality of library services. (D. R. Indonesia, 2007, p. Article 42 Paragraphs 1-3)

Thus, it can be concluded that university library services will continue to exist and will not be left behind with ongoing era, where the library provides library services and fulfills its functions and objectives according to the development of information and communication technology.

3.2 College Library Online Service Innovation

Each library develops library services in accordance with advances in information and communication technology. (D. R. Indonesia, 2007, p. Article 14 Paragraph 3). Along with the development of internet-based of information and communication technology (ICT), university library services are transformed from analog libraries, likely libraries that provide collection services in the form of printouts, gradually towards a hybrid library that provides a service in the form of printouts combined with digital collections. (Pendit, 2007)

This is in accordance with the five laws of the Ranganathan library *(The five laws of library)* that books (read: library collections) are intended to be used. Every book must have a reader, and every reader must have a book. Library is recommended to be effective and efficient, and it is a growing organization (a library is a growing organism). Libraries exist to develop, following the development of human thought which gradually changes days by days and creates civilization. (Suwarno, 2016)

The university library has carried out many online library service innovations such as what have already been done by Walisongo UIN Semarang Library. The online service innovation is built in the form of library consulting service through WhatsApp Bot, an independent extension service through Website, booking room services through Website, and online locker services through SLiMS library automation system. (see table.2)

The conclusion is that library service innovation is one of the massive performance of university libraries to always exist and updated. Libraries will also avoid the decadence of public trust, and build innovation to create joy and satisfaction in providing library services to their users.

3.3 The Role of the College Librarian

The Librarian Code of Ethics states that a librarian is one who educationally conducts library activities by providing services to the society in accordance with the tasks assigned by the institution.

According to the decree of MENPAN No. 132/KEP/M.PAN/12/2002, the role of the librarian is as a professional expert who is indispensable for the university library. (Reyhan & Hermintoyo, 2019, p. 209). Decree of the Minister of Administrative and Bureaucratic Reform No. 9 of 2014 Article 1 Paragraph 2 states that librarians are Civil Servants (PNS) who are given the task, responsibility, authority and right to carry out librarianship activities. (D. R. Indonesia, 2014, p. Article 1 Paragraph 1)

According to M. Reitz, a librarian is one who gets special education that supports in carrying out librarian duties, such as the following:

"A professionally trained person responsible for the care of a library and its content, including the selection, processing and organization of materials and the delivery of information, instruction and loan service to meet the needs of its users. In an online environment the role of the librarian is to manage and mediate access to information which may exist only in electronic form".(Joan, 2002, pp. 1–2)

M. Reitz said that a librarian is a professionally trained person who is responsible for the maintenance of the library along with its contents, including the selection, process and organization of library materials and the delivery of information, instructions and loan services to meet the needs of its users. In an online environment, the librarian's role is to manage and mediate access to information in electronic needs. (Joan, 2002, pp. 1–2)

Librarians play an important role in providing the best service by referring to Wykocft's opinion in Masruri that "Service quality is the level of excellence expected to control over the level of excellence to meet the needs of users. In other words, if the service received or perceived is in accordance with what is expected by library users, so the quality of service is dedicated as well-conducted and satisfying "(Masruri, 2004, p. 5)

Pendit also strengthens the previous argument; if a job is seen as special by the society, then carrying out the job must have knowledge, skills and competencies applied to social needs. This competency is to deal with the phenomenon - google-ization which causes the public to pay less attention to the role of librarians because they are able to use it themselves. (Pendit, 2008, p. 8)

3.4   College Librarian Competencies

The competence of librarians in the Indonesian Performance Competency Standards in the field of libraries mentions 3 units of librarian competence : (U. Indonesia, 2019)

a.   General competencies are basic competencies that must be possessed by every librarian, which are needed to perform library tasks, including operating a basic level computer, compiling library work plans, making library work reports.

b.   Core Competencies are functional competencies that must possess a skill to select library materials, procure library materials, conduct descriptive cataloging, cataloging subjects, maintain library materials, perform circulation services, conduct reference services, conduct simple information searches, conduct library promotions, conduct information literacy activities and utilize internet network for library services.

c.   Special competencies are specific advanced competencies, including designing library space and furniture, repairing library materials, making secondary literature, conducting complex information searches, conducting library studies, and writing scientific papers.

The competence of librarians is also regulated by the Special Library Association (SLA) in 2003. The following are three types of competencies: (Reyhan & Hermintoyo, 2019, pp. 207–208)

a.   Core Competencies are the basic knowledge obtained through the experience of each individual to put on professional ethics and its advantages along with its values and principles.

b.   Professional Competence is the main competency which has special skills in the form of the ability to organize information sources and manage information services used effectively by users in the library. Likewise, the ability to use equipment and technology by librarians is now growing rapidly to provide the best service for users.

c.   Competence Individuals is the ability to hone soft skills that can support the professionalism of a librarian in doing their job. Soft skills of librarians are shown by a well-attitude in accepting other people's ideas or carrying out various innovations and developing their individual competencies in the library.

The competence of librarians in SKKNI No. 236 of 2019 and the 2003 SLA mentioned above are supported by the mandate in the Library Law that the development of library services adapts to technological and communication developments. (D. R. Indonesia, 2007)

Herlina added to the previous argument above in which the librarian's skills need to posses a capability related to the development of information and communication technology including: 1) information and communication technology competence; 2) communicative competence; 3) informative organizational competence; 4) cooperative competence; 5) psychological competence; 6) innovative and creative competence. (Herlina, 2017)

4.   RESULTS AND DISCUSSION
4.1   The Role of Librarians in Online Service Innovation at the Library of UIN Walisongo Semarang

The role of higher education librarians is required to build an excellent service quality in order to meet the needs of the academic society (R. National Library, 2003). The role of

librarians as professional experts is indeed necessary for the university where they work. (Reyhan & Hermintoyo, 2019, 2019, p. 209). Every library develops a service in accordance with the advancement of information and communication technology, as stated in Law No. 43 of 2007. (D. R. Indonesia, 2007, p. Article 14 Paragraph 3.

The librarians of UIN Walisongo Semarang have played an active role in the realization of online service innovations to fulfill the information needs of the academic university. The roles of librarians at UIN Walisongo Semarang were found by the researchers from the results of interviews, observations and documentation as follows:

4.1.1 Librarian as initiator

The word initiator in Indonesian Dictionary means the one who has the initiation; (Meaning of Initiator – Online Indonesia Dictionary (KBBI), n.d.). Librarians become the center initiators of various online service innovations at UIN Walisongo Library, Semarang. Librarians (TI, February 4, 2022) also take the initiative to develop Instagram as a medium for communicating information on library services online. Likewise, all librarians provide online service innovation ideas and their ideas are brought together to be realized. The emergence of the WhatsApp bot service innovation is a reflection of the librarian's ideas and WhatsApp Bot menu is currently being developed. The librarians (AN, February 7, 2022) build the initiative to be able to disseminate information on the innovation of WhatsApp bot online service to all library members automatically by adopting notification or information services from Telkomsel. Furthermore, the librarians (MS, 3 February 2022) also set the initiative to prepare an online room booking menu from the Slims library system.

https://library.walisongo.ac.id/slims/index.php?p=penjaman_ruangan

The librarian (RZ, February 4, 2022) also takes the initiate online service innovations in the reference unit through online reference guidance. Currently, online reference consultation service is still emerged in WhatsApp Bot menu, such as consultation through admin number listed in WhatsApp Bot chat display. The following, WhatsApp Bot admin will forward it to the reference coordinator to get intensive online consultation either through zoom meetings, google meetings, voice notes, or video calls.

Meanwhile, the librarian (UM, 3 February 2022) has initiated to provide service innovations on library material information services through a QR Code that gives information on bibliographic descriptions as well as information on the essence or content of library materials. QR code currently informs about the book's bibliographic meta data, such as the book's title, author, publisher, year of publication and ISBN. The librarians take the initiative to develop more complete QR code information, such as book's bibliographic meta data and a summary or essence of the book. Furthermore, the librarians (UL, 8 February 2022) initiate to innovate WhatsApp online service by adding OPAC (online public access catalog) menu in Slims to WhatsApp Bot menu and displaying e-prints on WhatsApp Bot menu.

The Head of the Library of UIN Walisongo Semarang (UM, 3 February 2022) believes that the more service innovations, the closer library services to their users. Therefore, all librarians of UIN Walisongo are the main initiators of various library service innovations.

4.1.2 Librarian as a drafter

The word drafter in Online Indonesian Dictionary (KBBI) is the one who initiates or initially has an idea; drafter. (Meaning of drafter – Online Indonesian Dictionary (KBBI), n.d.). Librarians are the drafters of various online service innovations at UIN Walisongo Library, Semarang. The librarians (MS, 3 February 2022) explain that the librarians at UIN Walisongo Semarang contributed more to build the concept of the emergence of online service innovations. Meanwhile, the implementation of online service innovation, the

librarians are technically assisted by IT experts assigned to the library. Likewise, the librarian (TI, February 4, 2022) also explained that the librarian of UIN Walisongo Semarang plays more of a role as a drafter in the development of library online service innovations.

The librarian (AN, 7 February 2022) said that the coordination meeting pursued a place for librarians to communicate ideas for the development of online service innovations such as WhatsApp Bot, and other online service innovation ideas. The librarian (UL, 8 February 2022) created a concept for the implementation of a learning center to equip students in terms of soft skills, such as conducting online training on Master of Ceremony (MC) which does not have a special course in the soft skills provision. The same thing was conveyed by the librarian (RZ, February 4, 2022) who created an online reference guidance concept for students. The purpose of online reference guidance activity is to increase student's understanding to maximize the use of library collections and facilities. The librarians (RZ, February 4, 2022) confirmed that they played a role as a drafter in the development of WhatsApp Bot service and other online service innovations.

The previous ideas are fully in line by the results of interviews with the librarian as well as the head of the Library of UIN Walisongo Semarang (UM, 3 February 2022), which stated the role of the librarian is as a drafter to improve online services for students. Likewise, librarians also conceptualize the socialization of online service innovations to students through social media and print media.

4.1.3 Librarians as marketers

According to Manullang and Hutabarat, marketing is a system of business occupation aimed at planning, pricing, promoting and distributing goods and services to satisfy needs, both to existing and potential customers (Hutabarat, 2016, p. 3). According to Armstrong (Kotler & Keller, 2009, p. 62) in Priansa, it refers to a person or group of people trying to respond the attention, choice, and purchase from other parties (prospects). (Priansa, 2017, p. 32)

The Head of the Library of UIN Walisongo Semarang (UM, 3 February 2022) explained that the librarians of UIN Walisongo Semarang served as a library marketer. They are the main trigger in disseminating information on new library services and distributing of service innovation information initiated by the UIN Walisongo Semarang Library like what is stated by the librarian (TI, February 4, 2022) that he was responsible for promoting various online service innovations through Instagram social media. https://www.instagram.com/perpusuinwalisongo/?hl=en

The librarian (MS, 3 February 2022) also added the role of the librarian as a marketer is in collaboration with the Information Technology and Database Unit (TIPD) UIN Walisongo Semarang. Librarians promote information through online service innovations such as WhatsApp Bot to provide a short message service (SMS) broadcast assisted by the TIPD team at UIN Walisongo Semarang. Furthermore, the librarian (RZ, March 20, 2022) used the meetings held by the institution as a medium to enhance promotions for online service innovations such as e-Library and independent uploads of lecturers' works through e-Print. https://eprints.walisongo.ac.id/

Librarians (AN, February 7, 2022) also act as marketers to inform users of various online library service innovations and provide socialization related to the innovation of the WhatsApp Bot online service to the internal and outside university users. The librarian (UL, February 8, 2022) also strengthens the previous argument above, that apart from being responsible for their respective main tasks and functions, librarians also remain responsible as library marketers.

The head of the library and librarian of UIN Walisongo Semarang (UM, 3 February 2022) also assigned all librarians to promote new library service innovations through social media and print media.

4.1.4 Librarian as public relations

Public relations (PR) is a communication management process between institutions and publics. PR is a person who collaborates in a team with the main task of managing company information and communication to the public (Kriyantono, 2017). It is responsible for managing the relationship between the company and the public. It is often identified with public service which is generally used in various organizations, but its main function remains as a medium for conveying information to the public. (Linovhr, 2021) A public relations officer will communicate actively with the public, clients, and other stakeholders as representatives of the company or organization. (Linovhr, 2021)

The librarian of UIN Walisongo Semarang plays a role of public relations for the library. Librarians (TI, February 4, 2022) always provide any information on online service innovations such as WhatsApp Bot to lecturers and students. The librarian (MS, 3 February 2022) and fellow librarians of UIN Walisongo Semarang made literacy classes as a medium of scientific communication between the library and users.

Likewise, the librarian (RZ, February 4, 2022) also holds institutional meetings opportunity for lecturers and employees as a medium of scientific communication between the library and employee lecturers and conveys several innovations in library online services such as e-Library, self-upload erepository or e-print and so on.

The librarian (AN, February 7, 2022) strengthens the role of librarians as library public relations by providing information related to thesis-searching system through e-prints and digital collections through the i-Library of UIN Walisongo Semarang. In addition, librarians also provide information related to how to access *ejournals*, i-pusnas, i-jateng and other open access journals such as moraref and others, some of which take advantage of meetings with lecturers in assessment meetings of study program accreditation as a medium of scientific communication between libraries and lecturers.

Other important activities of a public relation are also to maintain the reputation of the business of the institutional library. Librarians as public relations use all communication media in the form of online and offline media to conduct research and find out what the expectations and demands of the public as the users. (Linovhr, 2021) The librarian (UL, February 8, 2022) said that the head of the library as well as the librarian of UIN Walisongo Semarang has also carried out his role as public relations by actively communicating with leaders regarding the development of library online service innovations.

The role of higher education librarians as public relations is supported by the Regulation of the Head of the National Library of the Republic of Indonesia Number 13 of 2017 concerning National Standards for University Libraries that university libraries must be able to carry out various functions of education, research, information, recreation and preservation. (Suharso et al. al., 2020, p. 273)

4.1.5 Librarian as a service coordinator

The word "coordinator" in online Indonesian Dictionary refers to a person who coordinates an activity. (Meaning of the word "Coordinator" – Indonesian Dictionary (KBBI) Online, n.d.). The word "service" in the online Indonesian Dictionary is the subject or way of service. The information service is provided by an office or company orally or physically through telephone or letter in response to various questions.

The Head of the Library of UIN Walisongo Semarang divides the roles of librarians as coordinators in the library services unit as stated in the organizational structure. The librarian

(AN) is assigned the task as a service coordinator, the librarian (RZ) as the reference coordinator, the librarian (UM) as the head of the library, the librarian (UL) as the processing coordinator and the librarian (MS) as the coordinator at the *American Corner* and the maintenance of eprint applications. (TI, February 4, 2022)

As a service coordinator, (AN) he is responsible for developing WhatsApp bots, while RFID and self-loans is the coordinator of the processing unit (UL). Then, the librarian (IT) is responsible for managing social media and websites, and the librarian (RZ) is the reference coordinator and (UM) is the head of the library. (AN, 7 February and 16 March 2022)

4.2 Librarian's Strategies on Online Library Service Innovation at the Library of UIN Walisongo Semarang

4.2.1 Utilizing information and communication technology

The term strategy is related to the plans carried out to achieve the goals. Formerly, this word was only used for military purposes, but this word is gradually developed and used in various different fields such as business, sports, economics, marketing, trade, or managerial strategy. Strategy is often associated with vision and mission, although it is usually more related to the short and long term. (Strategy is a careful plan to achieve goals, know the level - Hot Liputan6.com, n.d.)

UIN Walisongo Semarang Library has a vision to be a center of scientific communication in the development of science, learning, and research. While the missions of the Library of UIN Walisongo Semarang are (1) to provide quality information resources for learning and research; (2) to provide learning facilities and access to scientific information as widely as possible to the academic society of UIN Walisongo Semarang and publics; (3) to optimize the management of facilities and assets in order to improve the quality of library services (UIN Walisongo Semarang, n.d.). As those stated, there are several strategies for the librarians of UIN Walisongo on online service innovation, such as:

Librarians of UIN Walisongo Semarang apply technology media as electronic communication media and a medium for developing innovations in online library services along with several steps, such as (1) utilizing collaborative networks, (2) sharing service responsibilities and (3) conducting service evaluation meetings. To develop online service innovations such as WhatsApp Bot, the library collaborates with TIPD. The library asks for assistance from TIPD (Technical Implementation Unit of Information Technology and Database) to distribute WhatsApp numbers to all students automatically, because only few users know about the library's WhatsApp Bot. (TI, February 4, 2022)

Likewise, the library asked the developers to upgrade Slims to develop the Slims library automation system (Senayan Library Management System). The SLiMS (Senayan Library Management System) used by the Walisongo UIN Library has been currently upgraded to the SLiMS 9 version Bullian. Therefore, the database in SLiMS 9 Bulian can be integrated into the WhatsApp Bot menu. As for the technique of integrating the SLiMS database into the WhatsApp Bot menu, the library was assisted by a team from TIPD UIN Walisongo Semarang (MS, 3 February 2022). Senayan Library Management System (SLiMS) is an open sources library automation system firstly built and used in the Library of the Ministry of Education and Culture of the Republic of Indonesia. UIN Walisongo Semarang library tries to connect SLiMS in WhatsApp Bot information through online access public catalog (OPAC) display.

To supervise the implementation of online service innovations at UIN Walisongo Semarang Library, the head of the library assigns all unit coordinators do the tasks responsibly in developing online service innovations such as the E-library of UIN Walisongo Semarang, booking rooms and online lockers. The librarian processing coordinator (UL) is responsible for the implementation of RFID service innovations and the obstacles they face

and so on. The coordinator of the reference librarian (RZ, February 4, 2022) is given responsibility for developing online service innovations at the reference. Information on online library service innovations on social media Instagram is the responsibility of the librarian (TI, February 4, 2022) as a special task from the Head of the Library of UIN Walisongo Semarang. https://www.instagram.com/perpusuinwalisongo/, accessed April 30, 2022.

Librarians use information and communication technology as electronic communication media in the form of websites, social media (Instagram, Facebook, YouTube), WhatsApp or even Broadcasting messages.

https://library.walisongo.ac.id/slims/,;
https://www.facebook.com/perpusuinwalisongo/?ref=pages_you_manage,
https://www.instagram.com/perpusuinwalisongo/, *accessed April 30, 2022.*

All electronic communication media from Website, Facebook, Instagram, Messaging Broadcast and WhatsApp Bot are well-managed so far. The librarians of UIN Walisongo Semarang are undeniably helped by all electronic communication media above, as they can continue to convey online service innovations of UIN Walisongo Semarang Library to the users. (TI, 4 February 2022; (RZ, 4 February 2022); (AN, 7 February 2022); (MS, 3 February 2022)

The librarian (AN, March 16, 2022) added a point that the main target for online library service innovation is the academic society of UIN Walisongo Semarang among lecturers, employees and students. Librarians communicate e-resources services; e-journal links, e-book links, and library online catalog access via WhatsApp Bot media, Instagram and Facebook social media. The librarian (UL, February 8, 2022) added the argument that WhatsApp Bot was also used to convey various service information needed by users which enable to recognize a user if already a member of the library.

The Head of the Library of UIN Walisongo Semarang also applies WhatsApp Group (WAG) leader, WAG planner and WAG remun as a media to communicate library online service innovations. Likewise, the head of the library also shared the professor visit-documentation who visited the library at Whatsapp group to inspire the enthusiasm of the students and lecturers to visit the library. (UM, 3 February 2022)

4.4 Socializing Library Online Services

"Socialization" according to online Indonesian Dictionary (KBBI) is an effort to socialize something to know, understand, and internalize the society as the process of learning through interaction with others, about ways of thinking, feeling, and acting, which results in effective social participation. The socialization activities have been carried out by the librarians of UIN Walisongo Semarang, through printed promotions and using word of mouth (WOM).

The library provides socialization of service innovations through banners, leaflets, brochures, announcements and guide books. The librarian (TI, February 4, 2022) explained that online service innovations such as WhatsApp Bot were socialized in printed form by sticking announcements, posters, leaflets, brochures, and banners distributed in faculties at UIN Walisongo Semarang. (MS, 3 February 2022); (RZ, February 4, 2022)

Figure 1. WhatsApp Bot Information Banner of UIN Walisongo Semarang, Library of UIN Walisongo Semarang 2nd floor, photo taken April 30, 2022.

The word of mouth (a.k.a *gethok tular*) in marketing language is a very effective verbal promotion medium to inform various online library service innovations. Librarians (TI, February 4, 2022) always provide verbal information on the innovation of the WhatsApp Bot online service to lecturers who visit the library. Likewise, librarians (RZ, February 4, 2022) use verbal communication to convey to lecturers in various meetings, both sports and rectorate events.

This is confirmed by librarians (AN, 7 February 2022) and (UL, 8 February 2022) that the tradition of *gethok tular* or word of mouth (WOM) seems very effective ways among lecturers, employees and others, which is passed on to student users.

4.3 Constraints of librarians in implementing their roles in online library service innovation at the library of UIN Walisongo Semarang.

The word "Constraints" in Online Indonesian Dictionary (KBBI) means hindrance; obstacle; hindrance; limited circumstances, and hinder. Another meaning is an act to prevent the achievement of the objectives and the force to compel the cancellation of the implementation. Other meanings are (especially the geometric shape of the environment) to limit the freedom of movement of an object or a system.

Two types of constraints arise in the implementation of the librarian's role in online service innovation at the UIN Walisongo Semarang Library are technical obstacles and non-technical obstacles, as explained below:

4.3.1 Technical Constraints

In implementing library online service innovations, electricity is the most important thing. When the electricity goes out, all online services will stop. (AN, 7 February 2022). However, the library has a generator as a means of anticipating a power outage any time, but the available generators do not fully work properly. The librarian (RZ, February 4, 2022) explained that generator provided to anticipate power outages was inadequate. The generator voltage is just insufficient to illuminate all floors, but it can only illuminate on the 1st and 4th floors. Therefore, the library requires additional generator especially on the 2nd and 3rd floors so that generator is able to illuminate the entire floor.

The Head of the Library of UIN Walisongo Semarang also strengthens previous argument above which generators require quite a lot of solar costs. When the diesel fuel runs out, the electricity cannot be turned on automatically, the library services eventually will stop because all services are connected to use electrical resources. (UM, 3 February 2022)

Technology was created to assist librarian work which was originally manual based on information and communication technology (ICT) and was very helpful for libraries in carrying out various online service innovations. Currently, the library has innovations such as WhatsApp Bot, booking rooms, booking lockers, independent extensions, independent lending, which are still in conflict with various technical problems. For instance, self-loaning

machines and RFID machines by installing chips in each book and equipped with security gates still have gaps to pass unprocedurally. The mentioned three technologies still require officers to re-check out and ensure that the books already borrowed with the correct procedure. (AN, February 7, 2022)

The librarian (AN) also added that *book drop machine* had not yet functioned properly, to serve the return of books during 24 hours a day. During the Covid-19 pandemic up to 2022, it is still used for librarian working hours only. *Book Drop* is one of the technology-based service innovations which can detect books returned by users automatically. However, *book drop* cannot be used for a fully 24 hours due to the limited ability of the library staff when system is error. (AN, February 7, 2022)

The librarian (TI, February 4, 2022) also added that the obstacle in online service innovation lies in application maintenance. The allotment of library still depends on third parties for application maintenance, such as the development and support for online service innovation on Slims, which still needs developers to handle it.

The librarian (RZ, February 4, 2022) said that library system has not been integrated with the academic system, so library-free communication cannot be maintained online or integrated with the academic system. This causes the communication of the library system disconnected from the academic system. Online service innovations include technology cannot be separated from technical problems, likely WhatsApp Bot requires maintenance in a system error or a server network disconnects. (RZ, February 4, 2022); (FY, March 16, 2022).

Likewise, e-print technology still needs massive improvement to store a database of local digital content collections such as theses, dissertations, books, and research journals from the academic resources. The system query in e-print is still not in accordance with the desired keywords which will produce general and non-specific data views. However, the user cannot immediately get the title of the desired thesis, dissertation or other research publications. (FY, March 16, 2022); (UL, February 8, 2022).

Display of E-print Search Results :
https://eprints.walisongo.ac.id/cgi/search/simple?_action_search=Search&_order=bytitle&basic_srchtype=ALL&_satisfyall=ALL&q=perliban+&_action_search=Search, *accessed April 30, 2022*

E-print technology is also inseparable from the threat of hackers, (RZ, February 4, 2022). This becomes a separate obstacle in the policy of independent uploading of the work of campus academics. Currently, UIN Walisongo Semarang Library uses google form facility as a solution to the problems mentioned above. The argument is strengthened by the explanation from the Head of the Library of UIN Walisongo Semarang, that the accuracy of the library technology is not fully reliable. Many gaps are still manipulated and passed unprocedurally. (UM, 3 February 2022)

4.3.2 Non-Technical Constraints

UIN Walisongo Semarang Library also still faces other non-technical constraints in implementing various online service innovations as follows:

The most non-technical constraint is limited human resources (HR) of librarians, where UIN Walisongo Semarang Library only has 5 (five) librarians including the head of the library, 1 (one) new librarian in 2020, 1 (one) expert technical officer information technology (IT personnel), and non-librarian librarians. https://library.walisongo.ac.id/web/node/13

Referring to Indonesian National Standard (SNI) for Higher Education Libraries, the human resources of librarians are 1: 500 students in which UIN Walisongo Semarang has around 22,000 (twenty-two thousand) students and 1000 (one thousand) educational staff. The entire campus academic society is about 23,000 (twenty-three thousand) people. It is assumed that all of them are members of the library, then the library still needs 46 librarians.

(UM, 3 February 2022), (RZ, 4 February 2022); (MS, 3 February 2022); (AN, March 16, 2022); (UL, February 8, 2022.

The next constraint is lack of library socialization for public users. For instance, the reach of users' access on Instagram, according to the librarian (TI, February 4, 2022); (MS, 3 February 2022); (AN, February 7, 2022) are only 727 (seven hundred and twenty-seven) members on Instagram, while the target audience is the campus academic society, which consists of around 22,000 (twenty-two thousand) students and 1000 (one thousand) lecturers and employees.

The constraints to socialize the innovation of online library services is caused by the lack of followers from Instagram. The library needs a more massive effort and engagement in socializing the existence of UIN Walisongo Semarang Library Instagram to all academics in UIN Walisongo Semarang campus. In the same case, other media, such as Facebook Library of UIN Walisongo Semarang, also still needs to be upgraded according to the development of information on Instagram. https://www.instagram.com/perpusuinwalisongo/, *accessed April 30, 2022*.

Instagram followers of UIN Walisongo Library currently reach out 727 (seven hundred and twenty-seven) followers, meanwhile 22,273 (twenty-two thousand two hundred and seventy-three) campus academics have not joined Instagram yet. It seemingly becomes obstacle for librarians in communicating online service innovations at UIN Walisongo Semarang Library.

The management of UIN Semarang Library Facebook is still unwell-managed. The librarian (TI, February 4, 2022) is currently creating a new Facebook account and replacing the previous one. Available link can be clicked below for further information. https://www.facebook.com/perpusuinwalisongo/?ref=pages_you_manage, *accessed April 30, 2022*.

The following constraints is the low-budget constraint. The Head of the Library of UIN Walisongo Semarang (UM, 3 February 2022) explained that budget constraint has seen its effect since its is not backed up on a mandatory basis from the university. The library budget is sourced from the Public Service Agency (BLU), so the budget should inevitably adjust to the BLU. This is very influential on the development of collections and the budget for the procurement of library collections. In addition, subscriptions to e-journals such as Oxford, Emerald, and Cambridge were also cut off due to budget limits from the BLU. It affects the sustainability of scientific communication within the campus academics.

The librarian (RZ, 20 March 2022) also added a point from the head of the library related to the ineffective the current library budget realization process. This causes the library has to go through several long procedures to realize the library budget, starting from the finance department, Internal Supervisory Unit (SPI), and partners.

5. CONCLUSION

Based on the discussion in previous chapter, the following conclusions can be drawn :

1. The role of librarians completes the findings of the role of librarians as content creators in previous research (Husna, 2019)
2. The roles of librarians in online service innovation at UIN Walisongo Semarang Library were as; (1) Initiator: librarian initiates library online service innovation; (2) Drafters: librarians draft a roadmap for the library's online service innovation program; (3) Marketer: librarians market or promote innovative products of library online services; (4) Public relations: librarians establish relationships and network with various elements of the academic community both inside and outside institution in developing library online service innovations, and (5) Service coordinator: librarians are in charge of library online service innovations.

3. The librarian's strategies in carrying out its role in online service innovation of UIN Walisongo Semarang Library are (1) utilizing information and communication technology through Websites, Instagram, Facebook, WhatsApp and Short Message Service (SMS) Broadcast; (2) socializing the innovation of online library services through printed promotions such as brochures, leaflets, banners, announcements or even word of mouth (WOM).

4. Constraints for librarians to serve online library service innovation at UIN Walisongo Semarang Library are divided into two categories, firstly technical constraints consisting of electrical constraints and secondly technological constraints. Firstly, electrical constraints refer to the limited generator voltage to illuminate all library buildings, so library services will be stopped due to power outages. Secondly, technological constraints are related to various technologies used by UIN Walisongo Semarang Library, such as independent lending machines and security gates which still require a controller. In addition, the technology in *book drop* cannot be used for a fully 24 hours due to the limitations of technical personnel to repair *book drop* system. Meanwhile, non-technical constraints rely on human resources of librarians, budget constraints, and public socialization of library services. The total number of 23,000 (twenty-three thousand) people consists of lecturers, students, and staffs, so the number of librarians should be 46 librarians according to the National Library Standard. The limited budget constraints of the Public Service Agency (BLU) cause some online service innovations such as subscription e-journals unable to be re-subscribed. The obstacles to socialize library online service innovations through both websites and social media (Instagram & Facebook) have not been fully engaged and well-known by users.

6. SUGGESTIONS

Based on the results of the research above, the researchers provide suggestions or as follows:

1. For the Rector of UIN Walisongo Semarang.
   The Rector of UIN Walisongo Semarang should pay more attention to the fulfillment of the number of librarians according to the Education National Standard (SNP) comparison which states 500 : 1 (R. I. National Library, 2017). Regarding to this, the librarians will not be trapped in technical routines, but they will contribute more to the development of online service innovations at UIN Walisongo Semarang Library.

2. Library of UIN Walisongo Semarang.
   UIN Walisongo library can take advantage of new technology in circulation services through sensor technology to repair system errors on *bookdrop* machines or security gates and develop further online service innovations as a solution to human resource and technological constraints.

3. For librarians.
   Librarians should be more active in improving their competence, especially for digital competence as main skill for being creative and innovative to develope online service innovations at UIN Walisongo Semarang Library onwards.

The results of this research are not the static and closed research result, yet dynamic and open. It is intended to obtain more in-depth data information, so this research requires further research novelty in order to broaden the knowledge as librarians on how important role of librarians to bring up many online service innovations and development.

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The Effectiveness of the University Library Web Portal: A Case Study on Perpustakaan Universitas Sumatera Utara

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Many university libraries have developed and implemented library portals to improve services due to various advantages. Some of them are, digital information sources available in web portals can be accessed remotely using the internet without having to attend a library and are not limited by time. Web Portal Perpustakaan Universitas Sumatera Utara (USU) was built in 2002. In addition to containing general information and specific information related to library administration, it also contains a number of digital information source content that supports academic activities in the form of subscription e-journal databases and e-books purchased by the library. The use of digital information sources available on the Web Portal Perpustakaan USU continues to increase, far exceeding the use of printed information sources. The increase is very significant, especially during the COVID-19 pandemic in 2020 until early 2021. However, when compared to the use of 5 years before 2019, there was a decrease. In this regard, this study tries to examine the effectiveness of web portals based on student perceptions as potential users.

The conceptual framework used as a reference to determine the effectiveness of web portal Perpustakaan USU is a model built by Delone and McLean covering the dimensions of information quality, system quality and service quality available in the web portal. The method used in this research is a survey using a questionnaire with data collection from the sample. The number of samples in this study was 357 students. The sample size was determined using the Taro Yamane formula.

The results showed that 66.1% of respondents were very satisfied, 31.4% satisfied and 2.5% dissatisfied with the quality of information available in the web portal Perpustakaan USU. There were 69.7% of respondents who said they were very satisfied, 29.1% said they were satisfied and 1.1% were dissatisfied with the quality of the system of web portal Perpustakaan USU. In addition, there were 62.7% of respondents who said they were very satisfied, 34.2% said they were satisfied and 3.1% said they were not satisfied with the quality of the web portal service. Based on these data, it can be stated that the web portal is very effective in supporting the services of the Perpustakaan USU as a whole.

Keywords: Library web portal; information quality; system quality.

1.   INTRODUCTION

Many university libraries have developed and implemented library portals to improve services. Library web portals offer a better way to solve various problems that have arisen in libraries in the last decade (Groenewegen and Huggard 2003). In line with the increasing number of universities implementing library web portals, the interest of researchers is also increasing to investigate the effectiveness of library portals on users (Detlor and Lewis 2006).

Web Portal was first introduced to universities in the mid-1990s, and the initial application used was the development of campus homepages as gateways to limited and different institutional databases (Altayar, Fairweather, and McBride 2010) Since then, the

university's website has undergone major changes, developing more advanced and sophisticated than before.

Portal terms such as intranet portals, corporate portals, including library portals are commonly used terms. Although there is no general consensus on the definition of the term portal, many agree that a portal can be described as a single, personalized interface where users access all information resources and services in a secure, consistent and adaptable manner according to user needs (Bajec 2005)

Web Portal Perpustakaan Universitas Sumatera Utara (USU) was built in 2002 by creating a home page with the address *library.usu.ac.id*. The web portal is integrated with the information system of Perpustakaan USU, which is named the Library Automation System, abbreviated as LIBAS. Web Portal Perpustakaan USU, in addition to containing general information and specific information related to the administration of the library, also contains a number of digital information resource content that supports academic activities in the form of subscribed e-journal databases and e-books purchased by the library.

Until the end of 2021, Perpustakaan USU subscribes to 12 e-journal databases which include 49,532 scientific journal titles and 13,565 e-books titles, 40,816 multimedia titles, and 2,736,185 thesis and dissertation titles. In addition to providing e-journal, e-books, multimedia, e-thesis and dissertation services, Web Perpustakaan USU also has a connection (link) to the USU repository database with a total of 62,876 titles (Perpustakaan USU, 2021). This data shows that the content available in the USU Library Web Portal is a very large digital information resource that can be accessed online by the academic community to support their academic activities.

The use of digital information resources available in Web Portal of Perpustakaan USU continues to increase, far exceeding the use of printed information resources. The increase was very significant, especially during the COVID-19 pandemic in 2020 until the beginning of 2021. Theoretically, the increase in the use of digital information resources compared to the use of printed information resources is caused by several things that are the advantages of digital information resources, including: (a) digital information resources can be accessed remotely (remote access) using the internet (accessed remotely via computer networks) without having to come to the library; (b) digital information resources can be accessed at any time (unlimited access), as long as the internet connection is connected to the source; (c) A document in digital format can be shared by many users at the same time (multi-user), either from the same location or from different locations; (d) information resources published on a site, can be directly accessed at the same time and in the same format from various places (real time); and the ease of finding documents, because the digital information resources available in digital libraries have interoperability that allows them to interact with other digital libraries or with other applications through a mutually agreed protocol through various channels (Hasugian 2016)

Although there is an increase in the use of digital information resources compared to the use of printed information resources at Perpustakaan USU in the last 5 years there has been a significant decrease in the use of digital information resources compared to the previous 5 years.

The decline in the use of digital information resources in Perpustakaan USU is interesting to study considering that students as the dominant potential users are those born in the digital era (digital native). Digital natives are people who were born and raised when digital technology began to develop such as video games, computers (desktops), the Internet, cell phones, touch screens, and wearable devices (Prensky 2001). They are more interested in reading and access to digital information resources compared to printed information resources. Ideally, the use of digital information resources in the Perpustakaan USU should

continue to increase, because the dominant users are digital natives. Based on the problems mentioned above, the research questions that will be studied through this research are:

1. How is the quality of the Web Portal Perpustakaan USU?
2. How is the quality of the USU Library Web Portal according to students as users based on gender and level of study program?

This research was conducted with the aim of knowing the effectiveness of the implementation of Web Portal Perpustakaan USU based on the perceptions of students as potential users.

2. LITERATURE REVIEW

In a simple sense, a library portal is a personalized, customized and integrated information service to collect all kinds of digital information resources and library services through a single access point for users. Pan et al. (2005) Stated that there is something unique in the university library portal, the characteristics that must exist include: tools for resources and services discovery; personalization and customization that will help individual users to be automatically directed to the required resources; cross search eg the ability to target heterogeneous resources; cross-links to different document delivery and information services; citation management eg the ability to provide users to manage their search results effectively; authentication and authorization, for example single point authentication (authentication is the process of identifying a user); and statistics about users and usage.

The library portal is useful for improving library services. Cox (2003) states that the benefits of implementing a library portal are easier access for users, namely the ease of finding many sources at once; simplified authentication i.e. reduced barriers to multiple log-ons; unified presentation of quality resources; and personalization i.e. customization according to individual preferences.

The effectiveness of a web portal can be known through evaluation based on the perceptions of the portal users. From a usability perspective, questionnaires are most suitable for collecting data on user satisfaction regarding the effectiveness of a library web portal (Nielsen 1993). Web portal as an information system needs to know its effectiveness. Torkzadeh et al. (2005) stated that academics and practitioners continue to seek reliable and valid measures to determine the effectiveness or success of an information system.

Perceived measurement has long been adopted by many information systems researchers, various models and frameworks have been put forward. One of the most cited models for evaluating the effectiveness of information systems is the information system success model developed by (DeLone and McLean (1992; 2003). The information system success model developed by Delone and Mclean is an important contribution to the literature on evaluating the effectiveness of information systems, because the model is the first to attempt to bring up aspects of measuring the effectiveness of information systems by researchers. The proposed framework used in the research on the effectiveness of information systems includes information quality, system quality and service quality.

Empirically, that evaluation of library portals shows the importance of information quality, system quality and service quality (Ramayah 2006; Thong, Hong, and Tam 2002; Sagar and Raj 2006), which empirically shows the relationship and influence between the three qualities mentioned above with user satisfaction.

Information quality is a function of the output value generated by an information system as perceived by the user. Sagar (2006) empirically shows that the characteristics of digital library information quality perceived by computer science students include relevance, thoroughness, reliability, understanding, adequacy, openness and scope. The study conducted by Sagar (2006) found that information quality is a significant predictor of user satisfaction.

Therefore that the quality of information is a higher or more important aspect in the library portal that will increase user satisfaction.

System quality refers to a measure of the information processing system itself which includes reliability, ease of use, joy of use, support, accessibility and choice (Sagar, 2006). Various studies have consistently shown that the quality of the system is an important factor in determining the acceptance of library portals by users (Thong et al., 2002; Ramayah, 2005). The information systems success model asserts that system quality positively influences user satisfaction. The study conducted by Sagar (2006) empirically confirms this statement.

O'Neill, Wright, and Fitz (2001) pernah meneliti dimensi kualitas layanan perpustakaan online menggunakan instrumen SERVQUAL. Dia menemukan ada empat dimensi kualitas layanan online yaitu: kontak, respons, keandalan, dan berwujud yang tentu dapat diterapkan dalam konteks perpustakaan online. Myers, Kappelman, and Prybutok (1997) stated that the original information system success model was to include elements of service quality. He further stated that service quality applies to information systems functions, because information systems can be considered as service functions that serve the information technology needs of larger organizations. Delone and McLean (2002) agree to include service quality as a measure of information system success. The inclusion of service quality is intended to assess the quality of services provided by service providers. Based on the arguments above, this study also expects that service quality has a relationship that has an effect on both the use of library portals and user satisfaction.

3.   RESEARCH METHOD

The method used in this study is a survey method with data collection from the sample. The number of research samples was 357 people, with details of male students 117 people (32.77%) and female students 240 people (67.23%). The number of samples based on education level is, 278 (77.87%) from undergraduate (S1) and Diploma-3 (D-3) study program students, and 79 (22.13%) from master (S2), specialist and Doctor (S3). study program students.

The questionnaire used to collect primary data which was directly obtained from the respondents. In accordance with what was stated by Nielsen (1993), the questionnaire is most appropriate to study user satisfaction in terms of using the system and evaluating its interface features.

Validity and reliability tests were conducted on all questionnaire items. The instrument test was conducted by involving a number of samples purposively representing a sample of students based on education level. The instrument test was carried out through reliability and validity tests using SPSS version 17. The results of the instrument test showed that the questionnaire used was reliable and valid.

The number of percentages is used as a parameter or measure to state students are satisfied or dissatisfied with the research variables consisting of information quality, system quality and service quality. If the percentage of answer choices for each questionnaire item is very satisfied and satisfied is greater than 50% (>50%), then students as users are satisfied with the quality of the library web portal and vice versa if the answer choices for each questionnaire item are equal to or less than 50 % (<50%), then the students stated that they were not satisfied with the quality of the library web portal. Furthermore, if students are satisfied with the quality of information, system quality and service quality available in the Web Portal Perpustakaan USU, it can be stated that the web portal is very effective in supporting library services.

4. RESULTS AND DISCUSSION

The quality of the Library Web Portal consists of 3 (three) variables, namely: information quality, system quality and service quality. The information quality variable includes 6 (six) data elements in the form of statements that provide: (a) complete information, (b) detailed information, (c) accurate information, (d) timely information, (e) information that can reliable, and (f) information in a format appropriate to the research needs.

The system quality variable also includes 6 (six) data elements in the form of reality on the portal which has: (a) a design style that is in accordance with academic portals, (b) easy information navigation, (c) fast response in transaction processing, (d) can be used at any time when the user wants to use it, (e) error-free transactions and (f) content is quite as expected.

The service quality variable also consists of 6 (six) data elements, namely: (a) a web portal that anticipates and responds immediately to user requests, (b) can be relied on to fulfill what is needed to access the content available on the portal, (c) embed or foster user trust and reduce uncertainty, (d) can adapt to the specific needs of users, (d) provide follow-up services to users, and (f) provide a professional and reputable image.

a. User Satisfaction with the Quality of Web Portal Perpustakaan USU and Its Effectiveness

Descriptive data on user satisfaction with Web Portal Perpustakaan USU can be seen in Table-1 below.

Table 1 User Satisfaction with the Web Portal Perpustakaan USU

Variables	User Satisfaction Category			Total
	Not Satisfied	Satisfied	Very satisfied	
Information Quality	9 (2.5%)	112 (31.4%)	236 (66.1%)	357 (100%)
System Quality	4 (1.1%)	104 (29.1%)	249 (69.8%)	357 (100%)
Service Quality	11 (3.1%)	122 (34.2%)	224, 62.7%)	357 (100%)
Average %	2.2%	31.6	66.2	100%

These data indicate that library users are satisfied with the Wep Portal Perpustakaan USU both with respect to the quality of information, system quality and the quality of services available in the portal. It was stated to be very satisfactory because the percentage of respondents who said they were satisfied and very satisfied reached 97.8%, which was far beyond the set parameter, which was greater than 50% (> 50%).

The highest level of user satisfaction is on the quality of the system and the quality of information. For the quality of information, 66.1% of respondents said they were very satisfied with the information quality of the Web Portal Perpustakaan USU, 32.4% were satisfied and only 2.5% said they were less or dissatisfied. Data on user satisfaction with the quality of this information, at the same time indicate that information and knowledge such as e-journals, e-books and other information resources available on the Web Portal Perpustakaan USU are very useful for users. Thus, it can be stated that the quality of information available in the Web Portal Perpustakaan USU is very effective for students to obtain various information resources needed to support their academic activities. All information quality attributes which include: completeness, completeness, accuracy, timeliness, reliability, and appropriateness of the format are considered or rated highly by student users. This assessment can occur, due to the updating and increasing number of information sources on the library portal, making users highly appreciate the attributes of information quality.

As for the quality of the system, 69.8% of respondents said they were very satisfied with the quality of system of the Web Portal Perpustakaan USU, 29.1% said they were

satisfied and only 4% said they were less or not satisfied. This data indicates that the application of system used for the Web Portal Perpustakaan USU is very effective in supporting searches and for retrieving various information and knowledge resources available on the web portal.

The definition of system quality is focused on the result of the interaction between the user and the system. The system quality attributes perceived or assessed by respondents include suitability of design style, response time, system availability, transaction accuracy and content adequacy. As mentioned in the previous description, the component of the library portal system is the currently available USU library web portal. Users interact with this system for the purpose of searching for book titles, availability, ordering, checking loan status, loan extensions etc. The continuous maintenance of the system provided by the university library management may explain the reason why users' perceptions and ratings are good on this aspect of the quality of the library's web portal system.

Furthermore, for service quality, 62.7% of respondents said they were very satisfied with the quality of services available on the Web Portal Perpustakaan USU, 34.2% said they were satisfied, and only 3.1% said they were not satisfied. This data indicates that the services available on the Web Portal Perpustakaan USU are very effective for students to obtain various information and knowledge resources they need.

Compared to the quality of information and system quality, respondents also rate the service quality of the library portal with a high score. Service quality in this case includes: speed of response, follow-up services, empathy, fulfilment of certain needs, etc. This means that respondents' perceptions of service quality construction get a high score.

b. User Satisfaction with the Wep Portal Perpustakaan USU by Gender

Theoretically there is a significant relationship between personal and cultural values based on differences in demographic characteristics such as gender, status, age, academic level and field of study (gender, marital status, age, academic level and major field of study) and geographic area (geographic area) of origin of users in the satisfaction of using information resources and library service facilities (Arishee 2000). The data in the following table-2 is regarding user satisfaction with the Web Portal Perpustakaan USU based on the gender or gender of the user.

Table 2: User Satisfaction with the Web Portal Perpustakaan USU by Gender

Gender	Variable	User Satisfaction Category			Total
		Not satisfied	Satisfied	Very satisfied	
Man	Information Quality	4 (3.4%)	37 (31.6%)	76 (65.0%)	117 (100%)
	System Quality	3 (2.6%)	37 (31.6%)	77 (65.8%)	117 (100%)
	Service Quality	8 (6.8%)	40 (34.2%)	69 (59.0%)	117 (100%)
	Average %	4.3	32.5	63.2	
Woman	Information Quality	5 (2.1%)	75 (31.3%)	160 (66.7%)	240 (100%)
	System Quality	1 (0.4%)	67 (27.9%)	172 (71.7%)	240 (100%)
	Service Quality	3 (1.3%)	82 (34.2%)	155 (64.6%)	240 (100%)
	Average %	1.3	31.1	67.6	

The data in table-2 above shows that there are differences in user satisfaction with the Web Portal Perpustakaan USU by gender. Female users are more satisfied than male users with the use of the Web Portal Perpustakaan USU. This can be seen from the average value of the very satisfied category for male users is 63.2% and the average value of the very satisfied category for female users is 67.6%. Observing these differences, further research is needed to find out what features and elements in the Library Web Portal are causing these differences. The findings of this study may be useful in the development of library web portals in the future.

Even though there are differences in satisfaction, if we look further, there is a similarity in the trend of male and female users' satisfaction, which is the highest on the quality of the system, then on the quality of information and the quality of services available on the Web Portal Perpustakaan USU.

c. User Satisfaction with the Web Portal Perpustakaan USU by Study Program Level

The level of the user's study program can also be related to the use of the library web portal. User satisfaction with the Web Portal Perpustakaan USU based on study program levels can be seen in table-3 below. The level of study programs are grouped into two groups, namely: (1) undergraduate includes Diploma-3 and *sarjana* study programs, and (2) Postgraduate which consists of Masters, Specialist and Doctoral Study Programs.

Table 3: User Satisfaction with the Web Portal Perpustakaan USU by study program level

Level of studi program	Variable	User Satisfaction Category			Total
		Not satisfied	Satisfied	Very satisfied	
Undergraduate	Information Quality	4 (1.4%)	81 (29.1%)	193 (69.4%)	278 (100%)
	System Quality	1 (0.3%)	78 (28.1%)	199 (71.6%)	278 (100%)
	Service Quality	3 (1.1%)	96 (34.5%)	179 (64.4%)	278 (100%)
	Average %	0.9	30.6	68.5	100 %
Postgraduate	Information Quality	5 (6.3%)	31 (39.2%)	43 (54.4%)	79 (100%)
	System Quality	3 (3.8%)	26 (32.9%)	50 (63.3%)	79 (100%)
	Service Quality	8 (10.1%)	26 (32.9%)	45 (57.0%)	79 (100)
	Average %	6.7	35.0	58.3	

The data in table-3 above describes that there are differences in user satisfaction of the Web Portal Perpustakaan USU based on the level of the study program. Users from undergraduate study programs (Diploma-3 and undergraduate) are more satisfied than users of postgraduate study programs for the quality of the Web Portal Perpustakaan USU. This can be seen from the average value of the percentage of the very satisfied category, where the average value of user satisfaction from the Diploma-3 and sarjana study program levels in the very satisfied category (68.5%) is higher than the average value of users from the level of postgraduate study program (58.3%).

Users of the Web Portal Perpustakaan USU who come from undergraduate study programs are certainly younger than students from postgraduate study programs. Referring to the differences in satisfaction above, there are indications that the Web Portal Perpustakaan USU is more familiar to undergraduate students, or vice versa that postgraduate students are less accustomed to using web portals in searching for information.

Another difference is that user satisfaction from undergraduate study programs for the Web Portal Perpustakaan USU is dominant in information quality and system quality, while user satisfaction from postgraduate study programs is dominant in system quality and service quality. The data in the table above also shows that 54.4% of postgraduate students are very satisfied with the quality of the information, 39.2% are satisfied and there are still 6.3% who are dissatisfied. For this reason, the quality of information in the Web Portal Perpustakaan USU still needs to be improved so that it is truly relevant to the needs of postgraduate students.

The description above shows that overall as well as by gender and level of study program students are very satisfied with the quality of information, system quality and the quality of the USU Library web portal service. This statement is supported by data, that the average percentage of student satisfaction with the quality of the web portal above is greater than 50%. In accordance with the parameters that have been set previously, that if the percentage of student satisfaction with the quality of the library web portal is greater than 50%, it can be stated that the library web portal is very effective in supporting all library services. In this regard, it can be stated that the Web Portal Perpustakaan USU is very effective in supporting all the services provided to its users.

The findings of this study are in sync with a number of previous studies with similar topics that have been carried out in a number of countries, such as the research conducted by Noorman Masrek, Jamaludin, and Awang Mukhtar (2010) which examined the web portal of the Library of Universiti Teknologi Mara in Malaysia. The results of their research stated that information quality is significantly related to user satisfaction, systems quality is significantly related to user satisfaction and service quality is significantly related to user satisfaction, so that web portals are very effective in supporting library services.

5. CONCLUSION

This study adapts the information system success model developed by Delone and Mclean to evaluate the effectiveness of university library portals.

The term effectiveness in this study is defined as an interrelated construction of information quality, system quality, service quality and user satisfaction. Based on the results of the descriptive analysis, it is evident that students as users of the library web portal have good judgments on all constructions, so based on the data on these assessments, it shows that the USU library web portal is considered very effective.

In terms of assessing the quality of information, respondents stated that the Web Portal Perpustakaan USU met their expectations. This can be seen from the data showing that 66.1% of respondents said they were very satisfied with the quality of the information, 31.4% said they were satisfied and only 2.5% were dissatisfied. This assessment may occur, due to the constant updating and increasing number of information resources in the library portal, making users highly value the attributes of the quality of the information.

Similarly, the quality of information, that the quality of the system and the quality of service are also perceived by respondents with a high value. This can be seen from user perception data which shows that 69.8% are very satisfied with the quality of the system and 29.1% are satisfied and only 1.1% are dissatisfied. Likewise with service quality, 62.7% of respondents said they were very satisfied, 34.2% said they were satisfied and only 3.1% said they were not satisfied. This data also indicates that the web Portal Perpustakaan USU is very effective.

Respondents of this study expressed satisfaction with the performance of the USU library web portal. Students as users tend to agree that the library portal is useful and influences them in terms of increasing productivity in doing their coursework. This implies

that the quality of the library portal meets user expectations and they are satisfied to take advantage of it.

The findings of this study are very important for managers of Web Portal Perpustakaan USU to answer the needs of students as users, so as to ensure that they are always satisfied with the library portal services. The proof of implementation of the university library portal is that the portal itself will be fully utilized by students as the main user.

There is a tendency that female students are more satisfied in using the USU library web portal than male students. There is a tendency that female students are more satisfied in using the USU library web portal than male students. Maybe it's because female students use the library's web portal more often than male students.

In addition, there is a tendency for undergraduate students (Diploma-3 and Undergraduate study programs) to be more satisfied using the USU library web portal compared to postgraduate students. This is understandable because undergraduate students are more familiar with web portals than postgraduate students, because they are certainly the digital native generation.

6. LIMITATIONS

Although this research has succeeded in achieving its objectives, there are some limitations that need to be mentioned. The first limitation is regarding the choice of research design, the respondents of this study were only drawn from several faculties and several study programs. This means that it has not involved students from all faculties and study programs within USU. Second, the perception measure used to measure the research construction will certainly not be so accurate compared to the objective and real measures, because it only makes observations when the system is running well, while observations when the system has problems or does not work well are not carried out.

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Ethnoscience-Based Literacy in The Myth of The Javanese Society

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Cultural exoticism wrapped in local myths is something that is interesting and becomes the treasure of a nation. However, not all cultures produce the same impact. Some actually become obstacles to community development efforts. With all the rich traditions and thick myths, Javanese society is interesting to study because, in the modern era, it is still relevant whether the power of myth can live and stand firmly in line with technological sophistication. Although the storytelling of myths seems absurd, arbitrary, and sometimes unreasonable, many people believe that they are even ingraine in Javanese society. The researcher tries to synthesize the growing literature on myth reading with literacy skills based on ethnoscience studies that emphasize the notion of culture as a system of symbolic meaning as a tool to interpret phenomena faced by local people's perceptions.

Keywords: Javanese; myth; ethnoscience; literacy.

1. INTRODUCTION

Indonesia's diversity in religion, ethnicity, nation, language, customs, and customs also has completed people's daily lives. This situation brings wealth and national characteristics, but on the other hand, it sometimes triggers conflicts in various regions. As the world's largest multicultural country, Indonesia must be ready to face these conflicts, even though religion tells us that differences can become a treasure and a suitable identity for the Indonesian nation.

There are various ways to educate the public in minimizing and dealing with differences in SARA (Ethnicity, Religion, Race, and Atar Group) as a multicultural understanding that bridges the gap. The influences of diverse cultures, geographical locations, and ethnicities become colors in social life. In addition to influencing the value of culture, local wisdom also influences science, which refers to as original science or ethnoscience. Ethnoscience is an activity of transforming original science and scientific science. Genuine scientific knowledge consists of all knowledge of facts in society. Some educational media most often used in society include books, films, posters, music, and literary works. Unfortunately, these various media have not all specifically linked aspects of local culture that have existed through myths that thrive in society, especially in Javanese society.

Javanese society is very thick with the problems of tradition and culture. Until now, Javanese traditions and culture still dominate Indonesia's national traditions and culture, although sometimes these myths, traditions, and culture contradict religious teachings, especially in the Muslim community, namely Islam. This study intends to see how locality or values in local communities make a real contribution to community development efforts in the form of literacy understanding while maintaining ancestral heritage in the form of rituals and traditions without leaving their religious teachings.

2. RESEARCH METHOD

This research method is descriptive research, which describes the existing data or describes it so that it becomes transparent and objective. This research is also field research, and an approach is a phenomenological approach, which is to let reality speak for itself. In addition, the researchers used the hermeneutic method. Hermeneutics comes from the Greek language, namely hermeneutic which means to interpret, the essence of hermeneutics is the process of changing something or a situation of ignorance into knowing and understanding (Fahrudin Faiz, 2005). In other words, hermeneutics can describe and bridge the gap between the past, namely the past and the present.

3. CHARACTERISTICS OF JAVANESE SOCIETY

A culture is a form of human habits in a regular pattern of life. Humans are cultured creatures because humans themselves always work to create their culture and, at the same time, are surrounded by culture. Humans are weak, timid creatures who need something more substantial than themselves. In this situation, a belief arises with something considered mysterious and believed to be much stronger and more powerful than humans. To realize this belief and submission, they do activities, ceremonies, and traditions in the form of worship taught from generation to generation. All worship carry out in the community according to their respective beliefs.

Society is a living unit bound by a customs system (Koentjaraningrat, 1996). The Javanese community is one of the people who have lived and developed from ancient times to the present, who have used the Javanese language for generations in various dialects and inhabit most of the island of Java (Herusatoto, 1987). This Javanese society has its characteristics compared to other communities, as well as the influence of the religious beliefs they profess to color their daily traditions and culture.

The characteristics of Javanese culture are religious, non-doctrinal, tolerant, accommodating, and optimistic. According to Suyanto (1990), these characteristics give birth to the characteristics, traits, and tendencies that are unique to the Javanese people as follows:
1. Believe in God Almighty as *sangkan paraning dumadi*, with all His Attributes and Greatness;
2. Idealistic, believe in something immaterial (not material) and things that are supernatural (supernatural) and tend to be mystical;
3. Prioritizing nature rather than formal and ritual aspects;
4. to prioritize love as the basic foundation of human relations;
5. Believe in destiny and tend to be resigned;
6. Convergent and universal;
7. Momot and non-sectarian;
8. Tendency to symbolism;
9. Tend to *gotong royong*, friendly, harmonious, and peaceful;
10. Less competitive and less prioritizing material

The Javanese way of life is rooted deep in the past. Javanese people have known God before the arrival of the developing religions today. They are not used to contradicting religion and belief. They think that all religions are good.

Initially, the Javanese people's religion was straightforward, dynamic, and animistic, then eventually becoming a monotheistic religion. They worship the spirits of their ancestors and believe in supernatural or magical powers found in objects, plants, animals, and things that have supernatural powers. When they believe that the object or animal can give good luck, they will worship the object and animal and worship God over time. Because of this, people think that objects and animals have the power to give them luck. Then came the term kejawen. Kejawen itself arose due to the acculturation of values and views of immigrant religions who entered the island of Java and the original beliefs of the Javanese people

themselves. In general, kejawen is embraced widely by followers of the Muslim community, but they do not practice the teachings of Islam as a whole. They will still recognize Islam as their religion when dealing with government bureaucracy, such as ID cards, driving licenses, et cetera. However, due to the development of other religions that are implemented as guidelines in society, including Christianity, Hinduism, and Buddhism, various terminologies such as Hindu Kejawen, Buddhist Kejawen, Christian Kejawen, and other Javanese religions have arisen.

Javanese people know many things considered sacred such as portrayed people, places, objects, and behaviors that were initially just myths turned into something ingrained so that it must do as a tradition. Otherwise, implementation will harm people and the entire community living in an area. When people see an object, they tend to relate it to what happened and witness it first. Not infrequently, it is a warning that something will happen in the future. So, with that kind of thing, people assume they have to carry out a form called tradition. Tradition is an expression that is more logical than just psychological. Tradition also shows the order of objectified symbols. Moreover, the symbols express behavior and feelings and form personal positions that follow their respective models.
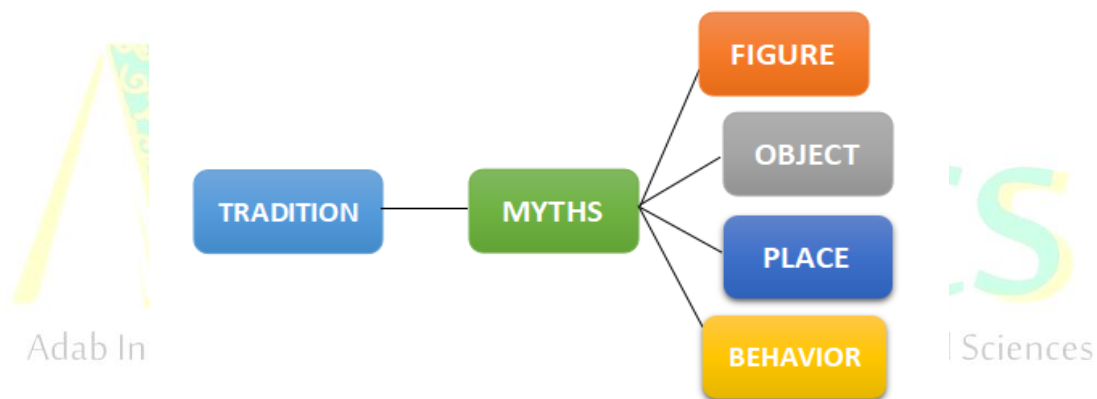
Figure 1. The Hierarchy of Tradition and Myth
Source: Researcher's data processing

Myth and ritual go hand in hand. The form of myth in Javanese society also forms a tradition, which differs from one myth to another level of implementation. Some are somewhat complicated, and some are ordinary. The purpose of the tradition can explain that all cultures have a group of people who commemorate the individual's transition from one social status to another. Tradition spurs a stimulus for the birth of a myth. So we can say that tradition must be recognized with literacy skills and competence so that it is still trusted and believed that the existence of the birth of myth is an ancestral heritage that must preserve on the island of Java.

4. MYTHICAL JOURNEY AND REALITY

Talking about Javanese people and myths is like vegetables and salt; incomplete without one of them. The Javanese are well known for their belief in myths. Myth is a very complex cultural reality. Terminologically, myth can be interpreted as a sacred story or story related to events at a primordial time. The beginning time refers to the origin of everything and the gods as the object (Mircea Eliade, 2006). Etymologically the word 'myth' comes from

'muthos' (Greek), which means story or spoken word. In a broad sense, a myth is a statement, a story, or the plot of a play. The first person to recognize the term myth was Plato. Plato uses the term 'muthologia', which means telling a story. According to Satoto, myth is part of the culture. Because the socio-cultural reality of our nation is religious, Claude Levi Strauss (2007) defines myth as an imaginary creation of the mind that appears in one place only, so it is unique and cannot find anywhere else. The mythical story itself tells about the symbols that trigger the human experience. When the myth uses as a symbol, then the myth can provide direction for humans to behave and as a guide for humans to act wisely.

Contrary to some of the figures' opinions above, Mohammad Arkoun (2007) states that myth is the most crucial element of the imagination of social elements. Myth by Arkoun is not considered mere rational or anti-rational, which must be abandoned by modern humans, but appreciated as something positive and fundamental in human society. He does not oppose myth. He opposes the perversion of myth in what he calls ideology, mysticism, and mythology. To discuss the nature and function of myth in its true sense and its distortion into an image that hinders human freedom and progress, Arkoun uses various analyzes and theories of social science results.

Myth is something sacred. The myth tells how one state becomes something else, how an open world becomes inhabited, how a chaotic situation becomes orderly, how the immortal becomes dead, and so forth. In short, myth not just tells the origin of the world, animals, plants, and humans, but also the initial events that caused humans to find themselves as they are today. In addition, to the origin of nature and humans, other events included in the mythical age are events that caused humans to be influenced and become what they are today.

In other words, myth resides in society and tradition, not above it. So for the community, the most important thing is to know the myths. Because myths are not only equipped with interpretations of the world with all its contents, they must consciously carry out and repeat what God has commanded. This interpretation of an object's myth cannot only be known through other knowledge, both exact and abstract. However, this knowledge can also be obtained from experience, thought, and the need for a reason. So, people must reason based on the content or content of particular messages through the scientific method, which can also refer to as literacy development.

According to the International Literacy Association (ILA), literacy is the ability to identify, understand, interpret, create, calculate, and communicate using visual, audio, and digital materials across disciplines and in any context. According to UNESCO, the latest definition of literacy is the ability to identify, understand, interpret, create, communicate and calculate using printed materials related to various contexts (UNESCO, 2018). Literacy involves a continuum of learning to guide individuals in achieving their goals, developing their knowledge and potential, and participating fully in their communities and society.

From the definition researcher has described in the opinion of the figures above, it can conclude or a red line that myths are related to the development of literacy in Javanese society as follows:
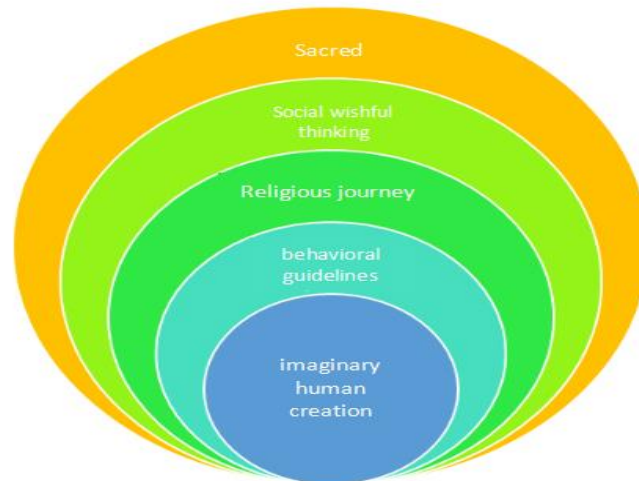
Figure 2. The relation between literacy and myth
Source: Researcher's data processing

Literacy on myths arising from local cultures is not only an intellectual thought and not the result of logic; it is a spiritual and mental orientation to connect God, humans, and their environment, in this case, society.

When understanding various things, humans often use a form called a sign or symbol. This symbol is something that has a double meaning. Myth is a second or secondary form of a symbol because myth is a story that exposes primary symbols. Myths, especially and indirectly, actually talk about human life. In addition, myths also play a significant role in human life.

Myths do have a vital role and function for humans. The primary function of myth is not to tell historical events but to provide the initial events of the glorious past to repeat in the present. In addition, myth has an essential function as a basic pattern in acting for a human being who believes in it. On the other hand, if they do not believe in it, then the myth is considered only as something ordinary, without meaning and influence on their lives.

Figure 3. Suronan

Figure 4. Parangtritis Beach
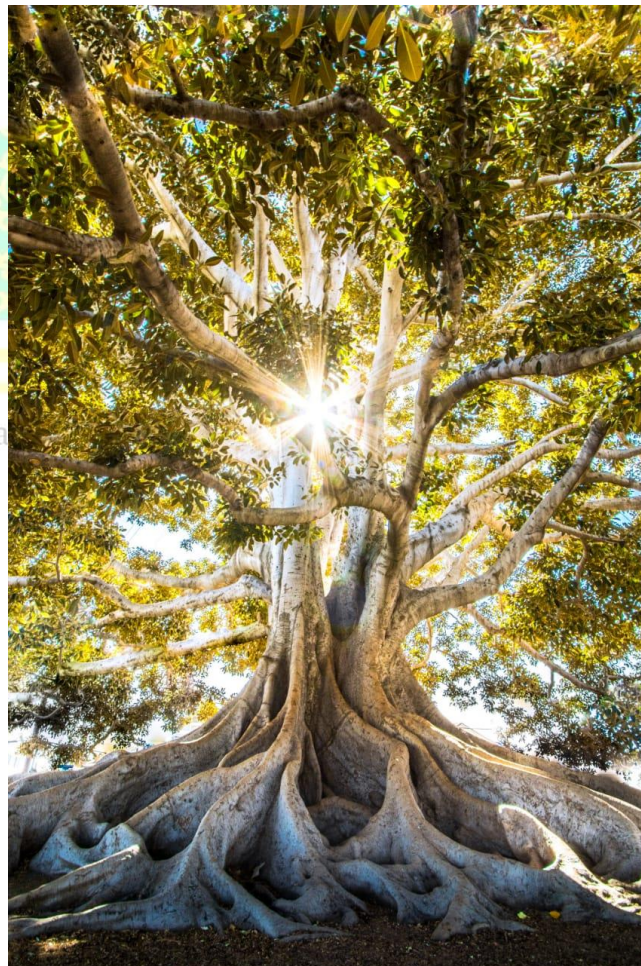
Figure 5. Banyan Tree

Figure 6. Grebeg Maulud
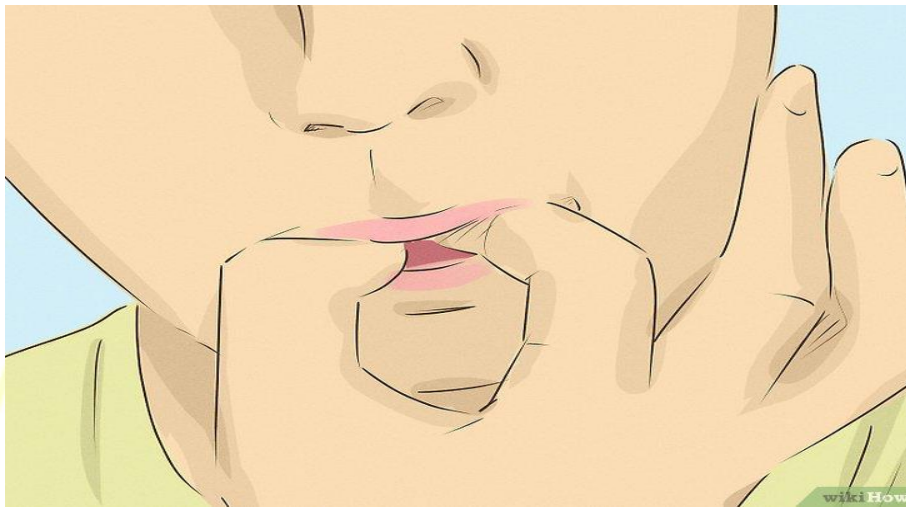
Figure 7. Whispering in the night

Figure 8. Jamasan Pusoko

The following are some of the realities of Javanese society compiled by researchers:

Table 1. Javanese myths

No	Myths	Hierarchy	Symbol	Literacy Output
1.	*Suronan* (First *Suro* night, Muslim New Year)	Behavior	Walking around *Beteng Kraton* in silence	Life guidelines for self-introspection
2.	Parangtritis Beach	Figure and Place	Visitors who wear green clothes will be kidnapped by *Nyi Roro Kidul* and made soldiers in her palace	The green color in the seawater will make it difficult for the Coast Security Team (SAR) to evacuate them if an accident happened
3.	Banyan Tree	Object	Giving *sesajen* and not cutting down trees	Damage to ecosystem and environment
4.	*Grebeg Maulud*	Figure	Fighting over the earth's products that are paraded and shaped like a mountain.	Commemorating the birth of Prophet Muhammad SAW, an expression of gratitude for blessings
5.	Whispering in the night	Behavior	Abstinence from whistling at night will invite the devil.	It is against courtesy etiquette to disturb other people's rest time.
6.	*Jamasan Pusoko*	Object	Cleaning sacred objects such as *keris*, golden carriages, and gamelan. Otherwise, it will bring bad luck or curse if it does not do	Caring for and appreciating the relics of ancestors

Source: Researcher's data processing

Literacy of myth is not a guarantee of goodness or morality. Another function described above is that myths can use to explain models, giving meaning to the world and human life. Through literacy on myth, ideas about reality, value, and transcendence will slowly descend. Knowing a myth means knowing the origin of something, which means being able to control and exploit it. With this, the Javanese people can understand and know the beginning of something that is being experienced or happening.

5. INTEGRATION OF LITERACY AND ETHNOSCIENCE

The term ethnoscience comes from the Greek word ethnos, which means nation, and the Latin word Scientia which means knowledge. The concept of ethnoscience has two complementary parts: scientific recognition of the relevant parts of traditional cultural narratives (Stewart, 2015). Ethnoscience more or less means knowledge possessed by a nation, a particular ethnic group, or a social group (Sudarmin, 2014). Ethnoscience is an activity transforming between original science and scientific science. Genuine scientific knowledge consists of all knowledge about the facts of society. This knowledge comes from beliefs that are passed down from generation to generation. Integrating literacy and ethnoscience is based on recognizing culture as a fundamental and essential part of society as an expression and communication of an idea and knowledge development.

The alpha generation finds it challenging to accept myths, it can even be said that something is outdated, especially in today's digital era. However, most research published previously shows that most Javanese people believe in the truth of various myths. In this millennial life, of course, many think that believing in a myth is something stupid. Moreover, believe in the existence of something that brings luck, blessing, and even misfortune that brings disaster if it is not implemented. Of course, they will consider it something normal. Therefore, those who believe in myths should balance their beliefs, reasoning thoughts, and beliefs in myths with their beliefs in religion.

Myths have their role in preserving culture and the environment (Hizbaron, 2017). However, these values have their potential in the development of Javanese society, especially in increasing literacy related to spiritual intelligence. Seeing myths through literacy glasses can only be effective in people who fully believe in this cohesiveness. In a society with homogeneous conditions, reading myths with literacy causes neglect, neglect, and even environmental destruction due to the ignorance and reluctance of the community to maintain local wisdom inherited from their ancestors.

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Protecting Safety and Privacy on Social Media Through Digital Literacy Competence: A Study of Library and Information Science Students UIN Sunan Kalijaga Yogyakarta

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Social media becomes an integral part in everyday lives and companies that offer numerous benefits like communicating with relatives, buying product, sharing information, and making new friend. However, social media also are potential for threat like cyberbullying and cybercrime that require the users to have knowledge and skill to use social media in an appropriate way such as how to protect private data and well behave during interacting with people in online world. LIS students that learn more about information are equipped with knowledge related to how to deal with any types of information in various format. This paper aims to evaluate the digital literacy competences of UIN Sunan Kalijaga LIS students with focus on competences related to safety and privacy in the use of social media. This is qualitative research that use interview and observation to gather data to address safety competence of LIS students with 4 area competences: protecting devices, protecting personal data and privacy, protecting health and well-being dan protecting the environment. Employing purposive sampling, this research will select informant based on two main criteria: 1) students who have taken Information Literacy class 2) students are an active user of social media (at least active in 3 social media). Data are analysed using triangulation method by analyse data taken from interview and observation. The research shows that LIS students have knowledge and skill to implement digital literacy competence in their daily life, primarily related to safety on how to protect their digital devices, personal data and privacy, health and well-being, and the environment.

Keywords: digital literacy; social media; safety and privacy; library and information students.

1. BACKGROUND

Information and communication technology have brought people to big revolution of every aspect of life such as health, education, industry, etc. The advent of challenging technology like internet and smartphone gives big impact on community since the frequent use of those technology to support daily activities. Noh in Ahmed and Rasheed (2020, p. 192) stated that smartphone, computer and internet has changed completely individual behaviour in terms of the use of information. The development of smartphone technology, easy access of internet, and various platform of social media enable people to have easy access to numerous information and to use social media for different purposes such as communication with relatives, marketing and buying product, and information sharing. In Indonesia, the use of social media increases every year. According to We Are Social, in 2021 there are 170 billion people (68% of Indonesian people) are active users of social media with average use 3 hours 41 minutes per day (https://andi.link/hootsuite-we-are-social-indonesian-digital-report-2021/). The number increases 12,6% in 2022 with 191,4 active users. And top three of social media used by most people in 2022 are WhatsApp (88,7%), Instagram (85,8%) dan Facebook (85,5%). Those data indicate that the use of social media in Indonesia is high.

Social media is a media that globally used either by individual or institution, including government institution since it enables to build interaction and communication easily. Furthermore, during pandemic era, social media become a solution as communication tools with friends (Anne J. Maheux, 2021, p.734). Social media provides advantages like help people keep in touch with friends and relatives abroad, make new friends, buy product and information sharing (Patel, 2017). However, people should be aware that social media also offer challenges while using it primarily related to privacy, security and accessibility and other personal issues (Bertot, 2012). In short, social media offer advantages and threat at the same time (Patel et.al., 2017) since social media has important role in sharing useful information and fake news. Even more, it can be tool to spread hate, cyberbullying and cybercrime. Therefore, social media users are required to have knowledge and skill to use social media appropriately. University student is one of potential users who use social media for various purposes to support learning, seek job vacancy, to market product and as a means for communication (Kompasiana, 2021). However, students also have to deal with negative side of social media such as fake news, hoax and potential cybercrime hence having technology and digital competences are important. On another hand, higher education institutions have responsibility to prepare students to face technology development as stated in Permendikbud No. 3 article issued in 2020, article 3 no 1a on Standard Nasional Pendidikan Tinggi (SNPT). Concerning to the application of information technology, Library and Information Science department offers courses related the use of information technology and ethics in using IT for example Information Literacy which teach students to search, evaluate, and use information wisely. Information literacy skill is a basic skill to be survive in academic world, career and daily life. And as recently information is disseminated in various digital media, students not only should be information literate but also digital literate. In terms of social media use, having digital literacy competences are important, primarily related to safety and privacy. And as active social media users in which has learnt information literacy, it is important to identify digital literacy competence of LIS students. This paper aims to uncover how LIS students use social media and protect their safety and privacy using DigComp 2.0 competence framework. DigComp was developed by the Joint Research Centre (JRC) of the European Commission as a scientific project published first in 2013 and become a tool to improve citizens' digital competence which include 5 competence areas; 1). Information and data literacy, 2). Communication and collaboration, 3) Digital content creation, 4) Safety, 5). Problem solving. This paper will only focus on area 4, safety that relate to the use of social media.

2. THEORETICAL FRAMEWORK
2.1 Social media

Narsrullah in Setiadi (Setiadi, 2016, p. 1) states that social media is a means that enable its users to represent their selves and communicate with others virtually. This means that social media provides an easy access for people to interact socially regardless time and place. This makes the users of social media increase significantly every year as showed in report January 2022. According to this report, there is significant increase in terms of the number of active users in Indonesia that reach 12,5%. In 2021 the number of users were 170 million and in 2022 is 190 million (Mahdi, 2022). This shows that social media is highly used and become a popular media in society. Based on DataIndonesia.id (Karnadi, 2022) it is found that there are several reasons for the use of social media namely; 1) stay connected with friends and family (58%); 2) spend leisure time (57,5%); 3) stay updated with current issues (50,1%); 4) for shopping (50%); 5) access media social content (48,8%); 6) access current news (44,9%); 7) watch live show and shopping (36,2%).
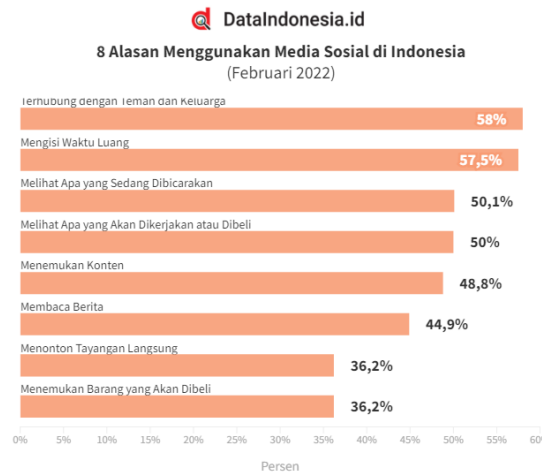
Figure 1: the reason Indonesian people use
social media (source: dataindonesia.id)

From graphic above it is clear that connecting with friends, relatives and family occupies the first place with 58% which means that most people use media social as a means for communication with others. The use of social media for communication also related to the use of personal data since to build interaction among users usually people need to find information about other people.

2.2 Safety and privacy

Security is one of effort to protect and maintain things from damage or keep it from dangerous things. Security of data information is one of types of security, a system that is required to maintain and protect data and also privacy in a digital world. Yel and Nasution (2022) state that to protect data in digital world in order to avoid misuse of private data, there are several aspects that should be taken into account such as: 1). *Physical Security*, 2). *Personal Security*, 3). *Operation*, 4). *Identification*, 5). *Authentication*, 6). *Authorization*, 7). *Accountability*, 8). *Communications Security*, dan 9). *Network Security*.

Privacy is something owned by personal that will be kept for her/himself and not to be shared to others. Privacy has several meanings, depend on the context and disciplines. Basically, the term privacy refers to the one's ability to control problems from public as a way to control information about oneself. Privacy is the state of being alone and not watched or disturbed by other people (Oxford Learners Dictionary). Meanwhile, Yuwianto (2011) gives short description of privacy as the level of interaction or openness based on certain condition that one feel it as a private state and is not determined by subjectivity and controlled by others. Schofield & Joinson in Barak (2008) describe three dimensions of privacy as follow:

1) *Informational (psychological) privacy:* a determination of how, when and how far private information will be shared or informed to other people.

2) *Accessibility (physical) privacy*: providing permission to touch others physically.

3) *Expressive (interactional) privacy:* protection to express self-identity and personality either through verbal or action.

2.3 Digital Literacy

Digital literacy is the ability to access, manage, understand, integrate, communicate, evaluate and create information safely and appropriately through digital technologies for

employment, decent jobs and entrepreneurship. It includes competences that are variously referred to as computer literacy, ICT literacy, information literacy and media literacy (UNESCO, 2018, p.6). Digcom 2.0 is one of tools that can be used to evaluate digital literacy competency that has been implemented in several countries such as Korea, Uni Europa, United States and also UNESCO. Furthermore, in United States, Idaho, through Idaho State Board of Education has determined Digcom 2.0 as a standard to evaluate digital literacy competence of college students as clearly stated in Idaho College and Career Readiness Competencies. Digcom 2.0 then is developed as standard for digital literacy competence by UNESCO that comprises of 5 main areas, namely:

1) Information and data literacy, yang includes 3 competencies: 1) Browsing, searching and filtering data, information and digital content, 2) Evaluating data, information and digital content 3) Managing data, information and digital content

2) Communication and collaboration with six competencies: Interacting through digital technologies, sharing through digital technologies, engaging in citizenship through digital technologies, collaborating through digital technologies, netiquette and managing digital identity

3) Digital content creation that includes four competencies: 1) developing digital content, 2) integrating and re-elaborating digital content, 3) copyright and licenses, 4) programming

4) Safety with four elements: 1) protecting devices, 2) protecting personal data and privacy, 3) protecting health and well-being 4) protecting the environment

5) Problem solving: Solving technical problems, identifying needs and technological responses, creatively using digital technologies, identifying digital competence gaps.

3. METHODOLOGY

This is qualitative research that aims to explore the digital literacy competency of LIS students in terms of the ability to protect safety and privacy. Therefore, this paper only focusses on one of digital literacy competences, namely safety that consists of four competencies as can be seen from table below.

Table 1 Checklist of Competence Area On Safety

COMPETENCE AREA	COMPETENCES	DESCRIPTION
Safety	1. Protecting devices	1. To protect devices and digital content, and to understand risks and threats in digital environments. 2. To know about safety and security measures and to have due regard to reliability and privacy
	2. Protecting personal data and privacy	1. To protect personal data and privacy in digital environments. 2. To understand how to use and share personally identifiable information while being able to

COMPETENCE AREA	COMPETENCES	DESCRIPTION
		protect oneself and others from damages. 3. To understand that digital services use a "Privacy policy" to inform how personal data is used
	3. Protecting health and well-being	1. To be able to avoid health-risks and threats to physical and psychological well-being while using digital technologies. 2. To be able to protect oneself and others from possible dangers in digital environments (e.g. cyber bullying). 3. To be aware of digital technologies for social wellbeing and social inclusion
	4. Protecting the environment	To be aware of the environmental impact of digital technologies and their use.

Interview using checklist of safety competencies as tool is employed to gather data. The informant is students of Library and Information Science (LIS), Faculty of Adab and Humanity UIN Sunan Kalijaga Yogyakarta who meet criteria as follow: 1) actively use social media on a daily basis with at least active in three social media platform such as WhatsApp, Instagram, Facebook, and YouTube; 2) should have taken Information Literacy and other supporting courses that enable them to have digital literacy skill. There are five selected students that meet the criteria for being informants. Data then are analysed using triangulation method by analyse data taken from interview and observation

4. FINDING

Based on data gathered from interview and observation, this research found general information on the use of social media by LIS students UIN Sunan Kalijaga and information on students' behaviour related to protect their privacy and security while using social media.

1. The use of social media

Table 2 The Use of Social Media By LIS Students

The Use of Social Media	Intensity use of social media	4,8 hours per day
	Social media platform mostly used	Instagram, YouTube, Facebook, WhatsApp, TikTok, Twitter
	Purposes of using social media	entertainment, searching and sharing information, communication with others, spread religious values, selling product, knowing what people do through feed post ed on social media

Based on data as shown no table 2 above, it is found that average of social media use is 4,8 hours per day. This shows tang LIS students are active social media users. The purpose of

using social media are varied; entertainment, searching and sharing information, communication with others, spread religious values, selling product, knowing what people do through feed post ed on social media.

2. Protecting devices

In terms of protecting devices on digital platform, there three aspect that are underlined as can be seen in table 3 below.

Table 3 LIS students' Competency on Protecting devices

Protecting devices	How to protect digital content	Set their account into private mode, do not share personal data on social media, only post general content social media
	Knowledge on the risk of using social media	Data leak, bullying, leave accessible digital footprint that may enable people to use that information for committing crime, wasting time, addiction, may cause health problems and mental health
	How to protect personal data	Set their account into private mode, do not share personal data on social media, only post general content social media

In general, students understand the impact of using social media primarily negative impact such as data leak that enable people to steal personal data, cyber bullying, health problem, either physic or mental health. Therefore, students set private mode on their social media account and limit their interaction with people or followers as one of ways to avoid negative impact. Also, they select only appropriate content to be shared. They do not post information containing personal data such as the name of parents, birth date, home address etc.

3. Protecting Personal Data

The way students use and protect personal data, understand the impact of sharing personal data on public space, understand the policy related to personal data and how to deal with privacy on social media are important competences, and LIS students has proper knowledge on these competences as shown in the table 4 below.

Table 4. LIS students' competence of Protecting personal data and privacy

Protecting personal data and privacy	How to use personal data	Using personal data only for verifying account, only provide general information not detail information, limiting post information only for academic purposes such as uploading assignment
	How to protect personal data	Not post information related to others' personal data without permission, do censor on private data, for example when uploading information about bullying students will not mention clearly the name of people involved in

		the bullying (victim and suspected)
	Impact of the spread of personal data on public media	Misuse of personal data for crime (online debt, fake account, terror, data leak)
	Understanding of policy on privacy in social media	Policy on privacy aims to regulate the users in terms of sharing personal information, to protect private data of users (phone number, home address, data about family such as the name of parents)
	How to deal with privacy in social media	Never post personal data of other users, follow policy on privacy, use social media in ethical way, being information literate

The table 4 above shows that basically, students understand how to protect personal data. The use of personal data by students in social media mainly for specific reasons, such as for verification of social media account and for academic purposes and usually students do not provide detail information. For example, for academic purposes, when they have to submit their assignment using digital platform, they have to show their identity but not in detail (only mention full name, student number). Personal data is also used for business (buy and sell product) since this data is important for communication and transaction. In certain cases, students found that they have to use personal data of other people, and to avoid misuse of those information (for example for online debt and terror) students will confirm and ask for permission to the owner of the data).

4. Protecting health and well-being

Protecting health and well-being is important aspect related to digital literacy competence. Therefore, students should aware of the negative impact of social media on health and how to solve problems related to this health issues. The table below show the response of LIS students to protecting health and well-being of using social media.

Table 5. LIS students' Competence of Protecting health and well-being

Protecting health and well-being	Negative impact of using social media on health	Vision health, lead to abusive behaviour, anti-social, laziness, mental health, cause insecurity for some people
	How to anticipate the negative impact of social media	Limit the use of social media, use information from social media wisely, make balance in using social media and other activities
	How to prevent the danger of social media for others	Educate people on the danger of using social media without having appropriate knowledge on how to use it

	The reasons people get negative impact of social media	Inadequate skill of digital literacy, do not use social media ethically, and easily provoked by social media content

Great impact of social media on health make students implement "self-rule" in using social media as a way to prevent addiction to social media and its social impact. Some students limit the use of social media by developing schedule of using social media. They will stick on that schedule except in the emergency situation such as for replying messages or submit assignment. Students also aware of negative impact by mentioning those impact as shown in the table namely: 1) may cause insecurity when users look information feed on social media; 2) easiness in getting information instantly create laziness in searching more qualified information; 3) may cause health problems either physically or mentally since active users will spend a lot of times on accessing social media instead of doing physical activities. Negative and provocative content also generates stressful state of mind. Hence, students remind people of the danger of uncontrolled use of social media by creating interesting media like video and by using personal approach to users. Some informants also join voluntarily in activities related to prevent negative impact of social media.

5. Protecting the environment

The last elements of digital literacy competence related to safety is ability to protect environment. The table 6 below show the students' response to issues on protecting the environment.

Table 6 LIS students' Competence of Protecting environment

Protecting the environment	The benefit of using social media	Keeping up with current and up-to-date issues and information, easiness in online shopping and marketing, make it easy in communication with people globally, enable to discuss actual issues virtually
	The use of social media on daily basis	To access information quickly, to sell and buy product, to discuss current issues with friends and relatives across border easily, to access global information, to share important information, to share information related to religious and moral values
	Share digital content in social media	Evaluate information before sharing it on social media, selecting information to be shared (consider sensitive issues such as race, religion), check clarity and validity of the information, post information on social media only that are related to appreciation and branding

Generally, LIS students understand negative and positive impact generated by social media. From the positive impact, students can take benefit from the use of social media as follow: 1) students can take up-to-date information easily and quickly from social media; 2) social media provide global scope that enable them to use it as a media for running business by selling product through social media; 3) enable to share knowledge easily and globally. One of benefit of social media is providing global network that require ability to select

necessary content. Relating to selecting content, students need to evaluate information to ensure that the information is valid and authoritative by checking the clarity of information sources. Students also only share information that promote positive value such as religious and moral values.

5. CONCLUSION

Based on findings above it can concluded that generally LIS students use social media actively for various purposes such as entertainment, searching and sharing information, communication and for market product. As active users, they are able to protect their privacy and to respect other users' privacy in social media. It is shown in how informants limit the access of the followers and set privacy mode in their social account. Students also select content that promotes positive values. They also understand the negative impact of over use of social media for example impact on physic and mental health. Therefore, strategies are developed in order to minimize bad impact of social media use, such making a schedule of using social media and limiting access to social media. However, students aware that social media is also a good means that offer benefit for users like provide global network that allow user to interact with people across nation easily regardless place and time. Social media also can be used as a media to share and discuss current information and to market, buy and sell product. This means that LIS students have ability to use and protect digital devices and privacy while using social media. Students who has completed *Information Literacy* courses have information literacy competencies that help them to implement digital literacy skill on daily activities primarily related to social media and at the end students manage to maintain safety and privacy.

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Library Efforts in Creating Public Space from the Perspective of the Social Theory "Public Sphere" Jurgen Habermas: Study of the "Library Lounge" Area in the Library of Universitas Ciputra Surabaya

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Currently the development of the function of the library itself is getting wider, not only as a building that provides library materials and study rooms, but the current library has also become a place to meet, interact, discuss, and also communicate information between users (Qomariyah & Rahmi, 2017). German philosopher and sociologist, Jurgen Habermas, said that the public sphere (Public Sphere) is all areas of life that allow us to shape public opinion. According to him, this area must be free from domination and c ensorship (Hardiman, 2009). Libraries have moved in a much different direction when compared to the last few decades. Libraries are no longer silent, Libraries are designed to be spa ces for interactive discussion with programs for users where they are allowed to collaborate with one another (James Schill, 2016). In optimizing services, the Library of Universitas Ciputra Surabaya besides having a collection room and individual reading area, there is also a Library Lounge area, where this area can also be accessed freely by users without too binding regulations. In the Library Lounge, you can often find users sitting together discussing, eating and drinking, reading books, doing assignments, accessing the internet, watching movies, studying independently or in groups, and having light chats, and utilizing the photocopying area which also sells stationery. Seeing the concept of the Library Lounge which is open to the public, free from binding regulations, and becomes a location for joint activities has similarities with the concept of public sphere (public sphere) Jurgen Habermas. Namely, a place for people to gather who have the freedom to express their opinions, attitudes, and give arguments without any influence or pressure from those in power where such a situation requires guarantees to assemble freely and express their opinions freely (Hardiman, 2009). This research was conducted at the Library of Universitas Ciputra Surabaya and used descriptive qualitative research methods supported by literature studies. The qualitative approach was chosen due to exploring the views or experiences of the participants, namely the library managers.

Keywords: Universities library; public sphere; jurgen habermas; library lounge; Library of Universitas Ciputra Surabaya.

1. INTRODUCTION

The university library is one of the various types of libraries that exist. The form of the university library aims to meet the needs of users who are in the environment around universities by providing reference materials (references), study rooms for library users, providing appropriate library material borrowing services and providing active information services (Yuanah, 2016). However, the current development of the function of the library itself is increasingly broad, not only as a building that provides library materials and study rooms, but the current library has also become a place to meet, interact, discuss, and also communicate information between users (Qomariyah & Rahmi, 2017). With this new role and function, it becomes a big challenge for librarians, especially in university libraries as human resources who are responsible for library management to adapt and adjust the mindset in dealing with the needs of users by providing various facilities and services. One of the

facilities and services that can be provided is the provision of public areas or public spaces that can be accessed by all users when visiting the library.

German philosopher and sociologist, Jurgen Habermas, said that the public sphere (Public Sphere) is all areas of life that allow us to shape public opinion. According to him, this area should be free from domination and censorship. Basically, all citizens can enter such a space because each individual is basically a private citizen who because of the nature of the conversation involves the public interest, they enter the public sphere (Hardiman, 2009). Libraries have moved in a much different direction when compared to the last few decades where Libraries have tended to be a repository for books and for readers only. But now the library has developed itself into a multi-use space for users. Users are not only consumers of information but also producers of information. Libraries are no longer silent, Libraries are designed to be spaces for interactive discussion with programs for users where they are allowed to collaborate with one another (James Schill, 2016).

Figure 1: Comparison of Past and Present Libraries (James Schill, 2016)

Library of Universitas Ciputra Surabaya is a university library which is expected to fulfill the needs of the teaching and learning process for its academic community and also carry out its function in preserving culture and archives, as well as developing knowledge for the general public. Here the library becomes a source of information and knowledge for the purposes of teaching-learning, research and community service. The majority of users of the Library of Universitas Ciputra Surabaya are students, lecturers, and staff academic within the Universitas Ciputra Surabaya. Nevertheless, the Library of Universitas Ciputra Surabaya is open to the general public who wish to take advantage of the collections, services or facilities in accordance with applicable regulations.

In optimizing services, the Library of Universitas Ciputra Surabaya also provides facilities and infrastructure or facilities that can be utilized by users. In addition to the collection room and individual reading area, there is also the Library Lounge area, where this area is located in front after the entrance to the Library on the 2nd floor of the UC Main Building where this area can also be freely accessed by users without conditions looking at the University's academic community of Universitas Ciputra Surabaya and without regulations that are too binding, such as: allowed to bring bags, food, drinks, use a jacket, and also can discuss freely. The freedom of these rules only applies in the Library Lounge and

will not apply in the collection room and individual reading area of the Library of Universitas Ciputra Surabaya.

Figure 2: The atmosphere of the Library Lounge at the Ciputra University Library, Surabaya

In the Library Lounge, you can often find users sitting together discussing, eating and drinking, reading books, doing assignments, accessing the internet, watching movies, studying independently or in groups, and having light chats, and utilizing the photocopying area which also sells stationery. Seeing the concept of the Library Lounge which is open to the public, free from binding regulations, and becomes a location for joint activities has similarities with the concept of public sphere (public sphere) Jurgen Habermas. Namely, a place for people to gather who have the freedom to express their opinions, attitudes, and give arguments without any influence or pressure from those in power where such a situation requires guarantees to assemble freely and express their opinions freely (Hardiman, 2009). Therefore, the authors are interested in identifying and analyzing the efforts made by university libraries in creating public spaces from the perspective of Jurgen Habermas's public sphere social theory. In particular, the research location studied is the Library Lounge at the Library of Universitas Ciputra, Surabaya.

2. RESEARCH METHOD

This research was conducted at the Library of Universitas Ciputra Surabaya and used descriptive qualitative research methods supported by literature studies. The qualitative approach was chosen due to exploring the views or experiences of the participants, namely the library managers. This is as revealed by Creswell (2014) that a qualitative approach is an approach to explore and understand the meaning of a number of individuals or groups of people who are ascribed to social or humanitarian problems.

3. LITERATURE REVIEW PUBLIC SPACE CONCEPT

The word 'public' (public) comes from the Latin word 'publicus'. In ancient Roman society, the word publicus had two meanings: (1). It belongs to the people as a political unit or belongs to the state; (2) corresponds to the people as the whole population or another word

for 'general'. This concept implies two things, namely a space where general matters are discussed and a legal subject, namely the people of a country.

In Greek-Roman times, publicus meant the power of state officials. State officials and religious leaders belong to the public status which in this case is distinguished from private persons who act not in the public interest, such as traders.

In Medieval European society the meaning of the word publicus did not shift much from the ancient Greeks and Romans. However, there are some new nuances because the canonical law of the Catholic Church developed many important distinctions such as, publicus and privatus being associated with the antinomy between 'worldly' and 'ecclesiastical', an important distinction for later secularization.

The speech area in ancient Greek society was the polis, while the Medieval Europeans had the town square (Platz, piazza, plaza).

The word publicus or what we use in Indonesian, namely 'public' refers to 'general, 'open', 'announced' and so on. The notion of public space as a spatial sphere (sphere) which is the locus of citizen participation.

An attractive public space will always be visited by the wider community with various levels of social life, economy, ethnicity, education level, age difference and motivation or different levels of interest. According to Carr (1992), there are three kinds of criteria for public space, namely:

1. Responsive

A responsive public space is a space that is created and organized to serve the needs of its users. The basic need is that someone seeks satisfaction in public space for comfort, relaxation, active and passive connection and the discovery of new experiences. Relaxing can provide relief from daily routine activities. The existence of a link between active and passive involvement must be sought to relate well to other people or other groups in order to create a balance of private or public activities. Public space can also be managed from physical and mental activities, for example through the construction of shared parks and conservation. The relationship between physical and functional spaces can be an interesting arrangement. The quality of the place will encourage the vitality of a place. A quality place will encourage the life of a place, and can be a new finding from oneself and others as an initial stage to get to know the outside world. Physical and visual contact with nature and landscape elements can create health and benefit humans. Basically, needs are basic things that must be responded to by their fulfillment.

2. Democratic

A democratic public space (Democratic Space) is a public space that can protect the rights of its user groups. Accessibility for all groups and providing freedom of movement, including temporary claims regarding recognition and ownership rights. Public space can be a public space to act more broadly and work more freely and this is not found at home and at work. In most places the fact is that the public sphere not only accommodates the public interest but also responds to private activities. However, this condition shows that the quality of public space can be tested if the users of the space can democratically be realized without either party feeling aggrieved by their use rights. This is where the balance between public activities and private activities can be synergized and mutually beneficial.

3. Meaningful

A meaningful space is a space that provides a strong relationship between space (place), personal life and the wider world. The two are linked by physical contests and

social qualities. This relationship can be a history for a particular group of people and the future of a particular group as well. Thus, meaning is related to aspects of history, culture, biological and psychological conditions and the wider world. From Carr's statement, anyone regardless of child, adult or parent, rich or poor, high or low educated, superior or subordinate, can use the city's public space for all kinds of individual or group activities. The freedom for the community to carry out these activities sometimes requires controlling the activities that occur, it is necessary to regulate the function of space, traffic circulation and motorized vehicle parking, the need for the placement of street vendors and so on.

THE PUBLIC SPACE FROM THE PERSPECTIVE OF JURGEN HABERMAS 'PUBLIC SPHERE' SOCIAL THEORY

In Habermas' view, public space is related to the activities of a language community, and even to human common sense, so it is a space formed through social interaction and communication (Hardiman, 2009). Public space is a vehicle where every interest is clearly expressed, every citizen has equal access to participate, then they are encouraged to put their common interests first and reach consensus on the direction of the community in the future and find common solutions in solving the problems they face. From what has been stated above, we can see that Habermas' public sphere idealizes an emancipatory participatory space.

Habermas understands the public sphere as a network for the communication of themes and attitudes. Public space is everywhere, so it is plural. Habermas connects his concept of public space with the concept of citizen society. According to him, citizen society is formed when citizens are free to reach agreement to achieve their socio-political goals and form an autonomous association, free from bureaucratic and market interests. Private actors in society together build a discursive space. These actors take part in the reproduction of public spaces (Hardiman, 2009).

Private humans involved themselves in the process of critical rational debate and then gave birth to a universality that became the basis for the majority of thoughts and opinions after that. In this case, communicative action to reach understanding certainly presupposes agreement that is driven by rational motivation among the participants and can be measured based on validity claims that can be critiqued (Habermas, 2010).

LIBRARY AS A PUBLIC SPACE

Habermas's concept of public space has some fundamental similarities with libraries. There are even some opinions stating that the library can be said to be a public space proposed by Habernas.

John Buschman (2005) argues that the collective existence of libraries has embodied and enforced many of Habermas' classic definitions of the public sphere. For example:

1. Libraries and rational discourse through the organization of their collections with the principle of unlimited access to information.
2. Libraries apply the principles of criticism and rational argumentation through a commitment to a balanced collection, and carry out preservation over time, and inclusion through active efforts to make collections and resources reflect the intellectual diversity of history and the present.
3. With its existence, the library has the potential to verify (or refute) the claims of authority and retrospectively in organizing the available resources to examine the basis of theses, laws, books, articles, policies etc. Then, continue the process of debate in the heart of the public sphere and democracy.

4. Seek to reach users who are not served – or sometimes do not want to be served by making access to information and education more widely and universally available.

The library itself as an information provider institution has a crucial role in the journey of opinion within the scope of democracy. Libraries are the key to providing access to information, knowledge, and the birth of ideas to every community. The library itself can be said to base pluralism or diversity as the main foundation of democracy as an information provider. Thus, libraries should ensure the availability of diversity in opinion, so that no single entity can declare itself as the true holder of the truth (Ariyani, 2015).

4. ANALYSIS AND DISCUSSION EFFORTS TO CREATE PUBLIC SPACE IN THE LIBRARY OF UNIVERSITAS CIPUTRA SURABAYA

The following is a description of the efforts made by the Library of Universitas Ciputra Surabaya in creating the Library Lounge as a public space.

1. The design of the Library Lounge makes it possible to make it a public space that provides non-binding rules, comfortable facilities, and easy access for users. Based on the results of the interview with Mrs. SKM, information was obtained that Ciputra University Surabaya had deliberately designed a visually attractive library. From the design alone, the Library of Universitas Ciputra Surabaya looks orange color that dominates the walls which symbolizes a young spirit full of enthusiasm. The location of the Library Lounge is also located in an area that is easily accessible by the academic community on the 2A floor of the UC Main Building, which is adjacent to the offices of the Student and Alumni Bureau, the Rectorate, and the student activity center at the Student Lounge. To enter the Library of Universitas Ciputra Surabaya, visitors must go to the 2nd floor first. After that, visitors have to go down the stairs to get to the Library. From there, visitors immediately find a row of colorful chairs and tables and besides that, there is a place to read in the form of a lesehan.

Figure 3: The atmosphere of the Library Lounge at the Library of Universitas Ciputra Surabaya

2. Organizing routine and non-routine activities with the concept of public space. In the Library Lounge, a mini exhibition of the work of Fashion Product Design and

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Business (FPD) students batch 2021 was also held, which was the result of the final term project for the Art and Culture course under the guidance of Mrs. Janet Teowarang. With the theme "Contemporary Costume Design", the students in groups chose historical eras and costumes, which were then combined and realized in research books and puppet media as a form of developing modernized costumes.

Figure 4: Student Work Exhibition at the Library Lounge

In addition, a talk show was also held in collaboration with the book publisher BPK Gunung Mulia, on Thursday 18 May 2014 held a Talk Show & Book Review activity "Crisis Communication" and invited Mrs. Puspitasari (University of Indonesia Lecturer, and author of the book 'Komunikasi Crisis') as a resource person at the event held at the Library Lounge. approx. 09.30 wib the event began with remarks from the Vice Chancellor for Operations, Mr. Laij Victor Effendi, S.E., CMA. and continued with the signing of the MOU of cooperation between Ciputra University represented by Mr. Laij Victor Effendi, S.E., CMA. and the publisher of BPK Gunung Mulia who was represented by the Head of the Branch of BPK Gunung Mulia Surabaya, Mr. Yulius Gonggo. Mrs. Rebeka Tumakaka as the staff for the Promotion of Eastern Indonesia also gave a speech before the event continued to the Talk Show session which this time appointed Mrs. Monika Teguh, S.Sos., M.Med.Kom. (Lecturer of Marketing Communication Study Program – MCM) as moderator.

Figure 5. Talkshow atmosphere in the Library Lounge

In addition, on Tuesday, September 20, 2022, at the Library Lounge, an offline Research Methodology Class was held at the Library Lounge for Final Project students of the Hotel & Tourism Business Study Program, which was led by Mr. Lexi Pranata Budidharmanto, S.Kom., M.B.A., M.M., C.E.M., CIQaR. At the event which was attended by around 60 students, Mr. R. Panji Yohanes Udik Esbiantoro, S.S. with tutorial material for accessing E-Resources, Plagiarism 101, & Reference Manager Mendeley in the Library Lounge and continued with a Library Tour explaining how to access and borrow collections.

Figure 6. Research Method Class atmosphere in the Library Lounge

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ISSN: 2715-0550

3. Collaborate with other institutions

The Library Lounge is also used by the Library of Universitas Ciputra Surabaya to apply the concept of GLAM collaboration (Gallery, Library, Archive, Museum) and is realized in programs and services that are complete in terms of collection references. The collection in question is not only a collection of books, but also a collection of artifacts from the Gubug Wayang Mojokerto Museum which are borrowed and exhibited at the Library Lounge in the form of a Mini Exhibition Museum, as well as exhibitions of student work, and digital collections can also be used as a source of learning and research both students, and educators. Starting in 2018, the Ciputra University Surabaya Library in collaboration with the Center for Creative Heritage

Studies Ciputra University (CCHS-UC) collaborated with the Mojokerto Gubug Wayang Museum to hold a collection exhibition in the Library lounge. The collections on display are varied, ranging from the collection of kris and its accessories, the wayang collection "Behind the Keris" and the exhibition of collections with the theme of Panji. This mini museum exhibition is held with the aim of being able to be used by the Ciputra University community to support lecture programs, research, and community service and may remind that culture as the foundation of the nation's character should be owned by every next generation in this millennial era and all academic circles have a spirit of patriotism and nationalism. Currently in the Library lounge an exhibition with the theme "Transforming Panji:

Looking Back to Define the Future" in collaboration with the Center for Creative Heritage Studies - UC's Faculty of Creative Industries is collaborating with the Mojokerto Gubug Wayang Museum and displaying several terracotta works from the Majapahit era.

Figure 7. Atmosphere of the Mini Museum Exhibition at the Library Lounge

4. CONCLUSION

The concept of the Library Lounge which was originally only a space for activities related to learning or lectures, is now more of a public arena for meeting and social interaction. Since the existence of public activities held in the Library Lounge, now more of its function is as a meeting place, public discourse, and social interaction. Thus, the function of the Library Lounge as a public space is currently more defined according to the role of the space, not according to its physical manifestation or function, such as the concept of the Public Sphere that has been proposed by Habermas.

In providing public spaces, the Ciputra University Surabaya Library makes efforts, among others: first, designing interiors to be more attractive and comfortable, easily accessible, and without binding rules; second, organizing routine and non-routine activities

with the concept of public space; and third, to build collaborations with other institutions to cooperate in carrying out activities that support it as a public space.

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English Language and Literature

Correcting Historical Facts Using New Historicism in case of Dracula Untold Film

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This research analyze Dracula Untold film, writer think that the film has many concealed history. The purpose of this research is to know description of Sultan Mahmud II and Vlad Dracula in the film and the real facts related to certain event in this film. The writer uses Historical-Biographical approach, this approach make writer easier to solve the problem and this approach is also suitable with the object of the research which is related historical and biographical studies. The writer uses New Historicism to find out the facts in Dracula Untold film; theory is proper to help the writer in analyzing the object and solve the problem of research because this theory considered the history is subjective.

The writer uses the qualitative research and descriptive method when analyzing the data, this method could help the writer to find the data and it is also helping the writer in writing. The qualitative is suitable with writer research because it does not use chart or diagram then has some steps of data analysis such as collecting data, describing, and analyzing base on the evidences which the writer found.

The Dracula untold film consisted of many scenes and during watching this film the writer has found some strange and incorrect facts. The film in writer perceptions concealed truths about history of Ottoman Turkey, especially related to Sultan Mahmud II who is pictured as arrogant, selfish and cruel king but in fact he is a wise and concern king and the depiction of Vlad Dracula is pictured as wise and concern king but actually in certain sources telling that he is cruel. Other odd events in the film are the death of sultan Mahmud II who described died because of Vlad Dracula sucked his blood and Vlad Dracula succeeded in defeating Ottoman Turks but facts said in history Sultan Mahmud is died because poisoned and sick, meanwhile, Vlad Dracula failed in war against the Turks then he died beside snagov river.

Keywords: New Historicism and Dracula Untold.

1. INDTRODUCTION

Thousands histories spread in whole over the world and Islamic history put much attention to the world because it is almost half of peoples in this world are muslim. History is inseparable part of human civilization but what is history? History is story or phenomenon of human that happened in the past and it could be subjectiv or objectiv. As the statement below, which is said *Sebuah pengertian yang cukup representatif yang di kemukakan para ahli sejarah bahwa sejarah adalah kisah dan peristiwa masa lampau umat manusia, baik secara objektif maupun subjektif (*Rusydi Sulaiman, 2014:18*).* The history is written for some reasons such as politics, economic, or religion. As an example that the Crusade War, it can be different when this history is written by Islamic or Christian historian. Although, not all historians of both religions write subjectively, they also wrote in objectively.

Have we ever asked ourselves who wrote a certain history? When the history id written? Why the history is written? Those are basic problems of historical research and there are many literary histories, works are written or made by certain reasons. Once, The general

readers read the history and they would say that the history is true, the people can barely believe from the written history because they do not live in event of history.

Religious history is an important issue arises in literary works because sometimes there is twisted history and stereotype of certain religion, there are many literary works arise with religion issues and Dracula Untold is one of the film that serve religion issues. Dracula Untold was a film created under the American production and by Christian director; this is becoming the writer's question 'Why" this film is made? Is there something deal with or it is merely made for entertainment. *Dracula Untold* film is a film about Dracula, the film is set in Sultan Mahmud II era of the Sultan of Ottoman Turkey and this film is also pictured how terrible Sultan Mahmud II in his expansion in Transylvania. The scenes and narrations in this film are considered as representation of History and this film is a kind of subjective. Director of this film tries to conceal facts about Islamic history regarded to Ottoman Turkey or might be the idea in creating the film was based on his bad representation of Islam. *Dracula Untold* is a film which pictured how is Sultan Mahmud II doing his government administration as a Sultan of Ottoman Turkish, this film pictures relation of Hungarian, Transylvania and Turkish Ottoman.

The writer makes this historical research by looking at Islamic perspective, it is related to how Islam is pictured as a terrible religion and the writer also finds hidden agendas in the film. Furthermore, the writer tries to find out the real history based on Islamic Perspective and find what the film maker tries to hide from the history. It is interesting to discuss when director showing Dracula's character as a hero and convincing the watcher about what he believed.

2. THEORY AND APPROACH OF THE RESEARCH

In this research the writer use New historicism theory because this theory can be used in many discipline across the limits, *New historicism has given scholars new opportunities to cross the boundaries separating history, anthropology, art, politics, literature and economics.(* H. Aram Veeser, 1989:ix). New historicism is a part of literary history which concerns toward history in literary works, it is different perspective with old historicism, if old historicism looks history in literary works as an objective and permanence, but new historicism has different point that is looking the history in literary works as a subjective which can rewrite from other people after it is written. It supported by the statement of Jeffrey N. Cox and Larry J. Reynolds*, both of sciences state if new historicism can be differentiated from 'old' historicism by its lack of faith in 'objectivity' and 'permanence' and its stress not upon the direct reaction of the past, but rather the process by which the past is constructed or invented.(*Evrim Dogan, 2005:79)

This school of literary theory is similar between cultural materialism; new historicism arises in America while cultural materialism rises in British. Both of new historicism and cultural materialism interest in recovering lost histories and in exploring mechanism of repression and subjugation. The major difference between new historicism and cultural materialism is that new historicism concentrates at the top of social hierarchy, while cultural materialism concentrates on the bottom of the social hierarchy (Chung-Hsung Lai, 2006). The writer use this theory in analyzing object because the theory convinces the writer that history is subjective and truth of a history is questioned, related to the object writer will use the theory to get the real fact with revealing the untrue history in the film.

History cannot be simply by reduced or relevant or elevated to a collection, it is also write in a very old fashioned sense to sum the reliable information like discovered and assembled information. Beyond that knowledge, history must also be recognized as what did happen in the past of the social relations and events (H. Aram Veeser, 1989:216). It means a history is not simple written text; there are more than text of the event of the past. The writer

when doing this research must pay attention on social relation like t politics, economic and out of the context.

History consist of message, according to Greenblatt men make their own history, but they do not make it just act they please, they do not make it under circumstances chosen by themselves, but under circumstances directly found, given and transmitted from the past (H. Aram Veeser, 1989:216). History talked about any sense of life, it is different with biographical, the biographical talked about the author when they write the works. Biographical has written for literature since nineteenth century. French, Hippolyta A. Taine explain this approach work to as a reflection of its author life and times or the life and times of the character of the works. (Wilfred L. Guerin , 2005:51) From the explanation of Taine, if Biographical focus on the author and life of the character in the Works. Like in this research, the writer focused on the main character of this film.

Other research in nineteenth century about biographical approach was about poetry. Like some sonnet by John Melton like 'on his deceased wife' it tribute for his second wife. (Wilfred L. Guerin , 2005:52) The story behind the story of Melton sonnet was his second wife; it showed the character's life as the central of those works. The biographical showed the relationship between the author and the character in a works. Biographical critics see works as the reflection of an author's life and times (or of the characters' life and times). This approach approach deems it necessary to know about the author and the political, economical, and sociological context of his times in order to truly understand the works. It means, the historical biographical talked about the author or the character in the works with their aim while their rite the work. Biographical focuses explicating the literary work by using the insight provided by knowledgeof the autho's life (Home.Olemis.edu, 2016). In this research, the writer uses biographical approach to find the relation between the director or the writer with the main character in the film and the twisted history. Furthermore, by analyzing film, the writer can find the relation between the director, main character and the history because the film describes what the producer wants and what he wants to share to the people.

3. METHOD OF THE RESEARCH

The process of conducting research has an important role in achieving a good result of research because of that, the writer needs to make a model of research. In this research, the writer uses qualitative research by using descriptive method. The aim of qualitative research is not verification of a predetermined idea but a discovery that leads to new insight. (Robert R. Sherman and Rodman B Webb , 1988:5) The writer uses qualitative with descriptive because qualitative research explain by words in the sentence and do not use chart or diagram. The writer gets the data from the Dracula Untold film, the story was pictured in this film, as the explanation below.

"Qualitative research is multi method in focus, involving an interpretative naturalistic approach to its subject matter. This mean that qualitative researches study things in their natural setting attempting to make sense of or interpret phenomena in terms of the meaning people bring them. Qualitative researches involves the studied use and collection of a variety of empirical material-case study, personal experience, introspective, life story, interview, observation historical, interactional, and visual texts-that describe and problematic moments and meaning in individual's live" (John W. Creswel, 2007:15)

That is mean qualitative method explained the situation of the story or separated part in the history which pictured in *Dracula Untold* film and the researcher can explain by words, sentences to interpret the collected data. After knowing what method will be used the next move in analyzing the object is using descriptive analysis.

Descriptive research relies on observation as a means of collecting data. It attempts to examine situations in order to establish what the norm is. The important point is that the observation are written down or recorded in some way, in order that they can be subsequently analyzed. It is important that the data so collected are organized and presented in a clear and systematic way, so that the analysis can result in valid and accurate conclusion. (Nicholas Walliman , 2001"91)

The quotation above said the descriptive method can get the data from observation, after doing observation; The data must be organized and presented in systematic then the researcher have to analyze to get the valid and accurate result of the research. As what qualitative means, the purpose of qualitative research is to describe and understand social phenomena in terms of the meaning people bring to them. The method produce rich, descriptive data that need to be interpreted through the identification and coding of themes and categories leading and finding that can contribute to theoretical knowledge and practical use (Hancock, Ockleford, and Widridge, 2007:11).

4. FINDING AND DISCUSSION
4.1 Portrayed of Sultan Mahmud II and Vlad Draculea

The truth of history sometimes is concealed by someone and it will be a problem if the history filling out by lies because everyone in next generation will trust the lies as truth. Talking about Dracula Untold film, the writer found some scenes which considered different with Islamic history related to Turks. People who do not know any Turkish history have possibility to believe on the fact served by director. Therefore, a wrong fact in the film must be clarified and find the truth of history. Getting the real fact of history in the film is hard and the writer thinks that it will be needed further analysis. A bad perspective as the director tries to show to all worlds through the film was the Turks likes to conquer any places and they will do anything to get what they want, it was the perspective of the director wants us to be consumed. The director put his hate toward Islam and for special reason; it has been proven that the director plans to vanish the good sides of Islamic history through his film.

Talking about Dracula in the film as he is perceived today is a result of the interaction between some true historical facts about the reign of Vlad Tepes ("Vlad the Impaler" or Dracula) that have become legends, and some facts as recounted by various historians of that time, who intended to place the great ruler in a negative light. These accounts have been exaggerated over time through the association with the character "Dracula" as imagined in the 1897 novel of the same name, which was published in England by the Irish author Bram Stoker. He made the character of Dracula in the Novel but the character of Dracula in the bram stoker novel is different compared Dracula who influenced Islamic history especially in Ottoman Empire when Sultan Mahmud II era. A dark age of the Islamic history Dracula is a man called Vlad Draculea known as Vlad the impaler or Vlad tepes, he has cruel method of punishment and the torture in his reign when he was the king of Wallachia known as *the voivode of Wallachia*. Other sources specifically in western history "Romania" Vlad Draculea was a hero who defeated the Ottoman Turkish and 1000 thousand of Sultan's janissaries died in Vlad Draculea's Hand known as the "forest of Impaled".

The untrue history can be found in many scenes of this Dracula Untold Film, the scene that showing Sultan characteristic as bad king and Vlad III becomes good man. In this film the Director Gary Shore directs the film based on his pint of view but it is contradictory with Islamic history especially in the Ottoman Empire when sultan Mahmud II era. All interesting scenes must be done and explained but the film has many scenes, so the writer puts them in several subjects and classifies the object in order to make easier in explaining. Those are found and classified into two parts:

A. Reflection Sultan Mahmud in the Film
1) An arrogant king

This film describes sultan Mahmud II as the king of Ottoman Turkish which is an arrogant, horrible ruler and stubborn king. He is a king who conquers all territorials including Wallachia.

Picture 1: The Arrogant Sultan

The picture above shows Sultan Mahmud, who asks 1000 thousand boys to be his Janissary. Vlad III comes to negotiate but Sultan Mahmud interrupted the conversation (Impoliteness). As the dialogue between Mahmud and Vlad III below:

(Dialogue 1)
Sultan Mahmud : Speaking of which, lam owed 1,000 boys. Why have I not seen them?
Vlad III : Mehmed, my brother, I will grant you anything else.
Sultan Mahmud : I need soldiers, brother.

Based on the dialogue above sultan Mahmud II is described as the arrogant king of Ottoman Empire, he insists 1000 Transylvanian boys to be his janissaries and Vlad III must be done what he wanted. The picture and the dialogues is depiction of director intention served in the film. The real fact shows that Sultan Mahmud II is a good, humble and lovely king to his people as the hadits riwayat Ahmad and Hakim that is said. *"Niscaya Konstantinopel akan ditaklukkan, maka sebaik-baik pemimpin adalah dirinya dan sebaik-baik pasukan adalah pasukan itu"* (H.R Ahmad and Hakim/ Diskursusislam.wordpress.com/2013). Sultan Mahmud II also has deep respect for Ulama like the quotation states below:

"Para ulama dan sastrawan memiliki tempat khusus dalam sanubari Sultan Muhammad Al-Fatih. Sultanpun tak segan mengeluarkan hartanya untuk mensejahterakan para ulama, tujuannya agar seluruh potensi ulama terkonsentrasikan untuk ilmu pengetahuan dan mengajaar" (Ash-Shalabi, 185).

The quotation above clearly said that Sultan Mahmud not an arrogant King, he even gives his deep respect for his people especially for *Ulama* because of Ulama have good attitude and knowledge to share and help to create people with good knowledge and attitude.

2) Selfish King

Picture 2: Insisting the Prince Vlad III

The picture above shows the sultan who insists Vlad to sign the engagement and he is agree. This picture shows description of sultan who always insists someone with his power and pressure. As showing by the dialogue below:

(Dialogue 2)

Vlad III : Then take me. I'm worth 1,000 boys, and you know it.

Sultan Mahmud : Those kings would tremble if they knew.

Vlad III : Then accept my offer.

Sultan Mahmud : When we were boys, howl longed to fight side by side. But now I am sultan, what need have I for one more soldier? I will have my 1,000 boys. And one more. Your son will be raised under my roof, just as you were raised under the roof of my father. You may retain your throne. But General Ismail will remain to see that my orders are fulfilled.

The dialogue above shows the sultan Mahmud II asking for 1000 thousand Transylvanian boys but Vlad III refused and takes him as the replace. The sultan laughing at him but it did not change his mind and the sultan is still insisting, the Vlad's boy will be raised in his roof as like him. In this point, when the readers read or hear about the scene above that said Sultan Mahmud II was a selfish king, it will become a new trouble because the truth said in the history. Sultan Mahmud II was a wise king like the quotation below while sending a letter to Bizantium emperor:

"Wahai kaisar bizantium, jika engkau rela menyerahkan konstantinopel maka aku bersumpah bahwa tentaraku tidak akan mengancam nyawa, harta dan kehormatan rakyat konstantinopel. Aku akan melindungi rakyatmu yang ingin tinggal dan hidup dikonstantinopel. Dan bagi rakyatmu yang akan meninggalkan konstantinopel maka keamanan mereka akan dijamin" (Basarab, 74, 2008).

The quotation above clearly said that sultan Mahmud II was a wise king even when he wanted to conquer the Constantinople; he was still sending a letter to warn the Bizantium emperor. Sultan Mahmud as the quote above really is a tolerant king who does not take the decision directly just based on his perspective.

3) The Cruel Sultan

Picture 3: Planning attack the Transylvania

The picture above shows a scene whereas Sultan Mahmud behavior described cruel and sadist, he wants Vlad die and his head upon his spear. In this scene the director tries to show that Sultan Mahmud is one of the terrible kings. This scene proved as the dialogue below:

(Dialogue 3)
The Soldier   : Word from Castle Dracula. Vlad has defeated 1,000 of our men.
Sultan Mahmud : Then send 100,000. I will lead them. When I march into Europe, I will have his head upon my spear and his child at my side.

The dialogue describes the cruel sultan that wants to kill Vlad as the revenge and takes his boy to be raised in his hostage. It is so cruel if the scene and dialogue above shows Sultan Mahmud II who wants to kill Vlad Draculea and have his head on him. In other sources, the fact said that actually The Sultan has good behavior and purposes, he has no intention to kill but repopulation in Constantinople and defense it, it is said based on quotation below which shows Sultan Mahmud II after returning from Adrionople to Constantinople in 1453.

Pembangunan meningkatkan tajam di zaman Al-Fatih, rumah-rumah klinik menebar dimana-mana. Dia mengatur regulasinya dengan cara sangat ideal, menarik dan sangat detail. Disetiap klinik, dia menempatkan dua orang dokter dengan tambahan dokter-dokter spesialis di bidangnya seperti ahli bedah, ahli penyakit dalam dan ahli farmasi (Ash-Shalabi. 185, 2002).

Sultan Mahmud or Al Fatih government has huge development, he build many hospitals and creates ideal regulation for hospital in detail. He also finds pharmacist, doctors and special surgery doctors. Those are proves of cares of Sultan Mahmud for his people.

B. Description of Vlad Draculea.

The Characteristic of Vlad is being a controversial man to discuss because of his description in Dracula Untold film Vlad III as a good king, willing to do anything for his people including having a deal with master of vampire, was very different with the truth of history. Vlad becomes a hero and brilliant king who defeated the Ottoman Turkey and save the Transylvanian from the destruction of Turks' conquer and Vlad Draculea sacrificed himself turning himself to be a vampire in order to save his people.

1) A Wise King

Picture 4: Wants to negotiate

Many truths concealed by the director not only the characters of sultan Mahmud but also the Character of Vlad. In this scene Vlad was a good king that has responsibility to his people and believe, all problem need to negotiate. Besides the scene above, it also could be seen through the dialogue below:

(Dialogue 4)
Vlad : Dimitru, I need you to return to the castle. Alert the guards and double the sentry.
Dimitru : What? I'm not leaving you here.
Vlad III : For the Turks to cross into my land unannounced is a sign of war.
Dimitru : And what are you going to do if you find them'?
Vlad III : I'll do what princes do best. Negotiate

Base on the dialogue above, Vlad as the kind king asking for Dimitru to go back to the castle and orders to make double sentry to make the castle safe. He will look after to the Broken tooth mountain tries to find the Turks and negotiate but it is different with historical fact that is said, Vlad Draculea was cruel king and he did not like to negotiate as the quotation below:

"Mereka memberikan penjelasan bahwa sesuai dengan tradisi Turki didalam ruangan memakai topi tidak menyalahi kesopanan. Mendengar jawaban itu Dracula memerintahkan pengawalnya untuk menangkap kedua utusan tersebut. Dari dalam meja ia mengambil dua paku dan palu, kemudian mendekati utusan tersebut. Setelah dekat tanpa memberikan peringatan ia memaku kedua kepala utusan tersebut (Basarab,117,2008)."

The quotation said that there were two men of Turkey came to Wallachia during Vlad Draculea reign, they came to deliver message from sultan but it was just because they did not take off their hat, Vlad Draculea nailed the hat into their head. It proves that Vlad Draculea does not like to negotiate and he is cruel king.

2) A Concern King toward His People

Picture 5: Save the Secret

The picture above showing that Vlad III is a king with a high concerns to his people, he afraid something happens to the people. Then, He asked to his brother "Lucien" to save the secret of the existence of vampire, so that people will not worry and still live in peace. As showing in the dialogue below:

(Dialogue 5)

Brother Lucien : *The Roman mystics prophesied the coming of a great evil. A vampire. From the Greek word pi, to drink. The beast was once a mortal man who summoned a demon from the depths of hell to trade for his dark power. The demon tricked the man, granting his wish, but his price was an eternity condemned to the darkness of that cave, where he remains until he finds another to set him free. Now you know it's true face. Now you know its true face*

Vlad III   : *The people of Transylvania live in enough fear of the Turks' return. Promise me you'll guard this secret, brother.*

After losing his two best men, Vlad went back to the castle and met his brother Lucien "the monk", he told him what he found in the broken tooth mountain was a strange creature but before Vlad told him, he has known it was the vampire the evil. Then, Vlad asked him to keep the secret and did not let anybody know it because the Transylvanian feared enough about the Turks. A wise king showed in this film but the evidence said differently as like the quotation below:

In these stories Vlad was responsible for many kinds of torture and violence. Some of these torture methods include mutilations, forms of impalement, excision of women's breasts, boiling victims alive and in general desecrating corpses (Hovi, 45, 2014)

The difference of scenes and the quotation shows the director concealed something related to history, the quotation above stated that Vlad Draculea used to use some method of torture include mutilations, form impalement and those used to scare and punished his people.

C. Untrue events are found in Dracula Untold Film
1)   Cruel Kingdom

Dracula Untold film consisted of some scenes which shows misunderstanding, whereas those scenes containing untruth historical events. The writer has found concealed history that the director wants to hide the heroic history about sultan Mahmud II with heroic action of Vlad the Impaler.

(Dialogue 07)

Narrator : In the year of our Lord, 1442, the Turkish sultan enslaved 1,000 Transylvanian boys to fill the ranks of his army. These child slaves were beaten without mercy, trained to kill without conscience, to crave the blood of all who defied the Turks.

This film portrayed the ottoman Turkey under Sultan Mehmet II enslaved asked 1000 Transylvanian boys and they were beaten without mercy and train to kill without conscience. In the real history, The Ottoman Turkey especially when Sultan Mehmet II era never did such kind of that thing, actually in Sultan Mahmud II era, the Turks took the boys because their parents died in the war and the Turks made them Muslim and thought how to battle in war.

"Sejak abad ke-12 sampai abad ke -19 pasukan ini mengabdi kepada Kesulthanan Usmaniyah. Pasukan ini terdiri dari anak-anak yang telah dididik sejak kecil yang berasal dari daerah yang telah ditaklukan oleh Kesultanan Utsmani, dan kebanyakan dari mereka adalah anak-anak Eropa yang di gembleng dan di muslimkan"(Yatim, 134,1993).

In twelve to nineteen centuries around 1461, Ottoman Empire has military consisted of Janissaries and this film shows bad stigma added by the director who is said The Turks insisted to Transylvanian for sending their boys to be Turks' Janissaries. Moreover, the real history in 1461, The Ottoman Empire under the Sultan Mahmud II took the boys not only in Transylvania but other regions which they had conquered, it was because the boys have no parents, so The sultan ordered to take the boys and taught them about Islam and military skill because at that time military skill would be useful.

2) **Heroic Action of The King**

Picture 6: Vlad killed Hamza Bey

The death of Hamzah Bey as the picture shown above is one of the lies of the Director. In this film director directed us to believe that Hamza bey died because Vlad III kill him while rejected to send his son to Sultan Mehmet II. What a heroic act, a father saved his son from an offer of the cruel Sultan but actually in the history, the death of hamzah Bey is caused Vlad III killed him and thousands Turk's Janissaries brutally.

"The most famous incident that consolidated the reputation of Dracula's Christian crusader and warrior, was the conquest of the Ottoman territories in the 1461, when he and his army killed about twentyfour thousand Turks, and burned all the Turkish Fortresses that he could not possess. The withdrawal caused horror among the rising Ottoman army as Vlad left behind him a field full of Turkish soldiers impaled on high stakes"(Agoston and Master 147,2009).

Based on the quotes above, in 1461 sultan ordered Hamzah bey to arrest Vlad Draculea with 24.000 Janissaries but in the way of Wallachia around the Carpatian Mountains. Vlad killed the hamzah bey and the janissaries, this quotation strengthen with evidence below:

"Mendengar berita itu Mehmed II memerintahkan pada Hamzah pasha agar bertemu dengan Dracula di Giurgiu Sekitar 1000 pasukan berkuda mengiringi Hamzah pasha, meninggalkan pos mereka di Nicopolis.kuda-kuda mereka berderap tak menyadari kalau Dracula telah menyiapkan jebakan. Mereka hanya beristirahat ketika shalat dating dan malam menjelang untuk kemudian melanjutkan perjalanan keesokan harinya. Ditempat ini melapetaka terjadi, begitu masuk hutan tiba-tiba pasukan hamzah pasha dikejutkan oleh pasukan Dracula, dari balik pepohonan besar pasukan Dracula berhamburan. Sejarah mencatat bahwa seluruh pasukan Hamzah pasha akhirnya terbunuh dan hamzah senidiri tertangkap dan dibunuh (Basarab, *119-120, 2008).*

In Giurgiu after Sultan Mahmud II ordered to Hamza Bey and 1000 army went to Nicopolis. Dracula Traped Hamza Bey and his armies attacked by Vlad Draculea's Army which came from the busses. The History notices that Hamza bey and his armies finally prisoned and killed.

3) The death of Sultan
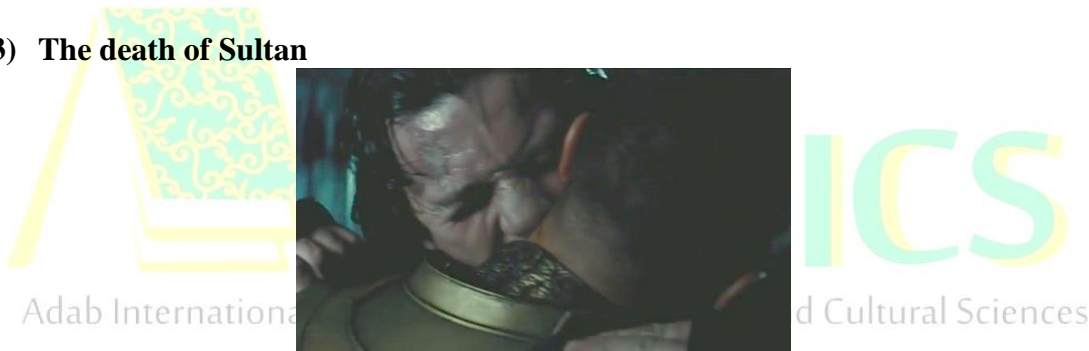
Picture 7: The death of Sultan Mehmet II

The death of Sultan Mehmet II in this film really weird and impossible, the Sultan of Ottoman Empire died because a blood sucker in this case Vlad III killed him. The director really wants disappear the Heroic history of Sultan Mehmed II and change it into the heroic and nonsense history of a Dracula. How could the sultan die in that way? Sultan Mahmud II the qonquer of Constatinopel passed many wars and he was a skillful king, he learned about war, horse riding, and military skill. In this film sultan Mahmud easily killed by Vlad Draculea because he has a Vampire skill with power of 100 men. The writer finally found about the truth of the death of sultan Mahmud II as the quotation said below:

Mehmed II died on May 3, 1481 while encamped with his army on the first stages of a campaign in Ana-tolia, possibly directed against Rhodes or the Mamluk Empire. There is substantial circumstantial evidence that Mehmed was poisoned, possibly at the behest of his eldest son nd successor, Bayezid. Mehmed's death unleashed a short-lived but violent Janissary revolt and then a lengthy succession struggle between Bayezid and his brother Cem, who long contended for the throne (Agoston and Master 368,2009).

This film shows Sulthan Mahmud II died by the Dracula who is sucked his blood but in the true history base on the quote above, Sultan Mahmud II was died in May 5, 1481 while encamped with his army in Anatolia against the Rhodes or Mamluk Empire and there is substantial circumstances he was poisoned, sick and died.

4) Defeating The Ottoman Empire

Picture 8: The Night Attack

This scene shows the camp of sultan Mehmed II and the end of this film, Dracula Attack the camp of sultan Mahmud II with his Vampires armies but the real history said, it was depiction part of the event called "Night Attack" proved as the quote bellow:

> *Setelah beberapa hari menempuh perjalan pada 17 juni mereka kemudian berhenti di sungai Danube, dimana jalan menuju Trigoviste berada. Mehmed II memerintahkan pasukannya untuk beristirahat untuk membuat tenda sebelum melanjutkan perjalanan ke Trigoviste. Pada saat malam mehmed II memerintahkan sekitar 20.000 pasukannya untuk melanjutkan perjalanan ke trigoviste namun belum lama mereka akembali. Dan melaporkan bahwa sepanjang jalan berjejeran ribuan umat Islam disula. Pada saat seperti inilah kemudian Dracula melakukan serangan mendadak yang disebut The Night Attack" . serangan Dracula pada tengah malam itu berkekuatan 7000 sampai 10.000 npasukan berkuda Chalocondyles dalam catatannya memaparkan bahwa serangan ini Dracula menyamar menjadi orang turkey disaat prajuritnya melakukan serangan ia mendekati kemah Mehmed II (Basarab, 129-131, 2008).*

After first war in 14 may 1462 Danube river, the second war happened again Danube River famous known as "Night Attack". In the way to Trigoviste in 17 June 1462 Sultan Mahmud II asked his army to prepare a refuge in the Danube River and 20.000 to continue the march but not a long time his army came back because saw a forest of muslim impaled in the way to Trigoviste. This night Dracula came from the forest, he and his army attacked the camp with their camouflage but Vlad Draculea failed to kill Sultan Mahmud II because the Turks well prepared with any possibilities.

5) The Famous Name

Picture 9: The Dracula

(Dialogue 08)

Sultan Mehmed II : If I put a stake through your heart, it will kill you like any other man. A fitting death for **Lord Impaler**.
Ingreas : No! No! Papa!
Vlad III : That is no longer my name.
My name is **Dracula.** Son of the Devil.

The Vlad III, the Dracula, who sucks the human blood and has an eternity. The son of evil can defeat 1000 Turk's Janissary alone or a powerful prince who is able to do even impossible things. This film manages the lies and shows untrue facts but the real history, it was a dark time and Dracula is not a vampire. This proved as the quotation below:

> "Vlad III (rum.Vladislaus III Draculea) was born in the year 1431, apparently in the fortress of Sighisoara, as the second son of Vlad Basarab Dracula II. This earned him the nickname "Dracul", under which he and his descendants would be best known in the history books. The word Dracul is derived from the Latin word Draco – Dragon, while Dracu-lea, the name under which his son Vlad III would be known, means: son of the Dragon (Florescu, McNally, 1989). From then on Vlad II and his sons, name their Dynasty Drakulesti (Drăculeşti)." (Peric, ritanovic, and kovacevic, 142, 2013).

The Dracula or Vlad Dracula, Vlad Tepes, Vlad the impaler is one man. In Rumanian Vladislaus III Draculea was born in the year 1431 in the Sighisoara, Transylvania. He was the second son of Vlad Basarab Dracul II, His mother was most likely the Moldovan Princess Cnaejna, Bathory, the daughter of the Moldavian prince Musat. According to historical data, he spent part of his early childhood in Sighisoara. The education of young Vlad for most of the time was his mother's responsibility, Princess Cnaejna. Vlad's mother died quite early so that his education was continued by Eupraxia, one of his grandmothers. The lies is answered that Dracula is exist not because of him as a Vampire or blood sucker. The Name of Dracuela was related to his clan and the way of punishment called "the Impalement". The Dracula he got from his father because one of the member the dragon clans and cursed as the crusader. The word Draculea derived from word Draco- and –Uela with the meaning of the son of Vlad Dracula and then their family named under Dynasty Draculesty.

6) The Fake Hero

Picture 10: The Crusader

At the beginning of this film shows that he is Christian in effort to protect his people in Transylvania, what a great prince and good king protecting his people and willing to sacrifice himself but Islamic history mentions that he is the men who fight for Christian crusader and killed many Muslim with his method "Impalement". In this film Vlad Draculea described as the great hero but the fact said differently, *"In the same year he was born, his father Vlad II was introduced into the military crusade "Dragon" Order (German Drachenorden; lat. Societas Draconistrarum), in Nuremberg by the German emperor and Hungarian king Sigmund" (Peric, ritanovic, and kovacevic, 142, 2013).* In the same year of the Vlad III Draculea borned 1431, his father was introduced into a military Crusader under the Germany and Hungarian king Sigismund. Being a crusader his father was one of the crusader army and have to kill the Muslim because one of the crusader duty.

7) The King of Transylvania

Picture 11: The King of Transylvania

The prince or king of Transylvania, it shows in this film because the director wants to connect the vampire rumor from Transylvania and untrue history but in the realistic history Vlad III was the prince of Wallachia ruled cruelty and used to punish his people with the impalement way.

Vlad the Impaler was a Wallachian ruler, a voivode who ruled on three separate occasions in 1448, 1456–1462 and briefly in 1476.(Hove,38, 2018)
"His conflict with the Ottomans at this time was limited to rivalry for control of the weak princes of Wallachia. Finally, Vlad IV Tepes (the "Impaler") acknowledged Ottoman as well as Hungarian suzerainty and was recognized as prince of Wallachia Mehmet promised to keep Ottoman raiders out as long as Stephen made no effort ten large his dominion in the area (1460)"(Shaw,64, 1976).

Vlad Draculea becomes the voivoide of wallcahia after his father reign, Vlad II Dracul died because Hungarian king kill him in a war. Vlad III Draculea replaced him and he has three reign1446, 1456-1462, and briefly in 1476. After his father's death he became the voivode of Wallachia with the help of the Ottomans for a short period in 1448, Vlad the Impaler's second and longest reign began in 1456 and lasted until 1462.

What Vlad did between 1448 and 1456 is not precisely known but apparently he was in the Ottoman court for a short while and then left for Moldavia and Transylvania, where he awaited his chance to regain the Wallachian throne. In 1456 Vlad entered Wallachia, this time with the approval of Hungary, drew away and killed the voivode, Vladislav II, and regained the throne. Vlad used much of his second reign to consolidate his power and especially to strengthen the authority of the state, to balance between Hungary and the Ottoman Empire and to end the disputes between Wallachia and the Transylvanian cities, namely Brașov and Sibiu.

The next step in his plans seemed to have been breaking Wallachia free from Ottoman influence and its status as a tributary state as well as starting or spearheading a Christian crusade against the Turks, an idea that was supported by Pope Pius II. (Vlad ceased to pay the expected annual tribute to the sultan. Sultan Mehmed II demanded Vlad pay the tribute and break off all relations with Hungary. Vlad declared war and attacked Ottoman positions along and south of the Danube in 1461. After his defeat Vlad apparently retreated to Poienari, where he was besieged. Vlad managed to escape through the mountains with the help of the locals by shoeing his horse's shoes backwards. He escaped to Transylvania, where he was to meet the Hungarian king Matthias Corvinus for support.

Matthias Corvinus, however, ordered the arrest of Vlad and kept him as a prisoner for the next twelve years. Vlad finally regained the throne of Wallachia for the third time in November 1476, but this reign was not a long one: only a month or so later he died in battle against the Turks and Basarab Laiota, the voivode Vlad had replaced.

8) The Punishment for the Turks

Picture 12: The Impalement

In this film, Vlad III (The Impaler) defeated 1000 janissaries and impaled them alone with his Dracula power, he makes a dead body forest with Hamzah Bey as the leader impaled in highest stake. The writer Vlad III a psychopath Prince this method not only used while he and soldiers hunted the Turks but also used toward his people in order to decrease the poorness. The truth not as the film showed the Janissaries who defeated by the prince not 1000 but more than that it is approximately 24.000 Jannisaries and he won not because the power of vampire but because he as the prince knew about his territorial. They killed the Turk in the forest and the river waited them in good chance to kill them.

"The most famous incident that consolidated the reputation of Dracula's Christian crusader and warrior, was the conquest of the Ottoman territories in

the 1461, when he and his army killed about twenty four thousand Turks, and burned all the Turkish Fortresses that he could not possess. The withdrawal caused horror among the rising Ottoman army as Vlad left behind him a field full of Turkish soldiers impaled on high stakes" (Gabor and Master, 147,2009).

In 1461 Vlad and his army, killed 1000 Turks janissaries, with the military skills and the territory of his land, with the guerilla skill's war. He kills the janissaries and put the Hamzah Bey as the leader in the highest stakes. Furthermore, Dracula not only kills the Turks but also Muslim in several places as the quote below:

Dari selatan wallachia, Dracula bergerak ke Bulgaria. Mereka memacu kuda seperti haus darah. Wajah-wajah mereka tanpa ekspresi . sesampainya diwilayah Bulgaria kekejaman ditebarkan oleh Dracula. <u>Di tempat ini ia kembali membantai umat Islam yang berada dibulgaria. Seperti yang terjadi di selatan wallachia, korban tersebut disula.</u> Setelah pesta penyulaan Dracula mengirimkan surat pada Matthias Corvinus dalam suratnya Dracula menyatakan :

11 February 1462

Baginda yang mulia,
    <u>Aku telah membunuh anak laki-laki dan perempuan, muda dan tua yang tinggal di oblucitza dan novoselo.</u> Ditempat ini sungai Danube mengalir kelaut. Dibagian atas, Danube akan melintasi rahano, dekat chiliad an kemudian melintasi samovit dan ghinghen.
    Sungai Danube menjadi saksi <u>bahwa aku telah membunuh 23.884 orang Islam yang berasal dari turkey dan Bulgaria.</u> Aku juga telah membakar rumah-rumah mereka yang jumlahnya tak terhitung lagi.
    Kebesaranmu harus mengetahui bahwa aku telah menantang sultan turki ottoman secara terbuka.

Salam hormat,
Dracula. (Basarab, 119-120, 2008).

The quotation above, after killing Hamzah Bey in Giurgiu and the Turks's Army, Dracula is still planning to kill Sultan Mahmud II because his revenge can be satisfied after kill the sultan. In Bulgaria Dracula kill many Muslim in amount of 23.884 came from Turkey and Bulgaria as prove to king of Hungary that he was in Hungarian's Side

9) The Sacrifices of King

Picture 14: The Deal

The prince sacrificed himself for his people and he sold his soul to the master of vampire. Once again, a heroic action in order to save his people and gave his soul, so then he

turn in to another Vampires. The writer found the truth about this thing; the fact said Vlad III running for help from the wars to save himself and seek for help to the Hungarian king. At that time the Ottoman Empire and the Hungarian was the rival.

> "*Where he was to <u>meet the Hungarian king Matthias Corvinus for support.</u> <u>Matthias Corvinus</u>, however, ordered the arrest of Vlad and kept him as a prisoner for the next twelve years. (Treptow 2000,153) The reasons for the actions of Matthias Corvinus have been widely discussed. Corvinus received money from <u>Pope Pius II</u> in order to organise a crusade against the Ottoman Empire*"(Hovi, 40, 2014).

After defeated by the Ottoman Empire, Vlad Draculea escaped himself and run from the war through the backyard of poeinary fortress, seeking for help to the Hungarian king but not a help he prisoned by the Hungarian king and addressed twelve years. The Hungarian king Matthias Corvinus arrested him because the agreement of Pope Pius II they wanted to organize a crusade war again the ottoman Empire because Vlad Draculea grew up and learned in turkey, so he knew about turkey better than others.

4. CONCLUSION

This research conducts new-historicism theory with historical-biographical approach, in order to find the truth of some hidden fact in Dracula Untold film. in process of finding truth, the writer has found some untrue information delivered in the film, those are about depiction of Sultan Mahmud II, Depiction of Vlad III and some event related to Islamic history. *First*, Sultan Mahmud II described as an *arrogant king* but in fact he was a good king, humble and lovely toward his people because he gives respect to his people especially The Ulama and he want Ulama give the information to other people. *Selfish King* this what the Sultan Mahmud described but the history that writer found Sultan Mahmud not a selfish king it proved before he wants to conquer the Constantinople, he sent a letter to the king of Constantinople suggest him surrender and he promise to let people of Constantinople leaving the place in save. *Cruel king* but the writer found Sultan Mahmud II is not like in the film Sultan Mahmud II was a wise king, concern to his people. It is proved when people of Constantinople in hard condition Sultan Mahmud II build some hospital for his people. *Second*, Vlad Draculea is described as wise king and concern toward his people but fact of history, Vlad was a cruel and sadist king that is why Vlad Draculea called The Impaler because his cruel and the way of punishment for his people.

The Last, the writer found some untrue event which is related to Islamic history (1) the Turks who enslave the Transylvanian boys but in fact Turks never did it but Ottoman empire take the orphan boys and teach them about Islam without any forces. (2) The death of Hamzah Bey in this film Hamzah Bey killed by Vlad alone was misleading; the writer found that Vlad killed him by impaling him. (3) The death of sulthan mehmud II that really surprising because in this film sulthan Mahmud died because Vlad Draculea as vampire sucked his blood until died. (4) The attack of Vlad Dracule to Sultan Mahmud camps the director did not tell us that night in fact called The Night Attack was really exist in Islamic history. (5) The famous name "Dracula" the director in this film told that Dracula was vampire in this cases "Vlad" the king who sacrificied himself for his people, in fact the name comes from the of clan and his impalement habit. (6) This film shows Vlad as a hero but in fact he was a member of Crusader having duty to kill the muslims, (7) This film Vlad told as King of Transylvania in history the writer found that he was king of Wallachia, not Transylvania. (8) The Untrue about Vlad III (The Impaler) defeated 1000 janissaries and impaled them alone with his Dracula power, he makes a dead body forest with Hamzah Bey

as the leader impaled in highest stake. (09) Vlad came to Master of vampire was a mistake the history wrote that Vlad came to Hungarian king for help.

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Decoding Islamophobic Minority in The Disguise (2019): A Reader Response Analysis

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This research aims at investigating a short movie, The Disguise (2019), on how minority lives their life in the middle of the majority. The various perspectives from the readers' point of view about why the majority express Islamophobic behaviour towards minorities are of importance because the readers' interpretations and constructions of the islamophobia portrayed in the movie reflect the collective structure of how islamophobia is produced and reproduced. This research employs the ethnographic method (qualitative interview) as the primary data collection as a reader response approach. The encoding-decoding theory of Stuart Hall supports this research. Three respondents were chosen based on their differences in nationalities (Germans, French, and Indonesian), but they shared one value in common; Islam. Therefore, the differences in socio-cultural values are considered crucial in viewing islamophobia. The researchers found that despite the image construction of Islam in the Western media, the respondents share a similar belief that the phenomena of islamophobia occur in a vast majority of non-muslim societies. In addition, from the interviews, the respondents believe that, like the story in the movie, the majority have very little understanding of Islam, which is perceived as odd or unrecognized because the identity of Muslims has the opposite character from the majority of people in their countries. Furthermore, the respondents believe that the hatred that causes islamophobia comes from a pre-knowledge which causes a collective trauma. Last but not least, all respondents agree that islamophobia in their society is not a fear of Islam as a religion or Muslim as their adherents, but it is a fear of terrorists or radical or extreme right groups.

Keywords: minority; majority; islamophobia; perception; meaning.

1.   INTRODUCTION

Films are considered literature because it shares the same intrinsic elements. As a text, a film represents symbols narratively, a part of an innate human psyche. According to Donald R. Guillory says, 'Our personal narratives are the individual threads that help make up the fabric of humanity. They help us understand each other's perspectives and our histories. (The Importance of a Narrative | Donald R. Guillory | TEDxUniversityofMississippi. https://youtu.be/xTRlSM7nv5o.Acessed14/9/2022)" One of the interesting short films that can help us understand different perspectives, which is very relatable, is *The Disguise.* The story of *The Disguise* is about two women who have the same belief (Islam), Rabia and Lena. They both meet each other accidentally. Rabia is such a woman who shows her Lebanese conservative Muslim identity. Meanwhile, Lena is shutting off her identity and appears like a local Londoner. One day Lena sees the strangers looking at Rabia hatefully because she is dressed in *niqabi*. Lena defends Rabia because she's also a Muslim. This incident changes both of them. Lena started to appear in *niqabi* as her real identity and see who her true friends are. Meanwhile, Rabia takes off her *niqabi* and her *hijab,* hoping that she won't receive any Islamophobic acts again.

This film shows the viewer the view of two different kinds of women who became victims of hate acts as well as minority discrimination in the middle of the non-muslim majority. The problem in this short movie is about the intolerant behavior being done by non-muslim Europeans against the other main characters, who have different beliefs. The intolerance is shown in many scenes that demonstrate islamophobia and discrimination. According to the Cambridge Dictionary, islamophobia is unreasonable dislike or fear of, and prejudice against, Muslims or Islam (https://dictionary.cambridge.org/dictionary/english/islamophobia?q=Islamophobia acessed 17/9/2022). One of the scenes that contained Islamophobia in *The Disguise* is when there was a mom who freaked out and said rude things to Rabia because her kids running toward Rabia (a Muslim woman who dressed as niqabi). She and her kids mentioned that they should be careful of strangers, and she looks at Rabia rudely. This movie also shows discrimination acts in its scenes. According to Cambridge Dictionary, the discrimination is treating a person or particular group of people differently, especially in a worse way from the way in which you treat other people because of their skin colour, sex, sexuality, etc (https://dictionary.cambridge.org/dictionary/english/discrimination Accessed 17/9/2022). One of the cases of discrimination in this movie is when Rabia wants to sit next to a non-Muslim western girl. She put her purse next to her so Rabia won't sit there and have to sit on the back. Meanwhile, she allows a non-Muslim stranger sits next to her.

The gap between majority and minority in this movie becomes the main conflict. According to Cambridge Dictionary, a minority is any small group in society that is different from the rest because of their race, religion, or political beliefs, or a person who belongs to such a group (MINORITY | meaning, definition in Cambridge English Dictionary, accessed 17/9/2022). This short movie inspired the researchers to discover how intolerance issues are constructed, produced, and reproduced through practices, discourses, myths, and symbols.

The discrimination issue in European countries is quite huge. According to Europe AGE Platform, the data about the discrimination survey shows that the discrimination about beliefs and religion in UE reached 47 percent (Discrimination in the European Union - Eurobarometer survey | AGE Platform (age-platform.eu) Accessed 17/9/2022). Furthermore, the majority of the community who experience religious discrimination are Muslim immigrants who live in Europe. The intolerance of the majority against minorities is also being shown and even normalized in European media. Discrimination is often experienced by some people who show their identity. Muslim women usually wear hijabs or niqabs to show that they are Muslim. The discrimination towards Muslims is shared by some men with very dominant ethnic faces such as Arabian, Pakistani or any other south African face. According to the Amnesty report (Perolini. https://tribune.com.pk/story/369223/muslims-in-europe-face-discrimination-amnesty24/8/2012) a Muslim woman who wears a hijab has less chance of finding a job unless she takes her scarf off. Moreover, Muslim men have bigger chance of being rejected on their application if they have beards. The contradiction and conflict about this belief are actually against EU law. "EU legislation prohibiting discrimination on the ground of religion or belief in the area of employment seems to be toothless across Europe, as we observe a higher rate of unemployment among Muslims.

The discrimination exercised toward minorities in the majority has become a constant conflict until now. The difference in identity between minority and majority became an identity clash. It leads to negative prejudice against Muslims. In addition, the terrorists made their contribution by triggering how the majority perceived Muslims as a threat. According to (Statista Research Department,.05/8/2022.• Terrorist attacks in Europe 2021 | Statista)In 2021 the statistic department of Europe reported that there were 15 terrorist attacks in UE. From 2010-2021 in total, there were 1,491 terrorist cases. Few of them claimed

themself as Jihadis (Jihad is a struggle or effort, but this is now being misinterpreted as holy war)

According to the power threat hypothesis by Hubert Blalock (1967; 150), the majority reacted to the status threats by making or fixing state control in racialized ways. Hubert Blalock presented the threat theory of power, which states that the majority population imposes punitive sanctions on its minority citizens when he believes that the minority has developed into a threat to the existing social order, especially in the social, political, economic, and resource fields. For instance, in Europe, it has centered significantly on Muslims presently fueled by Islamic extremists' fear-based oppressor/ terrorist attacks in Paris. What these extremist Muslims did was a perfect recipe to divide the minority and majority and turn them into hatred and dominated by fears. When they repeatedly bring the symbol of Islam, and if it continues to happen for so long, people will take it as true that Muslims are a threat to them.

It can be worsened when the media repeat the symbol of Islam as a threat to the majority. According to BBC the propaganda law, which was often attributed to the Nazi Joseph Goebbels, it says, "Repeat a lie often enough, and it becomes the truth." It means whenever someone is fed by the lies repeatedly; they'll experience the effect of repetition frequency on the illusory truth. The effect of "truth" happens because there's a feeling of "familiar" toward the subject. (How liars create the 'illusion of truth' - BBC Future 27/10/2016). Repetition is the easiest and most widely used method of persuasion. The effect of this repetition in various fields can be seen in politics, in advertising, and in the media industry. The repetition of the image of Muslims has become one of the reasons why Muslims in Europe are going through discrimination.

In this paper, the researchers do not only analyze the discrimination in Europe, but the researchers add another perspective on how the majority of Muslims perceive the minority branch of Muslim in Indonesia. As we can see in the main message in *The Disguise*, some minorities try to hide their identity in order to feel accepted by society. The representation of the character in this movie is Rabia. On the other hand, some people hold on through the discrimination as long as they choose their beliefs and just be themselves as Leena in this movie.

The main focus of this research is to find the meaning that the readers created about the movie based on their background. All respondents have their own points of view/interpretation about this movie due to their different personal experiences. Consequently, in order to find the answer, The Researchers use Stuart Hall's theory to break down the problem. The various perspectives from the readers about why the majority express Islamophobic behaviour towards minorities are essential because the readers' interpretations and constructions of the islamophobia portrayed in the movie reflect the collective construction of how islamophobia is produced and reproduced through symbols, practices, myths, and discourses in this movie.

The respondents in this research are from Germany, France, and Indonesia.

The researcher chose France because France is one of the countries in Europe which being attacked multiple times by terrorists compared to other countries. Crandall Diana mentioned that "Jihad seems to hit France harder than other countries, with more than 1,000 young people leaving to fight on the side of ISIS or other jihadis in Iraq and Syria," (why France is so often targeted by terrorists - attn. November 14th 2015) Bowen wrote. "Why, and where will this latest [Hebdo] attack lead?" Bowen explains that France has been more closely engaged with the Muslim world than other Western countries due to an extensive history of colonialism and war. As of January 2015, Pew Research shows that there are 4.7 million Muslims in France (7.5 percent). Besides that, the researchers chose Germany because this country is one of the most multicultural countries compared to other countries in

Europe. But what's unusual is that this country is being perceived as failing to be multicultural. According to the BBC world Europe article, a recent survey mentioned that 30 percent of people believed the country was "overrun by foreigners" (BBC.World.Merkel says German multicultural society has failed - BBC News. October 17th 2010.). Those Muslim communities have managed to live in certain places with their people, and some of them can't blend in or speak Germany. Besides these two European respondents, the researcher also brings up Indonesia as a respondent.

In Indonesia, Islamic denominations are formed based on how they interpret the Islamic teaching of Qur'an. Some made radical religious organizations based on their interpretations of the Qur'an. Sometimes their belief which does not align with any other majority Muslim's belief can trigger conflicts. Even though Indonesia already has *Bhinekka Tunggal Ika*, which means unity in diversity. These people believe that their belief is the best ideology compared to *Pancasila* (five pillars of principles of political philosophies in Indonesia).

It's obvious that there's a link between minorities and discrimination toward Muslims in Europe. This article aims to portray the different meanings of perception of the minority in *The Disguise*. We questioned the readers about their experiences which correlated with discrimination toward the minority. We interviewed two revert Muslims who live in Europe (France and Germany) and one person representing the majority of Indonesian Muslims who was once met a member of a religiously radical organization. The researchers analyze the relationship between their construction of meanings of *The Disguise* and their background. Consequently, not only will the researchers examine the encoder's construction of meaning, but also the decoders' construction of the meaning by confirming their European religious experiences.

This article uses qualitative research by focusing on the ethnographic approach. It starts with the theoretical view of the reader's reception by Stuart Hall. The next part explains the demographic concept, the socio-political context of Islam in Europe and Indonesia, and the relation between the conflict between majority and minority. The article will be continued with the interpretation of the respondents' interviews and conclusion.

2.   ENCODING-DECODING THE MOVIE

Stuart Hall revealed the concept of encoding and decoding in 1973 in the television discourse, which became part of his cultural study. The theory of encoding and decoding assumes that every delivered message or meaning is a construction of natural social experience, understanding points from analyzing the audience's reaction. Stuart Hall described his encoding and decoding theory as two different things. Encoding can be defined as analyzing the socio-political context (occurs when content is produced), while decoding is consuming media content. Hall considers that sometimes individuals have their paradoxes in capturing messages. For example, the process of receiving messages will not occur if individuals do not have the ability to receive the messages. This theory works by using the communication model, focusing on the meaning and message being organized through codes.

Stuart Hall's Encoding-Decoding theory happened for a reason. According to Bittner (Aligwe, Nwafor, and Aleg, 2018:1021) This theory was formulated due to the reaction of Marxist film criticism in the film journal *The Screen,* which has seen popular mainstream films as essentially deliberately misleading and cooperative of an elite-dominated status quo, a perspective pioneered by the Frankfurt School. Frankfurt school refers to the researchers and lecturers who have certain businesses about social research in Frankfurt institute then move to USA after Nazi took control of the area. He also mentioned that the Frankfurt researchers had a project about critical analysis which was correlated by the modern culture and society in Marxist concept. The essential researchers who brought a lot of influence were

Adorno, Max Horkheimer, Herbert Marcuse also Leo Lowenthal, who were responsible for the growth of critical theory in North America and Europe after World War II, particularly in media and cultural studies.

The Journal's writers did not conceal their support and acceptance of avant-garde films, which created no pretence of depicting a "real" social world. Moved by the conditions on the ground, Hall articulated his disapproval and argument to the cultural elitism widespread in the Journal. He thought it was incorrect to assume that famous films have always been always used to mislead and undermine working-class audiences. There could be cases where these films created moviegoers less appreciative of the status quo. Indeed, the messages conveyed by the films and British new wave films posed explicit and direct barriers to the US and the United Kingdom's commitment to business-as-usual following World War II. Furthermore, Hall did not believe this was acceptable to expect working-class audiences to embrace avant-garde films as a smarter way of comprehending the social world.

Due to its popularisation and widespread use in various contexts, the term "encoding-decoding" by Hall has received its fair share of criticism (Aligwe, Nwafor, and Alegu, 2018:1021). These researchers add the criticism about the concept of encoding-decoding that need to be re-analyzed because, according to Katyal, effective communication is elitism. There might well be cases in which, therefore, the desired or expected feedback. So, suppose Hall's theory raises different perspectives. In that case, the theory itself creates imperfect communication between the encoder and the decoder because the message that should be perceived as whole and complete can be misinterpreted just because the decoder has a different background with each other. So, the point from the encoder has the chance of not being perceived or related as the encoder/producer expected.

Hall's Encoding/Decoding Model exemplifies media research's active audience perspective. For one thing, it portrays the audience member as not only being able to choose what they expose themselves to, but also as being able to go beyond simply choosing which media texts to read and give varying interpretations and meanings to what they have read based on their social, political, and cultural backgrounds. The model does not consider audience members to be homogeneous, which explains why they are given the freedom to assign meaning to media text. The authors add that the need for audience study before they design the message is necessary to keep the semiotic democracy and avoid semiotic disobedience.

3. MOSLEM IN EUROPE (ENCODING)

Even though the population of Muslims in Europe is getting bigger each year, it doesn't mean that western people raise their intolerance awareness and reduce Islamophobic behavior. Muslims contribute to the increase in Europe's population, even though if the migration of Muslims will be stopped permanently (PewResearchCenter.2017.Muslim Population Growth in Europe | Pew Research Center). The population of Muslims will keep rising. Based on the research center on 2016, the Muslim population raise drastically on 4,5 percent by 25,8 million Muslims. Meanwhile, compared to 2010, it was only 3,8 percent with 19,5 million Muslims. The statistical data also predicts that in 2050 it will rise from 4,5 percent to 7,4 percent. This expansion is expected to happen because of the rate of youth Muslims aged 13 years old on average and usually, Muslim women have high fertility rates and will usually have more than one kid compared to Europeans.

Following the high population which keep raising, the Islamophobia in Europe is getting worse on 2020. Recently there are 886 pages titled Islamophobia Report on 2020 that was co-edited by Enes Bayrakli, a professor of international relations at the Istanbul-based Turkish-German University, and Farid Hafez, a political scientist from Georgetown

University's Bridge Initiative(Kazanci.Islamophobia in Europe 'has worsened' in 2020: Report.29/10/2021.Islamophobia in Europe 'has worsened' in 2020: Report (aa.com.tr).

The physical violence from anti-Muslims is less than it was, but the hateful narratives against Muslims have spread a lot on the internet, including hoax that Muslims were the spreaders of covid, or Mosque is a vector for covid and the fake news about Muslims who plays behind all of this chaos. The fake narratives against Muslims can be the power source for islamophobics to spread hatred and humiliation toward Muslims in real life. Words can express, but words also can move an action. Islamophobia that was spread online can lead to physical attacks and even a rise in discrimination in real life toward Muslims in the EU. It shows that some part of Muslims, in total of over 10,527 respondents as a Muslim minority with different backgrounds of ethnic were, suffer from discrimination in the EU by following this conclusion as the result of surveys (FRA European Union Agency For Fundamental Right. Second European Union Minorities and Discrimination Survey Muslims – Selected findings, 2017: 11).

4.   MOSLEMS IN THE UK

The population of Muslims in the UK keeps rising in each year. When people in the UK hear about attacks or terrorists, they get triggered and act unfairly toward Muslims. Refer to Anadolu Agency. European Islamophobia Report 2020, Islamophobia in Europe 'has worsened' in 2020 (aa.com.tr)) It described that Religiously aggravated hate crimes increased by one-third compared to the same period in 2019. Besides that, another fact shows that Muslims are four times more likely to experience hate crimes than those who identify as Christian. According to BBC, It showed that many Muslims men and woman experienced islamophobia in their workplace, whether its verbally or physically assaulted (Islamophobia: Muslims describe abuse suffered at work - BBC News accessed 17/9/2022). Some of majority in that workplace called them with rude name such as terrorist or bomber just because the Muslim woman's wear her hijab. Nevertheless, for Muslim men was being humiliated too, when there's his colleague who pull his beard and joke about it. Even called him Jafar (the antagonist in Alladin movie). Some of them are disturbed by experiencing their mat prayer being taken or accidentally find bacon on their lunch box while they're breaking the fast at the end the day of the fasting period or Ramadan. Referring to Anadolu Agency, an agency that focused on the reports about islamophobia. It mentioned that since the incident in New Zealand (deadly attack of two mosques in Christchurch) Islamophobia in the United Kingdom raised approximately 600percent. Consequently, some Muslims received threatens from anti-Muslims in the UK. More specifically, on March 15th – the Christchurch tragedy – and March 21st, Muslims in UK were likely being threatened by direct reference towards the horrific attack in 85 of the 95 recorded anti-Muslim incidents(Anadolu Agency.UK Muslims call for action against rising islamophobia (aa.com.tr).10/4/2019). The incidents try to target Muslims in the UK. Meanwhile they explained it more, that they'll do the verbal and physical abuse also vandalism. Since the Christchurch attacks tragedy, then six amount of mosques in Birmingham were attacked by thugs using sledgehammers, and there were some Muslims men and women who were become the targets of abuse on the streets of London. Even an Islamic school was also targeted in Newcastle, and the perpetrators broke windows and damaged some copies of the Quran.

5.   MUSLIMS IN FRANCE (DECODING CONTEXT)

In my opinion, France has very strong stereotypes about Muslims because of terrorist attack or act of bad Muslims, which makes it worse and turn prejudice to discrimination. These cases caused people in France to project their negative thoughts about Muslims into

discrimination, isolation or even marginalization as a wall to protect themselves from bad Muslims. For example, Referring to Britannica, there were some cases of the terrorist bombing in Paris on November 13th 2015, the deadliest incident by the terrorist in France. As a result, 130 people were dead, and 368 people were injured. The three bombers were doing suicide bombings.

During the 21st century, France reported approximately 64 attacks, increasing frequency. In just the first 16 years of the 21st century, this country has registered 31 attacks, nearly half the number that occurred in the previous 100-year period. These bad cases that were happening over and over again created grudges in some people's hearts. The possibility that Muslim men and women become the object of their hatred is real. For instance, based on New York Post, there are Two Muslim women who were "stabbed repeatedly" and called "dirty Arabs" under the Eiffel Tower amid rising tensions in France following the beheading of a teacher, according to reports. The beheading of teacer was about the case of a teacher Samuel Paty, 47, who was killed in a Paris suburb in apparent retaliation for the use of a controversial image of the Prophet Muhammad in his classroom during a discussion on freedom of expression. He was killed by Abdoulakh Anzorov.

The hatred between the French majority and Muslim Minority continued because of the unfairness and the unrespect full action of some unaware and small-minded people who made conclusions as quickly as possible while ignoring the human rights law. According to Morroco World News, the survey explained that nearly half of the Muslim population in France experienced discrimination. French Institute of Public Opinion (IFOP), showed that 42percent of Muslims in France had experienced religious discrimination at least once in their lives. The survey found that 60 percent of women who wear hijab were the subject of discrimination, and 37 percent of them have been a victim to verbal harassment or defamatory insults. The study, however, revealed that 44percent of Muslim women who do not wear headscarves found themselves in similar situations. The survey found that13percent of incidents of religious discrimination happened at police control points, while, 17percent happened at job interviews. A further 14 percent of incidents occurred while the victims were looking to rent or buy accommodation. Muslims aged between 30 and 40 years are more vulnerable to discrimination, with an average of 46percent of women and 38percent of men experiencing religious discrimination.

6.   ISLAM IN GERMANY (DECODING CONTEXT)

Another finding report about Islam in Europe in some countries, the amount of humiliation has decreased, but shockingly in Germany in 2021. It rises when compared to the last year. Referring to TRT World in 2021, the data showed that more than 901 Islamophobic cases of crimes were committed across Germany in 2020. The anti-Muslims targeted 146 mosques and 48 Muslim people. Besides that, the Anti-Muslim social movement organized their rallies despite the pandemic. It shows that the Anti-Muslim in Germany was really persistent.

Besides the rising Islamophobic case, discrimination has been identified since 2016. According to BBC News in 2016, the research that was published by the Institute for the Study of Labour in Bonn showed that the university researcher sent 1,500 identical CVs to German firms - except that some bore the name Meryem Ozturk and others the name Sandra Bauer. In 18.8 percent of cases, Sandra Bauer was invited for an interview, whereas the figure for Meryem was just 13.5 percent. When the photo of Meryem showed her in a *hijab*, it is only 4.2 percent invited her. It means that when someone has Arabic or Turkish names, the chance of being interviewed is 5,3 percent less than the non-Muslim people. If the Muslim people wear *hijabs*, the chance of being interviewed is less than 14,6 percent than the non-Muslim people.

The fact showed how serious the islamophobic responses and discriminating acts in Germany. Being smart or competent isn't enough for the job if the person attached their Muslim identity in Germany. The fact that Germany is a multicultural country is only true on paper, but the data speak the truth in real life.

7. ISLAM IN INDONESIA (DECODING CONTEXT)

After the history on how Islam came in Indonesia, the population of Muslims became wider and larger. Yet, it doesn't mean that tolerance is also rising. In fact, the more people adhere to Islam, the greater the chances people will embrace Islamic extremism and radicalism. Organizations created by Muslim minorities in Indonesia show their support on *Khilafah*. Based on the information, FPI or *Front Pembela Islam* (Islamic Defender Front) has often done something destructive and violent act that caused various losses. In 2010 was recorded as carrying out violent acts up to 107 times. There are a few cases of crimes that can be mentioned:

1. Around 500 FPI members attacked the Komnas HAM (Human Right Commission) office on June 23rd 2000, during which FPI vandalized by breaking glass and destroying the desk in the Komnas Ham office.
2. The FPI group had classed with residents of Sukorejo Kendal, Central Java, July 8th, 2003, causing a woman to die.
3. The acts of violence and destruction of private homes and mosques carried out by FPI against the Ahmadiyya Congregation in various areas from 2002-2013, reached around 33 cases of violence and persecution.
4. FPI's attack on PAPERNAS.
5. The violent attacks carried out by FPI against the National Alliance for Religious Freedom (AKKBB) while commemorating the birthday of Pancasila July 1st 2008 at Monas, caused several people to be injured and taken to the hospital.
6. On August 8th, 2011, FPI members raid a food stall which was open during the day of the month of Ramadan.
7. FPI's sweeping of a house suspected of being a place of prostitution in Pamekasan Madura made residents offended, and clashes occurred. Ten residents were reported to be victims in 2018.

But, according to (ABC News.2020.Indonesia bans militant group Islamic Defenders Front - ABC News (go.com)FPI has been banned by President Joko Widodo due to its massive street protest against the Christian governor about the case of blasphemy. Their protest is seen as spreading hate and anarchism. Based on these reasons, FPI's symbol or activism related to destructive behaviour was blocked. In my perception, the government banned them because they worried that the pandemic in Indonesia would be harder to recover if the protest continued. It'll help to minimize the majority's conflict toward the diversity in this country.

Decoding The Responds
The Respondents' Background Overview

The first respondent is a Muslim revert who lives in France. He was born as a Christian. Even though he's been baptized, he didn't really worship on God. He was just following his family's religion. A few years later, he decided to become a Muslim on April 2020. His identity changes his relationship with people around him, especially his family. When he was in the process of becoming a Muslim revert, he had expected that he'll receive an unusual reaction. It is very normal in Frace because most people there close their minds about how Muslims really are. There are some parts of people in his family who accept and reject it. When the researcher asked about how's the relationship between him and his family, he

answered, "My dad is an atheist, he claimed that I'm the reason for him being that way, until now he can't accept that, my mom is slowly accepting, but she's not interested in it that much. My grandparents are slowly accepting, even though they have some fear. But at least they know me(personally)." Furthermore, when the researcher asked him how it felt when some of his family rejected him, he mentioned that he felt sad and alone, and nobody understood him. Yet, he was aware of the consequences long ago, so he could accept their reaction.

His dad continuously hates him because he is a Muslim. He keeps repeating words that Muslims are radical. The first respondent understands why his dad acts that way because Muslim terrorists made many attacks in France. The first respondent was also aware that many kinds of terrorist attacks made Muslims have a bad reputation. This was because they were in the name of Islam when they attacked certain places or groups of people.

The second respondent is also a Muslim revert in Germany. She was a Christian but never really dug down into her past religion. Then, when she found herself, she became a Muslim when she was 20. She chooses not to wear a *hijab* to maintain a good relationship with her grandmother. When she leaves Germany, sometimes, she wears a *hijab*. Since she became a revert Muslim, her twin has been trying to understand and accept her identity, the same as her mom. Although it's harder for her mom, she can accept it after some years. So, this respondent no longer hides whenever she's praying unless when she's near her grandma. This respondent mentioned that "My grandma has negative assumptions about Muslims." Her grandma was terrified of Muslims because there was a war between the Russian Muslim country, and The war propagandized Muslims and terrorists. So, that's the reason why she always guards up whenever she hears a word about Muslims.

Because of her grandma's islamophobia, she chooses not to show her identity because she thinks not everyone around her can accept her like she is. When the researcher asked her how it felt when she couldn't wear a *hijab* in Germany, this respondent said she was kind of sad because she actually felt comfortable in a hijab like she did in Turkey. But knowing that there is some judgment in Germany toward *hijabi* women, she thinks there's no way to avoid islamophobic acts and discrimination unless she covers her identity. She feels that if she wears a *hijab* in Germany, her life will become harder, so there's no choice. She can't imagine what her life would be if she showed her Muslim identity in Germany, especially in front of her grandma.

The third respondent dared to accept a different kind of identity of the Muslim minority near him. He's part of the biggest Islamic organization in Indonesia called NU/Nadhatul Ulama(One of the Muslim organizations that embrace diversity). He said that when he was 17, he lived in a place where he had an HTI / *Hizbut Tahrir Indonesia* (transnational Islamic movement and promoted the re-establishment of the Islamic based system or global *khilafah*) neighbour; he also met a kind of teacher who took Islam in a very extreme way. This HTI person usually wears "*celana cingkrang*" or ankle-cut trousers. Moreover, they usually let their beard grow but not too long; they often pray in a mosque but don't wear the *peci* or praying hat that most Indonesians wear. They avoided unnecessary conversation, for instance, about other people's lives. They're interested in issues about politics or *khilafah* (Islamic political system). They are very persistent in defending their argument.

The Discriminations

Discrimination has many forms, such as discrimination in public spaces, the workplace or even simply in private spaces. One of the discriminations in public space in *The Disguise* is when Rabia, the *niqab*i woman, enters; Lena's friend puts her purse next to her; the message behind this action is that she refuses to let Rabia sit next to her). Although Rabia has the same right as any other Westerner, just because she wears a *hijab*, someone else is not

letting her take her right. So, there's only one empty space on the back. No one wants to sit with *niqabi* women. As a result, this is the proof in *The Disguise* that Westerners treat the Niqabi Muslim woman unequally.

Figure 1

The first respondent saw and experienced some kind of discrimination in his country, France. When the researchers asked about certain kinds of discrimination he gets through, he mentioned that he never experienced discrimination alone. He didn't look like a Muslim or show his identity as a Muslim. He just looks like any other white westerners with Muslim Identity in his heart. He never heard about discrimination too from his other Muslim friends in France. He also mentioned that being with them makes him feel like he's in the majority country. But when he's away from them, he feels like a minority.

The second respondent said she herself never got through discrimination because she didn't wear *hija*b or show her identity as a Muslim. But she mentioned that some of her woman friends who wear *hijab* or head-cover often get through discrimination. When she saw and heard the story from her friends in Germany. She concludes that some people who show their identity as Muslim and wear *hijab* are often discriminated against on their job employment. It's harder for some Muslim women to find a job with a *hijab* on their head. The company will take it as an unkind image about the person who wears *hijab* or other Islamic attributes, and usually, their requests for job applications are mostly refused.

The third respondent said that the majority of Muslims is never discriminated against them (the HTI). Because he thinks that the HTI or any other minority Islam organizations or denominations such as *salafi* are still Muslim, but they just have a different vision. So, he thinks that these Muslims are still our Muslim brothers despite their strict beliefs and differences. There's no need to discriminate against them. Unless they bring up or try to change the ideology of Indonesia, most of the NU people will strongly disagree, and they'll defend the Pancasila for keeping the peacefulness among diversity in Indonesia.

The discrimination in Europe only happened to the woman who's covered and showing her identity as a Muslim. The first respondent isn't showing his identity as Muslim physically. So does the second respondent because she's sure enough that if she shows her identity as Muslim, she'll receive the discrimination as her other hijabi/covered Muslim friends. There's no discrimination in Indonesia because the Muslim minority is still part of the majority.

The Islamophobic Expressions

The Islamophobic scenes in *The Disguise* are the most significant among other issues. In addition, it echoes the stereotyping of the European non-muslims majority. For example, in the picture below, when Lena didn't wear a *hijab*, the other commuters in the public transportation always greeted each other and were friendly.

Figure 2

When Lena decided to wear a *niqab* the other day, those commuters acted defensively and showed their judgmental look toward her.

Figure 3

The researchers distinguish islamophobic expressions in three different forms. The first one is islamophobic discourse. It can be humiliating or hateful words and backbiting. The second one is symbols, for example, the picture of *a masjid* or mosque with the symbol of declinement or red tint. The last is islamophobic practices, for example, judgemental gaze, activist movement of Anti-Muslim against Muslim Immigrants, and persecution. Most of the Islamophobic expressions in *The Disguise* are in the form of discourse form, for instance, someone who yells at a woman in a *niqab*, backbiting, or even hateful stares.

In responding to the scenes above, the first respondent believes that islamophobic expressions in real life are not that different compared to the movie. He also mentioned that it's normal in France for non-muslims to have that kind of reaction because of how Muslims look or dress. He said that most of the time, the Islamophobic expression that he has experienced in his family is when his relatives take a look at him weirdly. Some of his family wrongly perceive him as a Muslim but don't tell him directly. They are just backbiting him. This kind of prejudice against Muslims occurs in his family, especially from his father. He called Muslims radical. That's why he didn't believe in religion anymore and chose to be an atheist. Another Islamophobic expression in public space he had once was when he got it from a stranger he met on the street. This stranger threatened him and tried to scare him by acting as they'd deliberately hit him with a car and shouted at him when he walked out of the mosque. The researchers consider that the islamophobia that he received from his family and stranger is part of Islamophobic practices and discourses.

When the French respondent was asked why this islamophobia happened in France, he said it happened because the media was always spreading bad news about Muslims. It happened because some Muslims have bad attitudes and ruined the reputation of other Muslims. In order to prevent islamophobic expressions against him, the first respondent always wears man Muslim prayer clothes only when he enters the mosque to pray. He never wears it from home. He also said that he takes religion as something private.

The second respondent thinks Islamophobic expression in *The Disguise* is very relatable to what happened in Germany. She never experienced Islamophobic expression against her, knowing that she doesn't have a Muslim name or showing her identity as a Muslim in the form of an outfit. She knew that her grandma would have hated her if she had shown up as a Muslim who wore a hijab. So, she doesn't want to take a risk/cross the line. She knows that her grandma is very Islamophobic. She also mentioned that her grandma hates Muslim because of their history in the past. Although she's doing the five pillars of Islam, this reader decided not to wear a *hijab* in order to protect herself from an islamophobic act by people around her. She also didn't share her belief with people around her unless necessary, for example, refusing food when she was fasting during Ramadan. In certain moments, she needs to say that she's Muslim, but she'll choose not to say it if she can avoid the conversation about her identity. That is to prevent others' judgments from responding to her identity. She said "if you're Muslim and you're a girl, who wears a *hijab*, life in Germany becomes much more challenging." When the researchers asked why this islamophobic expression happened in Germany, she said that news and media influenced people like my grandma through this media propaganda against terrorists.

The third respondent perceives that the Islamophobic actions in *The Disguise* movie aren't the same as minority phobic in Indonesia. Some people might hate the HTI because of their Khilafah concept, but they don't harm them or have a prejudice against them. Instead, they are only against the idea of being used in this multicultural country. To avoid the separation among ethnicities or religions, he mentioned, "for me, personally. I don't hate them. They're still part of Muslims with a different way of thinking. But if some of them are trying to put their dogma on me, which I consider the opposite of what I believe, I make sure that I'm aware enough. In addition, I can protect my belief from the inside without distancing or having evil thoughts about them. But I can see some people around me who hate that concept really bad and are sensitive whenever those strict people try to bring up the Khilafah topic". Those three Islamophobic acts can happen to anyone in Europe who shows their identity as a Muslim, whether they're men or women. Yet minority phobia didn't happen in Indonesia. The third respondent said that he has prejudice, but it's just on his heart, no matter what he didn't say it, as long as he can protect his principal of beliefs.

3. CONCLUSION

Based on the interview above, The Researchers conclude that the first respondent from France is the dominant reader because he agrees that the islamophobia portrayed in *The Disguise* is similar to what he has experienced. The first respondent fully considers that Islamophobia in France normally happened. Means there are some people like the first respondent who start to accept/get used to Islamophobia in Europe. The first respondent also highlighted his word that islamophobia isn't okay but its normal as a part of life in France as a Muslim. The second respondent is also a dominant reader because the people around her are going through discrimination and islamophobia same as in *The Disguise*. Nevertheless, she chooses to be private about her religion to protect herself from the conflict caused by discrimination/Islamophobia as a Muslim. The fear of judgement as being a Muslim is become one of the contributions of her decision-making on having private life.

Based on the interview with two European respondents. The researcher concludes that Muslims in Europe already know about the consequences that they'll face if they show people their identity. There are two options on how they handle prejudice. First, they show their identity as Muslims and accept the judgment. Or they can hide their identity as Muslim and feel free from bias. The message in *The Disguise* clearly shows the issues of islamophobic acts or discrimination hurt the Muslims in Europe.

The third respondent from Indonesia is considered himself as an oppositional reader because he thinks what's in the movie is different than in real life based on the place he lives in/Indonesia. However, as a Muslim majority, he's not even interested in discriminating against the minority Muslim denomination. All he did just protect his principles and beliefs from the inside.

Based on his explanation, the researcher concludes that islamophobia is never found in Indonesia. There is only radicalist-phobia because most Muslims in Indonesia are against the *Khilafah* system for the sake of *Bhineka Tunnggal Ika* or Unity in Diversity. As the closing statements, the researchers believe that islamophobia only happened in Europe because of radicalism or a wrong representation of Muslims. Meanwhile, in Indonesia, most people have radicalist-phobia because they know its not about Islam or the Muslims. It's about misleading beliefs.

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Women in *Saints and Misfits*: A Feminist Stylistics Perspective

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This study is a feminist stylistic analysis of novel entitled Saints and Misfits. Sara Mills' feminist stylistics theory was applied to investigate terms with positive and negative connotations, transitivity, and characters/roles such as the characteristics of the character and the description of clothes. The novel is analyzed at the level of word, phrase or sentence, and discourse using a descriptive qualitative method. Also, Halliday's transitivity tool was used to discuss the representation of the main female character within the novel. The study attempts to evaluate the language used by S.K. Ali, a Muslim female writer, to characterize her main female character. Through this analysis, the female writer's resistance to gender stereotypes reflected in literature texts was also discussed. Based on the findings, the author represents her main female character with positive characteristics. The analysis at the word level shows that the most used terms to describe the main female character are terms with positive connotations. At the phrase or sentence level, the writer portrayed the main female character as an active character who has characteristics of introspective, intense, unstoppable, and brave. The analysis at the level of discourse shows that the characterization of the main female character is more focused on her intelligence, creativity, and admirable quality. In addition, this research found that Ali, as the author, seems to criticize the representation of women in literary works that often restrict female characters to passiveness and sexual attractiveness.

Keywords: feminist stylistics; connotations; transitivity; characters.

1. INTRODUCTION

The distinctions between the writing styles of women and men and men's writing styles can be noticeable in thematic, grammatical, and graphological features. As signalled by Mary Hiatt, women writers tend to use shorter sentences, less complex than longer sentences (Mills, 2005, p. 38). Hiatt (1977) goes on with her arguments that the women's style is more moderate, consistent, and even-handed than men's styles. Female writing is seen as unsure that anyone will believe them, reluctant, a bit overdetermined, and tends to pour out their feelings and soul. On the other hand, male writing is seen as clear, rational, and has the element of control and choice (Mills, 2005, p. 39).

Consequently, the depiction of female characters in literary works is also different from the characterization of male characters. Feminist linguists such as Sara Mills, Deidre Burton, Virgina Woolf, Helene Cixous, and Jacques Lacan argue that 'for years, the characterization of women in literature and literary works and the way they are treated in society were under the influence of dominant male group' (Rahimnouri & Ghandehariun, 2020, p. 1). One of the common frameworks in texts or narrative structure is the one that views women as having problems and seeking someone else to be advised because they don't have power as men do (Mills, 2005, pp. 153–155).

A branch of language studies, stylistics, is often seen as a linguistic approach to literature. In analysing or describing how and why a text works as it does, stylisticians use linguistic theories, models, and frameworks as their analytical tools (Norgaard et al., 2010, p. 1). Chapman added a simple definition of stylistics by defining stylistics as "the linguistic

study of different styles" (Chapman, 1973, p. 11). In addition, stylistics embrace different approaches to text, such as cognitive stylistics, feminist stylistics, corpus stylistics, and multimodal stylistics. With that, a feminist perspective approach can be a standpoint in studying texts in the study of stylistics.

Feminist stylistics, as mentioned above, is a branch of stylistics that introduces readers to issues in the analysis of texts from a feminist point of view. Feminist stylistics aims to show that at particular key moments, gender is foregrounded in texts. The foregrounding of gender enables the reader to read texts differently (Mills, 2005, p. 13). As mentioned earlier, Feminist stylistics focus is not only on linguistic theories, frameworks, or features, but also on gender issues.

From the explanation above, this study aims to analyse a novel written by S.K. Ali entitled *Saints and Misfits*. The author of the novel is an Indian-Canadian writer who is also a practicing Muslim. In her interview with PRISM international, she said that, since she was young, she has been drawn to issues of equity, particularly regarding Muslim women. Also, from her point of view, writing is a way for her to explore what being Muslim feminist looks like (Cross-Blanchard, 2017). Moreover, *Saints and Misfits* is a novel about a Muslimah main character who sees her world as being made up of saints, monsters, and misfits. This novel is a story about being a young Muslim woman who is trying to find her voice and the kind of person she wants to be. Also, this novel brings up some issues such as religion, holiness, identity, and sexual assault.

According to Sara Mills (2005), female characters in literary works are often restricted to passiveness and sexual attractiveness. When introducing female characters to the reader, they are often portrayed to be viewed sexually as well as the object to be seen. However, the researcher found that Ali's language usage in *Saints and Misfits* tends to show strong-narrative roles in which the narrator describes the female main character as not fitting in with the type of stereotypical behavior considered becoming for women characters in fiction.

Hence, the focus of this study is how Ali used language to characterize her female main character in one of her novels, *Saints and Misfits*, by using a feminist stylistics approach by Sara Mills. By using Sara Mills' theory, the researcher is able to analysis gendered frameworks and focus on macro-and micro-structures makes for a complex analysis. The analysis focuses on the dialogues between Janna and other characters, the narration from the author about Janna, Janna's perspective or opinion of herself, others, or problems, and other characters' perspectives of Janna. Learning how the author characterizes Janna, the main female character *in Saints and Misfits*, is necessary to evaluate whether the Muslim feminist author has challenged gender stereotypes which reflected in literature.

2. METHODOLOGY

This study applied qualitative method of research based on Creswell (2009). The data of this research are described in the forms of words, phrases or sentences, and discourses that indicate the characterization of the female main character. Moreover, the data of this study are identified, classified, described, interpreted, and analyzed by using the feminist stylistics approach proposed by Sara Mills (1995). In the last section of this study, the conclusions are summarized based on the findings of the analysis. Since this study is focused on the evaluation of the novelist's language, this study adopted a qualitative descriptive research method proposed by Creswell (2009) as data analysis design. Descriptive method of research is to describe the results of data analysis through means, standard deviations, and range of scores (Creswell, 2009, p. 288). The data are taken from Ali's narration when presenting the female main character, the main character's utterance, the main character's perspective or opinion of herself, the main character's opinion of others or problems, and other characters' perspectives of the main character.

3.   FINDING AND DISCUSSION

This study used a theory proposed by Sara Mills, feminist stylistics, focusing on how the female main character of *Saints and Misfits* is presented by the author. According to Mills, feminist stylistics is 'a form of politically motivated stylistics whose aim is to develop an awareness of the way gender is handled in texts' (Mills, 2005, p. 165). Additionally, largely informed by Halliday's social-semiotic theory, feminist stylistics shows how language and ideologies are interconnected. Feminist stylistics offers a framework that analyzes texts from three different levels: words, phrases/sentences, and discourse.

3.1 Analysis at the Word Level

Feminist critics have dealt with gender bias or sexist language usage, first on individual words. In analysis at the word level, Mills states that sexist language usage, such as the generic pronouns, address terms, and the negative description of females in texts, shapes the way its speakers see the world. The effects of sexism in language have on readers is that it can present a particular view of women and produce a world impression (Mills, 2005, p. 62). Hence, feminists need language to reform because sexism in language produces and reinforces sexism in our society.

Gender bias or sexist language usage can be seen by analyzing generic nouns and generic pronouns. The problem of generic nouns that been the subject of critique of feminist linguistics is that sexist language presents male-oriented experience as generic or as the norm. Terms like 'mankind' and 'man' when discussing humanity as whole are being understood as terms which refer to males instead of as true generics. The similar problem also arises in generic pronouns. To counter sexism in language, the producer of the text may use gender-free language on the basis of individual words. The following table shows generic nouns in dialogues and narration when the female main character of *Saints and Misfits* is presented.

Table 1 Generic Nouns in *Saints and Misfits*

Generic Nouns	Male or Female
American Gothic couple (p, 44)	Refers to her friend's parents
Photographer (p, 65)	Refers to herself
People (p, 134)	Refers to everyone
The community (p, 134)	
Young people (p,134)	
Person (p, 134)	Refers to herself and a male character
Makeup people (p, 159)	Refers to people whose job is to apply cosmetics on others
host (p, 159)	Refers to a male character
Judges (p, 159)	Refers to everyone
Audiences (p, 159)	
A niqabi (p, 206)	Refers to girls who cover their faces

Generic Nouns	Male or Female
A muslim (p, 156)	Refers to followers of God
The maid (p, 171)	Refers to Linda's maid, followed by the pronoun she
Humans (p, 240)	Refers to generally everyone but the conversation is mainly talking about Mr. Ram, a male character
those who employed (p, 137)	Refers to everyone and herself (Janna, the main female character)
Those two (p, 204)	Refers to male characters
Competitors (p, 202)	Refers to everyone
Monster (p, 245)	Refers to the activity of the male character in *Saints and Misfits*

After presenting generic nouns found in the novel, it shows that Ali used generic or gender-free language to refer to both females and males. We can continue the analysis of generic pronouns or references. Ali used generic nouns appropriately, for instance the terms like 'A Muslim' is followed by the generic pronoun 'he or she' (p, 156). The use of 'he or she' signals a certain attitude that accepts women's presence in the language. Moreover, as Janna said: 'Late, for those who employed. Like me.' (p,137) Here Ali used passivize technique instead of using available nouns such as "working woman" or "women worker". Ali signals to readers that the demonstrative pronoun should be taken to refer to both females and males, even though the narrator was only trying to describe Janna, a young woman, as a working person. In the narration, Janna used the term 'makeup people' (p, 159) to refer to people whose job is to apply cosmetics on others. Any pronoun that follows the makeup people is not found in the narration, so the readers can assume that the generic noun 'people' in this case include both females and males. The use of the term 'makeup people' instead of the famous term 'makeup artist' informs the reader that both females and males are being addressed which is critical of stereotypical views of gender roles.

The English language has many gender-specific words but what has been a concern for feminists is the female term has acquired a connotative meaning distinctly different from the male-specific term. As Cameron (1990) says that 'many languages have an underlying semantic or grammatical rule where the male is positive and the female negative, so that the tenets of male chauvinism are encoded into language' (Mills, 2005, p. 83). In literary texts, there are positive and negative words that can be found in the description of characters. And this word has positive and negative connotations. In this case, a few terms that indicate positive and negative connotations in the description of the main character in *Saints and Misfits* are presented on the table below.

Table 2 Positive and Negative Connotation in *Saints and Misfits*

Terms used to describe the female main character, Janna, with	Positive	Negative
	Never surrender (p, 44)	Insignificant nobody (p, 10)
	Knows how to stay on course, remain calm, and	Daughter of the only divorced mother at the

positive and negative connotations	carry on (p, 44)	mosque (p, 10)
	A potential photographer (p, 65)	Weak (p, 179)
	Have an active imagination (p, 86)	Nerdy (p, 198)
	The most beautiful girl (p, 97)	The real me: mean (p, 220)
	A smart girl (p, 112)	You've got a give-away face (p, 203)
	So proud of yourself (p, 112)	My insecure imagination (p, 153)
	The book Janna made when she was a kid (p, 148)	I wasn't nice (p, 133)
	Gets As without trying (p, 149)	Come from a messed-up community (p, 223)
	Awesome (p, 153)	Such a nerd (p, 224)
	Lone rebel (p, 179)	This bitch (p, 239)
	Your artsy clothes (p, 179)	
	Something right that none of the boys did (p, 203)	
	Decide to be brave (p, 220)	
	Nice (p, 220)	
	Loved (p, 241)	
	Being nice (p, 244)	
	Power (p, 249)	
	Strong enough (p, 253)	
	Look happy (p, 263)	
	I'm strong enough (p, 265)	
	Loving a bit more of myself. (p, 268)	

The main female character is described with both positive and negative words. In fact, the analysis shows that she is mostly described with positive connotations rather than negative. The positive connotations are related to her intelligence, creativity, kindness, courage, and her potential as a girl.

The analysis at the word level shows that Ali used gender-free language to resist women from being excluded in language. Unlike gender stereotyping which often presents female characters with negative connotations, terms used to describe the main female character of *Saints and Misfits* has mostly positive connotations. In conclusion, at the word level, Ali has challenged gender stereotypes.

3.2 Analysis at the Phrase and Sentence Level

The section of analysis at the phrase and sentence level deals with language-use analysis beyond the level of the word. Sara Mills demonstrated language-use analysis at the level of sentence as she stated that this section is concerned with 'the way that phrases and sentences make sense in relation to their co-text, their context, the history of their usage and also the background knowledge which is needed for their making sense' (Mills, 2005, p. 98). From this perspective, in order to do feminist analysis of sentences, this study analyzes the text on the area of transitivity choices, which is a concept of linguistic analysis associated

with Michael Halliday's work in systemic linguistics from the late 1960s onwards. In discussion of transitivity, Halliday is concerned with the representation of who is the agent and who is affected by the actions of others (Mills, 2005, p. 110). Thus, it is possible to make a general statement about the way characters see their position in the world and their relation to others by counting the ratios of transitivity choices. Moreover, from a feminist analysis standpoint, the study of transitivity is concerned with the roles of both male and female characters to the extent to 'which a character is the passive victim of circumstance, or is actively in control of the environment, making decisions and taking action'(Mills, 2005, p. 112). Thus, an analysis of transitivity choice might help to distinguish the world-views of characters in *Saints and Misfits*.

Halliday demonstrated three sets of processes when discussing transitivity, such as material, mental, and relational. Material is a category for actions or changes which can be observed in the real world and which have consequences, those which take place largely in the mind such as cognition, desideration, emotion, and perception are categorized into mental, and relational construe being (Martin et al., 2010, pp. 102–104). Within material action processes, there are material action intention and material action supervention. The mental process also divided into two further choices, between mental internalized and mental externalized. Note that mental process with internal focus means focusing on bodily sensations and introspection, whereas external focus means focusing on expression and action (Oosterwijk et al., 2015, pp. 11–12). The writer's descriptions of the main female character are categorized into the transitivity processes adopting Halliday's SFL.

The extract below is taken from the second chapter of the novel, *Monster*. In this chapter, Janna happened to experience a sexual assault done by her friend's cousin. The research is more interested in describing how Janna is represented in the novel. The extract below is the example.

I **stand** *(**material intention**)*, **dropping** *(**material supervention**) Rambo from my lap, not even saying salaam. I* **know** *(**mental process internalized**) him,* **know** *(**mental process internalized**) what he wants; he's brushed too close to me too many times at Fizz's family events* (Ali, 2017, p. 9).

The material verbs 'stand' and 'dropping' are chosen in the novel to tell the readers that Janna is being alert by the strange action of her friend's cousin, Farooq. Her reactions foreshadowed the reader about something awful that would happen to her. In Islam, saying salaam is a must whenever Muslims gathered or interacted to show love and friendship. The extract above shows Janna avoids saying salaam to Farooq. It is an indication that she has an awful relationship with him because he brings harm to her and makes her feel unsafe. The mental verb 'know' shown in the second sentence reveals that Janna involves her cognition about the situation between her and Farooq. Janna notices that Farooq tries to assault her from the very first time they meet at the family events.

He's standing in my only path of escape.
He comes straight toward me. No words, nothing.

I **make a sound** *(**mental process externalized**) like a mix of please and no and help. I* **don't know** *who I'm talking to. There's nobody but him, and he is slamming himself into me like we're playing hockey. That's the stupid thing I* **see** *(**mental process internalized**) over and over in my head: the scenes from my brother Muhammad's extreme hockey moments video when the players slam into each other and lie tangled on the ice. Except we're on the ugly flower sofa and it's only one person slamming and I*'**m not wearing** *(**relational**) hockey gear, only a thin sweatshirt, and he's reaching under it* (Ali, 2017, pp. 9–10).

In the extract above, Ali mostly used mental verb to describe Janna's emotions. Janna involves her reasoning, cognition, and perception in processing the stressing situation. It tells

the reader that the assault is not only harming Janna's physical body but also affecting her mind.

The only screams I can muster (mental process externalized) *are repeated whimpers of "Mom, Mom, Mom." I **don't know (mental process internalized)** if they float up to heaven, but as he tugs at my pants, the doorknob rattles and Fizz's mom's voice comes down. "Janna, open the door. The girls want to come down to watch a movie. Why is this locked?" He gets up and backs away, adjusting his clothing* (Ali, 2017, p. 10).

During the sexual assault, Janna's mind is in survival mode since she tries to get through the event by calling for help. She only used mental verbs which indicates that she's too shocked to fight with her body. When there is sound came from outside the door, Farooq stops since he doesn't want to get caught. This is saddening because the perpetrator only stopped because of the fear of getting caught, not because of guilt feelings.

*I **wipe (material process intention)** my face and **run (material process intention)** upstairs to unlock the door and lock myself in the bathroom* (Ali, 2017, p. 10).

The sentence above takes Janna as the actor with 'my face' as the goal. After the traumatic event, the material verb 'wipe' and 'run' are done by Janna intentionally as she wants to hide and calm herself. Also, the affected entity of the processes done by Janna is a part of her own body. The result of the analysis is presented in the table below.

Table 3 Transitivity Process

The main female character (or her body part) as the actor	Processes
I stand	Material process intention (affected: main female character body part)
dropping Rambo from my lap	Material supervention
I know him	Mental process internalized
know what he wants	Mental process internalized
I make a sound like a mix of please and no and help	Mental process externalized
the stupid thing I see over and over in my head	Mental process internalized
I'm not wearing hockey gear	Relational process
The only screams I can muster are repeated whimpers of "Mom, Mom, Mom."	Mental process externalized
I don't know if they float up to heaven	Mental process internalized
I wipe my face	Material process intention (affected: main female character body part)
run upstairs to unlock the door	Material process intention (affected: main female character body part)

The table above shows that Ali chooses the mental process the most to represent the female main character. Janna appears to be introspective; she spends a lot of time examining her thoughts and feelings. When Janna does material process, the affected entity is a part of her own body part, the male character is none. Even though the analysis of text describing Janna shows a range of process, under the traumatic situation Janna is represented as a passive victim. From this, we can assume that Ali wants to tell the readers that the victim of sexual violence suffers from feelings of fear, disgust, and self-blame, as reflected in her main

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A-ICONICS (Adab-International Conference on Information and Cultural Sciences)
Yogyakarta, October 11th-12th, 2022
ISSN: 2715-0550

female character. The narration from the victim's perspective aims to make the readers understand the survivor's experience and how they become disconnected from their actions and sense of self.

Janna then lives with harm and evil that the perpetrator creates in her. It left an invisible scar on her and her psychological and emotional well-being. She is too afraid to tell anyone because people think the perpetrator is a good person and deserved to get a position of responsibility in the community. Fortunately, Janna has a friend named Sausun, someone who wears niqab in daily. Janna admired her and thinks that Sausun is really cool. Then, Janna got influenced to wear niqab. When Janna wears niqab, she feels she is in the control. Another analysis is done to evaluate whether Janna reflects the characteristics of a character who is in control of her environment. Below are the examples.

*I **go around** (**Material intention**) to the bookshelves opposite to where he's pretending to read. **Holding up my phone (Material intention)**, I **fit the camera lens (Material intention)** in a gap in the books at my eye level. I **zoom in and fix (material intention)** on his face. The face I've been hiding from is on my screen. It's wide with squinty eyes and a slack jawline. I **record (Material intention)** for a bit and then **step back out (material intention)** as he begins to move toward the coffee shop, book in hand, Guys 'n' Grills.*

In the extract above, all of the used processes are fall into category of material intention with Janna as the actor. Janna's behavior consists many material intentions which make her appears to be in control of her decisions and actions. Additionally, the bold words signal verbs the actor does. Those verbs signify actions done by the main female character when she met the assaulter at the book store. The verb record shows Janna's choice to film the assaulter and make him viral in the Muslim community for doing something against the laws of God.

*Who am I, **screaming uncontrollably** (**mental externalized**) now and **blocking** (**material intention**) him as he tries to get away? **I'm me** (**relational**) and Sausun's sister and the thousand women locked in the Harem. I **look at** (**mental externalized**) Sausun, whose eyes are probably crinkled, and I **wiggle** (**mental externalized**) my eyebrows at her. The security guard comes up and is reaching out for me, but I **dodge** (**material intention**) him, which gives Farooq the opportunity to escape through the nearest doors. **I'm not** (**relational**) done. No way (Ali, 2017, p. 251).*

The extract above is taken after Janna let out her rants to Farooq, the assaulter. The verb 'screaming' is categorized as verbal mental externalized followed by the material verb 'blocking'. Janna also involves relational processes which explains her being and how she sees herself. Moreover, the verb 'look at' is categorized as perceptive mental externalized. Evidently, the extract above shows a range of processes with Janna as the actor, the senser, and the token.

*I **chase** him (**material intention**) with my abaya held up high over my jeaned legs with both my hands, the black cloth **bunched** (**material suverpention, actor: part of body**) around my hips. I don't **know** (**mental internalized**) how far the mic can go with capturing sound, but I **hope** (**mental internalized**) it gets most of my ranting. He's at an intersection with a red light. Part of me **wishes** (**mental internalized**) he'd get hit by a car, but another part doesn't want to **see** him (**mental internalized**) coddled by paramedics.*

The first sentence in the extract above involves material verbs with Janna and her part of body as the actor. The material verb 'chase' with male as the affected or the goal shows Janna's strong will to humiliate the assaulter. Beside material process, Janna is also represented in mental process marked by the verbs 'know', 'hope', 'wishes', and 'see'. Those mental processes show Janna's wish.

*I **pause** (**mental externalized**) in my yelling. What if he stops and turns? What if he takes me on instead of running? Then, I **decide** (**mental internalized**), I'll take him on too.*

The verb 'pause' is also categorized as verbal mental externalized. Her rants stop as she involves her cognitive mental process market by the verb 'decide'. Janna, however, hesitated for a moment. But, when she decides to ignore all of her doubts, she becomes unstoppable.

*I **shake off** (mental internalized) all the feeling of ickiness he creates in me, every bit, and it rolls off like it's oily gunk. And then I **stop** (material intention). A few feet away from him, as his right foot is stepping off the curb and his head is looking both ways to make a run for it, I **stop** (material intention) because it's gone. The disgust I **feel** (mental internalized) at me is gone. The gunk of self-blame dissolves to leave just me standing there. Only when he gets across the street does he turn to look back. And he sees me. Me, Janna Yusuf, because I **lift up** (material intention) my face covering. He runs.*

The verb 'shake off'' and 'feel' is related to the Senser's perception. Janna as the Senser recognize that the feeling of ickiness and disgust she feels at her is gone. Material verbs 'stop' are indication that Janna stops chasing her assaulter, she just standing at the spot where the assaulter can see her. Moreover, the material verb 'lift up' signals Janna's realizations and her determination to not hide herself or run away from the problem.

Table 4 Transitivity Process

The main female character (or her body part) as the actor	Processes
I go around to the bookshelves	Material intention
Holding up my phone	Material intention
I fit the camera lens	Material intention
I zoom in and fix on his face.	Material intention (affected: male character body part)
I record for a bit	Material intention
and then step back out	Material intention
screaming uncontrollably	Mental externalized
blocking him	Material intention (affected: male)
I'm me	Relational
I look at Sausun	Mental externalized
I wiggle my eyebrows at her	Mental externalized
I dodge him	Material intention (affected: male)
I'm not done	Relational
I chase him	Material intention (affected: male)
the black cloth bunched around my hips	Material supervention (actor: part of body)
I don't know how far the mic can go	Mental process internalized
I hope it gets most of my ranting.	Mental internalized
Part of me wishes he'd get hit by a car	Mental process internalized
Another part doesn't want to see him coddled by paramedics.	Mental process internalized
I pause in my yelling	Mental process externalized
I decide	Mental internalized
I shake off all the feeling of ickiness	Mental internalized
I stop	Material intention
I stop because it's gone.	Material intention

The main female character (or her body part) as the actor	Processes
I feel at me is gone	Mental internalized
I lift up my face covering	Material intention

In her life as someone wearing a niqab, Janna is portrayed in different transitivity processes. The table above shows a range of processes and the most used process in chapter *'Monster and Mayhem'* is the material process. The frequent use of material processes shows the description of Janna having control of her own actions and circumstance. Janna is also presented as intense and unstoppable. When Janna screamed for Farooq and chased him, no one can stop her. From this, the readers can assume if push comes to shove, Janna can be unstoppable.

Coming out as a victim of sexual assault is a difficult choice, especially when the perpetrator is respected and honored by the community. But, in the extract above, Janna bravely comes forward to alert the community that the perpetrator has done something awful, something against the laws of God. Thus, the main female character in *Saints and Misfits* is portrayed as an active character who has characteristics of introspective, intense, unstoppable, and brave.

3.3 Analysis at the Discourse Level

At the discourse level, this study looks above the level of the sentence to the level of discourse. Foucault, as stated in Mills (2008), sees discourse as 'practices that systemically form the objects of which they speak'. Therefore, it can be seen that discourses as the rules and guidelines that construct ourselves as individuals and how we interact with others. Discourses are 'those collections of statements which seem to group together to form particular views of men and women' (Mills, 2008, p. 7). Hence it is important to analyze on the discourse level, rather than on individual words alone. Furthermore, in order to do a feminist analysis of sentences, this section analyzes the areas of characters/roles, fragmentation, focalization, and schemata.

This study will focus on the area of characters/roles. Characters/roles are words in which the readers have learned how to interpret the ideological knowledge about women and men at the level of stereotypes. When presenting information about characters, a lot of texts draw on stereotypical knowledge. Such knowledge means female characters and male characters are described in a different way. Male characters are most often introduced to the reader with a description of their overall appearance and related to their strength, trustworthiness, and whether the narrator is fond of them or not. Females are described in terms of their sexual attractiveness and sexual availability, and more concentrated on their sexual characteristics.

In *Saints and Misfits,* the female main character is introduced to the reader as a young girl wearing a hijab, covered from head to toe. Even on a beach, she still consistently covers her body by wearing a burkini. Instead of stressing on her sexual characteristics (i.e., skin, part of her body, hair), the narrator focuses more on her intelligence and creativity. For instance, in one description Ali described Janna's intelligence as bellow:

"You don't remember the day you showed me that book you made about your prophet? After I showed you the Mahabharata? You liked it so much; you were so proud of yourself." (Ali, 2017, p. 112).

In the extract above, Janna is described as someone who is able to create a graphic book by herself, and she is proud of it. Also, she made it when she was a kid. She got many compliments for that. Because of her ability and creativity, she is being asked to join a *seerah*

competition related to the Prophet's life. Her positive characteristics makes Janna an admirable character.

Mr. Ram beams at me. "You're a smart girl; that is what I always tell my son. That is why I told him you have to be the only one to walk me—you know that." (Ali, 2017, p. 112).

Mr. Ram is an old man as well as Janna's friend. Sometimes, Janna makes him laugh and her witty entertains him. That is one of the reasons why he loves to be accompanied by Janna. Mr. Ram also likes to recite various poem for Janna, and Janna willingly listen to him. Ali represented Janna not only as a smart girl, but also a likeable character.

She gives Jeremy an exasperated eye roll and adds, "Jan's a nerd. She gets As without trying. It's sickening." (Ali, 2017, p. 149)

The sentence above happens when Janna, Janna's friend, and Janna's crush walks together side by side. Janna's friend, Tats, calls her a nerd. Even though it seems like an insult, Tats is actually complimenting her academic report. Tats, as a good friend of Janna, makes a good impression of Janna in front Janna's crush. In fact, Janna gets As on her exams indicating that she is an excellent student.

In addition, the description of clothes can evoke a certain type of a character. Sara Mills gives an example as she stated that 'a leather jacket signifying toughness and a highly polished shows detonating a superficial sophistication' (Mills, 2005, p. 125). The researcher is interested in analyzing the description of the main female character's clothes. The extract bellow is an example of the description of clothes in *Saints and Misfits*:

And me? I'll look like I'm going on an Arctic expedition. The first thing off everyone's lips will be Don't you feel hot in that? "That" meaning my covered-from-head-to-toe self. They'll act like their eyeballs will boil from the steam coming off me. A kind, good-hearted person might be touched that people are being so empathetic to the personal weather condition of others, but the more I hear it, the more I fume. Thus, getting hotter. So I need to dress carefully today. Tats says I wear too many layers, so I choose my thinnest shirt made out of T-shirt material. It's weathered near the neckline, like worn enough to see my bra strap, so I yank it off and put a tank on underneath before putting it back on. The shirt also kind of goes up at one side, because it's an asymmetrical cut, so I have to pull a short skirt over my jeans to cover the way it hugs my hips. With my scarf on, I realize that I'm layered again, and it's all in black (Ali, 2017, p. 79).

Janna is a character who covers herself from head to toe. She prefers to wear all black and wear too many layers. In Islam, there is a practice of covering or veiling women with a dark-colored loose outer garments, typically black (Reece, 1996, p. 35). Reece (1996) clearly stated that dark colors signify seriousness, strength, and resolve. Moreover, Zuhur (1992), like supported by Reece (1996), the reveiling of young women represent an obedience to will of God (religious) and inner peace and tranquility (psychological). Janna's layered attire is an indication that she is trying to conceal the contours of her physique, which is an obligatory in Islam. As noted earlier, Janna's scarf signifies her obedience to the laws of God and inner peace, while the use of black color signifies her seriousness, strength, and resolve.

In the end of the story, the main female character is described as someone wearing a niqab and abaya. Related to the story, niqab signifying determination. Ali brings the readers to think that wearing a niqab is equivalent to having a control, as stated in one of Janna's dialogues:

Hello? How would I be gagging myself? My mouth would still work, you know. Plus most girls who cover their faces do it because they want to be the ones to decide who gets to see them." Soon-Lee pauses from writing to consider that. "Well, when you think of it that way, it sounds kind of powerful. Like no one can sum up your identity without permission. Your real identity, I mean (Ali, 2017, p. 206).

In this narration, Ali tries to give the readers another image of niqabi girls. Her main female

character thinks that girls who cover their faces are powerful. For Janna, niqabs allow girls who wear them to be in control. She also likes watching niqabis on YouTube, and she found them interesting since those niqabi girls want people not to be scared of niqabis. Moreover, when Janna chooses to wear a niqab and abaya, she has a determined will to face her assaulter and tell everyone about the criminal things Farooq did to her. Thus, the niqab signifies Janna's determination.

The analysis at the discourse level shows that Ali used language to describe the main female character's obedience to the laws of God, seriousness, strength, and resolve. The main female character is characterized in terms of her intelligence, creativity, and admirable quality, more concentrated on her intelligence and determined characteristics. In conclusion, Ali challenges the stereotypical knowledge when presenting information about characters by presenting the main female character with a description of her positive characteristics.

4. CONCLUSION

This study aims to see how a Muslim female writer used language to represent her main female character within the novel. The study applies Sara Mills' theory to analyze the novel on the word level, phrase or sentence level, and discourse level. Based on the analysis at the word level, Ali used gender-free language to resist women from being excluded in language. Also, the most used terms to describe the main female character of *Saints and Misfits* are terms with positive connotations. At the phrase or sentence level, the writer portrayed the main female character as an active character who has characteristics of introspective, intense, unstoppable, and brave. The analysis at the level of discourse shows that the writer characterized her main female character in terms of her intelligence, creativity, and admirable quality, more concentrated on her intelligence and determined characteristics.

This research concludes that Ali used language to represent her main female character with positive characteristics. Ali challenges the stereotypical image of women in literary texts by presenting the heroine as an active, strong, and intellectual character. Based on the discussion, it can be inferred that the style of the author of the novel 'Sains and Misfits' is a feminist style. Ali tries to criticize the representation of women in literary works that often restrict female characters to passiveness and sexual attractiveness.

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A Stylistic Analysis of Transference of Meaning Reflected in Kate Chopin's the Story of an Hour

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Transference meaning is a part of semantic deviation that plays the most important part to give deeper meaning in literary works. In other words, transference meaning gives something more than it seems to say. In connected with that, this paper aims to identify types of transferences meaning used by the author and to identify the literal meaning of the used of the transferences meaning. The data of this research is taken from Kate Chopin's The Story of an Hour. The form of the data is the utterances of the characters, words, phrases and sentences of the narration in The Story of an Hour short story which contain transference of meaning. The writer chooses this data because The Story of an Hour has great and powerful words that have the impact to the readers. The author also uses many figurative languages that have a particular meaning instead of literal meaning in the story. That is why it needs to investigate what is actually the meaning behind the words used by the author. To investigate the data, this stylistic analysis focused on analyzing the four elements of transference of meaning such as synecdoche, metaphor, metonymy and simile. This research uses descriptive qualitative method and also base on Linguistic Deviation theory by Leech. The results of this research are as follows. 1) All types of transference of meaning reflected in Kate Chopin's the Story of an Hour i.e. synecdoche, metaphor, metonymy and simile. 2) Each type of transference of meaning has its particular realization.

Keywords: transference meaning; synecdoche; metaphor; metonymy; simile.

1. INTRODUCTION

Language is a communication tool used by people in everyday life. The function of the language is to communicate, to express identity, and to convey information and argument. Furthermore, language can be both realized in the spoken form and also in the written. One of them is literary work. It can include books, anthologies, journals, short stories, reports, etc. From literary work, we know that language has infinite meaning to express the idea of the author. The author can use their creativity to communicate and express the idea and message to their literary works with their own style. With that creativity, the author can impress the readers with their works. This kind of creative use of language is called linguistic deviation.

According to Leech (1969), linguistic deviation can be defined as the need to produce an artistic work. An artwork such as a poet may use variations of language or technique to convey new meanings and experiences to make the readers impressed. In other words, it is needed to make the works more than just a word, but also the art that has meaning behind that. Deviation sometimes can cause problems such as interruption for the readers in the normal process of language communication, but it increases the interest of the readers regarding the linguistic awareness and understanding of literary works (Mansoor & Salman, 2020, p. 8).

Leech (1969, p. 42) divided the linguistic deviation into eight types such as lexical, semantic, phonological, morphological, graphological, historical, dialectal, and register. Meanwhile, this research will focus on one of the interesting deviations in stylistics that is the semantic deviation. Semantic deviation is a nonsense or absurdity of words that focus more

on the non-literal meaning or connotative meaning rather than the literal meaning or denotative meaning. For example, in the poet Dylan Thomas who is known for the semantic deviations of types of poem. He writes *once below a time* (rather than its usual *Once upon a time*) or his famous phrase *A grief ago* (Mansoor S. M., 2013, p. 128). From that example, it can be seen that this type of deviation is not an ordinary use of language, but it used to create a poetic effect in a poem.

Furthermore, semantic deviations are classified into three sections such as semantic oddity, transference of meaning, and honest deception. The focus of this research will be the transference of meaning. Transference meaning can be defined as a figurative language that contains rules of transference to derive the meaning of a word from another. Transference meaning divided into four types such as synecdoche, metaphor, metonymy, and simile (Leech, 1969, p.148).

In this research, the researcher uses *The Story of an Hour* by Kate Chopin as the data Analysis. *The Story of an Hour* is one of literary works in which the author uses creative language or linguistic deviation. That short story is about the thoughts of a woman after she is told that her husband has died in an accident. The story first appeared in Vogue in 1894. It is written with beautiful language and diction. There are also many elements of linguistic deviation, especially the transference of meaning of that story. Using Linguistic Deviation theory by Leech, the writer analyzed the short story to investigate the meanings of the idea, the choice of words, and the techniques that the author uses to impress the readers. The writer will focus on semantic deviation that is the transference of meaning including synecdoche, metaphor, metonymy and simile. By focusing on those elements, the writer can get the exact points of the elements.

As for the research method, this paper uses a descriptive qualitative approach. According to Creswell, qualitative research is a method to explore the meaning of individuals or groups with the problem of social or human. The procedures are also based on text or image data with various strategies (2009, p. 173). For data collection techniques, this research uses documentation techniques. The document in this technique can be a public document such as magazine, office report, or private document such as diary, letter or email. In this research, the document is the poem from Kate Chopin entitled *The Story of an Hour*.

2. LINGUISTIC DEVIATION

Leech defines style as a manner in which something is spoken, written or performed. Style is choosing the right word at the right time and at the right place (1969, p. 19). According to Abrams, the way of constructing linguistic expression in prose or verse is also called style. The style of a writer is analyzed on the basis of the modes of his vocabulary and pattern of words, through his figurative language, and by the personal involvement of his emotions and attitude (Abrams, 1999, p. 303). In conclusion, style is a manner that is spoken, written or performed. People can analyze the style of a writer from the basis of the language that they use or their uses in figurative language.

One of the elements of style of language is linguistic deviation. Leech states that poetry is composed of linguistic deviations which the poet employs in his poetry (1969, p. 59). Therefore, according to him, linguistic deviation is regarded as a means for poetic creation. A linguistic deviation is artistically significant when it communicates something and what is intended by its author, and when it is judged or felt by the readers to be significant.

Leech divides linguistic deviation into eight types, i.e. lexical deviation, grammatical deviation, phonological deviation, graphological deviation, dialectal deviation, deviation of register, deviation of historical period, and semantic deviation. In this paper, the writer will focus on the semantic deviation that is transference meaning.

2.1 SEMANTIC DEVIATION

According to Leech, semantic deviation is a characteristic of poetry which is commonplace to regard it as a kind of inspired nonsense with an irrational element. He argues that semantic deviation can be meant as 'non-sense' or 'absurdity', so long as it is realized that 'sense' is used, in this context, in a strictly literal-minded way (1969, p. 48). Leech further states that semantic deviation can be divided into three types. They are semantic oddity, honest deception, and transference of meaning.

Semantic oddity means semantic bizarreness of expression. There are five types of semantic oddity, i.e. pleonasm and tautology which have semantic inanity or redundancy, oxymoron and paradox (contradiction) that have semantic absurdity which delivers self-conflicting information, and also periphrasis (circumlocution) which contains superfluity of expression. Honest deception is divided into three tropes, hyperbole (exaggeration), litotes (understatement), and Irony. The last one that becomes the focus of this paper is transference of meaning. Transference of meaning according to Leech is figurative language that contains rule of transference or particular mechanisms for deriving one meaning of a word from another (1969, p. 148). It is classified into four types of figurative language, i.e. synecdoche, metaphor, metonymy, and simile.

3. RESULTS AND DISCUSSIONS
3.1 Synecdoche

Synecdoche can be expressed in a part of something which is used to refer to the whole or vice versa (Leech, 1969, p. 150). It agrees with the statement from Dupriez (1991, p. 445) that synecdoche can be defined as the relation in which a part stands for the whole. In conclusion, it is simply described as replacing a whole with a part when referring to something such as item, situation or place, amongst other things.

The examples of synecdoche in The *Story of an Hour* are presented in the following lines below.

*She could see in the open square before her house the **tops of trees** that were all aquiver with the new spring life. (Paragraph 5, line 1)*

In this context, Mrs. Mallard sits on an armchair in her room and sees the view from her window. The writer then uses synecdoche by using tops of trees to refer to the trees that Mrs. Mallard sees at her room from her window. What the writer means in this example is not only the tops of trees but the whole trees from the view that Mrs. Mallard sees.

Furthermore, the function of synecdoche in this example is to emphasize the view outside Mrs. Mallard's home. Tops of trees are the most pointed part of trees when people see the view from a high location, it is not just the tops of trees that people can see, but the whole trees. If the writer mentions tops of trees, the readers would automatically associate it with the trees that are standing on the ground.

Another example of synecdoche is also found when Mrs. Mallard thinks about the days that she will go through without her husband.

Spring days, and summer days, *and all sorts of days that would be her own. (Paragraph 16, line 2)*

In this context, Mrs. Mallard looks so happy when she thinks about the days that will come later without her husband, she thinks that she will be free. However, the writer uses spring days and summer days to refer to all of the days that Mrs. Mallard will be through. Spring days and summer days are part of the season. There are also the winter and fall seasons, while in the narration, the writer only mentions spring and summer days. In addition, the purpose of the writer uses this synecdoche is to emphasize the days in the future whether it is spring, summer, fall, or break that Mrs. Mallard will go through without her husband.

3.2 Metaphor

Metaphor is a figure of speech that is used to make a comparison between two things that aren't alike but do have something in common. It is different with simile where two things are compared directly using like or as, metaphor is more indirect. Leech explains that metaphor is divided into four types, i.e. the concretive, animistic, humanizing (anthropomorphic), and synaesthetic metaphors (1969, p. 158).

The examples of metaphor in The *Story of an Hour* are presented in the following lines below.

***The delicious breath of rain** was in the air. (Paragraph 5, line 2)*

In this context, the writer narrates the situation around Mrs. Mallard when she sits in her room thinking about the death news of her husband. This example of metaphor is used to give attribution to the smell of rain. The delicious breath of rain actually means the smell of rain is really good and calming. In real life, the attribute of taste is normally given to foods or beverages. The writer uses the metaphor to emphasize how calm the situation that Mrs. Mallard spends that time.

***She was drinking in a very elixir of life** through that open window. (Paragraph 15, line 2)*

When Josephine ask Mrs. Mallard to open the door and go out from her room, Mrs. Mallard said she is okay and she is not making herself ill just because of the news that she just heard. After she said that, she breathed through the open window and felt so alive. The writer explains it as drinking in a very elixir of life to emphasize and to exaggerate that Mrs. Mallard is okay and she does not have any worry that she will live later without her husband. By describing it, the readers are eased in imagining the condition experienced by Mrs. Mallard.

*She did not know; **It was too subtle and elusive to name.** (Paragraph 9, line 2)*

When Mrs. Mallard asked herself about something coming to her and she was waiting for it, she thought so hard, but she still didn't get it. The writer then illustrates that something is too subtle and elusive to name, it means that thing is so hard to know and remember. The writer uses that metaphor to emphasize how tricky that thing is and how hard Mrs. Mallard thinks about that and fears it. By describing it as subtle and elusive, the readers will be curious about what Mrs. Mallard thinks.

From the examples above, the purpose of the writer in using this kind of transference of meaning is to clarify and to describe what is being explained. Meanwhile, the use of metaphor is to make it easier for the readers to grasp the idea of what the writer illustrates in the short story. The metaphor also calls up a visual image for the readers and to emphasize what the characters think, do and say.

3.3 Metonymy

Metonymy is a figure of speech in which thing or concept is referred to by name or something closely associated with that thing or concept. In contrast to metaphor, metonymy is based on a transfer within a single conceptual domain (Simpson, 2004, p. 43). As it stays within the same domain, metonymy involves the transposition of the linked concept for the thing meant which commonly results in transfer between associated concepts, producer and the produced, institution and its location, and also product and its brand. Hasher (2005, p. 22) also stated that metonymy is based on the relationship of connection between references of the expressions in each of some senses, so it can be defined as a semantic link between two senses of a lexical item.

The examples of metonymy in The *Story of an Hour* are presented in the following lines below.

*When **the storm of grief** had spent itself she went away to her room alone. (Paragraph 3, line 3)*

This example links the idea of the storm of grief with the bad condition that the character is through that is sadness right after Mrs. Mallard heard about the death news of her husband. In this expression, the storm of grief functions as the realization while the sadness is the reference. The storm of grief in this case is not like the storm and the grief, but it becomes one meaning that is deep sadness that Mrs. Mallard felt. It is considered a metonymy of associated concepts.

The other example of metonymy associated concepts found in the narration of *The Story of an Hour* is when Mrs. Mallard went to her room alone to calm herself after she heard about the death news of her husband. There, she sits on an armchair in front of a big window.

*She could see in **the open square** before her house the tops of trees that were all aquiver with the new spring life. (Paragraph 5, line 1)*

This example links the idea of the open square with the view outside her room. Usually people will use the phrase open space or outside rather than the open square. Thus, the writer uses that in order to make this word memorable for the readers and to emphasize where and what Mrs. Mallard sees from the window in her room. The emphasis then would lead the readers to the narration next. After the writer explains what Mrs. Mallard sees in the open square from her room, the readers will ask about what Mrs. Mallard sees. It is considered a metonymy of associated concepts.

*The notes of a distant song which someone was singing reached her faintly, and countless sparrows were **twittering** in the eaves. (Paragraph 5, line 4)*

The word twittering is one of the examples of metonymy associated concepts of which the reference is a sound of birds chirping. Usually, the writers will use the phrase the bird is chirping rather than twittering. The writer then uses words countless sparrows were twittering in the eaves to make the lines interesting. It emphasized that rather than dwelling on death of sadness, Mrs. Mallard seems ready for a new spring life after her husband died. It is considered a metonymy of associated concepts.

3.4 Simile

Simile is an overt comparison which is generally more explicit than metaphor as it tells the readers exactly what is compared to (Leech, 1969, p. 156). It is simply described as a comparison of one thing to another that is different. It is used to make descriptions more empathic. It is also using connectors such as like, as, than, same as, resemble as, similar to. The examples of simile in The *Story of an Hour* are presented in the following lines.

*There was a feverish triumph in her eyes, and she carried herself unwittingly **like a goddess of Victory.** (Paragraph 17, line 2)*

After Mrs. Mallard locks herself in her room and thinks about many things, she goes out from her room with a fresh mind and decision. She will not dwell on herself because of her husband's death or become so sad that she can live in this world again. She will live for herself and she feels free after her husband's death. The writer narrates that she goes out from her room with triumph in her eyes and she carries herself like a goddess of victory. The writer uses the simile to exaggerate the explanation and to emphasize what the character feels. The goddess of victory is portrayed as a symbol of victory, strength, and speed. Then it is what Mrs. Mallard feels at that time that is victory, strength, and speed. It also functions to compare the two different things to bring the readers into the imaginative story. It makes the readers understand more of the message that the writer wants to deliver.

Besides using *like* as the comparative word, the author of the novel also employs *as* in expressing simile such as in the following example.

*She did not hear the story **as many women have heard the same**, with a paralyzed inability to accept its significance. (Paragraph 3, line 1)*

The comparative word 'as' is used in this line when Mrs. Mallard just heard the news that her husband died from her sister, Josephine, she feels shock, but it is not as many women have heard the same. After women hear news about her husband dead, they usually will shock and cry out loud, but it is different with Mrs. Mallard did. Mrs. Mallard was just quiet and goes to her room to think and calm herself. The writer then uses the simile to exaggerate that Mrs. Mallard is different from other women.

Another example of simile is presented in the lines below.

*She was beginning to recognize this thing that was approaching to possess her, and she was striving to beat it back with her will--**as powerless as her two white slender hands would have been.** (Paragraph 9, line 2)*

When Mrs. Mallard realizes about what she felt, she is striving to beat it back as powerless as her two white slender hands would have been. The writer uses the comparative word as to indicate the employment of simile that compares the struggle of Mrs. Mallard fight her own feeling until the end as powerless as her two while slender hand would have been. It means, she fights that feeling and thought and makes herself struggle to death.

The function of simile on this short story is to create comparisons and to visualize from what the writer means and wants to communicate. It often compares two things which do not have many similarities in common. The Story of an Hour is a beautiful short story with such a poetic diction, so the writer also uses a poetic simile.

4. CONCLUSION

Semantic deviation or known as a figurative language is one of the branches in linguistic deviation that is used as an extraordinary meaning or a creative language by the writer that forces the reader to identify the meaning behind the literal meaning. It also raises the awareness of the readers regarding the linguistics deviation.

In Kate Chopin's *The Story of an Hour*, to achieve the creative use of language, the author uses transference of meaning in the form of synecdoche, metaphor, metonymy, and simile to give a clear explanation of the narration whether from the setting, dialogues, or the characters. The readers also will easily grasp the idea of what the writer tries to explain in the short story.

The style of the language that Kate Chopin applies in the short story, *The Story of an Hour*, is imaginative and poetic. She has a good sense of diction and is smart enough to make a simple plot of story become wonderful with the words she used and also by employing many types of transference meaning on her short story. From the transference meaning used by the author, it functions to make an unusual language to make the words more poetic and also to give more understanding meaning to the readers. The transference meaning that she used, i.e. synecdoche, metaphor, metonymy and simile are clear. It can also be concluded from the language used by the writer that this short story tells about freedom and repression. The deviation makes the readers pause and think for a while. It can make the readers happy and satisfied after reading the short story.

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The Portrayal of Class-Struggle in *The Black Panther* and *Sunan Kalijaga* Movies: A Comparative Study

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ABSTRACT

The concept of western and eastern movies about class-struggle is interesting to be analysed because they show not only different values but also a cultural approach. This phenomenon for instance can be seen in the Black *Panther* and *Sunan Kalijaga* movies. Both movies show a class struggling to the upper class, but with different motives. This research examines *Black Panther* and *Sunan Kalijaga* movies using the comparative literature method and class struggle theory by Karl Marx. The comparative literature reveals the form of struggles and the motives to get equality with the upper class.

The researcher finds that the character of Raden Mas Sahid in *Sunan Kalijaga* movie is similar to social justice warrior because he helps his neighbours who lives in poverty who also struggles to live in proper condition. However, Raden Mas Sahid's parents are the ruling class here. Therefore, Raden Mas Shaid's struggle is categorized as a human struggle. In a different way, Killmonger;s characterization in *Black Panther* is categorized as cruel and greedy. He wants to be the King of Wakanda and killed the current King named T'Challa. After becoming the King of Wakanda, Killmonger weaponizes all Wakanda' spies to conquer the world and be equal. In this sense, the struggle that Killmonger does is categorized as a political struggle.

Keywords: Class Struggle; Comparative; Humanity Struggle, Political Struggle, Oppression.

1. INTRODUCTION

Black Panther and Sunan Kalijaga movies are different genres; the first is a science fiction movie, and the other is an autobiography movie. Both movies depict the class struggle as the issue but have differences and similarities. A similarity in both movies explains the class struggle cases. The characters in both movies who struggle are part of the upper class; for instance, the struggle of the Killmonger in the Black Panther movie is to get equality for himself and all Wakandan's intelligent who are being oppressed. Meanwhile, Sunan Kalijaga struggles to gain equality for poor society. He is also from a wealthy family because his father is a district leader under the Majapahit Kingdom. To find the similarities and dissimilarities between both movies, the researcher needs the comparative literature method to examine both movies.

Therefore, the comparative analysis examines two works or more with a comprehensive approach. According to Corstius, comparative literature study begins from the universal view that all literature works as parts of literature text (Corstius, 1968). Moreover, the study of comparative literature is a new approach to seeing two or more different texts to get a new perspective and gain many perspectives. According to Aristotle, a comparison is a form of knowledge rooted in likeness. In the fact that there is or could be someone or something to which the image of a person or thing refers to significance is then invested in what exists in the world (Aristotle, 1927:15). Comparative literature also compares two

literary works. It analyzes the similarities and dissimilarities between the two literatures works (Kumar, 2000).

The prospect of comparative study in literary works is to find the cultural meaning of two or more different texts. Hence, comparing two literary works opens a new point of view to get another sense of some literary works, for instance, movies, books, and drama. According to Jacob, the film's director explicitly shows many aspects of human life, such as habits, attitudes, and social life. Some issues and ideas related to human life will be easy to understand. The meaning or problems may not appear explicitly in the movie.

From the explanation above, the film portrays human life with recent issues in their society, for instance, the problem of lower-class resistance toward the upper class. The struggle of the lower class occurs in unsatisfying conditions from the lower class because the upper class oppresses them. Social class exists when a wealthy group has the power to discriminate against the lower class. In several descriptions, classes are divided by their income. People with high income obtain the upper-class role, and people with low income get the lower-class position. However, this statement is not entirely right because, according to Karl Marx, classes are divided by the performance of people in society.

"Clases are not differentiated by income. Although members of different classes will, typically, earn different incomes., they need not do so; and, even when they do, it is not by virtue of this fact that they belong to different classes. He also rejects the idea that classes can be distinguished by the occupations of their members, that is, by the specific nature of the work performed. The work context, not the work itself, is constitutive of class. Finally, we can exclude the idea that classes are differentiated by status, be it by the informal status criterion of honor or by the formal criterion of belonging to a legal order." (Elster, 1986: 124).

Here, Marx rejected the idea of classes determined by income and wealth. According to Marx, class struggle also occurs when people from the upper class help the lower class to get equality.

The author will discuss two forms of class struggle in this research. They are political struggle and humanity struggle.

1. Political Struggle

Political struggle is the confrontation produced among the classes in the struggle for political power to make state power for their own (Lennin, 1930:1). This is a high level of struggle where the lower class is not pursuing their goal to be equal with the upper class. The lower class wants to increase their position level beyond the upper class. To achieve this purpose, the lower class has to change the rule where the lower class is exploited and then now free from oppression and exploitation from the upper class.

2. Humanity Struggle

The second kind of struggle in this research is humanity's struggle. Humanity's struggle occurs because of sympathy as human beings. This confrontation is characterized by the resistance which exploited human beings and let them live in poverty. The form of this struggle is varied, and it could be helping the civilians and poor people because the upper class is oppressing them.

2. METHOD

In this research, the author uses structural approaches, including solid structure such as character, setting, theme, and literary devices, to get a comprehensive analysis. The researcher adds cultural value analysis. Using a comparative literature method, the author compares both movies to find the different forms of struggle. Moreover, the author also uses library research to support analyzing data such as books, journals, and internet resources.

3. FINDING AND DISCUSSION

Two main characters in *Black Panther* and *Sunan Kalijaga* movies struggle to get equality with the upper class: Erick "Killmonger" Steven in *Black Panther* movie and Raden Mas Sahid in *Sunan Kalijaga* movie. The characters in both films struggle with the upper class. Killmonger wants to conquer the oppressors of Wakanda's spies. In contrast, Raden Mas Sahid wants to help his neighbor, who his father oppresses.

3.1. Killmonger Characterization

Killmonger is the main villain in this movie. He is a son of N'Jobu, one of Wakanda's princes and a former the United States Special Forces. He comes to Wakanda to take the throne of Wakanda from T'Challa. He also has other motives besides taking the throne of Wakanda. He wants to do revenge, as the previous King killed his father for sharing vibranium technology to other African people to help them conquer their oppressors. When he comes to Wakanda, he reveals his identity as T'Challa's cousin and puts forth his claim to the throne. Killmonger challenges T'Challa to ritual combat. He is such a cruel man. He kills Zuri and then defeats T'Challa, throwing him over a waterfall. After defeating T'Challa in ritual combat, Killmonger becomes the King of Wakanda. He plans to help Wakanda's spies around the world.

Figure 1: Killmonger in Ritual Combat

3.2. Raden Mas Sahid: Characterization

Raden Mas Sahid is the son of Tumenggung Wilarikta. He is a rich boy because his parents are district leaders under the Majapahit kingdom. Since he was a kid, he has lived in the palace. The characterization of Raden Mas Sahid in this movie is a social justice warrior as he always helps his neighbors who live in unprivileged conditions. Growing up as a teenager, he sees his neighbors living in poverty. So, he decides to help them by using his parents' supplies. Time passes, and Raden Mas Sahid still helps his neighbors get money or supplies. One day, he heists one traditional casino and takes all the money from the visitors. After that, he shares all his money with his neighbors who live in poverty.

Figure 2: Raden Mas Sahid steals some supplies from his parent's barn.

3.3. Portrayal of Class Struggle in *Black Panther* and *Sunan Kalijaga* movies.

Class struggle means opposition to contention between social or economic classes, especially such a struggle between or felt to exist between the proletariat and the capitalist classes. The class struggles also include the form of confrontation, which is produced by two classes when they are struggling for their interests. The action of the upper class oppresses the lower class, makes the lower-class live-in poverty, and be marginalized from their society. The class struggle appears when one class opposes another in action, and, therefore, it only appears when in a given moment in the development of society. The lower class mobilizes and gathers the power to get equality with the upper class (Bukharin, 15: 192).

The different kinds of class struggles are divided into three different types. However, the author will focus on political and humanity struggles in this research.

3.3.1. Class Struggle Based on Political Struggle

The political struggle appears in *Black Panther* movie, as one of the main characters named, Killmonger wants to get his right as the heir of the Wakanda Kingdom and the son of one of Wakanda's spies. He challenges the Wakanda king, T'Challa, in ritual combat to take the throne of Wakanda. Ritual combat is the tradition of Wakanda to decide the next King of Wakanda. The King will fight against the challenger for the throne of Wakanda. The winner of ritual combat will be honored as the King of Wakanda. Not all people of Wakanda can participate in this event. Only the noble or the people with the descendant line of the royal family can join in the ritual combat. Killmonger challenges T'Challa in ritual combat by using his privilege as the descendant line of the royal family. The utterance of Killmonger below can be evidence that Killmonger is the royal family of Wakanda.

Killmonger: *speak in Wakanda language, *"I am N'Jadaka, son of Prince N'Jobu. I found my dad was dead with the panther claw in his chest. You are not the son of the king. You are the son of the murderer!"* (*Black Panther*, 01:15:40 -> 01:15:51).

The other evidence is that Killmonger is a descendant of the royal family through his necklace. The necklace belongs to his father as a sign of a member of the royal family. The necklace shown in the picture below belongs to Killmonger's father as the sign of the Wakandan royal family. It can be said that Killmonger is a member of the Wakanda royal family and has the right to challenge the King in ritual combat.

Figure 3: W'Kabi holds Killmonger Necklace (*Black Panther*, 01:15:58).

Killmer is challenged the King of Wakanda to get his rights as descendant lines of the royal family. After all, people know that Killmonger is the son of N'Jobu, and all tribe leaders agree that he can challenge the King in ritual combat. In this ritual combat, Killmonger can beat T'Challa and become the next King of Wakanda.

Figure 4: Killmonger defeats T'Challa in ritual combat (*Black Panther*, 01:21:16).

Finally, Killmonger, as a lower-class man, achieves the upper class's position by being the new King of Wakanda by winning ritual combat against T'Challa. As the new King of Wakanda, he deserves to be the new Black Panther warrior. The picture below can be evidence that Killmonger can shift his position to be the new King of Wakanda.

Figure 5: Killmonger becomes the new King of Wakanda (*Black Panther*, 01:30:50).

In the picture above, Killmonger sits on the throne of Wakanda. In this picture, the audiences also see there are many Doramilaje. The royal Wakanda army stands behind Killmonger. Killmonger, as a man of the lower class, can get equality with the upper class by being the new King of Wakanda. The picture above explains how he sits on the throne, and Doramilaje armies are standing behind him to guard him.

In addition, the struggle Killmonger is called to the political struggle which can be seen in this dialogue.

Killmonger: "You know where I'm from. I'm black, and I started the revolution. They never have the firepower or resources to fight their oppressors. Where was Wakanda? Yeah, that will end today. We got spies spread in every nation on earth. All are ready in place. I know what the colonizer thinks. So, we use their strategy to fight against them. We're going to send vibranium weapons to our war dogs. They will arm-oppressed people all around the world. So finally, they got to rise and kill those empowered. And their children and anyone else who takes their side. It is time they know the truth about us. We're warriors"(*Black Panther*, 01:29:55 -> 01:30:40).

The utterance above is spoken by Killmonger in the palace when he gives his first speech as the new King of Wakanda to all tribes leaders in Wakanda. He says the oppressors worldwide oppress all black people and almost all Wakandan spies. He has a plan to help all black people and Wakandan spies to send all the vibranium weapons for the black man and

all Wakandan spies to conquer their oppressors. Killmonger thinks that black people worldwide and the Wakandan spies are similar to him. He is a black man, and his father was one of Wakandan spies. So, he needs to help them because he is one of the black people and a Wakandan spy. It is already beyond Killmonger's purpose that he wants to get equality with the upper class. He wants to achieve the highest goal in society, that Killmonger intends to help all the black people and Wakanda's spies around the world to conquer their oppressors.

3.3.2. Class Struggle Based on Humanity Struggle

The second kind of struggle in this research is the human struggle. Humanity's struggle occurs because of sympathy as human beings. This struggle seems fit to *Sunan Kalijaga's* movie because the upper class is exploiting the condition of the lower class.

Tumenggung Wilarekta takes almost all the properties of the lower class. Then, Raden Mas Sahid sees the condition in this neighborhood. He sees many people living in poverty. One day, when Raden Mas Sahid walks around his community, he sees one boy and his sister cooking a rat. Raden Mas Sahid, who feels pity, returns to his home, taking supplies from his parent's rice barn and giving all stores to them.

Figure 6: Raden Mas Sahid steals some supplies (*Sunan Kalijaga*, 00:38:56).

The picture above explains how Raden Mas Sahid takes rice and some vegetables and gives them to his neighbors who live in poverty. It can be said that Raden Mas Sahid is struggling for the lower class to help poor people who live in poverty. So, they can eat some edible food.

The subsequent struggle by Raden Mas Sahid for his poverty society is stealing some money from a traditional casino. One day when Raden Mas Sahid walks around in a Buddhist temple, he finds a mask nearby the temple. Then, he has an idea to heist the traditional casino and cover his identity by using a mask. When everybody plays in the casino, they are surprised by the masked-man ruins their playground and he tries to take some money from them. The masked man can trounce them. When one of them tries to stop, he takes the mask of the masked-man off, and he realizes that the masked man is Raden Mas Sahid.

Figure 7: Raden Mas Sahid uses a mask to steal some money (*Sunan Kalijaga*, 01:03:42).

Raden Mas Sahid takes all money from the casino because the casino owner is one of the tax collectors who work for his father. They collect them from civilians or poor people. Raden Mas Sahid thinks he is not taking the tribute collector's property but giving the civilians rights by stealing the money from the tribute collector's casino. After he steals money from the casino, Raden Mas Sahid gives all the money to poor people and civilians.

Figure 8: Raden Mas Sahid throws some money at civilians' homes. (*Sunan Kalijaga*, 01:04:50).

The picture above shows Raden Mas Sahid wearing a mask and he throws some money in front of civilians. He does it anonymously by wearing a mask to cover his identity as Raden Mas Sahid, the son of Tumenggung Wilarikta. We can say that Raden Mas Sahid's struggle for his neighborhood is a success because he can help his community by taking back their rights by using tribute collector's wages from Tummenggung Wilarikta. Initially, the tribute collector's properties belonged to civilians.

From the explanation above, researcher argues that humanity's motives cause the struggle done by Raden Mas Sahid. He helps civilians and poor people because the upper class oppresses them. Raden Mas Sahid wants to stop this exploitation.

4. CONCLUSION

Two movies. Sunan Kalijaga and Black Panther movies explain class struggle and how to get free from the oppressors. But both explain different motives for their struggles. Comparing two different films cannot be seen only from some aspects mentioned above. The researcher believes that comparing literature requires the cultural study of the society that represents both literary works because comparing is not only about defining the similarities and the differences but also looking forward at the background aspect of the movies.

The struggle in eastern movies, as represented by the Sunan Kalijaga, refers to humanity's effort because it relates to Islamic teachings, which emphasize helping other people as part of serving Allah S.W.T. Meanwhile, the struggle in western movies such as Black Panther refers to political issue and how he pursues the throne. After all, both movies have connected the struggle to get justice for all

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A Case Study on the Influence of Bahasa Mandar Towards English Intonation of Indonesian Speaker

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English has become the standard language for communication in various forms of international activities, such as in politics, economy, and so much more. Though it is used by many people around the world, there is a glimmer of mistakes that often happen when communication is happening between one speaker and another. One reason that this happens is the intonation difference between speakers. This often happens to those speaking to a non-native speaker. The first language of non-native speakers often influences their English intonation. However, this does not happen to all non-native speakers. This phenomenon often happens to those speakers whose native language is of different roots from English. Evidently, this is also seen in Indonesian speakers who are living outside of Jakarta and Java. Considering that, a case study was conducted to investigate whether native speakers of bahasa Mandar have different intonation than native speakers of English and how the differences in the intonation affect the perception of meaning to the listeners. The results of the study show that the differences in the intonation of native speakers of bahasa Mandar when speaking English and speaking bahasa Mandar are very clear. In addition, those differences evidently caused confusion to the listeners, especially when they delivered questions and statements.

Keywords: intonation; English intonation; bahasa Mandar intonation; first language intonation.

1. INTRODUCTION

The Indonesian word for language, which is *bahasa,* has a lot of interpolating meanings. It often creates confusion for those who are trying to define it. The word is often associated as a tool or medium for communication, which is a very conflicted statement if it were to be used as a definition. Language is mainly used by a certain community to work and interact with each other (Chaer, 1994). This indicates how close language and communication function in the community.

In addition to communication tools, language can also be related to power. Power can be exercised through language, while, on the other hand, language can also be affected by the power of the community who speaks it. The latter, for example, can result in the existence of a global language arising from the powerful speakers of the language (Crystal, 2003). Seeing how the British Empire colonized large areas of North America, Australia, New Zealand, Asia, and Africa, as well as the 56 Commonwealth nations. This indicates that Great Britain holds global power and influence. Thus, English has become the standard language for communication in various forms of international activities.

Given the fact that through power English has become a global language, it doesn't guarantee that the speakers of the language are able to equally perform a uniformed language use, there may still be mistakes or miscommunication during the interaction of the speakers. One reason that this happens is the intonation difference between speakers when speaking,

especially the intonation of those non-native speakers of English. Since in the native speakers daily use, English has come into contact with the first and or second language of the speakers, influence by those language may contribute to the occurrence of mistakes or miscommunication. Further, Linguistic Society of America (LSA) explained that, in the case of phonetics and phonology, an individual speakers of English may tend to substitute similar sound occurs in their second language with the sound exists in the speakers' first language (Birner, n.d.). There are more problems arise from the influence of the first language to the second. In that, because the words are foreign to them, or are similar to sounds from their native tongue, confusion may occur and influence the tone of their speaking.

One language which performs influence to the English language use is *Bahasa Mandar*. (Bahasa *Mandar* is a language that is used as a daily form of communication by the Mandar tribe in West Sulawesi. *Bahasa Mandar* is often used by the residents of Mamuju, Polewali Mandar, Majene, and North Mamuju. Speakers of these languages could also be found along the shores of South Sulawesi, South Kalimantan, and North Kalimantan. Considering the influence of the first language, this paper would like to explore the influence of *bahasa Mandar* towards English to the native speakers of *bahasa Mandar* who are able to speak English as foreign language. This paper will discuss the relation of intonational difference between English and *bahasa Mandar* in relation to how it affects the intonation of bahasa Mandar speakers when speaking English.

2. METHODS

The method of research used in this paper is a qualitative method which focuses on an in-depth observation towards the influence of *Bahasa Mandar* on the English Intonation produced by Indonesian speakers, therefore giving a more comprehensive dive into the subject being discussed. A qualitative research can be defined as a research methods that involves three kinds of data collection: "(a) in-depth, open-ended interviews; (b) direct observations; and (c) written documents" (Patton, 2005). As for the method being used to collect data in this research is a survey. The survey was distributed to respondents who are members of the Madrasah English Community MAN 1 Polewali Mandar. Furthermore, data gathered from other literary sources like books and credible websites are also used for the writing of this paper.

To obtain the required data, respondents were asked to read and record sentences that had been put together in a form of a Google Form survey. In its structure, this survey is divided into two parts, namely sentences in *bahasa Mandar* and sentences in English. Some sentences were given a specific instruction in order for the respondent to give out the correct data necessary. For sentences of which are statements and questions instructions were given or explained. For sentences that entail specific intention, i.e. certainty or doubt, the word "certain" and "doubt" are placed in parenthesis next to the sentence. Each sentence from both languages has the same meaning, recalling that the aim is to find out the influence of *bahasa Mandar* on English intonation.

3. THEORETICAL FRAMEWORK

English phonetics and phonology focus in studying speech sounds and sound systems (Burleigh & Skandera, 2016). Research on the speech sounds may be conducted on the articulatory, acoustic, and auditory properties of the speech sounds while research on phonology may analyzed the segmental and suprasegmental or prosodic features (Burleigh & Skandera, 2016)(Gut, 2009)(Davenport & Hannah, 2010). This research is concerned with the suprasegmental or prosodic analysis focusing on the intonation features. Intonation can be described as a condition of the alternation position of pitch--up and down, when speaking a certain word or sentence. According to Kelly "intonation refers to the why the voice goes to

up and down in pitch when we are speaking. Intonation serves to determine the meaning of utterance" (Kelly, 2000). Meanwhile, Roach described that "intonation was important, if the word "right" was said with the pitch of the voice rising, it was likely to be heard as a question or as an invitation to a speaker to continue, while falling pitch were more likely to be heard as confirmation or agreement" (Roach, 2009).

Generally, intonation indicates a certain intention along with the meaning of spoken words. Intent and emotion during speaking is easily identified through the intonation of words being spoken. From said intonation we could identify the state of emotion a certain person is at while speaking. Expression is also identified through intonation, likewise music in a sense of linguistics.

To find the intention spoken by the speaker based on intonation, we must first identify the tonic syllable. In defining and classifying tonic syllable, this research is using the definition and classification of tonic syllable by Carr (2013). Tonic syllable is the most prominent word stressed in a sentence, that is the most important word of a sentence (Carr, 2013). Generally, tonic syllables are found in the last part of the sentence, and it is divided into different kinds. The first is falling intonation which defines how a pitch falls upon speech. Falling intonation indicates a statement as opposed to a question, for example: ˈMary ˈwent to the ↘doctor.

The sentence above shows the underlying tonic syllable which is located in the word doctor, showing a falling intonation or falling intonation. An intonation that has fallen intonation tends to indicate a statement.

The second is the rising intonation. Namely paying attention to the rise and fall of the tone of voice at the last word in a sentence. A syllable tonic that sounds up tends to be found in a question sentence that demands a yes or no answer, for example: Is ˈMary ↗pregnant?

The third is the fall-rise intonation. The fluctuating tone of voice is a tone that indicates doubt. When someone speaks with that intonation, he tends to feel unsure and anxious about what he is saying, for example: ↘↗No!

The fourth is the rise-fall intonation. A tone of voice that rises and falls tends to describe a statement that is full of sincerity. A speaker whose intonation sounds up and then falls is someone who has full confidence in what he wants to convey, for example: ↗↘No!

4. FINDING AND DISCUSSION
4.1 Results

From the data obtained from the survey, an arrangement of the results of the survey was compiled with 5 (five) respondents having tonic syllable of an intonation as follows:

No	Sentence	Tonic syllable				
		Respondent 1	Respondent 2	Respondent 3	Respondent 4	Respondent 5
I	*bahasa* **Mandar**					
	Mettama ii Sinta rumah sakit	↗↘sakit	↘↗sakit	↘sakit	↘↗sakit	↘sakit
	Mettama tongan ii Sinta rumah sakit?	↘↗sakit?	↘sakit?	↘sakit	↗sakit?	↗sakit?

No	Sentence	Tonic syllable				
		Respondent 1	Respondent 2	Respondent 3	Respondent 4	Respondent 5
	Iya u ita ii gena dio ruma sakit (Certain)	:↘↗iya	↘iya	↗↘iya	↘iya	↗↘iya
	Inggana u ita bandi gena dio ruma sakit (Doubt)	↘↗inggana	↘↗inggana	↘inggana	↘↗inggana	↘↗inggana
II	**English**					
	Sinta was in the hospital	↘hospital	↘↗hospital	↘hospital	↘hospital	↘hospital
	Was Sinta in the hospital?	↘↗hospital?	↘↗hospital?	↗hospital?	↗hospital?	↗hospital?
	Yes! I saw sinta in the hospital (Certain)	↗yes!	↗↘yes!	↗↘yes!	↘yes!	↗↘yes!
	Yes, I saw sinta in the there (Doubt)	↗yes	↘yes	↘yes	↗↘yes	↘↗yes

In determining the tonic syllable, the last word in the sentence is used as an indicator. However, in some sentences, especially sentences that demands the answer "yes", the word used as the tonic syllable is the word "yes", which is the most important part or word in sentences that demand the answer "yes". So that the word "yes" greatly affects the meaning in intonation.

4.2 Discussion
4.2.1 *Bahasa Mandar* Intonation Tendency in Respondents

The results of the survey which were distributed to 5 members of the Madrasah English Community MAN 1 Polewali Mandar showed a repeating pattern for each respondent. If you look at the tonic syllable, which is used to determine the intention of the speaker using intonation when speaking, on average, the respondents show a tendency to have a falling intonation which is then followed by a "down" and then "up" intonation. This tendency is seen not only in one language, but both in *bahasa Mandar* and in English.

Respondents who spoke *bahasa Mandar* showed that during speaking they have a tendency to "swing" their intonation. This pattern is audible when they are about to speak.

↘↗↘Mettama ↘ ii ↘↗Sinta ↗rumah ↘↗sakit

Many of them show a pattern like the one above when speaking in *bahasa Mandar*. This kind of pattern seems to be the trend of intonation across most of the respondents. The beginning of a sentence tends to be the first indication of how the intonation of their language sounds. *Bahasa Mandar* seem to have a swinging intonation in their language, a quite distinct characteristic of their language.

Significant swings are heard at the beginning of sentences when they speak. This swinging pattern continues until the end of the sentence. However, this swinging effect is not very audible towards the end of sentences, but very audible during the beginning of sentences. This swing pattern that falls and rises at the end of sentences affects the intonation of the tonic syllable, which tends to be found at the end of the sentence.

4.2.2 The Influence of *Bahasa Mandar* Intonation on English Intonation

The results of the survey show that the difference in intonation of native speakers of *bahasa Mandar* when speaking English and speaking *bahasa Mandar* is very clear. When *bahasa Mandar* speakers speak their own language, they tend to have a pitch that swings or falls and then rises. The swing is located throughout the sentence. With that being said, it is important to mention that the swing seems to be clearly heard at the beginning of the sentence. When they say the first word at the beginning of the sentence, they will bring up a swinging intonation.

This clear swinging pitch, however, was not found when respondents read the same sentence in English. When they speak English the swinging intonation initially found when they are speaking *bahasa Mandar* was not significantly audible in their intonation when speaking English. However, when compared with previously stated theories about intonation, where a certain intonation indicates a meaning to be intended, the results will certainly be different.

When the results of the survey and the theory of intonation are compared, influences of existing intonation (intonation coming from non-native speakers native language) could be heard in some places of a sentence. Keeping a keen ear on the differences, it is evident that there are a few intonations, of which are sound when they are speaking, which are influencing their English intonation not in accordance with how it was supposed to be. For example, on a question sentence the intonation of the speaker should be rising, but when the respondents speak the sentence implicating a question, the intonation seems to be falling. This is due to the influence of *bahasa Mandar* intonation which has the tendency to mostly fall and swing. This is what influences their intonation when speaking English.

The influence will then have an impact on the meaning of the sentence conveyed. In theory, certain intonations tend to describe the meaning of what is being conveyed. Intonation is sufficient to indicate that a sentence is a statement or a question. Intonation is enough to describe whether someone is doubtful or certain about what they are saying. By considering previously stated theoretical basis there are some intonation rules which aren't followed by the respondents when speaking English, it can be said that the influence of *bahasa Mandar* intonation can have an impact on the meaning of a word in English.

The most impactful effect of this influence is in the intonation of a statement and question sentences. It is found that the respondents, especially with words that meant statements, seem to be following the rule of English intonation just right, but in sentences that state questions, they seem to struggle to comply with the rules of English intonation. In statement and question sentences, the respondents seem to show the same intonation, both of which have a falling intonation. This of course will cause ambiguity when speaking. People will be confused whether they are asking or just stating something.

Then in sentences that are supposed to indicate certainty and doubt, the results of the survey showed varied results but tend to be uncertain. There are some respondents who show that their intonation is according to the existing theory, but there are also respondents who show that their intonation does not match the existing theory.

5. CONCLUSION

Based on the results of the survey and analysis of English intonation of the members of Madrasah English Community MAN 1 Polewali Mandar, two things can be concluded:

1. During the analysis of the respondents who are members of the Madrasah English Community MAN 1 Polewali Mandar, it is found that the intonation of their native language, *bahasa Mandar*, influences their intonation when speaking English. The tendency of swinging intonation in *bahasa Mandar* is seen in comparison with the mentioned intonation theory.

2. The intonation that is shown when the respondents speak English can cause some confusion if the respondents are speaking to native speakers or to people who are highly judgemental of such difference. The confusion happens when they are speaking sentences containing questions and statements. Having similar intonation for both of those types of sentences in English will cause some form of confusion. The intended message would then be clustered, therefore causing mass ambiguity in communication. However, this confusion does not change the meaning of the sentence, it only causes ambiguous meaning so that the listener becomes confused about what is being said, making communication quite inefficient for both the listener and the speaker.

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Princess Jasmine's Female Masculinity as Portrayed in Aladdin (2019)

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Aladdin is a 2019 American fantasy musical film produced by Walt Disney Pictures and adapted from the popular animated film of the same name by Disney. This study focuses on the masculinity of Princess Jasmine. In this paper, the researchers use a qualitative method and the theory of female masculinity written by Judith Halberstam. This study also uses film theory written by A.D Jameson to understand the scenes in the film. This research aims to find the sides of masculinity in Princess Jasmine. Princess Jasmine's masculinity has been formed since her mother died. This makes her father Sulthan very protective to her, and her love for her people enhances her sense of leadership. The masculinity of Princess Jasmine is not seen directly from her physique but her characters and behaviors. The masculinity shown by Princess Jasmine shows Disney audiences that leadership and courage are not only present in male roles.

Keywords: Masculinity; female masculinity; film; aladdin.

1. INTRODUCTION

In general, masculinity and femininity are always associated with males and women. The masculine always conjures up images of an attractive face, bravery, power, independence, leadership ability, courage, heroism, and a powerful body based on the traditional gender roles. On the other hand, the feminine is synonymous with the traits of a beautiful lady who is emotional, reliant, docile, respectful, and sensitive. According to Bartens, in the late 1980s and early 1990s, literary and historical scientists gave the subject of masculinity much attention (2001, p.95). Most studies, however, are solely interested in masculinity as men practice it.

According to Judith Halberstam in his Female Masculinity book, academics have shown zero interest in masculinity without men (1998, p.13). However, in his book, he made the following statement: "What we call 'masculinity' has also been developed by masculine women, gender deviants, and frequently homosexuals. It must not just belong to males, have been produced by men, and do not accurately portray male heterosexuality" (1998, p.241). In this day and age, many more films and other kinds of entertainment frequently depict masculinity. One movie that displays feminine masculinity is Aladdin. Based on traditional Arabic folklore, Walt Disney released the American musical fantasy film Aladdin on May 8, 2019.

This movie talks about Aladdin, the poor guy who lives with his monkey named Abu in Agrabah. Aladdin has accidentally met the princess on the street and falls in love with her at first sight. However, kingdom rules do not let Aladdin make a relationship with Princess Jasmine, so Ja'far, a royal advisor, incites him to use a magic lamp to change his life. Ja'far betrays Aladdin and wants to take over Agrabah. As a princess, Jasmine does not wish that terrible thing to happen and wants to save her people. Many things happen in that chaotic situation and show Princess Jasmine's masculinity.

Princess Jasmine has an uncomfortable position as a princess. Her father's indifferences make the masculinity grows in princess Jasmine's character. According to Judith Halberstam (1998, p.2): "Masculinity in this society inevitably conjures up notions of power and legitimacy, and privilege; it often symbolically refers to the power of the state and uneven distributions of wealth. Masculinity seems to extend outward into patriarchy and inward into the family; masculinity represents the power of inheritance, the consequences of the traffic in women, and the promise of social privilege."

Princess Jasmine's family upbringing and her father indifferences make her uncomfortable, and she cannot do anything she wants. It is shown by Princess Jasmine's escape from her kingdom to take around Agrabah and meet her people. Her father says that a woman cannot not be a sultan, and the princess must marry a prince from another kingdom. In princess Jasmine's personality, she is more king than a queen. When Princess Jasmine cares more about her people's welfare than expands power areas, she knows well about her minister and how to lead them wisely. It shows her masculinity, and it makes the researchers interested to analyze. There is also a song in the movie called 'speechless' sung by princess Jasmine twice. This song tells about princess Jasmine's breakthrough and development from her initial quiet character. She wants to show her power to Ja'far and show her father her qualifications to be a sultan of Agrabah.

2.   RESEARCH METHOD

In this study, the researchers apply descriptive and qualitative method. The researchers first gather certain information, such as behaviors, manifestations, and legends suggesting princess Jasmine's masculinity. To determine what form of masculinity best suits princess Jasmine, the researchers must determine the origin of her masculinity. To underline the analysis, the researchers then secondly interpret them by using film theory.

Before marking the sequences that discuss female masculinity, the researchers need to watch the movie to understand it. The researchers must view the Aladdin movie and then evaluate its characteristics and events that shape masculinity by using Judith Halberstam's (1998) and Peter Lehman's (1998) masculinity theory. In addition to support theory some movie theories from Timothy Heiderich (2009) are applied. To analyze the data, the researchers take various steps. First, the researcher must identify certain behaviors, indicators, and dialogue that indicate masculinity. The researchers must evaluate the data and incorporate cinema theory to underline the explanation. The researchers must then examine and explain the findings in light of the above research topic. Finally, the researchers write the conclusion.

3.   DISCUSSION

3.1   Princess Jasmine Femininity and Masculinity

Femininity is always related to weak activity because it does not require much power to solve some problems. Women are always associated with light things and a life that tends to be spoiled. They do activities that light and correlate with the housework, such as cooking, cleaning, and gardening. Those activities are connoted as feminine activities. The patriarchal subjects who lack access to masculine power and are subject to patriarchal structures' control and confirmation are women. (Halberstam,1998, p.17). In contrast, lifting heavy things and leading the family are considered masculine activities. Masculine activity is an activity that requires much power, and men usually do this activity.

This movie shows two sides of Princess Jasmine. Her femininity shows in her appearance and some of nature when Aladdin tries to impress her. An example of her femininity is shown in the picture below.

The medium shot takes this scene shot above as a framing technique. The medium shot is where we are starting to engage with the characters personally (Heiderich, 2012, p.8). That picture shows that Princess Jasmine feels happy when meeting Aladdin and pretending to be a handmaiden so she can hang out with Aladdin. This indicates that Princess does not always have high leadership traits but also a feminine side.

On the other time, Princess Jasmine also has a masculine side. Masculine activity means the physical activities exercised mainly by men, leadership traits, and tough thinking, according to Lehman (2001, p.7-24). In this movie, Princess Jasmine can follow Aladdin, who sneaks and jumps between buildings to escape the guards. The example of her masculinity can be explained in the picture below.

The long shot takes this scene shot above as a framing technique. The camera's distance from its subject also reflects an emotional distance; the audience does not get as emotionally involved in what is going on as they would if they were closer. In a way, it makes viewers a casual bystanders, somewhat aloof to what is happening. Take a couple arguing, where the details of their argument are lost to the viewer, and only the big blow-ups can catch our attention. Something is happening, but we cannot be sure what it is (Heiderich, 2012, p.7). That picture shows that Princess Jasmine also had big courage to follow Aladdin's trick to escape from the royal guard, which requires hard work and a high degree of courage. This challenging activity shows that Princess Jasmine has a strong masculine side in her mind and determination in her movement and action. In that shot, the camera focuses on Princess Jasmine, that uses a tall pole to jump between the building. It shows that Princess Jasmine had a strong masculine side in this movie.

3.2 Jasmine's Female Masculinity

According to Halberstam, the terms feminine and masculine do not always refer to female or male people. A woman can possess masculine traits; men are not the only ones who can produce them. The definition of masculinity and femininity are not based on sex; rather, they are products of society and they are shaped by people's upbringing, experiences, family, environment, and culture. In order to be referred to as masculine women, women might exhibit various masculine characteristics, such as courage, heroism, and leadership skill. The explanations below will go through how Princess Jasmine's masculinity is portrayed.

3.2.1   Jasmine's Courage

Courage is the ability to confront a challenge despite the overwhelming presence of fear or disapproval, the mental or moral strength to venture, persevere, and withstand danger, fear, or difficulty, and the moral strength to speak out against injustice when no one else will. Courage is another prototypical characteristic of heroism. The essence of courage is the unyielding choice to fight and resist, but not necessarily in a physical sense, and to be proactive regardless of the possible consequences (Kinsella et al., 2017).

Jasmine is a princess who decides to explore outside her palace without anyone noticing it. This happens because her father, a Sultan, does not let her know about the bad things outside the palace because he is very protective of her. He does not want to lose her princess. However, the excuse does not make the Princess's desire to go out of the Palace recede. However, Jasmine, as the main female character, clearly seems to have a brave character like a man. She is different from the Sultan's expectations.

3.2.2   Jasmine's Heroism

Based on an analysis by Becker et al. (2014), heroism is explained as "assumptions regarding the roots of the sex differences in these tendencies are quite different in theories emphasizing social roles and those emphasizing evolved dispositions. Whatever the origins of these tendencies, if heroism requires both risk-taking and the behavioral expression of concern for others, it might be reasonable to expect that heroic behavior is supremely androgynous. Although the physical demands of some heroic acts and the exclusion of women from social roles and contexts might depress female participation, many heroic acts would not reflect these restrictions."

In Aladdin movie, Princess Jasmine's character develops into something heroic. She saves the dignity of Aladdin, who is accused of being a spy and rebel by Ja'far when what happened is that Jafar tries to kill Aladdin by drowning him in a lake. This makes Princess Jasmine a hero because she speaks up the truth. The next thing that Princess Jasmine does is saving her father, whom Ja'far would punish after Jafar claims to be the new Sultan with the help of Genie. She also tries to convince Hakim not to follow Ja'far down the wrong path. She tries to save his father, kingdom, and people from Ja'far by getting Ja'far to step down from his current position as the new Sultan.

3.2.3 Jasmine's Leadership Skill

Male characteristics are such as responsibility, the capacity to lead, and independence include leadership competence (Burke & Collins, 2001, p. 224). Although Princess Jasmine is an autonomous child growing up, this does not mean she is allowed to handle everything on her own. Being independent entails not depending on others for help, money, care, or support. Taking care of oneself and making decisions are essential to be a man. Princess Jasmine is adamant in the movie that she would one day succeed his father as Sultan, which requires her to be self-reliant and not rely on anybody else's assistance.

3.3   The Causes of Jasmine's Female Masculinity

Henri Tajfel claims in his book entitled "Social Categorization, social identity, and social comparison," concisely put "Gender identity as one of several social identities. Identify emerges from a context of intergroup relations. One comes to define a member given in group comparison in out-group. Social identification leads to activities that are congruent with identity, support for institutions that embody the identity, and outcomes that are associated with group formation, and it reinforces the antecedents of identification" (Tajfel, 1978).

In other words, a gender identity is formed by social identity. Social identity involves the influence of external social factors that contribute to identity formation, such as identity-supporting behaviors. Institutions' or groups' influence directly impacts identity on how a person or another defines his/her identity and the outcomes of group formation associations. The influence of one's family and social environment (peers), that are components of many social identities, cannot be isolated from forming one's identity. As a result, one's family and social surroundings play the most significant roles in shaping their identity.

3.3.1 Family Upbringing: Father Indifference

In Aladdin movie, the concept of family parenting is represented by Sultan, Princess Jasmine's father, disregarding her growth. Sultan does not allow Princess Jasmine to go out of the palace. He does not want to lose her if something bad happens to her when she is outside the Palace. So, from time to time, Princess Jasmine is only in the Palace reading books and studying materials related to learning to become a Sultan.

The close-up shot takes this scene shot above as a framing technique. The close-up shot

is more intimate than the medium shot. The expressions and emotions of an actor are more visible and affect and are meant to engage the character in a direct and personal manner (Heiderich, 2012, p.8). In this scene, Princess Jasmine goes speechless to her father, who listens to Ja'far more than her.

These scenes above show Princess Jasmine trying to convince her father, Sultan, to let her be the next Sultan and make a better kingdom. She tells his father she has learned everything to be a good Sultan. She has studied all the books and theories to become a useful Sultan for her country and people. However, in this case, his father does not approve of her becoming a Sultan. Her father says that a princess must stay in the palace until the time comes. She must marry a worthy prince and have a family. So, in this case, Princess Jasmine feels disappointed with what her father has said. It starts when her father listens to the advice of the Royal Counselor, Ja'far. Ja'far rejects all opinions given by Princess Jasmine. He offers various reasons that Princess Jasmine does not get what she wants. Ja'far also does this to the Sultan. She protests all the actions taken by the Sultan. She advises the Sultan so that all her efforts would put Ja'far in an advantageous position. This is because Ja'far has a desire to become a Sultan. After hearing her father rejects her opinion, Princess Jasmine is expelled. This makes Princess Jasmine even more disappointed with her father.

From the scene above, it can be concluded that the things that cause Princess Jasmine's female masculinity are caused by her father's attitude, who never listens to her opinion. Her father also forbids her to leave the palace to prevent bad things from happening, as her father says. Her father's restraint has at least impacts Princess Jasmine as her desire to leave the palace is getting higher. Her passion for knowing what is happening outside the palace makes her want to leave the palace disguised as someone else.

4. CONCLUSION

Masculinity is a characteristics often associated with men. It is still feasible if a woman possesses the same masculine traits as a male since, as Judith Halberstam notes, masculinity does not always belong to a man. Princess Jasmine's persona in the Aladdin movie reflects

this; based on the data that have been evaluated, it can be concluded that Princess Jasmine demonstrates that she is a woman with three crucial of male nature. They are associated with heroism, leadership skill, and courage. This masculine behavior builds Princess Jasmine into the Sultan in a good way.

Princess Jasmine's masculinity is resulted from her family's upbringing and concern about her father's indifference. Even Princess Jasmine is confident that she is capable enough to be a leader, she is ignored and rejected by her only family, the Sultan.

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The Representation of Imperialism, Demagoguery, and Racial Supremacy within Scolar Visari Speech in the videogame series Killzone

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This paper aims to study and identify the representations of Imperialism, Racial Supremacy, and Demagoguery within the speeches of the main antagonist of a trilogy of action-adventure, science-fiction video games, known as Killzone. The Killzone trilogy tells a story set three hundred years into the future during an interplanetary genocidal conflict between two conflicting nations. The researcher deems the topic interesting due to the way the Killzone trilogy depicts and portrayed mature ideologies, themes, and ideas, despite being an action-oriented video game. The researcher will then reveal and explain how well the Killzone trilogy depicts and represents the Ideology of Imperialism, the idea of Racial Supremacy, and the theme of Demagoguery and how it conveys such ideologies, ideas, and themes within the speeches of the main antagonist of the series. This is qualitative research that utilized The Theory of Representation by Stuart Hall. The result of this paper concludes that the main antagonist's speeches contained numerous hallmarks of Imperialism, Racial Supremacy, and Demagoguery themes that reflect the main antagonist association and resemblance to the numerous real-life dictators, tyrants, and political strongmen, that utilize similar methods and ideals to gain and maintain power.

Keywords: Imperialism, racial supremacy; demagoguery; killzone; video games; representation; qualitative; portrayals; ideals; themes; ideology.

1. INTRODUCTION

Videogames, or "interactive entertainment" is one of the most popular pieces of media widely used worldwide. Video games and/or "electronic games" extreme popularity is mostly owned by their diverse range of numerous platforms, each covering a wide variety of genres that fulfilled a certain niche, hobby, or desire within its numerous and (often) divisive player base. Video games of today and during their infancy are mainly used by most folks in their player base to either relax, have fun, or relieve stress, and some even play it professionally, in corporate-sponsored competitive games, where the winners gain thousands, and even millions of dollars, while the company gains major publicity and fame.

Like any other medium, video games can also be used as a way to express new ideas, tell a heart-wrenching story, deliver a potent contemporary message, satirize and criticized real-world problems, and even portrayed ideologies, to their audiences (though it is mostly subtle and hidden in the background). All of this adds up, making video games one of the most interesting and fun pieces of media due to it being one of the most diverse and far-ranging electronic mediums to ever exist, that covered almost every niche and genre of popular fiction, rivaling that of movies and literature in its output, popularity, and profits.

Videogames while being a medium to express and deliver a variety of numerous themes, and ideas, both mature and "safe" and their relation to expressing ideas, themes, and ideologies whilst making sure the game is still engaging and fun to its audiences, is a rather delicate balance. Because games in general in their most basic, have to be fun and engaging to their core audiences because no matter how profound a message, story theme, or

meaningful ideas a game might possess, if it's not engaging or fun to its players, then it wouldn't have as much of an impact to its audiences as those that does.

The Killzone Series is one of these video games, whose themes covered a plethora of real-life politics, ideas, policies, histories, and ideologies. A trilogy of science fiction, action-adventure games, sets three hundred years into the future, during an interplanetary conflict between a democratic puppet state called Vekta and a fascist, totalitarian-ruled dictatorship, called Helghast, where the main protagonist belonging to the democratic faction of Vekta must fight through and defend his home from the invading space-fascists, eventually pushing them back to their home world, whereas the Vektans decided to invade in return to finish them off, in the second game, and trying to survive and escape the planet in the third game.

Killzone, despite being an action video game, does a remarkably good job at being a decently fun and engaging shooter game whilst at the same managing to portray and flesh out both the nations and the ideologies they presented, without any biases, explaining through background info and scattered history in the games, about the atrocities both sides committed against each other, the lies, corruption, and propaganda that surrounds the major conflict of the series. And all of these themes, of lies, corruption, oppression, and atrocity, are portrayed and represented by the main antagonist, and supreme leader of the totalitarian fascists, Scolar Visari.

And so, this paper aims to dissect elements of imperialism, racial supremacy, and demagoguery ideals that are present within his speeches using The Theory of Representation by Stuart Hall, to understand the underlying narrative hidden and lurking within his venomous words by analyzing how the theme and/or elements of Imperialism, Racial Supremacy, Demagoguery is represented within the speeches of Scolar Visari to fully understand the dangers of demagogues, and how they hide their true motives and ideals under the façade benevolence and understanding.

With all of that in mind, the overall research question of this paper is: How does the elements of Imperialism, Racial Supremacy, and Demagogue ideologies in his speech?

2. METHODS

This research will primarily use the transcript of one of the speeches by the main antagonist which shall be dissected and analyzed using the representational theory according to Hall (2005: 18-20), as well as using qualitative research as the main methodology to help dissect and analyze the speech of the mad dictator Scolar Visari. Representation is the production of the meaning of the concepts in our minds through language. It is the link between concepts and language that enables us to refer to either the 'real' world of objects, people, or events, or indeed to imaginary worlds of fictional objects, people, and events. Representation is important because culture is always formed through meaning and language, in this case, a language is a symbolic form or a form of representation (Hall, R. (1997) Representation: Cultural Representations and Signifying Practices (1st ed., pp 1 -35) SAGE Publications.).

The meaning of culture itself is always mediated by language to be shared with each member of the culture. From this, Hall points out the importance of representation as a means of communication and social interaction he asserts representation as a basic communication need without which humans cannot interact (Hall, R. (1997) Representation: Cultural Representations and Signifying Practices (1st ed., pp 1 -35) SAGE Publications.).

According to Hall (1997: 17 -18), there are two processes, and two systems of representation, involved. First, there is the 'system' by which all sorts of objects, people, and events are correlated with a set of concepts or mental representations which we carry around in our heads. Without them, we could not interpret the world meaningfully at all. In the first place, then, the meaning depends on the system of concepts and images formed in our

thoughts which can stand for or 'represent' the world, enabling us to refer to things both inside and outside our heads which is our shared collective conceptual map, where we store all manner of concepts, which are arranged, organized and classified into a complex relationship with one another.

Language is therefore the second system of representation involved in the overall process of constructing meaning. Our shared conceptual map must be translated into a common language. So that we can correlate' our concepts and ideas with certain written words, spoken sounds, or visual images. The general term that many uses for words, sounds, or images that carry meaning are signs. These signs stand for or represent the concepts and the conceptual relations between them which we carry around in our heads and together they make up the meaning systems of our culture (Hall, R. (1997) Representation: Cultural Representations and Signifying Practices (1st ed., pp 1 -35) SAGE Publications.).

Furthermore, Hall (1997: 15) divides representation into three forms; (1) Reflective Representations, (2) Intensiveional Representations, and (3) Constructionist Representations. Reflective representation is language or various symbols that reflect meaning. Intensiveional representation is how language or symbols embody the personal purpose of the speaker. While the constructionist representation is how meaning is reconstructed 'in' and 'through' language.

However, for this paper, the researcher will utilize the constructionist approach of his theory of representation, which consists of semiotic and discursive methods. The constructionist approach according to Hall, is that meaning doesn't come from the object or "things," but from ourselves, from culture, the language systems used by various social actors to *describe* and *give meaning* to the material world, and not the other way around. Of course, signs may also have a material dimension. Representational systems consist of the actual sounds we make with our vocal cords, the images we make on light-sensitive paper with cameras, the marks we make with paint on canvas, and the digital impulses we transmit electronically. Representation is a practice, a kind of 'work', which uses material objects and effects. But the meaning depends, not on the material quality of the sign, but on its symbolic function. It is because a particular sound or word stands for, symbolizes, or represents a concept that it can function, in language, as a sign and convey meaning- or, as the constructionists say, signify (sign-i-fy).

In conclusion, this researcher will utilize the constructionist approach in the theory of representation by Stuart Hall, while primarily using the semiotic method of approach within the constructionist theory, by analyzing the speeches of the dictator demagogue as a text, to better analyze and understand the representation of the three main ideologies as depicted within Scolar Visari speeches within the Killzone Trilogy. This means the researcher will analyze not only the transcript within the games but also, the context in which Visari espouse his speeches, and the multitude of hidden meanings. Whilst at the same time using the film theory of mise-en-scene to help in identifying and understanding the many things scattered in the background of many scenes

3. ANALYSIS

The ideology of Imperialism, the idea of Racial Supremacy, and the theme of Demagoguery are ever-present in the speeches of the main antagonist, Scolar Visari, who uses them to build and maintain his power, much like the many dictators of old and present. The ideology, theme, and idea of imperialism, racial supremacy, and Demagoguery and how it is represented and conveyed through his speeches shall be explained in further detail below.

a. Imperialism and how it justifies conquest and genocide

The word imperialism originated from the Latin word imperium ("Charlton T. Lewis, An Elementary Latin Dictionary, imperium (inp-)"), which means supreme power,

"sovereignty", or simply "rule" (Howe, 13). It first became common in the current sense in Great Britain during the 1870s, when it was used with a negative connotation (Magnusson, Lars (1991). Teorier om imperialism (in Swedish). p. 19.). Hannah Arendt and Joseph Schumpeter defined imperialism as an expansion for the sake of expansion (Knorr, Klaus (1952). Schumpeter, Joseph A.; Arendt, Hannah (eds.). "Theories of Imperialism". World Politics. 4 (3): 402–431.)

Previously, the term had been used to describe what was perceived as Napoleon III's attempts at obtaining political support through foreign military interventions (Magnusson, Lars (1991). Teorier om imperialism (in Swedish). p. 19.). The term was and is mainly applied to Western and Japanese political and economic dominance, especially in Asia and Africa, in the 19th and 20th centuries. Its precise meaning continues to be debated by scholars. Some writers, such as Edward Said, use the term more broadly to describe any system of domination and subordination organized around an imperial core and a periphery (Edward W. Said. Culture and Imperialism. Vintage Publishers, 1994. p. 9.). This definition encompasses both nominal empires and neocolonialism.

Nowadays many people often connect Imperialism with Colonialism or its newest reincarnation, Neo-colonialism, where many foreign countries, exacerbated their control over other less powerful foreign nations, using subtler and less obvious means. But the term "imperialism" is often conflated with "colonialism"; however, many scholars have argued that each has its distinct definition. Imperialism and colonialism have been used to describe one's perceived superiority, domination, and influence upon a person or group of people. Robert Young writes that while imperialism operates from the center, is a state policy, and is developed for ideological as well as financial reasons, it is simply development for settlement or commercial intentions. However, colonialism still includes invasion (Young, Robert (2015). Empire, colony, post colony. p. 54.).

Imperialism and colonialism both dictate the political and economic advantage over a land and the indigenous populations they control, yet scholars sometimes find it difficult to illustrate the difference between the two (Young, Robert (2015). Empire, colony, post colony. p. 54.). Although imperialism and colonialism focus on the suppression of another, if colonialism refers to the process of a country taking physical control of another, imperialism refers to political and monetary dominance, either formally or informally. Colonialism is seen to be the architect deciding how to start dominating areas and then imperialism can be seen as creating the idea behind conquest cooperating with colonialism. Colonialism is when the imperial nation begins a conquest over an area and then eventually can rule over the areas the previous nation had controlled. Colonialism's core meaning is the exploitation of the valuable assets and supplies of the nation that was conquered and the conquering nation then gaining the benefits from the spoils of the war (Young, Robert (2015). Empire, colony, postcolony. p. 170 -75). The meaning of imperialism is to create an empire, by conquering the other state's lands and therefore increasing its dominance. Colonialism is the builder and preserver of the colonial possessions in an area by a population coming from a foreign region (Young, Robert (2015). Empire, colony, postcolony. p. 173 -76).

This difference between colonialism between imperialism is important because it is needed to differentiate the attempted conquest of the democratic puppet state of Vekta by the totalitarian fascist dictatorship of Helghan, as an act of imperialistic conquest and expansion and not colonialism.

All in all, imperialism is an age-old tradition, practiced by most, if not all civilizations across the world, regardless of distance, culture, skin color, religion, or politics, the infinite need to expand, dominate, control, oppress, and seize territory, resources, and people, are present across most of humanity's history. But the meanings of the word have changed over

time, from simple acts of sheer, brutal, conquests, has now changed meaning into becoming something else, something much more subtle.

Ultimately, however, this paper deals with a more direct, old-school, type of Imperialism, that focused more on sheer, brutal, conquest, and subjugation through force, mirroring the way many western empires and nations, ravaged the world for their benefits, much like how in the game the main antagoni st seeks to ravage other worlds for resources and slaves, to further his delusional dream of a massive and wide empire which shown in the transcript below.

Scolar Visari Speech Propaganda Transcript 1:
"*My people. Sons and daughters of Helghan... For many years, we have been a broken nation... Shunned, oppressed, and conquered by those we sought to escape. ...Ten years ago, I asked for time, and that time was granted by you. You, the strength in my arm, the holders of my dreams... Our forefathers embarked on the greatest exodus in the history of all mankind... An exodus for freedom. Helghan became that freedom... Our new world changed our bodies. At first, it weakened us, but in fact, we were growing... stronger. In the time you have given me, I have rebuilt our nation, I have rebuilt our strength, and I have rebuilt our pride!... Our enemies at home have been re-educated. We have given them new insights into our cause. On this day, we stand united once more. On this day, those driven to divide us will hear our voice! On this day, we shall act as one, and we shall be ignored NO MORE! Defenders of the Helghast dream, NOW IS OUR TIME!*"

In this first transcript, during the intro of the game, where the mad dictator Scolar Visari is speaking through a parade of soldiers on the eve of their invasion of Vekta to motivate and inspire them, and at the beginning of this speech, the dictator Scolar Visari emphasized the tragic past of his people's forebearers, to a parade of soldiers to motivate and inspire his troops to a greater act of suicidal bravery and valor. He does this by pushing the narrative that they are "victims" of oppression and through their ordeal, they have become stronger, superior, better, and in doing so, justified their crimes which represented his imperialistic ambitions, to conquer, subsume, and rule those whom he considers foes and enemies of "his" people. This imperialistic ambition of his is a clear representation of imperialism, which is the state policy, practice, or advocacy of extending power and dominion, especially by direct territorial acquisition or by gaining political and economic control of other areas, often through employing hard power, especially military force, but also soft power. While related to the concepts of colonialism and empire, imperialism is a distinct concept that can apply to other forms of expansion and many forms of government. ("Imperialism | Definition, History, Examples, & Facts | Britannica")

As well as the excerpt: Scolar Visari Speech Propaganda Transcript 3:
"*Sons and daughters of Helghan, your destiny beckons. Stand with your brothers and sisters, stand with me, and together we will be undefeated. The past is our faith, the present is our strength, and the future... the future is our birthright! Sons and daughters of Helghan, the path toward a better tomorrow stretch out before us. Toward a future that is golden and eternal. But our journey together must cross a wilderness of hatred and bigotry, a landscape of lies seeded by the venom of our old enemy.*
Our foe knows us. He fears us. But we must not underestimate him. The ISA, while they cower and snipe from beneath their veneer of civility and freedom, are soulless and hollow. They make their pithy, mewling claims of liberty and righteousness, and all the while, they look upon the face of the Helghast with loathing and disgust. The enemy sees us as abominations,

mutant freaks fit only for killing. To the foe, we are less than human, but they will learn their mistake, my people.

We will show them the iron and steel beneath Helghast flesh. We shall cast them against the unbreakable rock of our collective will. We will make them realize the truth that the children of Helghan know in their hearts: that our race, the Helghast nation, is the next step in the evolution of mankind. When we came to Helghan we were lost, a broken collection of exiles on the verge of death. At first, we thought our new world would poison and destroy us. How wrong we were.

Helghan saw what was in every one of us, our strength and our indestructible spirit, and made it manifest. The great change was the rebirth of our people. A people fit to stride the stars and shatter our enemies. Sons and daughters of Helghan, you are the embodiment of that glorious legacy, the inheritors of the victory that we fight for every day. You alone are fit to forge the future and the destiny of our species. History does not long entrust the care of freedom to the weak or the timid. We shall not suffer the irresolute and spineless men of the ISA to dictate our path! When you granted me the privilege of your leadership, I, Scolar Visari, willingly sacrificed myself to the engine of our nation. My only goal is to bring our people the absolute and deserved mastery of their destiny.

I am humbled by the magnificent example that you my people have set. The workers and artisans among you who toil and ask not for a claim, but accept the honor of your leaders. The soldiers and warriors who burn with cold fire and unyielding resolve never flinch before the guns of our adversaries. The teachers and commissars who hold the very soul of our people in their hands, shielding it from the lies of the treacherous and disloyal. You seek reward in service alone. Each of you shares in the greatest glory of them all. You are the true Helghast!

Ruthless to those who oppose us, masters of those we defeat, unflinching in the face of adversity. I pity all those who were not born beneath our banner, for they will never know the touch of greatness as we do. And yet, there are some among our community who do not march with us. Voices were raised in dissent and opposition. Soft minds that take the words of the ISA for truth! To those who bear the seeds of rebellion in their hearts and question the way of the Helghast, I say this: Would you have us embrace the very thing that rejected us? Would you make us lay down our rifles and surrender our armor, stark naked before a force that wishes only death for us? Peace is something we all desire, but the ISA would make it the peace of the grave! Shattering our nation's spirit and burning us to ashes! Beware the puppets amongst us, sons and daughters of Helghan! Know them, and spite them! Give them no succor or shelter! If any one of you doubts the fidelity of another, be it, a neighbor, brother, parent, or child, speak!

It is the sworn duty of my commissars to isolate and re-educate these misguided souls. To bring them back to our fold. Expunge their weakness for the greater good! Our victory is imminent. With our hearts tempered in the fires of war, we strive forward and take the fight to the foe. Let us never forget the duty that we have taken upon ourselves. Our enemy is tenacious and bold. The ISA dared to turn their weapons upon that which we hold dearest. Our cradle, our home world, our... Helghan!

This invasion will not go unpunished. This criminal act unleashed the whirlwind of our wrath! Our guns never tire, and we have beaten back the foe! Sent them... running! The path we have chosen is not an easy one. The struggle is the father of all things and true virtue lies in bloodshed. But we will not tire, we will not falter, we will not fail! In the blood of our warriors comes the price we must pay. Blood alone moves the wheels of history. And we will be resolute! We will fear no sacrifice and surmount every difficulty to win our just triumph!"

Upon this third transcript of his speech, Scolar Visari upped his oratory skills to encourage his people in their darkest hour, by emboldening them with the very ideals he drove them on, whilst safeguarding his power.

This is shown as he promised that their much-deserved birthright to rule the stars is still theirs, that their future is still yet golden and immortal, and that they yet fit to once again stride the stars and conquer their hated foes this embodies the imperialistic ambitions and notions that the dictator pushed his people on, that even at their darkest hour, they shall yet see a universe, ruled by their hands. This type of Imperialism as shown in the first and third transcript is the kind of "classic" Imperialism, conquest through sheer force of arms and the decimation or enslavement of the local population, this is well represented in the first transcript as, during the tail-end of his speech, he implores the parade of soldiers to take what is rightfully theirs and assumed their "rightful" place in the universe as it cuts to a scene of Helghan soldiers killing civilians and bombing the cities of Vekta without pause or remorse.

b.   The Allure of Racial Supremacy

Supremacism is the belief that a certain group of people is superior to all others. The supposed superior people can be defined by age, gender, race, ethnicity, religion, sexual orientation, language, social class, ideology, nation, culture, or belonging to any other part of a particular population ("Supremacist". Merriam-Webster.) and the kind that is represented within his speeches are the racial supremacy of his people's race, The Helghan Race, as the next stage of human evolution.

And the supposed supremacy of the Helghan people came from not only their social condition, but from their birth in a hellhole of a planet, wracked with diseases and mutation, that gradually changes their physiology, mentality, and intelligence, which marked them as different from other "normal" humans. And it is this difference in not only appearance, but also intellect, genetics, and outlook that makes them apart from humanity, something that the dictator, Scolar Visari, exploited to the fullest, that they are not freaks, mutants, sub-humans, or inferior. But instead, they are the newest stage of evolution for all mankind.

This naturally resulted in most segments of the Helghan populace believing that they are not different, but something better, something superior, something true to the human spirit and blood, shaping their outlook upon those that are not Helghan as lesser, inferior, different, other, and thus deserving only of scorn, derision, and extermination. Such beliefs are always propagated by the mad dictator, toward his people in his speeches, to constantly remind them that they are better, superior, and more deserving to inherit the stars as their due as the superior race of humanity.

All of this is due to the inherent social and cultural condition where the Helghan people find themselves, stuck in a toxic hellscape that gradually changes and mutates them slowly in every generation, to the point they could barely breathe without a breathing apparatus (at least for the common everyday man and woman) and looks different enough from other baseline humans, that they are considered freaks or mutants because of it. This ingrained perspective was turned upside down and exploited fully by Scolar Visari by telling the Helghan people that they are not different, that the change inflicted on them by the condition of their world is not a detriment but a boon, a sign of strength that makes them better, stronger, and superior. And in doing so, he gives them hope, he gives them the chance that they are not inferior or underserving but instead destined for something greater such a thing can easily sway the minds of the desperate, the broken, or the ambitious as it inflames their fractured and diminished Helghan spirit and molds it to his desire for conquest and genocide.

Such beliefs are primarily shown in the first and third transcripts of his speeches which are tied to one of the other ideological themes most prevalent and one of the most pushed on the agenda in the game by the main antagonist the definite and overwhelming belief that they,

the Helghan people are the next step in human evolution, which defined one of the main cores of Helghan motivation to initiate their conquest of Vekta, that they destined to inherit the galaxy from those who are lesser. This is clearly shown in the supremacist part of his speech when he reminded the Helghan soldiers that they are stronger and not weak, but better, because of their condition, which showcases their superiority and signified their racial supremacist ideology.

And within the third transcript of his speech is also filled to brim with the ideological notions of racial supremacy that are shown multiple times further in his speech, where it is shown blatantly, that the mad dictator, Scolar Visari still pushes the agenda of Racial Supremacy to further motivate and justify any desperate measure to defend their home world, from the war he started.

Further in his speech, he blatantly states that his people, The Helghan people are the next step in the evolution of mankind, where he ramps up his supremacy agenda that their race and only theirs is fit to exist. That beneath their flesh lies the steel and collective will that is stronger and more unbreakable than the rest of humanity to make their enemies realize their superiority in battle and death.

And, he furthers his supremacist ideal by stating that they and they alone are fit to forge a new legacy for the true species of humanity and that all others (those who are not them) are either timid, weak, spineless, or irresolute, and justifying that human history does not trust those who are to "weak and cowardly" to take up the mantle of deciding humanity's fate.

Finally, the mad dictator spins the tale of racial supremacy even further by reminding his people again of their supposed "superior qualities" that marked them as different than the rest of humanity and that he "pity" those who are born outside their banner, because they will never know "greatness" as they do, blatantly stating that those who are not Helghan or a part of their nation are either incapable or lacking in greatness and wonder.

c. Demagogues and the dangers of Democracy

Earlier in the first transcript of his speech, Scolar Visari opened his speech by declaring that his people "gave" him strength and that they, the people "hold" his "dreams," as if to illustrate himself as a "friend of the people," and by doing this he pretended to be humble and down to earth, showing his demagogue ways, by pretending to be the instigator of the people's wills, instead of the opposite. This showcases the final and most distinct theme that is most prevalent in regards to the main antagonist is that of demagoguery. A demagogue /ˈdɛməɡɒɡ/ (from Greek δημαγωγός, a popular leader, a leader of a mob, from δῆμος, people, populace, the commons + ἀγωγός leading, leader) or rabble-rouser ("demagogue, n." Oxford English Dictionary.) is a political leader in a democracy who gains popularity by arousing the common people against elites, especially through oratory that whips up the passions of crowds, appealing to emotion by scapegoating out-groups, exaggerating dangers to stoke fears, lying for emotional effect, or other rhetoric that tends to drown out reasoned deliberation and encourage fanatical popularity (Larson, Allan Louis (1964). Southern Demagogues: A Study in Charismatic Leadership, pp. 76, 79, 85. University Microfilms, Ann Arbor, Mich.). Demagogues overturn established norms of political conduct, or promise or threaten to do so (Signer, Michael (2009). "Defining the Demagogue". Demagogue: The Fight to Save Democracy from Its Worst Enemies. Macmillan. pp. 32–38).

Historian Reinhard Luthin defined a demagogue as "...a politician skilled in oratory, flattery, and invective; evasive in discussing vital issues; promising everything to everybody; appealing to the passions rather than the reason of the public; and arousing racial, religious, and class prejudices – a man whose lust for power without recourse to principle leads him to seek to become a master of the masses. He has for centuries practiced his profession of 'man of the people. He is a product of a political tradition nearly as old as western civilization

itself." (Signer, Michael (2009). "Defining the Demagogue". Demagogue: The Fight to Save Democracy from Its Worst Enemies. Macmillan. pp. 32–38).

Demagogues have appeared in democracies since ancient Athens. They exploit a fundamental weakness in democracy: because ultimate power is held by the people, the people can give that power to someone who appeals to the lowest common denominator of a large segment of the population (Signer, Michael (2009). "The Cycle of Regimes". Demagogue: The Fight to Save Democracy from Its Worst Enemies. Macmillan. pp. 31–71). Demagogues have usually advocated immediate, forceful action to address a crisis while accusing moderate and thoughtful opponents of weakness or disloyalty. Many demagogues elected to high executive office have unraveled constitutional limits on executive power and tried to convert their democracy into a dictatorship, sometimes successfully.

This is shown in his speech, as Scolar Visari mentions several of his people in need of "re-education" meaning that they are those who are in dissent against his rule, and thus, in a classic dictatorial, and totalitarian move, he ordered their deaths, declaring them enemies of the state, thus those who opposed his rule are hunted down and marginalized by society for their lack of support against Visari's rule.

In his entire speech, it is clear that it is Visari who is the one holding the power behind the discourse, that he and he alone, control what manner of narrative spewed forth from either his mouth or someone else's. Whether it is about his people's "inherent" superiority, his imperialistic ambitions, or his attempts to aggrandize his nation and people's legacy through bloodshed.

Demagogues have arisen in democracies from Athens to the present day. Though most demagogues have unique, colorful personalities, their psychological tactics have remained the same throughout history. Often considered the first demagogue, Cleon of Athens is remembered mainly for the brutality of his rule and his near destruction of Athenian democracy, resulting from his "common-man" appeal to disregard the moderate customs of the aristocratic elite (Signer, Michael (2009). "Cleon of Athens". Demagogue: The Fight to Save Democracy from Its Worst Enemies. Macmillan. pp. 40–51.). Modern demagogues include Adolf Hitler, Benito Mussolini, Huey Long, Father Coughlin, and Joseph McCarthy, all of whom built mass followings the same way that Cleon did: by exciting the passions of the mob against the moderate, thoughtful customs of the aristocratic elites of their times (Signer, Michael (2009). "Cleon of Athens". Demagogue: The Fight to Save Democracy from Its Worst Enemies. Macmillan. pp. 40–51.). All, ancient and modern, meet Cooper's four criteria above: claiming to represent the common people, inciting intense passions among them, exploiting those reactions to take power, and breaking or at least threatening established rules of political conduct, though each in different ways (Signer, Michael (2009). "Defining the Demagogue". Demagogue: The Fight to Save Democracy from Its Worst Enemies. Macmillan. pp. 32–38).

Demagogues exploit a perennial weakness of democracies: the greater numbers, and hence votes, of the lower classes and less-educated people—the people most prone to be whipped up into a fury and led to catastrophic action by an orator skilled at fanning that kind of flame. Democracies are instituted to ensure freedom for all and popular control over government authority. Demagogues turn power deriving from popular support into a force that undermines the very freedoms and rule of law that democracies are made to protect (Signer, Michael (2009). "Democracy's Own Worst Enemy". Demagogue: The Fight to Save Democracy from Its Worst Enemies. Macmillan. pp. 38–40). The Greek historian Polybius thought that democracies are inevitably undone by demagogues. He said that every democracy eventually decays into "a government of violence and the strong hand," leading to "tumultuous assemblies, massacres, banishments." (Signer, Michael (2009). "Democracy's

Own Worst Enemy". Demagogue: The Fight to Save Democracy from Its Worst Enemies. Macmillan. pp. 38–40)

Whereas conventional wisdom sets up democracy and fascism as opposites, to ancient political theorists' democracy had an innate tendency to lead to extreme populist government, and provided unscrupulous demagogues with the ideal opportunity to seize power. Indeed, Ivo Mosley argued that totalitarian regimes may well be the logical outcome of unfettered mass democracy (Ivo Mosley, Democracy, Fascism and the New World Order, Imprint Academic (2003)).

All of this described the character of Scolar Visari, as the classic demagogue, who manipulated the bowed and beaten masses of Helghan, by giving them false promises, lies, and a new "purpose" to claim the stars for themselves, by brainwashing them to believe that they are a superior race of humanity, deserving of a better life through conquest and domination. All in all, Scolar Visari is a demagogue for exploiting the once democratic system of his planet and his people for his gain, to take power, and manipulate the blind masses to fulfill his bidding. Whilst blending his desires, with the national "dream" of his nation. His demagoguery is expanded further in the first transcript of his speech above by him claiming that he alone and with his people's "aid" in "giving" him the time he had rebuilt his nation, as well as his people's strength, and pride which once again gave his people the illusion of giving him time, that he is but a humble servant of the state and then masquerading his military buildup as a sign of strength, and by doing so has built his people's pride, while in reality, he is about to bring about the near-annihilation of his people by his prideful and ambitious actions, which is also well represented in the next transcript below.

Scolar Visari Speech Propaganda Transcript 2:
"My people. Sons, and daughters of Helghan... This much, I vow... The history of these days will be written in blood... By crushing the armies of our enemy, by seizing the weapons they thought to turn against us, we were fighting for our very existence! But if some would deny us peace, refuse our rightful place in the universe, then, we will unleash such terrible vengeance, that generations yet unborn will cry out in anguish! The enemy may shatter our bodies, but they cannot break our spirit... Even now, they advance on our home world to seize by force, what they cannot claim by right... They cannot imagine what awaits them... We will SMITE the invaders from our skies! Though they sweep over our lands like the sands of winter, never again we´ll bow before them... Never again endure their oppression... Never again endure their tyranny... We will strike without warning, and without mercy, fighting as one hand, one heart, one soul... We will shatter their dreams, and haunt their nightmares... Drenching our ancestor's graves with their blood! And as our last breath tears their lungs... as we rise again from the ruins of our cities... they will know, Helghan...belongs...to Helghast."

In this transcript, Scolar Visari showcases his most demagoguery skills, by giving his people hope, that they are in the right, and not the wrong, which is emphasized by when he told his people that they are in the right for trying to conquer their "enemies" and seizing one of their WMD for their use because they were fighting for their very own existence, even though he beckons his troops and people to massacre their enemies, may they be civilians, soldiers, or otherwise, whilst crying for peace that was denied and that they were possessed a rightful inheritance to the universe, all of this is a vain attempt to shore up his people's fractured morale in fighting for their home.

His demagoguery is shown even further by continuing to scapegoat the Vektans, calling them tyrants and oppressors, to give his people further motivations to halt their advance with every measure necessary, raising their spirit by claiming that they will prove victorious in

their darkest hours, despite their cities being leveled and burned, their people butchered and killed.

Lastly, and most prominently in the third and final transcript of his speech, he neatly pulled all demagoguery cards he got on his sleeves, from fear-mongering and scapegoating their enemies, to pretending to be down-to-earth, "men of the people" schtick to maintain his power and image, all the while using his charisma to convinces them that they, the people "put" him in office, that is shown through when he ramps up the fear-mongering and scapegoating by neatly and conveniently showing that their enemies, hate them, despised them, wish only to annihilate and oppress them, and that their claims of liberty and freedom are nothing but lies and that their enemies only see them as freaks, mutants, and abominations of lesser humanity deserving only of death. Here he spins the tale of racial supremacy back towards the enemy, that the enemy is wrong and hateful because of how they perceive the Helghan, conveniently overstepping the fact that he has been preaching the same thing against the enemy. This act of double standard is common among demagogues, blaming the enemy for the same act they have committed and endorsed, fully aware that they are being hypocritical, but not caring so long as it benefits them and them alone.

Another portion of his speech that showcases his demagogue skills of pretensions and lies is when Scolar Visari claims that he willingly "sacrifice" himself, making him look as if he is one of the cogs that moved the nation, while in truth, he had all the power and control of his nation and people, and that he justifies this by claiming that all he did was to fulfill his people's absolute and much-deserved destiny, conveniently sidestepping any blame, by stating that it is his people's "destiny" that pushed him onwards.

Another part of his speech that showcases Scolar Visari's demagogue "man of the people" skills is when he aggravates himself further by saying that he is "humbled" by their sacrifices and toils without asking much and that he appreciates the sacrifice and bravery shown by his soldiers, mentioning the efforts of teachers and political officers in "shielding" their people from treacherous talks and "lies" of the enemy. All of this is a classic demagogue method of appearing humble and down to earth towards his people, by stating that their suffering and sacrifices are not ignored, their efforts are not forgotten, and that by working and serving their country without reward but only that they serve, they are all share the greatest glory of them all, and in doing so they are superior and mighty. To manipulate and motivate them to continue their efforts and toil, to help defend the nation, to defend his power and control over them, by appearing to care for the people, he urged them to continue their sacrifices and bravery in the defense of their nation, while in reality, they are defending his rule and power.

Another further showing of his villainous demagoguery skills is when he, ironically, targeted the very people he claims to serve and lead, this is shown in his speech, Scolar Visari mentions several of his people in need of "re-education" meaning that they are those who are in dissent against his rule, and thus, in a classic dictatorial, and totalitarian move, he ordered their deaths, declaring them enemies of the state, thus those who opposed his rule are hunted down and marginalized by society for their lack of support against Visari's rule.

In his entire speech, it is clear that it is Visari who is the one holding the power behind the discourse, that he and he alone, control what manner of narrative spewed forth from either his mouth or someone else's. Whether it is about his people's "inherent" superiority, his imperialistic ambitions, or his attempts to aggrandize his nation and people's legacy through bloodshed. he urged the people, to report those who raised their voices of dissent and traitorous thoughts, ridiculing them, calling them soft, weak, and puppets, whilst powering the nationalist imperialistic flame, by further reminding his people that the enemy wants nothing more but to submerge them in death and ruin, to kill and oppress and that "we" desired peace, but the enemy will only give them the peace of the death, conveniently

forgetting the fact, that he stokes the flames of war in the first place, putting not only himself but his people in this situation in the first place. Here, in this excerpt, he marginalized his people, he claimed to serve by commanding them to hate, distrust, and report those who committed acts of treachery, be they their parents, children, neighbors, family, and friends.

He furthers his marginalization of his people, whilst also securing his position and power using his demagoguery skills in the final moments of his speech which is a signifier of his demagoguery skills, and dictatorship that signified how he further marginalized his people by justifying the act of silencing dissent, as some kind of sacrifice for the greater good, further advocating and pushing those to report "traitors" and "defeatists" to political officers, to bring them back to the fold of righteous national good. Something that he justifies even further by spinning tales of an imminent victory at hand, that by the nationalistic spirit they will overcome and beat back the foe, and by doing so continually pushed the narrative of this entire speech. That they are undefeatable. Righteous in the fight. Glorious in their deaths. Scolar Visari pushed such a narrative to motivate his tired and near-broken defenders to sell their lives and their families for the sake of a righteous cause, justifying that struggle is the father of all things, that history moves with the bloodshed of countless millions, and that they must avenge the countless fallen, by continuing to fight, to struggle, and to sacrifice so that finally they shall win their just triumph. A final act of a desperate, power-hungry demagogue at the end of his reign.

In this speech, much like his previous two speeches, the discourse and narrative are directly controlled and maintained by Scolar Visari and his armies of bureaucrat cronies, propaganda goons, and political officers, to suit his whims and needs, to propel the people into marginalizing others, inspire them to acts of suicidal glory and to drives them into the maws of death so that he will remain in power and control. Regardless of the consequences and the loss of life.

All in all, this long and winded speech of his is one made out of a combination of desperation, madness, and fear of losing his powers as a dictator as the ISA (the protagonist's main faction/national army) began to close in on his palace and slowly but surely beating down the remaining Helghan forces in the capital. This speech whilst inspiring and motivating to those loyal still to the "true" Helghan cause, is also one of cynicism and despair to those who have lost faith and hope in his rule, as shown when he addressed the fact that they are those who have become disillusioned and distrusting of his rule, to the point that he even commanded families to betray one another for even a small sign of "betrayal", all the more proof that this speech is made in the context of a losing war, the moment of their darkest hour, as their world is bombarded and cities turned to dust, all he can do is to inspire the masses still blind to the mad dictator's fault to throw themselves to the enemy, body, and all in a vain hope that somehow they could eke out a possible victory.

In the end, Scolar Visari is the combined depiction and amalgamation of the numerous demagogues, dictators, tyrants, and power-hungry rulers that appear throughout history, from the likes of Adolf Hitler, Joseph Stalin, Pol Pot, Mao Zedong, McCarthy, and many other populist leaders of the past, continuingly spouting useless nationalist imperialistic spiel, making up impossible dreams and nonsense, manipulating the common masses, and taking power for himself, in the guise of "representing" the people, whilst acting for their interests, of imperialistic ambitions, and racial supremacy that proves fruitless and wasteful in the end.

A charismatic, power-hungry demagogue dictator, that took power through his "promises" of making their supposed "enemies" pay for their past transgressions against his people and brainwashing them to believe that they are the superior race of humans, deserving only to live and rule amongst many other humans considered lesser by his people. He inadvertently pushed the very people he promised to uplift and bring prosperity to, towards a path of near-extinction and genocide, due to his racial supremacist agenda.

Scolar Visari is meant as a Hitler-esque Expy, who manipulated an entire nation to do his bidding and fulfilled his delusional idea of a superior race, a massive empire, and for the most part, the game succeeded. After all the whole central conflict of the game, is supposed to parallel the historical second world war, with a science-fiction flavor, set in distant stars, with both sides being flawed, full of propaganda and lies.

All in all, Scolar Visari embodies the notions of imperialism, racial supremacy, and demagoguery that are present within his many speeches that are used in opening segments within the trilogy of games that showcases his charisma, guile, and skills in driving his people to an ever-present feat of suicidal glory and fanatical genocide.

4. CONCLUSION

In conclusion, Scolar Visari is an amalgamation of the many dictators, tyrants, and demagogues from the likes of ancient times, Cleon of Athens, to the likes of modern ones akin to Pol Pol, Adolf Hitler, Joseph Stalin, Mao Zedong, Kim Il Sung, Saddam Hussein, Benito Mussolini and so many others that spout imperialistic ambitions of conquering other smaller "weaker" nations to expands their domains through old-fashioned brute force and brutal conquest, more often than not tinged racial supremacist notions of superiority that they the invaders are far more deserving of their lands, riches, and resources by the simple fact they and they alone because of the color of their skin, genetics or even appearances, and finally, they are often spouts demagoguery pretentious wavering, to manipulate the blind masses, through false promises, made-up enemies, scapegoating enemies, hypocritical double standards, and fear-mongering, enforced by a legion of loyal goons, crooks, and equal-opportunistic vultures.

Such imperialistic, racial supremacists, and demagoguery notions are present many times in his speeches, where he deliberately encourages the populace to sell out their neighbors, friends, and family for the sake of ideological beliefs, motivating them through the potential of imperialistic conquests, and righteous destiny in ruling the stars, and that they are superior to the rest of humankind, by them believing that they are the next step of human evolution.

A notion pushed by Scolar Visari himself, along with controlling the narrative of the conflict in his nation to justify and give reason to his people to support his wars of expansion, and his eventual fight to survive and maintain his power in the coming days of his defeat.

All in all, the story of Scolar Visari mirrored those of many real-life figures who took powers via the manipulation of the people's wills and wants, a cautionary tale of how easily democracy can be upended given the right circumstance or the right man with the right words and with a furious selfish ambition, that have spiraled many formerly democratic or peaceful civilizations to ruin, death and destruction. A cautionary tale that stretches back to ancient Greece throughout modern times is told through the lenses of a video game so that those who played can better understand the dangers of demagogues and the fragility of democracies, so they will know the tell-tale signs of demagogues and the lies, and false petty promises they often spout so that it would not happen again.

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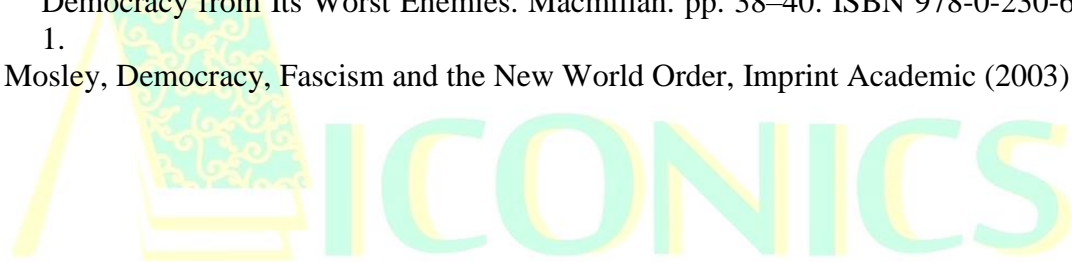
A Pandemic Discourse Analysis: Trump's Attitude on Covid 19

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Racial discrimination and political power abuse have become serious problems which is can be examined and observed linguistically since the language has a strong relationship with the power, and the use of language within the power can be used to abuse and discriminate in any discourse such as political discourse. This study is associated with the critical discourse analysis to understand the usage of language in political discourse and social discourse using text analysis of systemic functional linguistics: appraisal system. The concern of this study is to seek the construction of the utterance in political power abuse and racial discrimination which become the development of relevant previous studies, from the text analysis of news item of the one biggest media in the United States CNBC, released on March 17, 2020, in the racial issue discrimination over political powers of the former American president Donald J Trump entitled Trump tweets about coronavirus using the term 'Chinese Virus'. The study focuses on the attitude of appraisal to observe the variation of the feelings either of Donald J Trump itself or the opposition (people who disagree with the statement) and the journalist used in the text to understand the construction of racial discrimination and political powers abuse by Donald J Trump, the method used to develop this research is descriptive qualitative. Two pieces of evidence are implemented in this study to support the validity. They are theoretical-based studies and data source evidence, those evidence are synchronized to understand how the media construct the image of Donald J Trump in racial discrimination and political power abuse.

Keywords: Racial discrimination; political power abuse; appraisal; critical discourse analysis.

1. INTRODUCTION

Racial discrimination and political power abuse are kinds of violations in the social construction and they can be referred to as social inequalities, June Jordan (1992) mentioned that power relations of racism, class exploitation, sexism, and heterosexism were socially constructed outcomes of human agency and, as such, were amenable to change, continuing the theory those were mentioned are kind of social justice projects that required a messy politics of taking the risks. the theory gave us an understanding that racism/racial discrimination and political power abuse are both the essence of social inequality that caused a mess in the society. the current issue of racial discrimination and political power abuse can be constructed using the language that is used by the people who have domination in the relevant area such as politicians. since the language can be used as a power that expressed experiences or events from the users it means that language is defined as subjective matters to construct the reality to create a discourse such as racial discrimination within political power abuse, La Ode Harjudin (2001) mentioned that the sovereign can influence the rules of the discourse ideologically in particular patterns. from that theory, we can understand that the discourse and the construction of reality within the language open the possibility of individuals or groups that have domination can transfix another group. in other words, this

paper is aimed to seek the racial discrimination and political power abuse of Donald J Trump in his statement about the Chinese Virus constructed in the headline released by CNBC news. to observe this and get the goals of the discourse inside the news and the statement this paper elaborates both the relevant studies which are appraisal to analyze the text and develop the text analysis into relevant theories of critical discourse analysis to show how the media construct its actor on racial discrimination and political power abuse.

2.   ANALYSIS AND DISCUSSION
A.   Textual Analysis

In this analysis, the writer focus on how the production of racism by elites as the chosen framework from Teun A. Van Dijk that focuses on the theory of the denial of racism. the framework itself is to examine the production of racism of elites in communication, the writer has chosen this framework because the framework has a complex discussion on racism used by elites in communication within the multidisciplinary approach that will support the framework in analyzing the discourse in the research object. the reason that the multidisciplinary approach can support the research to find the discourse is that the multidisciplinary approach examines the discourse at the level of discourse and communication in the reproduction of racism at the common social interaction, based on the theory the multidisciplinary approach also can be used to analyze discourse and social cognitions of individual group members (Van Dijk 1992).

The multidisciplinary approach in this analysis helps the writer to understand the process of the racial and social inequalities production at the micro or macro level of communication, the process begins with the implementation of the structural process of the power domination and social construction portrayed in the social life in any level.

In this research, the writer focuses on how the media gives the commentary of the actor which is the elites that have the political power, the aim of the research is to give a clear understanding of the fallacy created by the actor about the social and racial inequalities. the analysis taken from the online media is CNBC which released news from a phenomenal statement of the former president of the United States Donald J. Trump about the covid-19 pandemic and its racism among Asia-Americans by calling the virus as Chinese Virus. The textual analysis which elaborates the appraisal of systemic functional grammar with the denial of racism framework from the news and headlines posted by the related media, the writer wants to explore the racial inequalities and its commentary on the reaction from the reality that has been built by the media in the news. the textual analysis and its elaboration can be apprehensively examined in the data analysis below.

The Construction of Donald Trump's Racial Discrimination And Political Power Abuse In The Headline Of "Trump tweets about coronavirus using term 'Chinese Virus'" In CNBC News
*"Trump tweets about coronavirus using term **'Chinese Virus'**"*

Table 2.1

Appraisal	Source
Appreciation; negative valuation	Trump tweets about coronavirus using term **'Chinese Virus'**

The 'Chinese virus' connotation is addressed to the disease caused by Chinese ethnicity or familiar into the Asians race
*"The CDC has warned against naming diseases after locations, saying it **stigmatizes** residents"*

Table 2.2

Appraisal	Source
Judgement; tenacity negative	saying it **stigmatizes** residents

The word stigmatize is inscribed in the term accomplished of naming diseases within the particular group (residents)

March 17, 2020, 9:14 AM WIB / Updated March 17, 2020, 4:56 PM WIB
By Kimmy Yam

"President Donald Trump drew backlash Monday night after posting a tweet using the phrase "Chinese Virus."
*After giving an address Monday afternoon in which he said the country may be headed toward recession and urged social distancing, he later tweeted his **confidence** in and support for various sectors while including the **offensive** remark."*

Table 2.3

Appraisal	Source
Affect; security	he later tweeted his **confidence**
Affect; dissatisfaction	support for various sectors while including the **offensive** remark.

The word **confidence** is the expression of a feeling of the utterance confidently doing its action, the **offensive** addressed into remark that utterance made which is Trump and as the expression of the audience of dislike
*"The United States will be **powerfully** supporting those industries, like Airlines and others, that are particularly affected by the **Chinese Virus**. We will be **stronger** than ever before!" he wrote*

Table 2.4.

Appraisal	Source
Affect; Security	The United States will be **powerfully** supporting those industries
Appreciation; Negative valuation	like Airlines and others, that are particularly affected by the **Chinese Virus**
Affect; Security	We will be **stronger** than ever before

The word **powerfully** and **stronger**, are the utterances of strong belief about the ability of the subject, and the Chinese virus is a negative valuation because it is blaming the group of ethnic/race caused its diseases
*"Many officials, including the head of the Centers for Disease Control and Prevention, have criticized the phrase as **inaccurate** and potentially **harmful** in promoting racist associations between the virus and those from China".*

Table 2.5

Appraisal	Source
Appreciation; composition negative	Many officials, including the head of the Centers for Disease Control and Prevention, have criticized the phrase as **inaccurate**

Appraisal	Source
Appreciation; valuation negative	**harmful** in promoting racist associations between the virus and those from China.

Inaccurate is the negative component of the phrase that was written by Trump and it's come from the view of the audience. While the **harmful** is the negative valuation because the statement has negative impacts on its target.

*"The comments prompted **massive** backlash from many social media users, including New York Mayor Bill de Blasio, who said the tweet was misplacing blame and could put more Asian Americans in **danger**."*

Table 2.6

Appraisal	Source
Appreciation; Composition positive	The comments **prompted massive backlash**
Affect; disinclination	misplacing blame and could put more Asian Americans in **danger**

The words **prompted massive backlash** composed as positive connotations because of the carriers are opposed the trump's statement, and the **danger** presented as a state of fear from the effect of Trump's statement

Table 2.7

Appraisal	Source
Affect; unhappiness	Our Asian American communities-people you serve are already **suffering**
Affect; dissatisfaction	They don't need your fueling **more bigotry**

The word **suffering** is the feeling of uncomfortably expressed by Asians American because the trump's statement and the **more bigotry** phrase is an expression of the utterance about disrespect addressed to the Trump's

Table 2.8

Appraisal	Source
Affect; dissatisfaction	I **hate** bringing more attention to the fact that he said Chinese virus
Appreciation; reaction negative	Asian brothers and sisters who are **experiencing attacks** against them
Judgment; tenacity negative	**because people are assuming they have the virus** because they are Chinese

The **hate** is the expression of dislike from the utterance of the Trump's tweet, then the word **experiencing attacks** is the negative reaction because of Trump's tweet to the target, and people's assumption is the inscribed as the negative connotation to Trump's tweet.

Table 2.9

Appraisal	Source
Affect; insecurity	Say hello to 25 years of **Asian American kids taking hell** for no sin of their own
Judgment; tenacity negative	**He knows** exactly what he's doing
Appreciation; valuation negative	**This guy is a nightmare, A pig**

Asian Americans experienced threats caused by Trump's tweet and it's represented as Affect; insecurity, then the judgment of the utterance to the Trump's tweet inscribed of negative habit, then the status is given as a nightmare as the expression of inappropriate feeling indicate as negative valuation
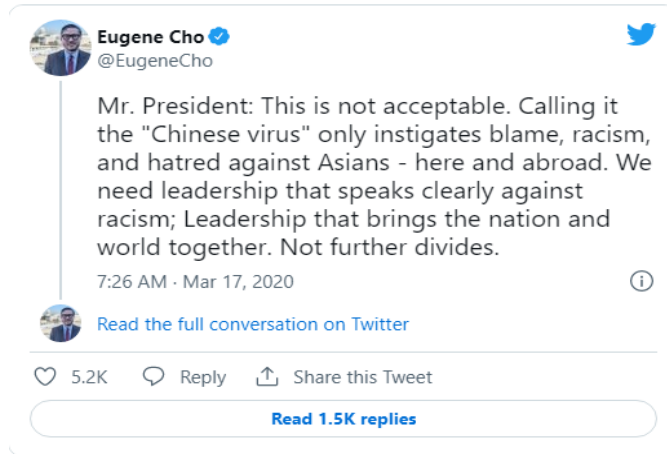
Table 2.10

Appraisal	Source
Appreciation; negative composition	This is **not acceptable**
Judgment; Normality negative	Calling it Chinese virus **only instigates blame, racism, and hatred against Asians**

Not acceptable is the composition of the phrase and the judgment addressed into what the effect of the Trump's tweet to Chinese people

*Chinese officials **condemned Trump's comments**, saying his tweet **smeared** China.*
"The U.S. should first take care of its own matters," said Geng Shuang, a spokesman for China's Foreign Ministry.

Table 2.11

Appraisal	Source
Affect; dissatisfaction	Chinese officials **condemned Trump's comments**
Appreciation; composition negative	saying his tweet **smeared** China

The connotation of dissatisfaction about the statement addressed into a particular group of ethnic, and the appreciation indicates the actor violates the values of the ethnic group and nation.

B. Data Analysis

The first framework that is applied in the data analysis is using appraisal theory from systemic functional grammar, the use of the appraisal tends to look at the appearance of the language used in evaluation from the construction of personal in textual form and also to control the interpersonal position and relations. Thus the result of the data analysis will be used to explore how the utterances pass judgments in general within the attitudinal process as a part of the framework.

the concern of the attitudinal is the utterances which can be defined that some person, thing, situation, action, and state can be indicated as an affair that useful to view their utterances positivity or negativity. there is various classifications of attitudinal that can be conveyed or invoked, some of which make to accelerate the analysis.

Attitudinal itself is concerned with how the social construct their praise and blame, with aims by the utterances that indicate either positive or negative assessments of people's actions but not limited at it and it can expand into a non-human object such as places, things, phenomena, and states of affairs. in the attitudinal, there are three kinds of the attitude of

appraisal which is affected, judgment, and appreciation. As explained comprehensively before, it is useful to classify the attitudinal meanings into three categories, the following categories are affected, judgment, and appreciation. affect is dealing with the emotion, an evaluation of meaning by the utterances that are defined on how they are emotionally addressed to the person, things, and phenomena. the second is judgment, judgment is dealing with ethics, it is the normative valuation of human behavior typically identified as a reference to the social rules or conventions of behavior. And the last is appreciation, which is a kind of attitudinal that deals with the aesthetic, addressed in the form of appearance, composition, impact, significance and etc., of human appearance as natural objects and as well as an individual but not addressed in human behavior, by reference to aesthetically of social system and value.

Appraisal	Category	n
Affect	Security	3
	insecurity	1
	Dissatisfaction	4
	Disinclination	1
	Unhappiness	1
Total		10

In the affect we focus on the emotions, either positive or negative emotional responses and dispositions. Affect also can be examined through verbs that indicate emotion (mental process), adverbs that deal with circumstances or manner, adjectives that indicate emotion, and nominalisation of how the verbs and adjectives turn into nouns. in the effect itself, there are many classifications, the classification of affect are responsible of emotional appearance, from the data we can have discussions that the affect in the data analysis framed as non-authorial affect which is the author show to the audience about the actor and other response, the affect in the data analysis indicate the rhetorical function of affect itself as an attitudinal position towards the actor that show in the text within the trigger of negative emotion.

Appraisal	Category	n
Judgement	Normality; negative	1
	Tenacity; negative	3
Total		4

The negative connotation of the judgment is refer to the attitudinal evaluation that concern to the human behaviour either negatively or positively posses by the reference of some social norms. Judgment can be explained from common parlance and given a more specific or general meaning. in other hand, Judgement itself is a term which didn't have particular precise meaning in everyday, so as a technical of linguistic term the specification of judgement itself is to clarify the convenience and clarity.

The term of judgement, is concerned with language which criticizing or praises, which condemns or applauds of the justification regards with the norms of the personal behaviour or group. although the most common examples of judgement involve assessments by the reference to the systems of justification regards with legal/ilegal, moral/immoral,

polite/impolite, there is another assessment in the judgment that indicate as the rule of the behaviour, more or less in explicit way codified in the social construction. In other ways we can say that judgment itself involve evaluations from the norms that constructed in the society which person judged will be lowered or praised in the esteem of their community, but which do not have the same social identity or mores as the first set.

from the data above we can analyze how does the media construct the reality that create judgement to the actor which is indicate use power to abuse the minority in the denial of the racism. from the utterances of the highlight news (see table 2.1-2.11). the judgment analysis from the text analysis that simplify into data is a judgement that given by the media and the public of the negative behaviour of elite politic that use the power to abuse social construction and group of minority, or we can say the judgement that given to the actor that highlighted in the news is coming from the media itself and the readers of immoral behaviour.

Appraisal	Category	n
Appreciation	composition; negative	4
	Valuation;	3
	Reaction	1
Total		8

The third explanation from the data is about appreciation, the values of appreciation are tools which included in the phenomenon under evaluation rather than human subject doing evaluation. the evaluation of the contextual meaning of the utterances involved in the text and its reaction of the audience about how the people are in disgrace.
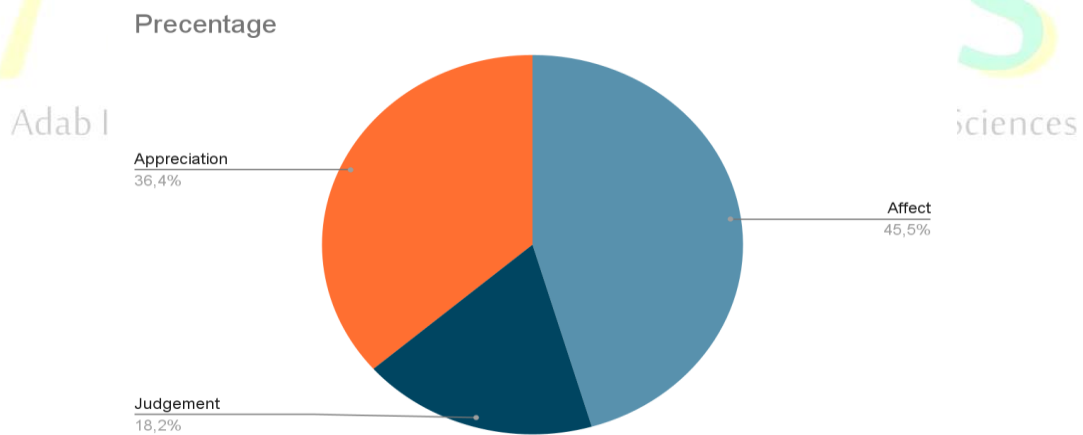

Chart 1. Compositions of Attitudes in the Twits

From the diagram of the result from the data analysis and text analysis, we can get that the most dominant appraisal attitudinal in the text is affect following by appreciation and judgement. We can say that mostly the text highlighted about the emotions of the audience responses to the actor's statement and its construction in the news, and the dominant of category is negative category of attitudinal it means that the phenomenon have negative reaction from the audiences because of the statement that indicate ethnic minority inequalities.

C.   Van Dijk Framework on Racism Denial

From the data analysis and text analysis about we understand that the actor which is Donald J. Trump have negative valuation from the audience and the news itself, it's indicate that Trump have violate the social construction in the society within the power as elite politic, Indeed if we comprehensively explore in the Van Dijk 1992, we can understand that in the reconstruction and segregation era of US, generally we can see the relationship between racism and political power are relate with the ethnocentrism which advocate and legitimate by the elites in the leading institution of society as more less we can find the denial, we also allowed racist act in a discourse. the racism itself can be defined as a system of racial or ethnic dominance, it is kind of reproduction of the racial inequalities.

However, as we know that the in politic there are some bias. For that reason, the research is to seek how the news construct the actor and the commentary of the audiences, which is from the data analysis the construction of the actor and the commentary are mostly negative. in other hands newspaper highlighting the explicit contents of discrimination that stated by the actor. continuing the work in the theory also mentioned about racism and the press which is highlighted the journalist reaction and media to its phenomenon, to construct how does the actor do, in the work the case of the study show that the result of analysis is negative representation of the phenomena and its reaction. the reaction can be inspired by a summary of mostly emotional from the audience that seek the inequalities of the minority ethnic group.

3.   CONCLUSION

From the work above we can conclude that language have its relation with the political power, the elites often use the language as a weapon to its opposition or particular group such as ethnic group. The use of language as a power whether or not it can be used as political power abuse or not can be analyze using the linguistic analysis projection, specifically the work of this research use the systemic functional linguistic to analyze how the actor that highlighted in the work construct the word and use as power, and how the media and audiences construct the phenomena from the actor's statement through the commentary and reaction that create appraisal system of attitudinal which defined as the reaction either positively or negatively of the phenomena, after the language has been analyzed then the analysis elaborate with the theory of discourse and society which focuses on social, politic and racism, and the result of the analysis show that there some discourse in the statement highlighted by media and how the media construct the reality from the discourse.

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Auditory Analysis and Perception of Speech of Phoneme/r/ in Thai-English

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English has been an international language and is spoken by many speakers around the world. This has made English spoken by not only native speakers but also non-native speakers, either as a second or foreign language. The contact of English with other languages has resulted in the variation of English. One of the variations is Thai-English or known as Tinglish which is spoken by Thais speakers. Some English phonemes, when spoken by speakers in a Thai-English accent, sound different or even change. Regarding thebackground, an auditory phonetic analysis was conducted on the changing of phoneme /r/ spoken by Thais speakers. In addition, a survey was conducted to investigate the perception of people listening to the Tinglish accent. The results have shown that the phoneme /r/ can be changed into three classifications according to the speaker's pronunciation in his Thai-English accent, which are pronounced [r], unpronounced [r], and pronounced [l]. This result shows that Tinglish accent spoken by the speakers in the video analyzed has inconsistent accents. Further, the results from the questionnaire on the perception of speech show that although there has been inconsistency in the accent used by Tinglish speakers, more than half of the respondents can still understand the meaning.

Keywords: accent; accent variation; English accent; Thai-English accent; auditory phonetic.

1. INTRODUCTION

Phonetics is the study of ways in describing and analyzing the use of human sounds objectively in language which covers the study of articulatory phonetics, acoustic phonetics, and auditory phonetics (Gut, 2009). The three areas of the study in phonetics are related to speech production and perception procedure. The articulatory concerns with how speech sounds are made, the acoustic focuses on the physics involved, and the auditory is the last process that concerns with how the speech sounds are perceived. The focus of this study is to examine the auditory perception of the sounds (Davenport & Hannah, 2010). The perception of the sounds is influenced by the tone or pitch, vibratory patterns, loudness, and the relation of the motoric or articulator one to another of the speaker. While from the audience, the perception of speech can be influenced by how we match the incoming auditory patterns to stored phonemes or syllables to identify the sounds and the level of familiarity or unfamiliarity of a person towards the words spoken. The more a person know many vocabularies, it will be easy to catch on the speech.

Although the perception of speech becomes the area under the study of auditory phonetics, it also considers variation in the acoustic realization of linguistic components as a result of variations in the source of noise, individual talkers, hiding the symbolic linguistic message (Nygaard & Pisoni, 1998). Further, the way people communicate through linguistically structured noises is the focus of auditory phonetics, not just considering the acoustically predefined noises (Pilch, 1978). Noises then, can also be affected by the language variation of the speakers, especially English. As an international language, English has grown as a language with various variations. This, as a result, has made English variations as a second language or foreign language may be affected by the original accent of

the nations. One of those countries is Thailand, with its mixed language known as *Tinglish* or Thai-English. One of the language groups discussed in this study is Thailand-English. In the use of Thai-English, some English phonemes, when spoken by speakers in a Thai-English accent, sound different or even change. Although in the previous study has been found that some Thai-English speakers believed that varieties of English exists in the non-native speakers community as unimportant and thought that different forms of English deviant from native-speaker origin were labelled as non-standard and unintelligible (Jindapitak & Teo, 2013)., investigations on the language varieties in Thailand may generate interesting insight on the non-native speakers varieties of speech production and perception.

Regarding the background, the focus aim of this study is to analyze the changing of phoneme /r/ when Thailand speaker speaks it in a *Tinglish* accent. The focus of this study is to analyze the changing of spoken phoneme /r/ according to a Thailand speaker with a Thai-English accent. Furthermore, this study will classify the /r/ phoneme into 3 classes pronounced /r/, unpronounced /r/, and pronounce /l/ according to the auditory and perspective of the samples.

2. LITERATURE REVIEW

To support this research, the authors have found some previous research as references to this research. The previous research does not have the same topic as this research, but the description and explanation are similar to this research and can support the finding results on this. The previous research titles are "Interaction of Markedness and Transfer of /r/ in L1 Thai Learners Acquiring L1 Thai and L2 English" (Noobutra, 2019), and "Thai and English Consonantal Sounds: A Problem or A Potential for EFL Learning?"(Kanokpermpoon, 2007). Although the previous research did not contain the same title as this research but the discussion results of those previous researches can help support the topic of this research. The first previous research provided data about how the phoneme /r/ is pronounced in Thai. It supports the finding results from this research because it gives the same and related information about the pronounced or unpronounced /r/ same as rhotic and non-rhotic /r/. Hence, the previous research used by the authors to be the supporting data and facts for Thailand speakers. Whereas the second previous research provides data about the consonant /r/ sometimes pronounced as consonant /l/. The authors use the discussion on the second research to be another supporting data and facts to the results of this research.

3. METHODS

The data we use in this study are both qualitative and quantitative. The description of the qualitative research method involves the use of qualitative data resulted from interviews, documents, and observation to understand and explain issues socially exists in the society (Creswell & Poth, 2018). Meanwhile, quantitative methods deal with numbers and anything measurable systematically to investigate phenomena and their relationships. Moreover, Denzin and Lincoln explain that qualitative research focuses on the interpretation of phenomena in their natural settings to make sense in terms of the meanings people bring to these settings (Denzin & Lincoln, 2000). Therefore, we observed how the respondents responded to the research and used 14 respondents from various majors and university backgrounds.

3.1 Data Source

The population of this study took a sample of 14 respondents from various majors and universities. The target audiences are from different backgrounds because this research wants to determine what Thai people pronounce in English, primarily the phoneme /r/. In this study,

the authors use the phonetic auditory method by proving whether it sounds stressed/strong, read as /l/, or not spoken.

3.2 Method and Technique of Collecting Data

The method of collecting data in this study is quantitative, form as questionnaire method. The technique used in data analysis in this study uses a 1:11 minute video to prove the difference in pronunciation and a questionnaire in the form of a google form. The questionnaire for collecting data from the respondents is using the checkboxes on the google form. The respondents have to watch the provided video first and then fulfill the check boxes that contain the words spoken which will be the focus of the discussion. This technique is used during data and information collection to make it easier to research.

3.3 Methods and Techniques of Analyzing Data

The method used to analyze the data results in this research is qualitative. The techniques used to analyze the data are qualitative and quantitative. The qualitative analysis is used to explain the results from the video source into phonetic transcription. The researchers also refer to the International Phonetic Alphabet (IPA) chart symbols to describe how the observed object pronounces the word. Qualitative data are then used to provide evidence for explanation and analysis. The quantitative technique is used to calculate the percentage of respondents from the questionnaire in finding results.

4.   FINDINGS AND DISCUSSION

4.1 The Classification of Phoneme /r/ Based on the Spoken Words in Thai-English Accent

The auditory phonetic is the study concerned with the perception of sounds. The auditory perception in this case is affected by two factors:
1. The strong Thai accent of the speakers and;
2. The difference between consonant /r/ in English and Thai.

The difference between Thai consonants and English consonant is that there is no consonantal sound /r/ in Thai. Sometimes, when Thailand speakers speak English, the words containing the /r/ phoneme often sound different or even change the phoneme. This information is supported by the finding result from the speaker when pronouncing the words like *compare, camera, sensor, through, story, front, other, more, or, shutter, and art*. The two speakers have two different English accent tendencies based on the video source. The one speaker, as the interviewer, has the tendency to British accent when he speaks. The other speaker, the interviewee, has an inconsistent accent. Sometimes, the interviewee will say some words in an American accent (General American), while other words are in a British accent (Received Pronunciation). The rest of the words tend to the Thai accent. The following table will serve the result of the pronounced English words by the interviewee in Thai-English accent:

Table 1 The Result of The Pronounced English Words

Phoneme	English words	Pronounced as
	Compare [kəm'peəʳ]	[kəm'pel]
	Camera ['kœm.ra]	[kœm.ra]
	Sensor ['sen.səʳ]	['sen.səu]
	Through [θruː]	[ʧu]
	Story ['stɔːr.i]	[stɔːʷry]
[r]	Front [frʌnt]	[fɔːnt]

Phoneme	English words	Pronounced as
	Other ['ʌð.ɚ]	[ʌder]
	More [mɔ:r]	[mɔ:r]
	Or [ɔ:r]	[ɔ:r]
	Shutter [ʃʌt.ɚ]	[ʃʌt:ə]
	Art [ɑ:t]	[a:t]

On some occasions, the interviewee, as Thailand speaker, will pronounce the phoneme /r/ as in strong and weak /r/, and sometimes pronounce it with another phoneme /l/. The classification of the three classes as the table below:

Table 2 The Classification of The Three Classes of Pronunciation

Classification	English words	Pronounced as in Thai-English
Pronounced [r]	Camera	[kɶm.ra]
	More	[mɔ:r] us
	Other	[ʌder] us-thai
	Or	[ɔ:r] us
	Story	[stɔ:ʷʳy] us
Unpronounced [r]	Sensor	['sen.səu] uk-thai
	Through	[ʧu] uk-thai
	Front	[fɔ:nt] like uk-thai
	Shutter	[ʃʌt:ə] uk-thai
	Art	[a:t] uk, but the a is not uk
Pronounced [l]	Compare	[kəm'pel] sounds like ukacent butno

From the inconsistent accent of the interviewee as the object of the research, there are three classifications of accents and classes, consisting of words that pronounced [r] like *camera* as [kɶm.ra], *more* as [mɔ:r], *other* as [ʌder], *or* as [ɔ:r], *story* as [stɔ:ʷʳy]. When the interviewee pronounced *camera* [kɶm.ra] it tends to be like the American (General American) accent ['kɶm.ra], the spot difference is at first stressed. The pronunciation of *more* [mɔ:r] and *or* [ɔ:r] by the interviewee sounds like American accent [mɔ:r] and [ɔ:r]. The last word as in pronounced [r] classification is *other* [ʌder], which tends to sound like an American accent ['ʌð.ɚ]. But when it is spoken in Thai-English, the consonant /ð/ becomes /d/ and the consonant /ɚ/ becomes a strong /r/ phoneme.

The second classification is unpronounced [r], which tends to be like the British accent (Received Pronunciation). The following words are *sensor* as ['sen.səu], *through* as [ʧu], *front* as [fɔ:nt], *shutter* as [ʃʌt:ə], *art* as [a:t]. The pronunciation of ['sen.səu] in Thai-English accent has a similar sound as in British accent ['sen.səʳ]. The differences are that the addition phoneme /u/ in the last pronunciation and phoneme /r/ become unpronounced. Pronunciation of [ʧu] sounds like British, but there is a visible difference, the consonant /θ/ spelled become [ʧ], and the phoneme /r/ is unpronounced. The pronunciation of *front* as [fɔ:nt] and also has a quite big difference as it is spelled in British [frʌnt], the consonant /ʌ/ pronounce as /ɔ:/, and the phoneme /r/ is not pronounced. The pronunciation of [ʃʌt:ə] sounds like British [ʃʌt.ɚ] but the phoneme /r/ is unpronounced and sounds [ə] in the end. The last pronunciation is *art* as [a:t], the phoneme /r/ is unpronounced, and the vowel sounds clearer. In British (Received Pronunciation), *art* is pronounced as [ɑ:t], while in Thai-English accent, the vowel /a/ is clearer and becomes [a:t].

The third classification is pronounced [l] or phoneme /r/ become phoneme /l/ on its pronunciation. As in word *compare* in Thai-English accent, pronounce as [kəm'pel] even

though it is pronounced sound *like* British accent [kəm'peəʳ], but the phoneme /r/ is gone, and the phoneme /l/ changed the place. It is changed to the phoneme /l/ because the consonant /r/ in Thai consonantal sound often being unpronounced or changed into consonant /l/, so when the speaker pronounces this word (compare), his Thai accent is strong and dominant.

4.2 The Percentage Amount of the Understandable English Words which are spoken in Thai-English Accent on Foreigners' Auditory Perception

The findings are obtained from 14 people who are not Thailand speakers, with various backgrounds and mediate English skills. The responders are asked to watch and pay attention to the video recording. The video showed the interview of two speakers from Thailand who have a conversation in mixed languages between English and Thai. In their conversation, many English words spoken by the speakers contain phoneme /r/, such as *compare, camera, sensor, through, story, front, other, more, or, shutter,* and *art*. Those words are spoken in English with a strong Thai accent. Furthermore, after the responders pay attention to the video interview, the responders answer the questionnaire about whether they heard and understand what the speakers say or not. According to the results of the questionnaire on the google form, the results can be provided in the following table:

Table 3 The Results of The Questionnaire

NO	WORD	UNDERSTAND	NOT UNDERSTAND
1	Compare	78.6%	21.4%
2	Camera	100%	0%
3	Sensor	85.7%	14.3%
4	Through	28.6%	71.4%
5	Story	71.4%	28.6%
6	Front	50.0%	50.0%
7	Other	57.1%	42.9%
8	More	78.6%	21.4%
9	Or	57.1%	42.9%
10	Shutter	28.6%	71.4%
11	Art	78.6%	21.4%

We represent the 14 responders in the amount of 100%. As the table and results above, the most understandable words according to the respondents' auditory perception who are not native speakers are *camera* and *sensor*. The words that have an equal percentage of understanding are *compare, more, art, other*, and *or*. According to the respondents' auditory perception, the less coherent spoken words are *through* and *shutter*. The subsequent explanation will further investigate this result in the following description.

5. CONCLUSION

This study has shown that the phoneme /r/ can be changed into three classifications according to the speaker's pronunciation in Thai-English accent, pronounced [r], unpronounced [r], and pronounced [l]. The results from the questionnaire perception of speech by respondents can be concluded that it is influenced by some factors. The first factor is from the speaker that has a strong Thai accent, so that when he pronounced some words that sometimes can be understood easily but sometimes it is not. Furthermore, it is also influenced by the way Thai speakers use and pronounce of consonant /r/. According to some research about the difference between Thai consonantal sounds and English consonants, it

can be drawn a result even though there is a consonant /r/ in Thai, but speakers sometimes did not pronounce it, in contrast, the consonant /r/ actually pronounced as consonant /l/. The second factor is from the respondents, here the respondents are regarded as foreigners or non-native speakers. The respondents' knowledge of vocabulary is also one of the factors. The more respondents did not familiar with English words, the more it is difficult to process the auditory perception. By reason of that, whether it is clear or unclear from the way the speaker speaks also amplify the factor from respondents' knowledge towards the familiarity of English words.

However, during the video, it can be obtained that the speakers are inconsistently speaking in three different accents, Thai-English accent, British accent, and American accent. This inconsistency is based on previous research about the use of accent priority in Thailand. The research shows that the most used English accent in Thailand is American, British and followed by Thai-English. Hence, the conclusion can be drawn that the inconsistent accents of the Thailand speaker as the source is proven by the amount of frequent English accents that are used in Thailand.

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A Semiotic Analysis of Hero Representation Character in Pay It Forward Film

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Film is entertainment tool that is very pleasing and becomes a media that is loved by almost people to obtain information and insight. Film is also awesome because of its audio-visual characteristic; film can provide special experiences and feelings of audiences. Film semiotics is the study of sign process (semiosis), or any form of activity, conduct, or any process that involves signs, including the production of meaning, as these signs pertain to moving pictures. Art forms have many hidden symbols in it which are left to the audience to make meanings through it. This study intends to interpret the symbols of hero implied in the Pay It Forward film by Mimi Leder. This research focus on the main character named Trevor. Descriptive qualitative research is the approach in this study. The data sources are primary and secondary data in the form of the Pay It Forward film, as well as literature in the form of books and several journals to complete it. The result showed that characters in Pay It Forward represent a Hero from the indicators that have been explained according to the theory of heroism such as performed voluntarily, involved significant risk, required sacrifice, and was done without anticipation of person gain.

Keywords: Semiotic; representative; hero.

1. INTRODUCTION

Roland Barthes (1915-1980) was the first to apply thoughts of semiotic as it created from etymology to visual pictures, the models are commercials, photography and movies. Barthes' work offers a valuable rundown of the significant parts of semiotics talked about above. Basically, he tried to investigate how the implications we attach to pictures are not a "whiz" aftereffect of what we see; that is, pictures are not plainly obvious and all-inclusive by the way we get what we see.

According to a semiotic viewpoint for examining film, researchers bring the film hypothesis into another degree of filmic reality. A definitive model is Christian Metz who effectively show that the impression of solidarity and congruity every spectator encounters at the film depends on a common, non-detectable basic arrangement of codes that comprises the particularity of, loans construction to, and gives coherence on the recognizable level of film. Early film semioticians applied the primary etymological technique of division and order to distinguish the non-discernible framework fundamental a film. As in film, language is an express setting and can't be separated (Buckland, 2003).

John Fiske (2004:287) stated that representation is something that refers to the process by which reality is conveyed in communication, via words-words, sounds, images, or a combination there. In this case, the first process allows us to make sense of the world by constructing a set of the chain of correspondence between something and our contextual map system. In the second process, we construct a set of correspondences between maps conceptual with language or symbols that serve to represent concepts us about something. The relationship between 'things', 'conceptual maps' and 'languages' or symbol" is the heart of

the production of meaning through language. This process which happen together that's what we call representation.

At first the concept of hero appears in the field of classical literature. The word hero in that time refers to one main figure or character in a work literature (Sugani, 2010). Heroism is defined by most contemporary researchers as extreme prosocial behavior that is performed voluntarily, involves significant risk, requires sacrifice, and is done without anticipation of person gain (Allison at all, 2017).

The researcher used descriptive qualitative research. According to Moleong (2010: 6) that the descriptive qualitative research is a study that explains to understand the phenomenon of the subject of research, behavior, perception, motivation, and action holistically, and the way of describing the result in the form of words and sentences.

2. DISCUSSION

The title of this film is *Pay It Forward*; it was released into the theatre on October 20, 2000. The most interesting is the concept of "*Paying it Forward*" appeared from a child. This idea meaning is doing a good deed for three people, and in exchange, asks each of them to "*Pay it Forward*" to three more, in the hope that the world would be change to be a better place." Pay It Forward" deepicts Trevor as a hero for her society to advance the persuasive goals for the Audience".

It can be seen from 3 evidences:

1. Trevor helps his mother
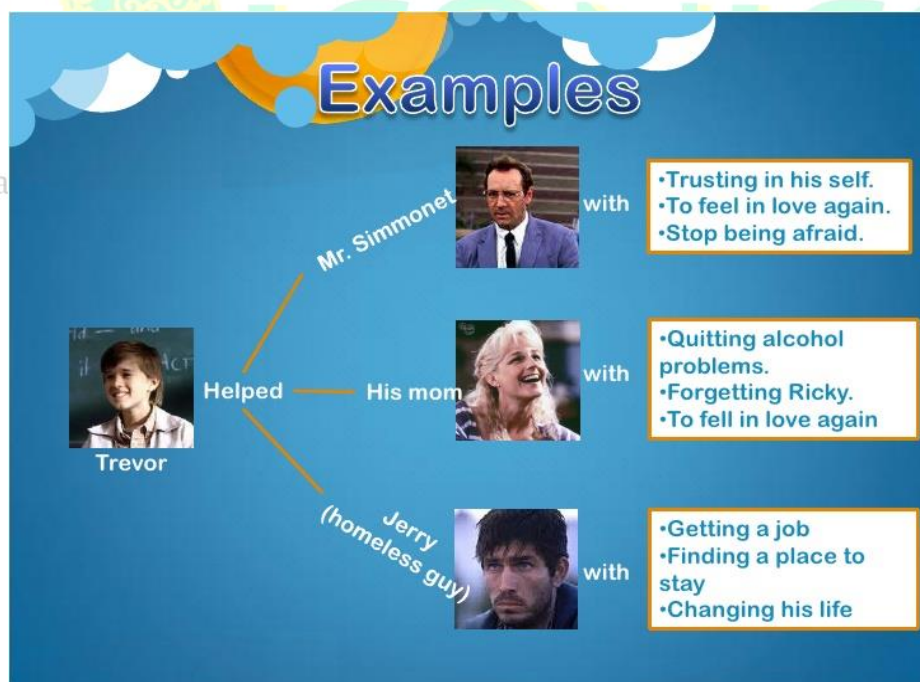2. Trevor helps Jerry
3. Trevor helps Adam

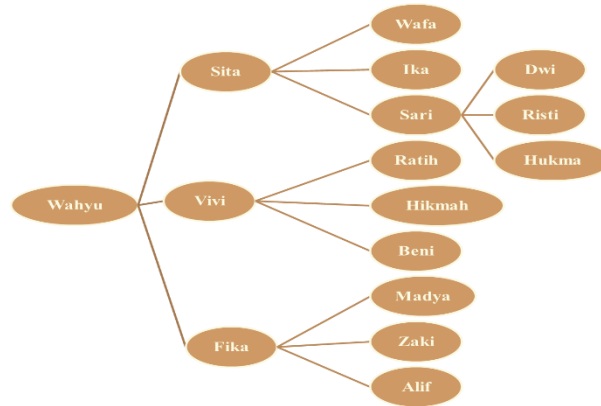Figure 2 Example Concept of Main Characters

Figure 2 Concept of Pay It Forward

The heroic attitude was shown by Trevor when he struggled to help his mother by performed voluntarily. Thus, the persuasive goal to get the audience think how such a kindness can make a big difference, can be achieved, particularly the audience who thinks that child can do it.

Trevor Tried to Help Jerry (A Heroin Addict)

Figure 3 Character of drug addict

In this scene, Trevor also seems like a hero because he is willing to help a drug addict, Jerry, although there is any risk that threaten his life. Based on this evidence, it can be sure, it might get the audience thinks how such a kindness can make a big difference.

Trevor Tried to Protect His Schoolmate (Adam)

Figure 4 Character of Trevor's friend

Trevor helps Adam. Unfortunately, Trevor got killed while helping Adam who disturbed the scoundrel. This scene indicates that Trevor's heroic attitude (requires sacrifice, and is done without anticipation of person gain) plays a significant role in affecting the people in his society even in the entire world. It has made the audience think that the kindness can spread worldwide.

3. CONCLUSION

Mimi Lader has made appropriate decision at depicting Trevor as a hero for her society to advance the persuasive goals for the audience. There are performed voluntarily, involves significant risk, requires sacrifice, and is done without anticipation of person gain It is to get people to think how such a kindness can make a big difference.

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Gaslighting in Paula Hawkins' The Girl on the Train

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This article aims to depict Tom Watson's psychological manipulation towards Rachel, Anna, and Megan in Paula Hawkins' The Girl on the Train. Tom is the main male character in the novel, who psychologically manipulates, or gaslights, those three main female characters. Tom's manipulative behavior is analyzed based on Stephanie Sarkis' (2018) concept of the portrait of a gaslighter. This study employs a descriptive qualitative method focusing on Tom's attitude and behavior towards the three women. This research results in describing Tom as a gaslighter with the characteristic of a cheater and habitual liar. He lied to Rachel and cheated on her with Anna, and later lied to Anna and cheated on her with Megan. Tom also uses splitting and conditional apology - an apology with a hidden agenda – as his tactics to gain control over others. Tom split Rachel from her friends and relatives to make her dependent on him. Even when he apologized, it was not because he felt guilty but to play victim. This study then provides such an insight for the readers to avoid being a gaslighter and to prevent being the victim.

Keywords: gaslighting; psychological manipulation; habitual liar; splitting; conditional apology.

1.   INTRODUCTION

Gaslighting is a term popularized by psychotherapists (Sweet, 2019, p. 2) to refer to "a kind of psychological manipulation" (Sarkis, 2018, p. 7). The term got its name from Patrick Hamilton's 1938 play, *Gas Light* (Thomas, 2018), made into a movie, *Gaslight*, by George Cukor in 1944 (Sweet, 2019, p. 1). Today, adds Sweet (2019), the term is used to describe "the mind-manipulating strategies of abusive people," especially in "interpersonal relationship."

This article aims to identify gaslighting depicted in Paula Hawkins' best-selling psychological thriller, *The Girl on The Train*. Since its first publication in 2015, the book has become the subject of many studies. Undeniably, the female characters, especially Rachel, become the most discussed object in the context of their psychological problems (Alfariji, 2019; Febriani, 2018; Fratiwi, 2018; Rohaeni et al., 2019; Siregar, 2018; Wiharyanti et al., 2017). However, little information on the male characters, especially Tom Watson, is available.

Rohaeni et al. (2019) discussed the female and male characters' anxiety and defense mechanisms in the novel. Since the findings are about the five characters, not much information is given regarding Tom except for his anxiety and defense mechanism. Pratama (2017) studied male domination, but the analysis focused on the novel's subordinated women. Ragasatiwi (2018) wrote about patriarchy in the novel, resulting in three aspects of patriarchy with male domination as a part. However, the researchers argue that all of these previous studies fall short of delineating the core of the three women's interwoven problems presented in *The Girl on The Train*, which is Tom's psychological manipulation, or known as gaslighting. Hence, this article employs Stephanie Sarkis' portrait of a gaslighter (2018) to support the argument.

Sarkis (2018, p. 23) argues that gaslighting most commonly takes place in an intimate relationship. The gaslighter initiates with charm and seduction that when things do fall apart, the victim might find it hard not to feel that they are to blame for their partner's behavior. Sarkis calls this condition a classic projection.

A good example of gaslighting projection, says Sarkis, is when a cheater constantly accuses their partner of cheating (2018, 24) or when the partner is to blame for the cheating, no matter how perfectly the partner does. No one causes a partner to cheat, Sarkis emphasizes. It is just that a gaslighter craves newness and attention. Thus, they cheat but refuse to take personal responsibility (2018, 26).

In the earlier chapter of her book, Sarkis (2018, 13–22) elaborates on how a gaslighter is portrayed. She lists 31 signs for someone to be recognized as a gaslighter. One sign, among others, is that a gaslighter lies habitually. Even if they are caught lying, Sarkis explains, they will confidently say that they did not do such a lie. Thus, the victim starts questioning their sanity and relying on the gaslighter's version of reality (2018, 18).

Some other signs of a gaslighter include that a gaslighter is a "master of conditional apology." It is a kind of apology with an agenda to get something out of the other person. A gaslighter also practices what Sarkis calls "splitting." This tactic "pit people against each other" and gives the gaslighter "a sense of power and control." The aim is to dominate and control others (2018, 13).

This article employs psychological perspective and applies the descriptive qualitative method. The data were taken from Hawkins' *The Girl on the Train*, focusing on any description of Tom's behavior and attitude. The analysis is based on Sarkis' portrayal of a gaslighter to elaborate on Tom's psychological manipulation towards the three women involved in his life.

2.   TOM'S GASLIGHTING IN HAWKINS' THE GIRL ON THE TRAIN

Tom Watson is one of the male characters in the novel. He married Rachel, one of the narrators of the story, and got a divorce for an affair. Currently, Tom is marrying Anna, another narrator of the story with whom he had an affair when he was still married to Rachel. He also has an affair with Megan, the babysitter Tom hires for his and Anna's daughter. The affair ends with Megan getting pregnant and threatening Tom to tell Anna about both their affair and the pregnancy, thus resulting in Tom killing Megan.

In every relationship Tom has with all three women, he manipulates them psychologically. He uses the same tactic to make them fall for his charm. Rachel remembered how he looked at her "a certain way" and his smile that made her blush from her cheek to her neck (Hawkins, 2016, p. 28). Anna also felt that" there was something in the way he looked at [her], [and] the way he smiled at [her] that made her do something she had never done before (p. 234). It was also his "wide, Tom Cruise smile" (p. 20) that made Megan attracted to him.

Tom also uses the same line, "don't expect me to be sane," to both Rachel and Anna to make them believe that he was in love with them. He wrote the words in a letter to Rachel when they were first together, "declaring his undying passion" (p. 34). Tom wrote the same expression in an email sent to Anna Boyd, telling her that" he was in love with her" when he was still married to Rachel (p. 30). Towards Megan, although he did not tell her the same line, Tom told her that she was "irresistible," making her believe that what they had was "never the last time" (p. 93).

Tom is a cheater. He has what Sarkis calls a 'history of cheating' (2018, p. 26). When he was married to Rachel, Tom cheated on her with Anna. It might not be surprising that he comes to Megan to find 'a release' while marrying Anna. In every relationship Tom has, there is always a possibility that 'another Megan' or 'another Anna' will come along. This

possibility is what Anna realized when she found out about her husband's affair with Megan. She knew his affair would not be the first time (Hawkins, 2016, p. 282).

When confronted about the affair, Tom has his wife and ex-wife to blame. Tom blames Rachel because she became boring to him and ugly due to her drinking and depression. Thus, he "had to look for ways to amuse" himself and went to Anna. Tom blames Anna because she was "tired all the time" and was not "interested" in sex because of the baby, and Megan "was available" to have "a bit of fun" because he "just needed a release" (Hawkins 2016, p. 298). In Sarkis' view, Tom's blaming Rachel, and Anna for his wrongdoings indicates that he is 'delusional of being wronged' by both women since they had not been able to 'fulfill his needs" (Sarkis, 2018, p. 26).

All the blames Tom puts on Rachel and Anna is to manipulate them into feeling guilty for being the cause of Tom's cheating. Related to Tom's doing, Sarkis (2018, p. 26) further argues that 'no one causes a partner to cheat.' Someone decides to cheat because they want to cheat. It is of their own free will because cheating is a choice.

Tom blaming others for his cheating is an example of what Sarkis explains: a gaslighter never takes personal responsibility (2018, p. 26). Tom refuses to take any responsibility for what he has done. Instead, he tries to put the responsibility onto either Rachel, Anna, or Megan. When Megan told him that she was pregnant and that he might as well be the father, Tom asked Megan to "have an abortion," saying that if the baby were his, Megan should "get rid of it" because he did not "want another kid" (Hawkins, 2016, p. 304). Towards Rachel and Anna, Tom says they "can both be incredibly weak," and it became "exhausting" to cope with people like them. Thus, he cheats and lies (p. 298).

Besides being a cheater, Tom is a habitual liar. He lies "all the time" and "about everything." He told Rachel and Anna that he was once in the army and occasionally met "the army buddies for drinks" (pp. 177, 276), though he never introduced them to any of his wives (p. 278). Later Rachel found out that Tom "was rejected twice" from getting into (p. 319).

Tom also lies to both Rachel and Anna about his parents. He told Anna they "stopped talking to him when he ran off with" her (p. 279). He told her that his parents refused to come to their wedding because they "were so angry with him for leaving Rachel" (p. 241). However, even Rachel never met them because Tom's parents never knew him to marry Rachel (p. 279).

Tom lies to deceive. He deceives himself as badly as his women. Tom's lying about being in the army might be his way to live through his imagination as being a "knight in shining armour" (p. 305) or "to make him look better, stronger, more interesting than he was" (p. 319). Regarding this, Sarkis (Sarkis, 2018, p. 16) elaborates that a gaslighter puts "an extreme amount of importance on their accomplishments, however delusional these accomplishments and attributes may be." Alternatively, the deception might also be his cover for his cheating affair.

When Tom lies to Anna about his parents, borrowing Sarkis' term, Tom tries to 'swindle' Anna emotionally so that she might think he chose her over everyone, even his parents. Thus, in Anna's eyes, it justifies Tom's keeping his parents at arm's length. However, the reason Tom avoids his parents at any cost is that he actually "took his parents' savings, lost it all," and "cut all ties with them when his father declined to remortgage their house to lend him more money" (Hawkins, 2016, p. 319). Tom's reluctance to introduce his parents to Rachel and Anna might also because he wants to isolate both women so that he can easily influence them about the truth (Sarkis, 2018, p. 19).

Tom is a good liar. When he lies, everybody believes him (p. 240). Even Anna admits that he is "a natural." During the affair, Tom would tell Rachel that "he was with a client, or meeting friends for a beer" when he was actually with Anna, spending "an hour or two in the

bedroom upstairs." Tom was confident that Rachel would never check upon him because he could easily make Rachel "totally clueless for ages" (p. 279). Even if she did, she "won't remember what happened" because Tom would say so (p. 239). He is the one who creates the truth for Rachel to believe.   It is also Tom's natural ability to lie that makes Anna never realize that he had such an affair with Megan when Anna was still raw from having a baby.

Concerning Tom's lying habit, Sarkis states that conning someone is a part of a gaslighter's game to play with someone's trust. Tom feeds Rachel many lies and makes her believe that whatever he says is the truth, especially when she experiences black-out due to her heavy drinking. Once, he told her that "she went for him with the golf club" when they "got into a fight one night at home" (p. 13), although later, she was sure that she "wasn't the one swinging it" (p. 271). On another occasion, Tom said that Rachel disappointed and humiliated him by being "hysterical and abusive," accusing Clara, his friend's wife, of "flirting with him." However, Rachel remembered that she kissed Clara goodbye, with Clara's hands holding hers (pp. 270-71), which indicated that both women parted in a good term. Tom always "volunteered" the wrong information, making Rachel believe that she had done something terrible every time she was drunk, which she never remembered when she woke up the next day (p. 261).

Tom lies to gain control over others. Tom lies to make Rachel dependent on him. Even after two years of their divorce, Rachel keeps hanging on to him. When she "felt lonely, happy, or wanted to talk to someone," there was no one she could call except Tom (p. 12). She even desperately told him that she still loved him (p. 13). Tom also lies to Anna to make her believe how lucky she was that he has found her (p. 110). He convinces Anna that they were happy, though she later found out that he has been cheating on her since September the past year, six months after she gave birth to Evie when she "was still fat, exhausted, raw [and] off sex" (p. 266).

Tom never truly apologizes, except when he wants something out of the others. Sarkis calls this a 'conditional apology' (2018, p. 13) because there is always a condition along with him saying sorry. Tom told Rachel he was sorry that "things aren't good" with her, but what he wanted was for Rachel to stop the "constant calls," saying that the calls had been "upsetting Anna." He told Rachel to sort herself out and attend an "AA meeting" (Hawkins, 2016, p. 15). AA stands for Alcoholics Anonymous, an international fellowship for anyone with a drinking problem (*Alcoholics Anonymous*, n.d.). By suggesting this, Tom might have implied that he wanted Rachel to know that her drinking habit has already out of control, thus making her feel filthy and unworthy. Tom does not want to apologize for whatever happens to Rachel. He wants Rachel to blame herself more.

Tom's conditional apology also works for Anna. When he was caught lying about seeing Rachel instead of speaking to her on the phone, Tom admitted the lie with a blank face, indicating that he did not regret seeing Rachel or for the lie. He told Anna that he was sorry to make Anna stop cornering him and 'let him get away with' (p. 238). Tom's apology does not sound sincere since he said it somehow leads Anna to blame Rachel.

3.   CONCLUSIONS

A discussion on Tom Watson, the main male character in Paula Hawkins's The Girl on the Train, reveals that he embodies Sarkis' characteristics of a gaslighter. Tom is a cheater. He cheated with Anna when he was still married to Rachel. When he divorced Rachel and married Anna, he cheated on her with Megan. Tom also is a liar. He lies to almost everyone about everything. Tom lied about his parents to make either Rachel or Anna to think that he put them above all things. Tom lied of being in the army was to make him look dependable for all the women he involved. Tom's lying habit is one way to gain control over the people around him. Beside cheating and lying, another characteristic of a gaslighter that Tom

exhibits is splitting tactic and conditional apology. He split Rachel from her acquaintances to make her keep living in the reality he created. The last is that Tom's apology requires something in return. He apologized just to reversely blamed others even for his mistakes.

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Influential Factors in Language Acquisition of Boat Skippers in 17 Riung Island in Ngada Regency

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This study focused on the language acquisition experienced by the boat skippers who are living in 17 Riung islands. It was designed in descriptive qualitative method that intended to describe the factors that influence them in acquiring English. The data were taken from 10 informants who are working as the boat skippers. Technique in collecting data used in the research were observation and interview. The data were analyzed by using Ellis's theory (2013) on language acquisition. The results showed that the process of acquiring their foreign language are influenced by internal factors and external factors. The internal factors are: 1) motivation, the encouragement within oneself to master English with the aim of increasing economic income. 2) aptitude is the ability that occurs naturally in mastering English based on their daily experienced, 3) personality related to willingness, confidence, and a sense of responsibility as a boat skippers so that it becomes a driving force in mastering English. External factors are: 1) education, namely the process of mastering English that occurs consciously with planning. 2) environment, namely the process of acquiring English through interaction with tourists and other ship captains by using English.

Keywords: Boat skipper; foreign languages; language acquisition; tourist.

4.   INTRODUCTION

Generaly people use a language to communicate with others and facilitate interaction among them. Language is a system of arbitrary sound symbols produced by human speech and used by society in communicating, cooperating and self -identification. Arbitrary means that there is no relationship between the sound symbol and the object. Language has an important role in human life. Language is used by humans to convey ideas orally or written forms. Some Indonesian people also speak English as they need it for their purposes. Since English is spoken as an international language, it plays important role in global era. As Richard and Rodger (1986) said that people from different countries communicate in English at international meetings. Currently, society is entering the 4.0 era where advanced technology will replace human work. Therefore, mastering information and technology requires foreign language skill.

English is used for the purposes of study, vacation, or work n Indonesian. Eddy (2011) said that a foreign language is acquired after the first language but one is chosen voluntarily. Dulay (1982) also states the similar opinion that second language is acquired by people who are living in a country where the language used is two or more. It is also acquired by someone who moves to other country where a language which is used is different from their first language. Therefore, it is necessary to understand second language in order to communicate with others.

In fact, acquiring language can occur naturally as a child acquires first language from mother and their surroundings. It also may be learned intentionally as language learners learn a language in formal situation inside classroom. As Krashen (1981) states that to acquire a

second language, there are two types of language environment, namely artificial and natural. Artificial environment is a formal environment as well as learning situations in classrooms. Natural environment is an informal environment that occurs naturally without being formed.

An example of a case in acquiring a second language based on what Chaer and Agustina (1995) show the example of two Tapanuli's students (North Sumatra) who study in Malang-East Java do not understand and communicate by using Javanese at the first time. Certainly the environment influence them in communicating with local people where almost of them mostly communicate by using Javanese. However, he gradually understand the language as they communicate by Javanese day by day although they cannot omit their old accent. After 2 years of settling and adapting, they finally master the Javanese language fluently just like Javanese people.

Although English has been learned from junior high school until university level, some learners still master limited vocabulary. Therefore, it is important to know factors that may influence them in improving language skill. Some people prefer learning English in informal situations as it experienced by people in tourism area such as in 17 Riung island. This place is one of the most popular tourist attractions visited by tourist in East Nusa Tenggara. As Ramli (1999) states that a second language acquisition is a process which a person adapts a foreign language with consciously or unconsciously. It is not an easy to acquire a foreign as fluent as a first language (mother tongue). To acquire a language as a second language and foreign language as well, the most important factor is self-disciplin. Self discipline is the ability of individual in responsibilty. It means that each individual is responsible for his own behavior to be directed at certain useful activities.

Besides an environmental condition, other factor that may influence local people in acquiring foreign languages in that island specially for boat skippers is motivation. As Gardner (1996) said that it will be successful if students have motivation to achieve these goals. It means that the boat skipper has strong need in mastering English in order to support them in doing their job as tour guide. It can be said, they are motivated to master English because they need the language to communicate with tourist when they guide them in visiting tourist destination.

The 17 Riung islands consist of 17 islands that is located in East Nusa Tenggara. They are popular tourist destination among foreigners, and the islands are Pulau Dua, Kolong, Lainjawa, Pau, Borong, Besar, Halima, Patta, Rutong, Meja, Bampa, Tiga, Tembaga, Taor, Sui, Kawat and Bat (Ontoloe) island. The underwater potency in Ngada Regency to rise tourist interest to visit that places (KumparanTravel, 2017). The 17 Riung island has the potential for extraordinary underwater wealth in Ngada so that attract the attention of tourist from various countries.The 17 Riung island is located in Riung sub-district, Ngada district, East Nusa Tenggara about 130 km from Labuan Bajo. It can be seen from Haruka (2021). The 17 Riung island is marine park actually consists of more than 20 islands. The reason why is called as 17 Riung island because of the patriotism of independent Indonesia on August 17, 1945. This marine park has various of flora and fauna so that many tourist take various kinds of tours and enjoy the calm and blue sea conditions.

5.   LITERATURE REVIEWS

Study on language acquisition has been popular recently as it becomes a focus of linguists specially in foreign language learning. Daulay (2020) in his study on Thai' students at Umsu found several factors that influence the acquisition of a second language namely motivation, age, formal presentation, first language, and environment. While Ekayanti (2004) who studied acquisition of Indonesian found that the acquisition of Indonesian in the group of Pedicab drivers in Jember obtained from three sources, such as ; passengers, residential and workplace environment. The similar study also conducted by Setyoningrum (2020) in her

study who analyzed the second language acquisition (Indonesian) for BIPA UNISMA Students Darmasiswa Program. This study aims to identify the mastery of Indonesian for BIPA students in phonological, morphological, syntactic, and semantic aspects. She found that the acquisition of Indonesian in foreign students has different conveniences and difficulties. Based on these studies, it seems that the current study is different in its object where the data were taken from the boat skippers who are working in 17 Riung islands Ngada Regency.

Psycholinguistics is a combination of psychology and linguistics. Psychology is the study of mentality, behavior, and thought processes that occur in everyone. While linguistics is the study of language. From these two explanations, it is found that psycholinguistics is the study of the influence of language on thought patterns and vice versa, thoughts affect language. The psycholinguistic approach views language and thought as related but completely independent phenomena. In the same line, Lantolf (2000) says that publicly handed down speech complements privately initiated thinking.

Language acquisition is the process by which humans acquire the capacity to understand, produce and use words to understand and communicate. Second language acquisition does not always occur in children. In fact, adults also experience a process with several factors that influence this language acquisition. It can begin in childhood or during adulthood (Krashen, 1983). This process occurs consciously acquired by a person with the ability to be able to use two or three languages after the first language or mother tongue.

Ellis (2013) explains that SLA is a complex process, involving many interrelated factors. It is the product of many factors relating to the learner on the one hand and the learning situation on the other. There are many factors that influence a second language according to Ellis (2013) such as age, aptitude, intelligence, learning style, attitude, motivation, and personality.

● Age

Learning a second language, a child is easier to master than adults cited by Chaer (2015). This assumption has led to the hypothesis of a critical age or critical period, Lenneberg and Oyama in Chaer (2015) for learning a second language. A number of biological, cognitive, and affective aspects have been put forward by a number of experts to support this hypothesis. However, the results of this study on the age factor in second language learning show that; a) In the term of order of acquisition, the age factor does not play a significant role because the order of acquisition by children and adults seems to be the same, b) In terms of speed and success in learning a second language, it can be concluded that children are more successful than adults in acquiring a phonological system or pronunciation, while adults are more successful than children in the areas of morphology and syntax, 3). Children are more successful than adults but not always faster.

● Aptitude

Aptitude is the ability to do something mentally or physically but it is different from the achievement which represents the knowledge or ability that is acquired. According to Carroll and Sapon (2002), language aptitude refers to a set of cognitive abilities such as predicting how well and relative to other individuals. A person can learn a foreign language for a certain amount of time and under certain conditions. In foreign language acquisition, aptitude is not a determinant of one's success or failure in mastering the target language but a reference for someone to master it faster than others. Richards (1985) explains that aptitude is natural ability to learn a language.

According to Caroll cited in Krashen (1982) there are three main components in the aptitude to acquire a language, namely:

a) Phonemic coding ability is ability to identify new language sounds and store them in memory, so they are easy to remember and use at a later date.

b) Grammatical sensibility is ability to know the grammatical function of words in a sentence. For example, knowing the subject and object in a sentence.

c) Inductive language learning ability is ability to identify patterns of correspondence and relationships between form and meaning.

● Learning Style

Learning styles are also called cognitive styles. It is a special way in which a learner tries to learn something. In second language or foreign language learning, different learners may prefer different solutions to learning problems. Richard (1985) said that some students may want explanations for grammatical rules (audio), some may find writing down words and sentences helpful for them to remember (kinesthetic), and others may find they remember things better if they relate to them with images (visuals).

Ellis (1994) described learning styles as cognitive, affective, and physiological behavioral characteristics that serve as relatively stable indicators of how learners perceive, interact, and respond to the learning environment. A person's learning style can be influenced by many factors including genetic background, culture and previous learning experiences. It is said that if teachers match their teaching methods with students' learning styles, students will be more successful and more interested in the language.

Learning styles do not seem to predict the likelihood of success in second language acquisition, but indicate the most effective way to achieve the best results. If students are aware of their learning style, are highly motivated and have a positive attitude, they are more likely to be successful in second language acquisition.

● Intelligence

Intelligence is a natural ability that is belong to human in mastering academic skills. It is also defined and measured in terms of linguistic and logical-mathematical abilities (Ellis (1985, p. 293). IQ (intelligence quotient) possibly also influence people to be succeed in their life since it correlated to test scores so they can easily to compete with others. Some studies found the significant relation between IQ and foreign language acquisition although they only concern with academic skills. However, it is assumed that intelligence is not the only factors which guarantee people will be succeed in their career. However, mostly learners who own high IQ achieve better results on language tests. It is proved that intelligence can predict the rate and success of SLA in the formal language classroom (Genesee, 1976).

● Attitude

Ellis (2013) explained that attitudes are a set of beliefs about factors such as target language culture and their own culture in terms of classroom learning and tasks assigned to them. Language attitudes are attitudes that speakers of different languages have toward other languages or their own.

Gardner and Lambert have investigated a number of different attitudes, which Stern (1983) cited in Khasinah (2014) classified into three types: 1) attitudes toward society and people who speak a second language, 2) attitudes toward learning and the language in question, 3) attitudes toward language and language learning in general. Certain personality characteristics and general interest in foreign language learners can influence them positively or negatively. It is also important how the learner feels about learning a particular language in a particular course and from a particular teacher. It is clear that students who have positive attitudes learn more, but also students who study well acquire positive attitudes.

● Motivation

Motivation is something that must exist in doing something. To achieve what we want there must be a desire with a strong goal to achieve it. Richards (1985) believes motivation as a factor that determines a person's desire to do something.

Saville-Troike and Muril (2009) suggest two types of motivation, namely integrative motivation and instrumental motivation.

- Integrative motivation is motivation based on the desire to socialize or participate with communities that use the target language.

- Instrumental motivation is motivation based on practical needs to get a job, scholarships abroad, access to information and so on. Brown (1994) distinguishes motivation into two, namely intrinsic and extrinsic.

- Intrinsically motivated activities are those for which there is no real reward except the activity itself. Intrinsically motivated behavior aims to bring about certain consequences that are internally beneficial, namely feelings of competence and self-determination.

- Extrinsically motivated behavior expects rewards, such as money, praise or positive feedback.

● Personality

Personality is a set of features that characterize each person. Personality factors influence the development of a person to acquire language. The existence of different personalities can affect a person's lifestyle and values that develop regularly so that behavior becomes more consistent and easy to notice. Ellis (1986) cited in Lightbown (2000) said that there are many personality's factor such as self-esteem, inhibition/risk-taking, and anxiety.

When learners have self-esteem, they will realize what the goal is in learning a foreign language and gain confidence based on their own experiences and those of others. As Brown (1994) said that by self-estem, learner may refers to the evaluation which the individual makes and custumarily maintains with regard to himself; it expresses an attitude of approval or dissaproval, and indicates the extent to which and individual believes himself to be capable, significant, succesful and worthy.

- Inhibition/risk taking

The concept of inhibition is closely related to the notion of self-esteem. Everyone protects their ego by building defensive devices. The higher the self-esteem, the lower the barrier and the greater the success in learning a foreign language. It has been suggested that inhibition affects language learning negatively because it inhibits risk taking, which is an important element in this process. Khasinah (2014) says that mistakes need to be made if someone wants to learn a foreign language. This is primarily a problem for adults who are more self-aware than children.

- Anxiety

Anxiety is a form of discomfort, frustration or self-doubt about one's abilities. This can encourage someone to increase their learning power in acquiring a second language. An anxiety in a process is a positive form to be more active in achieving goals. Brown (1994) describes anxiety as a form of state of mind associated with feelings of discomfort, frustration, self-doubt, and worry.

Other factor such as environment as it is mentioned by Krashen (1981) that Krashen (1981) suggests two types of language environment, artificial and natural. an artificial environment is a formal environment in a learning situation in the classroom, while the natural environment is an informal environment that occurs naturally without being formed. Language environment is a situation in a certain area where a language grows, develops, and is used by its speakers. The environment includes everything that can be heard, seen, and affects the language communication process.

- Formal environment

Formal environment is an environment that is formed officially and planned. Learners are guided and directed by the teacher to be able to master the systems or rules of the language being studied. Dulay (1985) suggests that the formal environment is one of the language learning environments that focuses on consciously mastering the rules of language in the target language.

- Informal environment

Informal environment occurs naturally in the process of language acquisition. As Purba (2013) states that this informal environment includes various situations such as when communicating at home with family, communication with other people, communication in the market, work place, or anywhere that can occur naturally.

In this case, the researcher took an informal environment where the process of acquiring a boat skipper's foreign language happened just like that without any planned formation and without a formal environment that was directed by the instructor directly.

2. METHODOLOGY

This research used the descriptive qualitative method to describe the factors that influencing of second language acquisition in 17 Riung island. Gall & Borg, (2007) mentioned observation and survey tools are often used to gather data. Therefore, the researcher uses descriptive and qualitative method because the data were analyzed by describing information related to the factors that influencing of second language acquisition.

The informant were taken from 5 boat skippers who acquire English as a foreign language. They are indigenous people in the area and work as boat skipper. They are around 30 years old. Technique in collecting data were observation and interview. So, it was used three instruments such as; question list, note taking, and digital recorded. The researcher interviewed and took some notes based on their importance information about the foreign language acquisition for the boat skippers.

In collecting data, the researcher applied several procedures as follows: Firstly, the researchers interviewed and recorded the selected informants from the boat skippers. After collecting data, they transcribed firstly the result of interview. The last step was analyzing the data based Krashen's theory on the language acquisition.

3. FINDINGS AND DISCUSSIONS
a) Findings
1. Internal factors
a. Motivation

As the 17 Riung Island has very beautiful underwater nature tourism, this place can attract foreigners to visit that place. As a result, it encourages some people there who work in tourism services want to master English well, specially for the boat skippers. The beautiful underwater view also makes visitors feel comfortable during the trip. Here, the researcher found that motivation was the most influential factors in language acquisition. All boat skippers mentioned motivation as the influential factor of their foreign language acquisition. For example, one informant said:

"Itu menghasilkan duit... trus kemudian kecantol sama cewe bule. Hehe makanya pengen belajar lagi."

(English : "for money... Then we get interested with Caucasian girls. Hehe that's why I want to learn more")

The boat skipper said that when he mastered English, it would be easy for him to interact with foreigners which automatically helped improve his economic factors. With the aim to improve the economy so that mastery English is a trigger to achieve that target. Besides producing money, he also has a dream to be able to visit Europe.

In addition the first informant also mentioned another that can be categorised as the motivation to acquire English which is to see Europe.

"itu pengen lihat Eropa. Dan Alhamdulillah bisa lihat Eropa."
(I want to visit Europe. And Alhamdulillah I can.) (Informant 1)

The participant said that when he mastered English, it would be easy for him to interact with foreigners which automatically helped improve his economic factors. With the aim to improve the economy so that mastery English is a trigger to achieve that target. Besides producing money, he also has a dream to be able to visit Europe.

b.   Aptitude

Some of the boat skippers have the ability to identify a new language through sound and then store it in memory. The ability to capture through audio-visual is one of the boat skippers talents. Although the process of mastering English takes quite a long time. For example of one respondent said:

"Yah kadang melalui pendengaran. Terus kadang dengan bahasa-bahasa isyaratnya mereka gunakan. Kita bisa memahami. Yah dengan bahasa isyarat yang mereka gunakan kita bisa memahami itu"(informant4)

(Well sometimes through hearing. Then sometimes with the sign languages/ body language they use so we can understand)

The ability to identify new languages from tourist is one of another informant talents. He understands through gestures or body language and then analyzes what the other person wants.

"Dan salah satu faktornya yah daya tangkap/ visual bisa mempengaruhi berbicara yang benar toh. Tidak ada kursus. Hanya otodidak saja."

(And one of the factors is the ability to catch/audio-visual can affect speaking correctly. No courses. Just self-taught) (Informant 3)

The ability to capture through audio-visual is one of the informant talents. Although the process of mastering English takes quite a long time.

The ability to identify new languages from tourist is one of another informant talents. He understands through gestures or body language and then analyzes what the other person wants.

c.   Personality

One part of personality is self esteem. Self -esteem can describe the extent to which boat skippers value their ability, meaning, worth, and competence. This is one of the factors that can affect second language acquisition as described by some informants.

"Intinya ya paling pertama ya berani aja ngomongnya sama tourist. Yah termotivasikan untuk belajar lagi. Yah awalnya diketawain orang sih. Diketawain teman-teman. Yah kadang nggak ngerti sendiri lagi ngomong apa."

(The point is, first of all, we have to be brave enough to talk to the tourists. Motivate ourself to learn again. yah, people laughed at it at first. Laughed at by friends. And sometimes I don't know what I said)

This informant, initially often laughed at both from tourist and from his own friends. From this incident, it can trigger them to further improve their mastery of English. This can describe the awareness of informants in honing their abilities to increase self-confidence.

Another factor that affects the acquisition of a second language is **risk taking.** There is a responsibility as the boat skippers to make the tourist comfortable so that it requires them to master English. there are many mistakes that can occur when interacting with foreigners, one of them is misunderstanding. The boat skipper considers that when he misinterprets something, it will make his tourist feel uncomfortable. Therefore, the informant who works as a boat skippers as well as a guide for tourist has a responsibility to make tourist are comfortable.

This informant assumed that there are many mistakes that can occur when interacting with foreigners, one of them is misunderstanding. Based on his experience, he considered that when he misinterprets something, it will make his tourist feel uncomfortable. Therefore, the informant who works as a boat skippers as well as a guide for tourist has a responsibility to

make touristare comfortable. One of them is mastering English so that misunderstanding does not occur again.

The last part of personality is anxiety. Anxiety affects second language acquisition because it functions as a mechanism that regulates the actions to be taken. The boat skipper has the experience anxiety in pronouncing words with limited vocabulary so that sometimes it made him feel embarrassed when interacting. Nevertheless, this anxiety has a positive impact which triggers them to further hone their skills in mastering English

"Di kritik sama tamu, apa dari cara kita berbahasa kan, tapi ramai juga kita Cuma bahasanya ehem otodidak. Kadang juga mengertinya sepotong-sepotong juga. Terpaksa pulang tuh harus wihh ini apa sih. Dicatat. Apa yang salah gitu."(informant 1)

(We are criticized by guests, right from the way we speak, but the language we used is self-taught. Sometimes they only understand a part of it. So when I go home I have to take notes.)

The data showed feeling of anxiety performed by informant 1 where it is normally when they are corrected by foreigners, they may feel ashamed.This was due to the improper pronunciation, resulting in misunderstanding. Therefore, when they think they produce incorrect pronunciation in communicating during a trip, it can be a reference for future improvements.

2. External Factors
a. Education

From the results of interviews with boat skippers, researcher also found data that apart from the internal factors above, external factors also affect the acquisition of a second language such as education. the process of learning English has been obtained since at school. However, the language acquired in the classroom is different from the language used in interacting with tourist. It can be shown in the data below;

"Pengalaman pertama itu melalui proses pendidikan. Ketika pendidikan itu saya menarik kesimpulan bahwa pendidikan yang kita terapkan dalam ilmu pendidikan itu sebenarnya tidak sama dengan bahasa yang digunakan pada lingkungan sehari-hari berinteraksi dengan mereka. Artinya bahwa mereka ini menggunakan Inggris-Inggris pasaran. Bukan inggris pendidikan. Jadi kita menyesuaikan diri disitu."

(The first experience was got through the educational process. When I studied, I can conclude that knowledge that we got from education is actually not the same as the language used in daily environment when interacting with them. It means that they are using non standard English not standard English education. So we should adapt it.(informant 4)

b. Environment

Environment is very influential in their English acquisition in that island. Mastery of English is formed through the habit of gathering with other boat skippers and may attract the attention of tourists. Tourists can encourage them to speak English and then they can practice among others in daily activities as it is shown in the data;

"yah tidak kursus, otodidak. Lihat teman-teman terus belajar sendiri. Ambil kamus terus belajar sendiri"

(No course. self-taught. See friends and then keep learning by ourself. Take a dictionary to study on your own).(Extract 19, Informant 1)

The data shows that he studied English by himself without any previous courses. In order to master English requires encouragement. At the time he spoke English, the tourist and his friends were laughed. Some tourists who visit the 17 Riung island influenced his own impetus to be able to interact with them. He also said that he did not care when they make mistakes. He could learn by himself and then applied it when guiding tourist.

b) Discussion

Based on research findings presented by the researcher above, all problem formulations have been answered after conducting interviews with 5 adults. From the results of interviews conducted by the researcher, the acquisition of English by boat skippers occurs naturally which is influenced by internal and external factors. Previously we knew that second language acquisition can occur consciously or unconsciously.

From the data that the researcher got, boat skippers use English as a second language in interacting with foreigners. According to informant 1, he spent time mastering English quite fast, which is only 4 months. Meanwhile for informant 3, the time he used was very long, namely 5 years. In this case the acquisition of English on the boat skippers occurs naturally. We can see how they get or master English, especially those who live or work in tourist attractions. Most of them are self-taught in English through their habit of receiving tourist.

Based on the results of this study after conducting interviews, the acquisition of English in boat skippers is strongly influenced by intrinsic factors. As stated by Ellis (2013) that there are several internal factors that can affect the acquisition of a second language such as Motivation, aptitude, and personality.

The first factor is motivation. Having an internal factors from itself to achieve a target is the most influential factor in mastering English. The 17 island is a tourist attraction that is visited by many foreigners. From the large number of overseas visitors, it encourages boat skippers to master English for the convenience of each other and then can help their economy.

As stated by informant 4, English is a place for businesses to improve their economy. This is a motivation for them to master English as well. As stated by Richard (1985) that motivation is a factor that determines a person's desire to do something.

In addition to improving the economy, working as boat skippers in places that are crowded with foreigners requires them to use English in communicating. So that English is one of the tools used by boat skippers to guide foreigners during their trip.

As stated by informant 5 that specifically they learn English because of work. Being in a tourism environment forces them to master English to make it easier to work, which in fact their work interacts with more. This is reinforced by the opinion of Troike (2009) the type of instrumental motivation is motivation based on practical needs to get a job.

Brown (1994) divides the form of motivation into 2 parts, namely intrinsic and extrinsic. Intrinsic is an activity that has no real reward except the activity itself but is internally beneficial such as feelings and self-determination. As happened to informant 5 who has the motivation that by mastering English he can change his life.

While extrinsic is motivation with activities that expect rewards such as praise, money, or positive feedback. Working as boat skippers, the five informants said that they mastered English with the motivation to improve the economy or expect monetary rewards. In achieving a target required encouragement from within as said by Brown (1994) that extrinsically motivated behavior expects rewards, such as money, praise, and positive feedback.

The second factor is aptitude. Some of the boat skippers have the ability to identify a new language through sound and then store it in memory. As explained by informant 3, catch power is very influential in interacting with tourist. Apart from hearing, the informant 5 also has the ability to identify the order of language.Richard (1985) explained that aptitude is natural ability to learn a language. Through the sentences uttered by tourist, he only takes the point. That way he can understand what his interlocutor wants.

The third factor is personality. The personality factor according to the interview data above is the willingness of the boat skippers to interact using English so that they can practice their English continuously. Ellis (1986) the personaliti's factors are self-esteem, inhibition/

risk taking, and anxiety. Courage in interacting using English is the main capital possessed by boat skippers. They are never afraid of making mistakes because it becomes an impetus to further improve their English vocabulary.

Based on the first informant experienced, he once misinterpreted what his tourist wanted. When tourist ask for an ashtray, they bring ice tea instead. From there, he said that when misinterpreted something, he recorded the vocabulary and then studied it at home. Being a boat skipper, the informant 4 feels a responsibility to make tourist feel comfortable. One of them can interact with them. When he does not improve his ability to speak English, there will often be misunderstandings and the English he masters will stop there.As stated by Khasinah (2014) says that mistakes need to be made if someone wants to learn a foreign language

Lastly, anxiety. Anxiety is another important aspect of personality that affects foreign language learning. Brown (1994) describes anxiety as a state of mind that is influenced by feelings of discomfort, frustration, self-doubt, and worry. as experienced by informant 1 and informant 5 when making mistakes in word pronunciation or lack of vocabulary made them feel there was a barrier in interacting using English.

Sometimes they are criticized by foreigners about the way they speak so that there is often a misunderstanding between them. In this situation, there is anxiety in communicating which has a negative impact. Although anxiety is considered a negative factor to be avoided, there is a facilitative anxiety concept described by MacIntyre and Gardner (1991) that "a little bit of nervous tension in the process" is a positive factor that triggers boat skippers to further improve their vocabulary and pronunciation in English.

There are certain reasons why they want to develop their English skills, such as the informant 2 . He plans to enter the world of tourism so that he continues his tourism vocational high school where is the dominant use of English. In according to Dulay (1985) he said that formal situations occur when there is a plan to do it or consciously want to carry it out.

The informal situation is language that is acquired unconsciously without any plan. Just like when the boat skippers gather and then the arrival of foreigners, then an interaction is formed using English. As stated by Purba (2013) the informal environment includes when communicating at home with family and communicating with other people in the market, work place or enywhere that can occur naturally. From the data presented above, they are more proficient in English when working as boat skippers, most of whose tourist are from abroad and interact with them using English.

Formal education in daily life is quite influential in the acquisition of English for boat skippers. Since elementary school to high school English lessons have been applied. But not all of us are able to remember these lessons, especially as adults. The English learning they get in school is very different from the English that they get in the environment where they work.

Therefore, the factors that most influence their mastery of English are motivation and direct practice in their daily lives. As stated by informant 5 that having a large vocabulary will not work if there is no direct practice. In addition to formal factors, informal factors are more influential in mastering English.

4. CONCLUSION AND SUGGESTION
4.1 Conclusion

From the results and discussion of the previous chapters, the conclusion is the factors that influence the mastery of a second language for the Boat skippers can be supporting factors, namely internal and external factors. Internal factors include:1) motivation, namely the encouragement within oneself to master English with the aim of increasing economic

income. 2) aptitude, namely the ability that occurs naturally in mastering English through hearing and sight then being applied. 3) personality, namely willingness, confidence, and a sense of responsibility as a boat skippers so that it becomes a driving force in mastering English. While external factors are: 1) education, namely the process of mastering English that occurs consciously with planning. 2)the environment, namely the process of acquiring English through the habit of interacting with tourists and other boat skippers using English.

4.2 Suggestion

Based on the research findings above, there are several suggestions for further research, especially for the topic of language acquisition. For other researchers, the researcher suggests conducting a survey in tourist attractions that really master English and apply it in their daily lives, not just once or twice, so that English can be of interest to many people. Many things around us have the potential to become objects of research in second language acquisition because this topic is very interesting when seeing or listening to someone who is good at speaking English very well. For managers of tourist attractions, the rules should be emphasized that people who are allowed to work in tourist attractions visited by many tourist must be able to speak English or at least understand a little, so that when tourist enter the tourist area, they can also feel at peace. For boat skippers, the mastery of the English is further improved and pays more attention to cleanliness so that visitors are comfortable during the trip. It would be better if the boat skippers held training related to tourism to be even better in the future in serving their visitors.

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Yogyakarta, October 11th-12th, 2022
ISSN: 2715-0550

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