Darul Islam In Sekali Peristiwa Di Banten Selatan By Pramoedya Ananta Toer And Lingkar Tanah Lingkar Air By Ahmad Tohari

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Abstract: This research aims to observe and reveal world vision of authors on Darul Islam event as mentioned in Sekali Peristiwa di Banten Selatan by Pramoedya Ananta Toer and Lingkar Tanah Lingkar Air novels by Ahmad Tohari. Method that is applied in this research is dialectics method based on genetic structuralism theory perspective. Result of the research indicates ; (1) representations of the authors’ world vision on Darul Islam event in Sekali Peristiwa di Banten Selatan novel are (a) Mutual cooperation, as Indonesian people ancestors’ legacy continue to grow in the society, especially in dealing with various problems, such as in solving the Darul Islam rebellion case in Indonesia at that time, (b) There is no boundaries to unity in Indonesia, as various ethnicities, religions, races, and even intergroups must live in harmony because a prosperous life will only be achieved if respecting each other ; (2) representations of the authors’ world vision on Darul Islam in Lingkar Tanah Lingkar Air novel by Ahmad Tohari are (a) Policies taken by the Government shall consider every aspect and avoid disappointment from particular groups in the country, (b) God is the Most Merciful where human as His creation shall not have any violence. Conclusion of this research is the idea, affection, and aspiration of the authors as disclosed in the novels imply on the social change. The social, cultural and political issues occurred during the cross-nations conflict case, such as the Darul Islam rebellion as background of the novel, is a hypogram of social portrait occurred in Indonesia. Therefore, all parties, such as the teachers and litterateurs are suggested to apply this research as reference in their learning activity and as comparative material in their discussions.

Index Terms: world vision, the Rebellion of Darul Islam, genetic structuralism

1 INTRODUCTION

The history of Indonesia and Islam are two interrelated things. Islam contributed greatly to the establishment of Indonesia and also a threat against sovereignty of the government, at the same time. Establishment of Indonesia itself was related participation of prominent Islamic figures and organizations in Indonesia, ranging from Arab, Gujarath and Chinese traders, large Islamic empires from Aceh to Ternate, Padrí leaders in West Sumatra, to large Islamic organizations early 20th century such as Muhammadiyah, Serikat Islam, Persis, to Nahdhatul Ulama (NU). All have a special role in filling the process of the nation’s struggle for independence. On the other hand, radical Islamic currents are able to disturb the tranquility of Indonesia. Darul Islam who did not admit NKRI and Pancasila becomes an example. The Darul Islam rebellion becomes an important topic as it left its mark in the historical record of Indonesia. This topic will remain interesting to be discussed, because the fact is found in history textbooks in school and stored in the national archives of the Government of Indonesia claimed this group is considered as rebels and disruptors of the security and stability of the State. However, this fact is considered controversial by some parties, including the community claiming to be Indonesian Islamic Citizens and their supporters. Darul Islam is a movement that strives to realize the ideals of the Islamic State of Indonesia (Dijk, 1983: 1).

The Darul Islam Movement seek to establish a State that is governed by Islamic law. The idea arose from a figure named Sekarmadji Maridjan Kartosoewirjo, who was more acknowledged as Kartosoewirjo. Sekali Peristiwa di Banten Selatan (later mentioned as SPDBS) and Lingkar Tanah Lingkar Air (later mentioned as LTLA) are historical novels, which highlight the social events issues in Indonesia, such as the earlier Darul Islam rebellion. The selection of novels as material for research studies is because in addition to raising a background of the same historical event also for several other reasons. Pramoedya and Tohari are great Indonesian authors. They have won many awards in the field of literature. Their works are are also published worldwide. Sekali Peristiwa di Banten Selatan by Pramoedya Ananta Toer and Lingkar Tanah Lingkar Air by Ahmad Tohari are novels with similar materials, historical events of Darul Islam rebellion in Indonesia. The materials had passed several creative and imaginative processes as well as interpretations from the authors. Pramoedya is a writer who has been known as a rather ‘leftist’ man, while Tohari likes to create literary works that are thick with Islamic elements. Then it is assumed that there are variations in world view from one reference to the same reality. World view is defined as a concept that is owned by humans or groups in society who intend to respond to and explain all the problems of life in this world (Santosa 2006: 10). Like other humans, the author has a worldview and ideas on the problems he faces both internally (lust, motives, dreams, etc.) and externally (economic, social, cultural, etc.). The author’s worldview reflected in the essay he wrote is very likely a response or response to the problem of life. Regarding the problem of the author’s worldview, in Damono’s book (1978: 41-44) it is explained that the world view (vision du monde, world vision), according to Lucien Goldmann, genetic structuralism figures from France is a meaningful global structure, a total understanding trying to capture reality as something whole. Wellek and Austin Warren (1989: 134-153) classified literary studies related to the views or thoughts of the author as a study of literature with an extrinsic approach. Wellek reasoned that literature was often seen as a form of

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thought that was wrapped up specifically. Thus, literature is analyzed to reveal the history of the author's thought. The author's thought certainly departs from the reality or reality of the world it faces. So, literature is a representation of the reality of life faced by humans, both personally and in groups in a society. Related to the problem of representation of the author's view, Budiman (1995) explained that the representation was a major or important issue in literature in the world. Literary works like other art forms, in general are often seen as an effort to represent reality and therefore literature is often referred to as imitation, mimesis, or imitation of existing reality. In relation with previous researches, the Researchers acknowledge several previous research titles related to world vision. In 2015, Suwargono, et al. published "Philanthropism In Charles Dickens’s A Christmas Carol: A Genetic Structuralism Analysis" as their research. In 2018, Amri published a research "Transcendentalism Aspects in the Poem The Rhodora by Ralph Waldo Emerson". In 2016 “The Shift Of Minangkabau Cultural Values In The Novel Persiden By Wisran Hadi (A Genetic Structuralism Approach)” was adapted into a research Delia Putri. In 2018 Oktalifa, et al from Universitas Sebelas Maret published a research with “Genetic Structuralism And Value Of Character Education In The Monologue Matinya Toekang Kritik, The Death Of Criticizers By Agus Noor”. Kadir wrote “Upaya Ahmad Tohari Melawan Korupsii in Orang-Orang Proyek” Novel in 2018. “ Genetic Structuralism Analysis In Short Story Pusaka Tinggi by Darman Moenir Text Structure, Social Structure and World View Perspective” was adapted in a research by Mutiara in 2018. In 2015, Riyadi menulis “Sufistic And Transformative Pedagogic Values In Syaiyk Siti Jenar Novel By Agus Sunyoto Genetic Structuralism". Further information about these researches is explained in references section SPDBS and LTLA have been used research material several times before. The researchers acknowledge several research titles, which have been conducted on this SPDBS and LTLA novel. In 2009 Mukhtar Syafuddin Semarang State University student raised the title "Social Conflict and Political Conflict in Sekali Peristiwa Di Banten Selatan Novel by Pramoedya Ananta Toer" as his research. Agung Dwi Prasetyo raised the title "The Amid Self-Actualization Process in Lingkar Tanah Lingkar Air novel by Ahmad Tohari: An Approach to Psychological Literature" in his research. This novel is indeed not the first time being targeted by literary studies. There are several other studies related to this study which will be referred to in the next chapter. But to the best of researchers' knowledge, there has been no review of the views on Darul Islam in those three novels. Thus, researchers feel the need to discuss these issues. Horatius explained the terms Dulce et utile in his work Ars Poetica, means the literature has dual functions, to entertain and beneficiary for the (2006: 19). By reading novels, emotional and emotional struggles occur, besides that the reader will obtain the values of the great life that are often separated from his observations. Through the novel, the author tries to give a message to the reader. But the moral or message delivered through the story certainly has a different effect when compared with direct delivery. Novels are not patronizing the readers like lectures or textbooks, but rather provide something that indirectly touches the hearts of the readers. Thus there will be a desire that consciously and without coercion to contemplate and reap the wisdom of the contents of the meaning of the story it reads. Novels as the embodiment of experiences laden with life values can be used as a form of culture (a product of life) that promises good opportunities for educational media and the inculcation of life values, especially for school-age children. In essence, learning literary appreciation plays a very important role in learning Indonesian. This has been proven in the 1968 Curriculum to the present (2013 curriculum), literary appreciation is a learning material that must be taught to students from elementary school through high school (both high school and vocational high school). If literary teaching is carried out with the right approach, literature can contribute significantly to the desired success of human development. From the above background explanation, the researchers compiled a focus of research, namely the application of genetic structuralism methods to the SPDBS and LTLA novels in order to discover the author's world view of Darul Islam found in the three novels. Goldmann said that the core of genetic structuralism is the movement of attention between abstraction and the concrete. This research will start from the study of intrinsic elements (unity and coherence) as the basic data. Furthermore, researchers will connect various elements with the reality of the community. Important events in his day will be connected directly with intrinsic elements of literary works. Thus genetic structuralism is considered suitable for dissecting the two novels. This research is framed with title "Darul Islam in Sekali Peristiwa di Banten Selatan by Pramoedya Ananta Toer, Lingkar Tanah Lingkar Air by Ahmad Tohari.

2 DARUL ISLAM IN SEKALI PERISTIWA DI BANTEN SELATAN BY PRAMOEYA ANANTA TOER AND LINGKAR TANAH LINGKAR AIR BY AHMAD TOHARI

Principally, the case, which was adapted Sekali Peristiwa di Banten Selatan and Lingkar Tanah Lingkar Air novels are how to safeguard the unity. Post the independence proclamation, Indonesian people still faced challenges which was later emerged. The treason of the separatist movement arose due to various triggers, which naturally occur as a young country that is not yet stable. The domestic situation is in turmoil, people who know nothing are victims, squeezed between the warring parties. This internal upheaval arose partly because of problems with central and regional relations. In addition, the upheaval also occurred due to ideological competition between Islamists, communists and nationalists. One very important issue is the desire of certain Islamic communities to establish the daulah ismailiyah (Islamic state). One strong group that wants to establish an Islamic State is a group that calls itself by the name Darul Islam (DI), also known as the Islamic State of Indonesia (NII). This group conducted a political movement that was proclaimed on August 7, 1949 (2 Shawwal 1368) by Sekarmaji Maridjan Kartosuwiyro in Cisampah Village, Ciawiingar District, Cisayong Authority, Tasikmalaya, West Java. They aim to make Indonesia a theocracy with Islam as its foundation. Through Sekali Peristiwa di Banten Selatan, the authors adapted his view on the Darul Islam rebellion event. SPDBS tells the story of the character of Ranta who is an innocent and poor farmer. This figure is then faced with a conflict brought by Lord Musa. Lord Musa is a landlord who likes to fool and oppress peasants and villagers in Banten like Ranta. Later it was known that Lord Musa was a member of DI. In the SPDBS novel the Darul Islam group was represented by the cruel Lord Musa. Lord Musa and his accomplices often worried people. Lord Musa wanted to use all sources of prosperity for residents such as land, rice fields, and even self-esteem. The description in
conflict between social structures. Musa, a Lord, wanted to dominate Ranta and other people who were weak and poor and were not domiciled. Conflicts between social structures like this exacerbated the chaos in Indonesian during the early post-independence era where everything was not well ordered. Therefore, the author offered a solution to these international conflicts through mutual cooperation. This is seen in the novel's excerpt as follows:


Obviously, unity becomes the foundation that underlies mutual cooperation. Mutual cooperation will be achieved if there is social unity and solidarity that occurs in the community. A sense of belonging is also needed to hold mutual cooperation, this is because mutual cooperation is a cooperative activity carried out by the community for the common good. The sense of belonging to a village that arises in the community will establish community with a sense of mutual understanding, strong desire to fight for the village, and a sense of sharing fate with others. If the community is united, mutual assistance can be achieved.

After the proclamation of independence, Indonesian people still faced challenges, which emerged later. The coup separatist movement arose due to various triggers, which naturally occur as a young country that was not yet stable. The domestic situation faced a turmoil, people who know nothing became the victims, squeezed between the warring parties. This internal upheaval arose partly because of problems with central and regional relations. In addition, the upheaval also occurred due to ideological competition between the Islamists, communists and nationalists. A very important issue was aspiration of certain Islamic communities to establish the Islamic state (Islamic state). A major group who wanted to establish an Islamic State was a group proclaimed theirselves as Darul Islam (DI), which was also known as the Islamic State of Indonesia (NII). Next, in SPDBS, Pramoedya responded to this issue by suggesting a solution so that the Indonesian people should safeguard the unity.

There is no boundaries to limit unity in the Indonesian state, whether ethnicity, religion, race, and even intergroups shall live in harmony as only by respecting each other will achieve a prosperous life. Through SPDBS, Pramoedya declared the message of his views. He does not agree if Indonesia is divided, furthermore, if our brother becomes the victim. The solidarity was in the literary text as follows:


The above quote is reminiscent of the proverb that says united we stand, divorced we collapse. With the unity, all things can be done well, but if the people are scattered, then forever they will not be able to drive out the mobs that are destroying the village. In Sekali Peristiwa di Banten Selatan novel, unity of the society was based on common fate, destiny and aspiration to free from any oppression. After the community was successfully united, the first mutual cooperation carried out by the community, such as to fight against the hordes. Through LTLA, Tohari explained his world vision on similar event that is the DI rebellion. Tohari brought Amid and four of his friends as figures. Amid and his friends were students of a Kyai named Kyai Ngumar. They learned silat (traditional martial art) and religion with him. In the novel, Amid and his friends were part of DI members. Tohari was represented by Amid, the figures acclaimed his defense against the DI rebellion. The Moslem youths like Amid who also participated in the Dutch was actually also struggled to fight his own nation due to several disappointments to the government. government had taken decisions, which were considered inappropriate for them. The
Darul Islam movement was first established due to several triggers. The factors were chaotic political condition resulting in an ideological polarization among the warrior figures and disappointment against the Renville treaty. Hereinafter, they formed their own group and later joined the militant combatants, which was later known as Darul Islam or the Indonesian Islamic Army (DI / TII). The characters, Amid and his friends felt away after sacrificing a lot of struggle for his country. They decided to live in guerrilla forest in the forest because they disagreed with the government and also felt unacceptable, chased, wanted to be killed for his history as a former DI member. It had been forgotten that they were also people with major contribution in combating the Dutch colonialism. The Lingkar Tanah Lingkar Air novel also became an initiative Ahmad Tohari to eliminate polarization between religion and state. The understanding that there is a different matter between religion and state is considered very unfortunate by Ahmad Tohari experiencing a state life also becomes manifestation of one's religious sense. This was revealed in the character of Kiai Ngumar in the story, where Kiai Ngumar was a person who adheres an inclusive view. Moreover, Ahmad Tohari also seek to explain that, principally, we accept existence of people with different faith. In the society, we should be aware that Allah SWT created His creatures in different circumstances from one another, including in matters of faith in God. However, as creatures of Allah, especially as Muslims we should understand how our attitude or our ethics towards people with different religion.  

World vision of Ahmad Tohari in LTLA is also about divinity. God is the Most Merciful where human as His creation shall not have any violence. Tension between the government and DI ended peacefully in the story. Indonesian unity is maintained until the end of the story by the author. Violence is not suggested, especially to our fellow Indonesian citizen. The SPDBS and LTLA stories presented similar conflict with different story-telling by community leaders. SPDBS directly and frankly claimed its contrast against DI. However, LTLA defended DI without sacrificing unity of Republic of Indonesia. The unity of Indonesia was uphold by both authors in the novels.

4 CONCLUSION

Pramoedya as the author of SPDBS was a member of the community, who was also a citizen discomfort of the disunity among his own nation during the DI rebellion. Therefore, through the SPDBS story, the transmitted world view is certainly more impartial and represents aspiration of the people who wanted a solid unity, which is not divided by any group. Similar Pramoedya, Tohari was also a representative of Indonesian citizens who, at that time, experienced the same discomfort of disunity. The difference is Tohari was a writer with decent Islamic knowledge so that religious elements in the story-telling and ideology in the carita are raised through former DI members. There was a defense claimed by Tohari for DI members, that DI members committed the rebellion as disappointment against the government. however, Tohari still expected a sovereign, united Indonesia without any fragmentation. Through the SPDBS and LTLA novels, world visions of Pramoedya and Tohari melalui novel SPDBS dan LTLA contain aspirations of the people who seek unity and integrity of Indonesia to be maintained in any way. Pramoedya voiced two things such as (a) Mutual cooperation, as Indonesian people ancestors’ legacy continue to grow in the society, especially in dealing with various problems, such as in solving the Darul Islam rebellion case in Indonesia at that time, (b) There is no boundaries to unity in Indonesia, as various ethnicities, religions, races, and even intergroups must live in harmony because a prosperous life will only be achieved if respecting each other. However, Tohari also has several views on the DI event, such as (a) Policies taken by the Government shall consider every aspect and avoid disappointment from particular groups in the country, (b) God is the Most Merciful where human as His creation shall not have any violence.

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