



3RD INTERNATIONAL INDONESIA FORUM FOR ASIAN STUDIES

Co-hosted by

Universitas Islam Indonesia and Universitas Gadjah Mada



LETTER OF INVITATION

Dear Elka Anakotta from STAKPN Ambon (Indonesia)

As organisers of the 3rd International Indonesian Forum for Asian Studies co-hosted by Universitas Islam Indonesia and Universitas Gadjah Mada, we announce your abstract **"Ideology about Post-Indonesia Human According to Novel Burung-burung Manyar (Critical Discourse Analysis on Y.B.Mangunwijaya Work)"** has been accepted.

The IIFAS conference entitled **"Borderless Communities and Nations with Borders: Challenges of Globalisation"** will be held on the 8th and 9th of February 2017 in Yogyakarta, Indonesia.

To secure your presentation timeslot allocation, it is requested to transfer the conference fees before the newly extended 15th of January 2017 deadline. For account details, kindly visit http://ir.uui.ac.id/?page_id=134. Delegates are noted to arrange their own accommodation and travel requirements to the conference. As a service, our IIFAS conference facilitator Shinta can assist conference guests in organising accommodation bookings at favourable conditions close to the venue by downloading a booking form at <http://pssat.ugm.ac.id/iifas-2017/iifas-2017-accommodation> or contact us at iifas2017@gmail.com or (+62) 81260690012. An additional range of budget accommodation is available close to Malioboro street, which can be viewed on the above mentioned accommodation page.

Again we thank you for your interest, it will be a pleasure meeting you in Yogyakarta.



Hermin Indah Wahyuni

Director

Center for Southeast Asian Social Studies
Gadjah Mada University



Irawan Jati

Head

International Relations Department
Islamic University of Indonesia



UNIVERSITAS
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INTERNATIONAL INDOONESIAN FORUM
FOR ASIAN STUDIES

PROCEEDING

The 3rd International
Indonesian Forum for Asian Studies

BORDERLESS COMMUNITIES
& NATIONS WITH BORDERS
CHALLENGES OF GLOBALISATION

Universitas Gadjah Mada & Universitas Islam Indonesia
Yogyakarta

PROCEEDING

**The 3rd International
Indonesian Forum for Asian Studies**

**BORDERLESS COMMUNITIES
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February 8-9th 2017 | Gedung Lengkung UII Yogyakarta

WELCOME ADDRESS

International Indonesian Forum for Asian Studies

The International Indonesian Forum for Asian Studies (IIFAS) is an organically grown academic network to enhance the study of the Asia-Pacific region. It was initiated by several doctoral students from Indonesia, Australia and several other countries with the aim to provide an opportunity for young academics in their start-up phase of their career and established academics to meet together in academic exchanges. Sharing research findings and opening discussion in an interchange of knowledge at renown academic venues was the desire for the founding members. Building on a series of successful conferences and public lectures of some of its initial members has made IIFAS grown considerably.

After receiving a keen invitation from two hosting partners, Universitas Gadjah Mada (UGM) and the Universitas Islam Indonesia (UII), IIFAS has come to Yogyakarta in 2017. The Forum is dedicated to friendly and open exchanges in a truly academic tradition, thus actively welcoming participants from Asia, the Pacific and the rest of the world. The call for papers was circulated in May 2016 and by request extended till the 15th of January 2017. IIFAS is aware of the difficulties some far away students might face to present a paper in person at the conference venue in Yogyakarta. As a result of those difficulties, some presenters have been permitted to prepare a poster or absentee presentation at the conference.

I wish to thank the generous UII and UGM rectors, deans, heads of departments, lecturers, staff and volunteer students for the outstanding facilities granted and services provided at this 3rd IIFAS Borderless Communities and Nations with Borders: Challenges of Globalisation Conference. I encourage all delegates and guests a constructive time in creative exploration of innovative interdisciplinary research ideas. I wish you an enjoyable time at the conference, a wonderful experience meeting the Yogyakarta residents and visiting the magnificent sites of interest that virtually stretch between the beach of Parangtritis and the top of Mount Merapi volcano. Welcome and thank you for your endeavours meeting here together.

Johan Richard Weintré
Chairperson of the Forum

FOREWORD

Center for Southeast Asian Social Studies (CESASS),
Universitas Gadjah Mada

We are pleased to welcome all the honourable speakers, guests, and participants to the heart of Java in Yogyakarta, Indonesia, a city of arts surrounded by traditional ambience as a source of Southeast Asian treasure.

Universitas Gadjah Mada, through its CESASS, promotes a social transformation in Southeast Asian epistemic community based on how Southeast Asian see themselves, and to be a hub for its studies network in global scale. CESASS was also pointed as a Center of Excellence (PUI) in social science by Ministry of Research and Higher Education of the Republic of Indonesia since 2016. By this mandate, the Center prioritizes to develop advanced research management and to promote inclusiveness in reconstruction of Southeast Asian studies.

In regard to those roles, the Center aims to bound an epistemic community of Southeast Asian studies for knowledge transfer and scholars networking. 3rd IIFAS Conference is one of the significant agendas from CESASS, as well as our partners; IIFAS and UII, to deliver that purpose. By gather all the scholars to discuss a discourse in the studies, it might be useful for our research development near future. I do hope that you will take this opportunity to explore the potential knowledge and broadening your network.

We are glad for meeting you in this Conference and wish you have fruitful forums. Hopefully, it can contribute to the development of Southeast Asia and Social Studies.

Hermin Indah Wahyuni
Director of the Center

FOREWORD

International Relations Department,
Universitas Islam Indonesia

Welcome or selamat datang to the 3rd International Indonesia Forum for Asian Studies (IIFAS). This year the 3rd IIFAS Conference is held in Yogyakarta and co-hosted by the Department of International Relations of Universitas Islam Indonesia (UII) and the Center for Southeast Asian Social Studies of Universitas Gadjah Mada (PSSAT UGM). We are delighted to share with you the city of Yogyakarta, a well-known academic magnet for many students of the Indonesian Archipelago and international visitors alike who visit Indonesia every year. The city is a host to several hundred institutions of higher education and also truly one of the most important centers of Javanese culture. Therefore, Yogyakarta ought to be a perfect spot for this conference event and for us to meet at this occasion.

The two host universities of this year's conference have both their own uniqueness. It is not very well known but UII holds the title of the oldest national private university in Indonesia, while our partner in this conference, UGM, holds the title of the oldest state university here in Yogyakarta. UII has committed itself to provide study opportunities in the many fields of sciences and the religion of Islam for the benefit of the society. This IIFAS conference is one of UII efforts to fulfill its commitment in sciences and to provide a greater understanding of our particular religious' feelings. The conference has opened an opportunity for a greater interaction among academics and guests. As the conference theme indicates, we hope in these two days to explore and share ideas on how borderless communities interact in a field of nations with fixed borders. We hope that the conference will expose significant results for the development of knowledge and society.

Irawan Jati
The Head of the
International Relations Department

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**Ideology about Post-Indonesia Human According to Novel
Burung-burung Manyar (Critical Discourse Analysis on
Y.B.Mangunwijaya Work)**

Elka Anakotta



Ideology about Post-Indonesia Human According to Novel *Burung-burung Manyar* (Critical Discourse Analysis on Y.B.Mangunwijaya Work)

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ABSTRACT

This research intend to do critical discourse analysis on Y.B.Mangunwijaya novels *Burung-burung Manyar* to find the ideology about Indonesia human, through three phase: one, data analysis in the discourse itself (sintagmatic and paradigmatic), two, production and consume discourse (how the author of the novels make *Burung-burung Manyar*), and sosio cultural practice (how the discourse have a connection with Indonesia context). With this approach, researcher hope to find something rich and deep which can contribute to bend Indonesia human, because this analysis already indicate that power and ideology could involved in discourse, that every discourse have own special meaning intend to tell for the readers. In first phase, this research on sintagmatic and paradigmatic found that the background *Burung-burung Manyar* as a novel is independence area, when Indonesia reach the independece, and after reach the independence. In Larasati and Larasati character who experienced struggle to found their identity objective. The character of Larasati who search for his identity as Indonesian, making a choice to be in enemy side while struggle for independence. In second phase, from the writer side through library research found that the writer intend to tell message about our nation identity, through rethinking on Larasati and Larasati character in *Burung-burung Manyar*. In third phase, ideology about Indonesia human seen as negative way, laborer mentality (mental kuli) and feodalistic are stucked on us as nation. But deep in our humanity, we can become to be better as seen on Sutan Sjahrir who rejected by his own nation because of his choice. Choice to get the individual idependence through peace and dignity way. He is the real post-Indonesia human who ever exist.

Key Words: *critical analysis discourse, ideology, Indonesia human*

INTRODUCTION

Why this is become an interesting topic

As a nation Indonesia experienced a tremendous change in many areas of life. These changes have penetrated many fields, namely political, social, economic and other fields. These changes encourage a disconnect between the historical past and the present, so that the values of national ideology, social, cultural and religious, no longer receive appropriate attention. Likewise, the value of diversity in unity (unity in diversity) and the development of spiritual and material running halting. Not surprisingly, then it encourages the public to act in the show antisocial, anarchist even by damaging public property. Officials accumulate wealth for personal gain by means of corruption or misappropriation of mandate (although there is considerable emphasis by using the norm of law or to punish the perpetrators of corruption). Brawl between students, the widespread use and circulation of drugs and pornography blasted young Indonesian future, while politicians and power elites no longer concerned with political ethics especially people who are in distress. In certain areas the willingness to released from the Unitary Republic of Indonesia because of dissatisfaction with the unequal distribution of development in this nation. Nationalism value has also been questioned, and Pancasila start "rarely" mentioned in the context of the state and our nation.

The above conditions can then be seen as part of a decline in the quality of Indonesian human resources. Indonesia's human resources which is ideally placed in a common life in a pluralistic society, has diversity in religion, ethnicity, language, etc., but also at the same time has a diversity of educational level, economic as well as socio cultural. The resources will be key in order to be well prepared, so that the nation state is also expected to be good.

Who actually human Indonesia itself? Some figures in Indonesia, among Mohctar Lubis ever told about of human ideas Indonesia. In the view of Mochtar Lubis (1992), Indonesian man have six basic properties, namely hypocritical, reluctant to be responsible for the actions and decisions, spirited feudal, superstitious believe, artistic, and weak character. This idea was first raised in 1977, but in 1982, according to human Indonesia still like it and have not do any changes.

Koetjaraningrat (2004:37-38;45) see the Indonesian people have a mental weakness which is ingrained in the minds of the public, due to the great influence that comes from the cultural value systems. Further according Koentjaraningrat, negative cultural value system derived from our own people but also as a result of colonialism of other nations. Indonesia negative human mentality among others underestimate the quality, like break through others, do not believe in themselves, no discipline, and ignore they responsibilities.

Y.B.Mangunwijaya also have an idea about the Indonesian ideal human figure, which is expected to be part of the identity of every human being Indonesia were able to make this nation even better in the future. As a priest in favor of what is happening and become anxiety people. A priest who then produces a lot of writings for a variety of anxiety in the form of books, essays, writing in newspapers and literary works such as novels. These works are steeped in meaning through characterization, plot and setting that continues to encourage every reader to fidget and ask about their position as an Indonesian man. In many of his essay, Y.B.Mangunwijaya talking about nationalism that must be possessed by every human being Indonesia. Y.B.Mangunwijaya refused and did not agree with the concept of right or wrong is my country, because for him the right or wrong is right or wrong. For him, Indonesia human should have been beyond the limits of the right or wrong is my country. From there was born the concept he describes as a human post-Indonesia, where the Indonesian could become citizens of the world while the people of Indonesia.

Y.B. Mangunwijaya is a priest, architect, scholar but also novelists who employ many novel and opens new understanding of human, human relations, human relations with the nation, and of course, how it embodied in the basic concept he always carried namely religiosity. His novel *Burung-burung Manyar* presents through his characters basic ideology which would be built and distributed (as he expected) to be part of the human Indonesia, especially the young people who will continue to fight for the nation: Indonesia.

Burung-burung Manyar novel represent how Y.B. Mangunwijaya anxiety in show human ideology of Indonesia. Indonesian human on the *Burung-burung Manyar* is grappling with identity because of Dutch and Japanese colonial upheaval. This novel will be used to find human ideology Indonesia as what exactly are poured Y.B. Mangunwijaya speech language through structured and meaningful. In order to find it, this study will use critical discourse analysis which can attributed to social issues, relations of power as a discursive discourse on society and culture, the working of ideology, historicity, the relationship between text and society, interpretive, and as well as a form of social action.

The approach of critical discourse analysis is a concept of theoretical and methodologies used for the study of (especially) literary texts, but not as narrow as this, because as Roger Fowler (1986:2) says that the purpose of the study of language is not focused on understanding the elements and systematic relationship reality language as the study of linguistics, but focused on understanding the language as text, as a symptom of social and cultural life. The study of texts should be a study inter discipline, because look at the text as a form of composition in the drafting process is done by reconstructing the various forms of experience and understanding. Linguistic study must be done to address the language as social semiotic system. As a social system semiotic language is not only sentence but as text and discourse. In its existence as a discourse of the linguistic sign system is determined by interpersonal characteristics and context of use.

Linguistic analysis alone is not related to the social context, so it is actually limited to understand the text in depth. In inability to understand in depth the meaning of this, critical discourse analysis appear and answer the impasse (Halliday, 1978:2). Critical discourse analysis is the development of language or linguistic analysis. This analysis was developed by Norman Fairclough based on Halliday theory of systematic functional linguistic. Halliday (in D. Butt: 1995,12) argues that the text is always covered by the situational context and cultural context. Assessing language functionally essentially examines three interrelated aspects, namely the text, the context of the situation, and the cultural context. In the text has always contained an element of texture and structure:



Halliday view of the above made explicit by Fairclough in view of discourse and discourse analysis. Discourse in view Fairclough should be seen simultaneously as a triad of dialogue, in which the text language, both oral and written, the production and interpretation, as well as the practical socio-cultural, are changes in society, institutions, culture and so forth that determines the form and the meaning of a discourse. The third element is referred to as a dimension of discourse Fairclough. Critically analyze discourse is essentially a three-dimensional analyzes of the discourse integrally. The third dimension can not be separated from one another:



It was cleared that the study of texts in Halliday and Fairclough view is in the early stages of understanding the language of use, further studies of context situation described in the production process and the interpretation of the text, as well as the cultural context translated into socio-cultural praxis discourse. Then as a researcher, I will using critical discourse analysis as a tool to discover the profound meaning of human ideology Indonesia that would be submitted Y.B. Mangunwijaya through novel *Burung-burung Manyar*, the practice of discourse (interpretation and explanation practice of discourse), as well as the social cultural practice.

Research question

There are several research questions based on the background of the problems above, derived from the main question of this study to find human ideology Indonesia Y.B.Mangunwijaya:

1. What the elements of intrinsic and extrinsic of novel *Burung-burung Manyar*?
2. How does the discourse practices of novel *Burung-burung Manyar*?
3. How social cultural practices of novel *Burung-burung Manyar*?

Based on the research questions above, the following research objectives to be achieved, which is derived from the primary goal of finding human ideology Indonesia Y.B.Mangunwijaya are analyzing the intrinsic and extrinsic elements of the novel *Burung-burung Manyar*, found the discourse practices of novel *Burung-burung Manyar*, and social cultural practices of novel *Burung-burung Manyar*.

There are several studies about *Burung-burung Manyar*, including Thesis by Mulyono (2008), with the title *Nationalism and History Indonesia Novel Reflections Burung-burung Manyar of Y.B.Mangunwijaya works*, by using an approach that analyzes new historicism with literature using non-literary text relevance. Ery Paranawa (2005), doing a research reported in *Journal Fenolingua*, entitled *Analysis of Novel Statistik Buurung-burung Manyar as Y.B. Mangunwijaya work*. Based on the search literature review above, this research using the tools of critical discourse analysis, it is expected that the findings of this study will be able to gain a better understanding of human ideology of Indonesia based on three basic circuits: text, discourse, and sociocultural.

Theory of Ideology and Language

The basic structure and function of ideology have called the same thing as a representation of self or self-represent certain groups, to organize social action and the identification of its members, it also sells the interests of the group and its members. Theoretically inconsistent and unproductive to provide an idea of ideology and ideological criticism only for the dominant ideologies. Indeed, it is a characteristic of ideological discourse to ideology attributed only to our enemies and the truth for ourselves. So we need the same ideas about power, which may include a form of resistance from power, then it takes the idea of ideology itself.

Language is not a neutral medium of ideology, interests and power, because it's critical discourse analysis was developed as a tool to dismantle the interests, ideology and practice of power in discourse activities (van Dick, 1993). Language is a central aspect of *penggambaran* a subject and through the language of ideology absorbed in it. This aspect becomes a review of critical discourse analysis. Concentration analysis of the critical paradigm is to find the dominant force in marginalizing other groups, which is not dominant. The language in the critical discourse is seen as a representation that forms the subject, theme, or ideology. Critical discourse analysis looked at the language used to see the power imbalance that occurs in the community. An important characteristic of the critical discourse as presented Teun A. Van Dijk, Norman Fairclough and Wodak an act, context, historical, power and ideology.

Norman Fairclough (1989, 2003) said that the language may not be separated from social life. Dialectical relationship between language and social reality is expressed through social events (text), social practices (discourse), and social structures, Fairclough try to detach the ideology and power in his method. He found a close relationship between power and language (social forces and ideologies), and then provide a framework for analyzing in three phases:

1. The linguistic description of the text formally-owned;

2. Interpretation of the relation between the process of discourse or infections and text, where the text is the final result of the production process as the source text and in the process of interpretation of the text in the end;
3. The explanation of the relationship between discourse and social cultural reality.

Exposure Fairclough above shows that, he did not just ask about what's wrong with the text, but far beyond, how and why (interpretation and explanation). That discourse is never value-free, but has a strong ideological impulse. With the study of language form, we can find the social process is also an ideology that specifically contained therein. This leads to the exploration and power relationships in society or community. Thus, Fairclough believes the "hidden agenda" of discourse (Fairclough, 1995:14).

The theory of the ideology promoted in a discourse analysis approach is multidisciplinary, as an articulation of the triangle concept that relates to society, discourse and social cognition. Through this approach, ideology is the basic framework of organizing social cognition among members of a particular group, organization or institution. Ideology is at once a social cognitive. Essentially, on the one hand, the ideology serves to connect between the cognitive representation and the process of discourse and action, but on the other hand the social position and interests of the group. This ideological concept allows us to build relationships between group analysis makrolevel social formation and social structures, and the study of the situation mikrolevel, individual interaction and discourse.

For Fairclough (2003:218), ideology is "meaning in the service of power", in which he understands that ideology is the construction of an understanding that reproduce relations of domination. Ideology was created in a society based on social structure, for example, class and gender. Furthermore, according to Fairclough (compare Wodak, 1989) who already had a certain ideology still has the ability to act creatively to make their own connections between different practices and ideology, to build structure and practice back. Fairclough believes that everyone can position itself differently.

METHODOLOGY

Problem	Analysing	Collecting Data	Explanation
Text	Micro	Analyze Burung-burung Manyar Novel	This part use to analyse the prime character, the plot, conflicts in Burung-burung Manyar Novel, in order to syntagmatic and paradigmatic dimension (intrinsic substance such as event, story, plot, characterisation, theme, background, story point of view and extrinsic substance such as writer subjectivity who has attitude, faith and point of view which influenced on his work.
Discourse practice	Meso	Production and consumption of Burung-burung Manyar Novel	On production process, researcher will take information from Burung-burung Manyar Novel and entering the background of Y.B.Mangunwijaya writing through literature study. On consumption process, researcher will do literature study also from the readers who ever read the novel in their perspective.
Socio cultural practice	Macro	Literature investigation that connected with Indonesia human ideology	This analyse base on assumption in social context which influenced the outward of the discourse. This part done with seen the opinion about Indonesia human and the ability to build the better Indonesia human in the future.

RESEARCH FINDINGS

Text Analysis: Synopsis of Burung-burung Manyar Novel (1996)

Burung-burung Manyar (shortly BBM) story centered on the lives of two young people of Indonesia, namely Larasati (with nickname Setadewa) and Larasati (with nickname Larasati). Setadewa is the son of a lieutenant Colonial Army, and his wife, an Indo from Mangkunegaran palace. Parents Larasati, Antana loving father and

mother Nyai Sugopi wisdom that is still associated with the palace as well, Larasati is a girl that is agile, diligent and intelligent.

In daily life, Setadewa has a habit called "gutter child" with village children: swimming in the sewer, municipal tank car ride, or line up with the Colonial Army troops. Familiar life as a child under made him feel at home and not at home when visiting the palace. In fact, a torture to him so that he may yearn to get back to his life. Larasati first meeting with take place in the palace, where at the age of ten his father and mother were invited to visit the palace of Solo. His connection with palace coming from his mother (Mother Antana), whereas Larasati's father was the son of a high official of the department. Larasati own father worked for the Office of the Bogor Botanical Gardens. In his father side, Larasati becoming goodness and helped him grow as a girl who loves the environment. At the visitation to the palace, Larasati met with Setadewa, where the meeting was made Larasati please and hated Setadewa.

During the Japanese occupation, the father was arrested by Kenpeitai Setadewa, and his mother got an ultimatum: be concubines Kenpeitai head, or her husband would die. Antana mother eventually died in a mental hospital d Magelang. Experience torture and traumatise Setadewa. In subsequent trips, during the revolution, Setadewa siding at NICA, she hates Indonesia Japan also hate people who are willing to submit to Japan, including Soekarno-Hatta were regarded as traitors. Since then, Setadewa decided to become KNIL with a determination to liberate all the people from the hands of Japanese invaders who actually robs his father and mother. While Larasati participate wholeheartedly in the nationalist movement, with work on the Prime Minister Sjahrir in Yogyakarta. Setadewa himself assess Sutan Sjahrir as a civilized and yet dangerous deep callous, so that could beat van Mook. Serenity, subtlety soul, and his smile attracted many people. As Mayor Verbruggen, Sutan Sjahrir is their greatest enemy due to his humanity he was able to attract the world's opinion.

Eighteen years after the event, Setadewa meet with Larasati, who already become Janakatamsi wife's and the head of the Directory of Nature Conservation. Their marriage has endowed three children. While Setadewa has become a computer expert and become a manager in the oil company of American. He visited Yogya when Larasati will defend his thesis on Streaked Weaver: "Identity and Language Varieties Bird Imagery in Ploceues Manyar Structure". This thesis departed from the reality of Birds Manyar (Burung-burung Manyar) that at puberty and a pair, the male will build a nest manyar as good and beautiful as possible to attract the hearts of female Manyar. Females Manyar wait until the construction was finished and holding elections on the nests they built around. Females Manyar will assess, consider, and choose what they think are good. Males Manyar will curious and can only wait for the results. If their nest not chosen by females, they will be frustrated, angry, and even dismantle the nest. But one thing that happens then is males Manyar will strive to build a new one, better one, with one great expectations: they will be selected by a females Manyar.

Initially, Setadewa Larasati trying to get away, but Larasati and her husband visited her and invited Setadewa to his house. Larasati and Setadewa still love each other, but before they had time to talk about the love that was cut off, Larasati and Jana were killed in aircraft crash in the course of the pilgrimage to Mecca, so Setadewa raised their three children. Setadewa promised to guide them acquire the stock and wonderful memories that they will someday live according to their faith calling each.

Text Analysis: The Theme

Burung-burung Manyar is a novel background of life's struggle for independence, moments gained independence and after independence. With the main character Larasati and Larasati which is part of Indonesia, but then experienced upheaval to determine their identity with certainty. Larasati who grew up in a family of soldiers and palace life eventually experience ambiguity in determining his identity when confronted with the fact that his mother had surrendered to the Japanese. However, the formation of human identity as Indonesia continues to churn in him, so that at the end of the novel, Larasati who has worked in the US as a mathematician and a computer expert can determine to the Indonesian side when founding that Indonesia is a country that harmed each year. While Larasati that has since been showing the position and identity as an Indonesian man who is able to achieve a doctorate with a thesis related to this novel. Larasati unable to combine with Larasati, because Larasati still given the opportunity to build a new nest through the adoption of children Larasati, bereaved Larasati and her husband on the way to Mecca.

Text Analysis: Characterisation

The author uses the main character of the novel is the story Larasati with the first method (I), while the figure Larasati with the third method. I-Larasati (Setadewa) always subjective and explosiveness, while Larasati (Larasati) is omniscient, objective and more patient.

Setadewa as the child is under protest displeasure over the life of the palace were very formal and only allow someone to live in it besieged (BBM, 3-9). In the introductory chapter, Larasati admit that there is nothing more than being a gutter child paradise. Setadewa as a human figure thinker who has attention to the logic and validity of the method, as well as thinkers who felt obliged to bridge the worlds of thought with practical life. Setadewa maturity appears when deciding to build a new nest where he became the adoptive father to Larasati

and Jana children. Setadewa is not selected once, but he returned to build a new nest. Larasati describes his father (Captain Brajabasuki) who was a lieutenant, a graduate of the Academy of Breda, Holland. His mother, Maurice is native and pure Java. (BBM, 3-9).

Larasati got a strong influence of his father, who does love the environment, so that Larasati are more comfortable exploring the woods rather than just sitting in the palace. Of association and the observation of nature, Larasati able to ask critical regarding the reality experienced and directly observed it. Larasati is described as well as women who are smart, agile, and aggressive, even when it already had a family and be a good wife, Larasati as power over her husband. Larasati described his father as a consultant agriculture are unfounded niggat but a golden boy of high employee department and saw his as a good father and became the source of all goodness. As long as there is her father, then everything will be wonderful. (BBM, 24). The description of the mother Larasati not be found directly, but he was deeply involved, being a good mother to Larasati but also a surrogate mother for Larasati. Mothers are sometimes concerned with the development and future of their children as well Larasati and Larasati relationship.

The other character is Sutan Syahrir as a real character in the struggle of the Indonesian nation, which is in a position to greatly admired by Larasati but also actually Larasati. Sutan Sjahrir is a modest figure, full of tranquility, as well as in the civilized humanity. These characteristics make himself quite dangerous for the Netherlands, as Sutan Sjahrir human language so that captivate the world (BBM, 64).

Text analysis: Plot on Burung-burung Manyar

Part One: 1934 - 1944

- Introducing Setadewa
- Introducing Larasati;
- Conflict, Setadewa father captured by the Japanese and his mother for the liberation of the husband must be concubines Japanese surrender. Setadewa chose to side with the Dutch to be KNIL. Tensions flared inside Setadewa mother between the release of her husband or let him die at the hands of Japan.
- Larasati grew become teenage girl and start growing seeds delighted and loves Setadewa.

Part Two: 1945 - 1950

- Tension decreased, Setadewa became a member of the Colonial Army and patrolling the first time in Kramat;
- Tensions resurfaced, Setadewa meeting with Sutan Sjahrir who makes him awe and respect;
- Tension mounted, Setadewa and Larasati met at Kramat, which fosters love in themselves;
- Tension down, Setadewa served again as members of the Colonial Army;
- Tensions arise, Dutch aggression and Larasati's fathers died;
- Conflict within Setadewa about the choice of his life, whether he is wrong or right, due to differences with the choice of his family and Larasati family also;
- Switch from Setadewa and Larasati, the story leads to a guerrilla force into the village Juranggede;
- Tensions reemerged in Setadewa, when he met Sutan Sjahrir, also when he met his mother who is in a mental hospital;
- Larasati do reflection on herself, also including the issue of his relationship with Setadewa.

Part Three: 1968-1978

- Eighteen years after 1950, security in the Juranggede village still not safe and secure;
- Tension decreases, the awareness Setadewa to help his homeland - Indonesia apparently discovered manipulated by other nations;
- The trip to the Setadewa parents hometown;
- Travel in the memories to the Juranggede village;
- Tension returned, the presence of Setadewa when Larasati maintain her thesis *Burung-burung Manyar*, the charming of Larasati makes Setadewa struck and wanted to avoid it because if he did it would appear conflict;
- Conflicts, the triangle meeting, Larasati, his husband and Setadewa;
- Tension mounted, Setadewa and Larasati open space to reestablish their love that had interrupted;
- Tension decreases, Setadewa returned to his mission and asked for Larasati husband to cooperate;
- Tension mounted, both husband Setadewa and Larasati fired from their jobs. Tensions also arise because of indecision Setadewa and Larasati should determine attitudes to cheating or just a relationship of brotherhood.
- Conflict resolution, Larasati and her husband death on the way to Mecca and Setadewa raised their three children as his son.

Text Analysis: Setting of Burung-burung Manyar

Setting of fuel was between the years 1934-1978, is divided into three parts, namely:

1. Part I in 1934-1944

2. Part II 1945 -1950

Part I and part II is the time in which the Indonesian people fighting for independence from the hands of the invaders.

3. Part III in 1968-1978

Part III is eighteen years later, the reunion of Larasati and Setadewa adult with the remaining memories of their time together.

This whole setting around Magelang, Central Java, Bogor, West Java, and Kramat, Jakarta.

Text analysis: Person perspectives

In this novel, Y.B. Mangunwijaya uses first person perspective in presenting the story. Through the use of this, the reader is expected to be fully involved and to feel through the eyes and awareness of these figures, namely Larasati. Y.B. Mangunwijaya narrative style of the novel is told with a light. In addition to using the Indonesian course, storytelling using new vocabulary words from Javanese and Dutch to describe a situation or description of figures that are considered difficult to in-Indonesia-the author. Not surprisingly, this novel has a footnote as the way the author describes the vocabulary words that are hard to find a counterpart in the Indonesian language.

Analysis of Production and Consumption Burung-burung Manyar

In his capacity as a humanist, Y.B. Mangunwijaya also lots of pouring the whole struggle and fight together with the people in the form of writings both in the articles are then recorded or literary work that is closely associated with the struggle for independence; liberation, injustice, the spirit of love, humanity, etc. Y.B. Mangunwijaya want to invite the reader to see what and how Indonesia through the Indonesian identity, ties between humans, a relationship with the community and how the evolving values. The task of literature according to him is to make transparent a statement humane underlying it so that it touches the conscience of the reader, rousing, in the process of appreciation of stories and language, from a overslept or blindness certain things that are important, and asked her to weigh meditative about a human problems; with limited expectations that it can germinate at the touch of an attitude and actions.

Y.B. Mangunwijaya acknowledges that the writing process is a result planted by parents and the experience in elementary school. Quality primary school education included in the Y.B. Mangunwijaya contribute to the writing process, because students are taught to think, deepen the taste and especially to love the truth, fair play, fertilization noble ideals of the human heart. During the Japanese occupation, the continuity of the educational atmosphere very concerned about aspects of refining the mind and the intellectual sense.

In connection with that, Y.B. Mangunwijaya then talk about the novel itself that *Burung-burung Manyar* contains basic questions about the nature of our 1945 revolution, are we still in the right path after 30 years independence, or is in fact already entered the other lane that is not expected and wrong? Is national independence proclaimed independence has been able to produce human personally and in conscience really is true human freedom? Or lest national independence does not change anything substantially in humans Indonesia personally? From a nation of coolies and a coolie among other nations toward the inner man is born free spirited, as set forth in self-Setadewa and Larasati, the characters in the novel *Burung-burung Manyar*. The human person is independent, who are conscious about their identity but also his inner conflicts, suffering and the struggle against totalitarian collectivity-powered, either by tradition, culture, and passions and personal interests, prejudices primordial handcuff.

Setadewa life in *Burung-burung Manyar* is a life well known to Y.B. Mangunwijaya. The depiction of life as a child under as opposed to contrast against the girl child's life gentry Larasati Mangkunegaran Palace not only serves for the introduction of the main characters of this novel, but in fact is a symbol of the deeper. The struggle of a child under Setadewa like "animal bitch" who abandon themselves from his circle put forward Y.B. Mangunwijaya as a form of war flower (term in puppetry, where there is a battle scene early before the real war is played) struggle existential human potential independent development is not sanctioned by the mother, mother indo. As motherland which is already growing at times other than the Sultan Agung, for example, be indo in taste and culture.

At that time, according Y.B. Mangunwijaya, our nation does not lose against the colonialists as a truly colonial. Our taste is no longer a pure Java or pure Moluccas or pure Batak etc., but we are all Indonesian. Indonesian society is a society that is in appreciation of the split reality of life and culture: half strangers to themselves, let alone to the situation and surroundings.

Larasati figure in the world of Javanese wayang is described as a practical woman, intelligent, Arjuna's wife who is not a lot of fuss and prudery, archery teacher heroine who does not spend much time on jealousy and other traditional trappings. Larasati (meaning harmony) is the symbol of the motherland ideal, turns out to touch the boy's heart underneath. Larasati like his father is a child who is always familiar with the natural vibration, but can also put herself in situations of modern and chaotic throes of a bloody revolution. Larasati struggle is followed Sutan Sjahrir cultured, universal spirit, adults with heart in the face of international

consideration, and has warned the nation since the beginning of the latent danger that is the soul of fascism from the Netherlands and Japan, which combined with the native feudal fascism.

Burung-burung Manyar born from a desire to thank Y.B. Mangunwijaya parents who bestows her childhood in the Dutch East Indies era in Megelang city. Then, this novel got the motivation and direction of a political nature to fight back in ways that are not fair by the authorities after 1965 which trying to distort the narrative of the history of the Indonesian Revolution towards all-round mental interpretation of fascism minded Machiavellian concern.

In his article titled "Religious Literature" at the Asian Seminar for Writers in 1987, Y.B. Mangunwijaya says that Burung-burung Manyar is actually a modern version of the philosophy of Java about life, with many elements and symbols of Hindu-Javanese in it, especially from the Mahabharata. Then he wrote this in a Christian interpretation of guilt and pardon attitude, about the many nuances of human attitudes quaint against friend or foe, which prevents us from making schemes of black and white simple in view of good and bad, and so on. For example, according to popular belief Mahabharata, the Kauravas (crime) is always in the territory of those so-called enemy, while the Pandavas (truth) are found in our own party. Both the Pandavas and the Karavas lives within each of us, but we have to find is the true essence of ourselves and the true purpose through a lot of struggle until one day we arrived at some of the gems of truth, like the courage to start from scratch for the sake of the flowering of the younger generation. In the understanding of Y.B. Mangunwijaya, Indonesia human whether Javanese, Minang, Asmat or Manado, etc., have at least have a basic pattern which then makes them begin in the womb, birth, life to death to form, defend oneself.

In this understanding process, borrow Habermas, there are three basic means for it, namely the work (Arbeit), language (Sprache), and leadership (herrschaft). In their work, the human process ingredients and their physical environment including himself. With language, humans reached an understanding (verstehen) and agreement (verstaendigung) both to themselves and the community. And, leaders or steering control about efficiency, organizing and strategy discovery rigorous to survive and thrive into goals and objectives. The interest and attention on leadership can be seen distinctively human. In this sense, natural emancipatory the demands of maturing into an ethical basis to humanize themselves. Being an adult means to be aware and understand the attitudes and independent work that prevents people to become adults.

Ability emancipatory in existential themes concerning the ability of a man to ask in depth which presupposes the ability to be amazed and thrilled. Amazed to see something beautiful, sublime, touching the hearts but also too dark, too vile, extreme suffering, inhumane behavior, etc. Admiration and compassion that brings people to arrived at existential questions (das staunen of Heidegger or Wittgenstein) about why there is something there? What the time is? What the birth is? What the death is? Does all of this mean anything? Or is it absurd? Questions of ontological towards the final dimension of man: to be or not to be.

Deeper and more critical, Y.B. Mangunwijaya trying to build dimension of Indonesian human at the level he describes as a post Indonesia human. As post Indonesia human, we never be separated from the basic constructs and should not be forgotten that the basic motivation and the experts of the founding fathers. According the founding fathers, we must care to weak and poor people who suffering in any way, implicitly and explicitly. This was revealed in the preamble of 1945 Constitution binds to be sustainable. These signs directing our national awareness and prevent misguided path to a chauvinist nationalism praxis imperial model of politics guided by the United Kingdom Prime Minister Disraeli: right or wrong is my country. Thus the Indonesian human freedom is freedom from the shackles of exploitation from poverty, ignorance, backwardness, etc., which he has not been achieved already. In addition, it is also necessary liberation of nations and peoples of Indonesia from the attitude and nature inferior, which is not fair, driven by porters and maid mental who always tend to lick up and step down, which is so easy not loyal to friends, easily betrayed and sell friend, especially the character who does not like and does not defend for truth but enslaved by a sense of pride and looking for selfish survive only.

The younger generation by the year 2000 according to Y.B. Mangunwijaya has become what he calls a post-national in spirit, attitude, and behavior. Post here not just follow the post in English, which means after, because the nationalists are retained, but the breadth of the horizon, better appreciate the dimensions of life that were not foreseen by the old generation. In the spiritual nuances like that, then people do not parrot Indonesia colonialist-imperialist, but more morally right or wrong is right or wrong. As part of this nation, there remains the Javanese, Minang, Ambonese, but within the framework of current thought into post-Java, post-Minang, post-Ambon, do not conflict with nationalism, but the dimensions of life experienced has been richer, broader and more complete.

It is then reinforced with example generation. Y.B. Mangunwijaya saw that the Youth Pledge in 1928, where they still remain Javanese or Ambonese, but has risen to nationality Indonesia human. On other words, post-race, although not necessarily lose all of Java's or all their Ambon. In terms of post like this, fixed identity but increased in dimensions, expanding horizons, deep conscience, and universal appreciation. The new generation of this kind remain unmarked Indonesia, but increased in all things, expanding horizons, even galaxies view, more precisely the international or universal or supra-national. Improvement, increased

dimensions, wide horizons when then given an adequate climate of self-development, because human beings are not insects, humans may increase, may also deteriorated, as have the basic freedom to choose. But with optimism, we should assume this generation of post-Indonesia will increase and richer dimensions and the quality of their lives.

In meaning as above, Y.B. Mangunwijaya put Sutan Sjahrir who has a capacity of thought and action with universal quality. Sutan Sjahrir saw that our struggle is none other than the struggle for freedom of the soul of our nation. Maturity of our nation only way to achieve a position as a mature human being for ourselves. Our nation is only a bridge to achieve the perfect degree of humanity, not to satisfy ourselves, but for our dedication to humanity.

Consumption process of Burung-burung Manyar

B. Rahmanto (2001:3) trying to see the position of Y.B. Mangunwijaya in generating Birds Manyar as a novel-like architecture of the building, where the novel is divided into three parts, Part One (1934-1944), Part Two (1945-1950), and Part Three (1968-1978). The first floor is the watch leather puppets in writing. Reading this novel should not jump but must be sequential. Manyar bird nest is the way to build the demands that are not easily is the courage to dismantle the old mentality for the sake of ensuring the self-image. This self-image has become the main direction of this novel, and according to Pamela Alen (in Y.B.Mangunwijaya, 1999:163-203), self-image of Setadewa shows the attitude of ambivalence to his Dutch ancestors and descendants. The decision to enter and become more motivated Dutch troops hatred of Japan rather than trust to the Dutch. Since this inception, Setadewa customs mocking the palace, and did not like being called as *raden mas* (BBM, 6). Setadewa ridicule later extended to his countrymen in general, which directed on identity formation. Hatred to Soekarno and Syahrir be ambivalent because it was intertwined with other things (among whom hatred to Japan). All of this culminated with the events of his mother who suffer because of Japan (BBM, 34). Hatred Setadewa to Soekarno shows binary rational-emotional issues, where eventually Setadewa choose to use rational, while preferring to use emotional Larasati.

Ambivalence within Setadewa arise of self image Indonesiaan used Y.B. Mangunwijaya present ideas about nationalism, and on the possibility of fostering a culture pascanasionalis or even post-Indonesia. Setadewa in view Pamela made aware of the paradoxical situation when he asked a Dutch officer agree called his service as Indonesia (see, BBM, 126). Indonesia mentality was disturb Setadewa (BBM, 167). Setadewa considers Indonesia has only imitate mental porters and Western lifestyle, "a country that I hate but at the same time I loved" (for Indonesia coffee).

Sosio cultural analysis

In understanding who is the man of Indonesia, can be studied from many angles and perspectives. Kuntowijoyo (1981) for example, shows how the culture of the palace was intended asserted legitimacy authorities to orderly social stratification. As a result, the whole cultural system made by the kingdom as a center of creativity legitimate. Instead the village is only recognized as an area of culture and marginal creativity only considered the work unfinished and raw. Dualism is the configuration of symbolic culture of the traditional stratification of society oriented to the system status.

In an age of independence there are many efforts were made to formulate a picture of humans Indonesia by seeking personality traits Indonesia. It is cultivated by the government and various intellectual circles. During the development of the concept of man seen in relation to the development of problem-issue or ideology of the state.

Based on the phenomenon of Indonesian public life in 1977, Mochtar Lubis verbally mention the six traits of human beings Indonesia, among others hypocritical, do not want to be responsible for the actions and decisions, spirited feudal, superstitious, artistic, and weak character. In 1982, still in the reflection of human Indonesia, Mochtar Lubis assessment was still the same, even worse.

Koentjaraningrat (2004) stated that Indonesia humans attached to the mentality of the weak, the conception and mental attitude towards the environment that have long to settle in the minds of people who come from cultural value system, which is passed down from generation to generation and emerging since the days of the revolution are not sourced from indigenous value system. Thus, the mentality of weakness caused by negative cultural of value system derived from our own people and from the outside because imperialism. Some of the disadvantages referred Koentjaraningrat quality is an understatement mentality, like bypass, does not believe in himself, not disciplined, like ignoring responsibilities.

Then, how the next Indonesia Human?

As long as humans exist, man is kept up problem and ask about the manifestations as well as its nature. There is never a final answer about who is human, so that the question of human continues to be the central question is existential. Of course at this position, as humans, we are different with the animals that face the mere fact, while the human world is a world of reality that readily observed as the number of possibilities. An animal can not

design anything in his life except that they are related to the needs of instinct, with survival-oriented during this time alone. But the man continued to rummage through her from inside to out himself, is capable of transcendence of reality.

The world's possibilities of human experience happens because people do not appreciate themselves as part of a nature that was stopped at a terminal (except death came to pick), because the real human beings continue to be involved in designing the future because the human ability to assume all reality. Therein lies the ability of man to do transcendence even to go beyond reality.

Man is a process of becoming, in the process of development and formation of personality that involves the whole person within its historical range (present entangled in the past also the future), because man is a 'continuum'. It is impossible for a human to break with the past to the present and then projecting themselves into the future. Continuity and unified identity in the process of making himself so that the resulting disruption to the distortion of the other, and vice versa. However, as human beings in existence found opportunities to actualize themselves constantly not just be swept away by the reality around him.

Have (to have), and there is (to be) are the two fundamental categories of human beings, because if humans can be, can be life-style, may develop as a person, then he must have something. Having rooted in human existence itself, where Erich Fromm called it an existential having. Having one aspect of human life turned into a way of being "I am is what I have and what I consume".

Man is not the object that formed unilaterally by the experience, but the man is a subject that can process the experience, even humans were able to choose to get a certain experience. Through a process like this, free human response to reality would be able to establish itself as actuality. Human existence is characterized by self-awareness as the ability to invent "being-able to be", in which people respond to his world by providing meaningful content for the basic existential awareness. This awareness begins with opportunities for self-actualization or necessity (restrictions) to actualize themselves. Both opportunities and necessity is an abstraction of reality in human life is always a community, so that individualisasi and socialization process occurs simultaneously and synchronously. What is shown or expressed in a human response and the togetherness is an important factor in the strengthening of self-identity. Human remains responsible for self-actualization.

Humans become human by being free that acted historically and is achieved by overcoming various obstacles facing, whether it comes from within man himself, or is derived from the structure of the human condition. To be like this, man is praxis demanding work and action which opens opportunities for new social relations and more meaningful. Thus, humans have hermeneutical process in their lives to understand each situation as and unload critically insignificance to be found in history.

I.V. CONCLUSION: *Post Indonesia Human: Sutan Sjahrir prototype*

Echoes of Soekarno-Hatta as duumvirate which brought Indonesia to the gates of freedom often makes this nation forgotten by Sjahrir figure standing behind the two men. Sjahrir choose unpopular ways but elegant in banish the invaders, namely diplomacy. How Sjahrir choice is more disliked by other revolutionaries of the time, so no wonder the approval Linggarjati Syahrir regarded as a failure in maintaining Republic of Indonesia. However, this agreement could be a stepping stone for Indonesia to achieve independence. Through this agreement, Indonesia is known in the eyes of the world, Indonesia become an internationalized issue. The existence of the right Sjahrir be complementary to the Soekarno-Hatta, so the three of them referred to as the de facto triumvirate: Soekarno-Hatta-Sjahrir.

Herbert Feith (in Ignas Kleden, 1970:9-10) saw Sjahrir socialism as liberal socialism because its emphasis on individual freedom, openness freely against the ideology of the intellectual world, and firmly reject various forms of obscurantism, chauvinisme, and a cult of personality.

Sjahrir thought became a humanist as awards to the independence and freedom of the individual. Independence here not just for political independence but the breadth and flexibility soul that sees life happily without prejudice, and not be hampered by the narrow suspicions. Sjahrir was inspired by the rediscovery of a free spirit in the renaissance of Western Europe in the late 14th century:

For the classic soul-paced world will be broad and not narrow and shallow, life is precious and never contemptible, art is always beautiful and not evil, and human beings are full of talent must be cultivated and developed. Culture will be made immortal by the souls of these classic, politics became court noble, and science will open wide horizons horizon for the mind and spirit could break through its own limits. Sjahrir clearly see the Dutch colonial power which has suffering indigenous people with capitalism schemes, as Sjahrir also worries about feudal heritage found in many areas in Indonesia eventually become resigned to the power. So his national revolution to be followed by a social revolution towards a socialist society and a government that prioritizes the welfare of the individual and not the state.

Sjahrir figure in view of Y.B. Mangunwijaya (1999:127) is bearers of words who are farsighted to people throughout his age, so he drowned in his body which is small but has such great souls. Sutan Sjahrir who eventually suffered and died in exile. Sjahrir had been called to introduce Indonesia at international forums, which are then removed by his own people. Sjahrir was an Indonesian who had left early look at the core of the struggle through the observation of the electronic magnetic lens. He has overcome the frames "Indonesia nice here, there Dutch bastard", even in many respects he is closer to Europe than Minangkabau. Sjahrir not a nationalist in the literal sense. He sided with the nation not because of blood ties of meat or ground water, or because it fits with the way of life, way of thinking, but because (incidentally) is the nation that colonized the dignity of human beings.

Toward the end of his life, Y.B. Mangunwijaya wrote an article about "Young generation task: For the Year 2045" in Kompas, December 5, 1997. This paper includes the preparation of a new paradigm which he must do the younger generation by the year 2045. This paradigm is done in three ways: First, the heart is able to hear and to feel the suffering of the people and personally thrilled to suffer anyway. Second, intelligent person, able to absorb everything that is good and wise of the entire culture of the world. Third, always look for the way of peace, road without violence, without prejudice to the right of self-defense when opponents use violence. This is a true Indonesia human who belong to mankind: Setadewa, Larasati, and so many...

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