

PROCEEDINGS

29TH INTERNATIONAL CONFERENCE ON
LITERATURE AND HISKI 36TH ANNIVERSARY
IN GORONTALO 2020

LITERATURE, TOURISM,
AND MULTICULTURAL EDUCATION
IN THE INDUSTRIAL ERA 4.0

Gorontalo State University
17-18 November 2020

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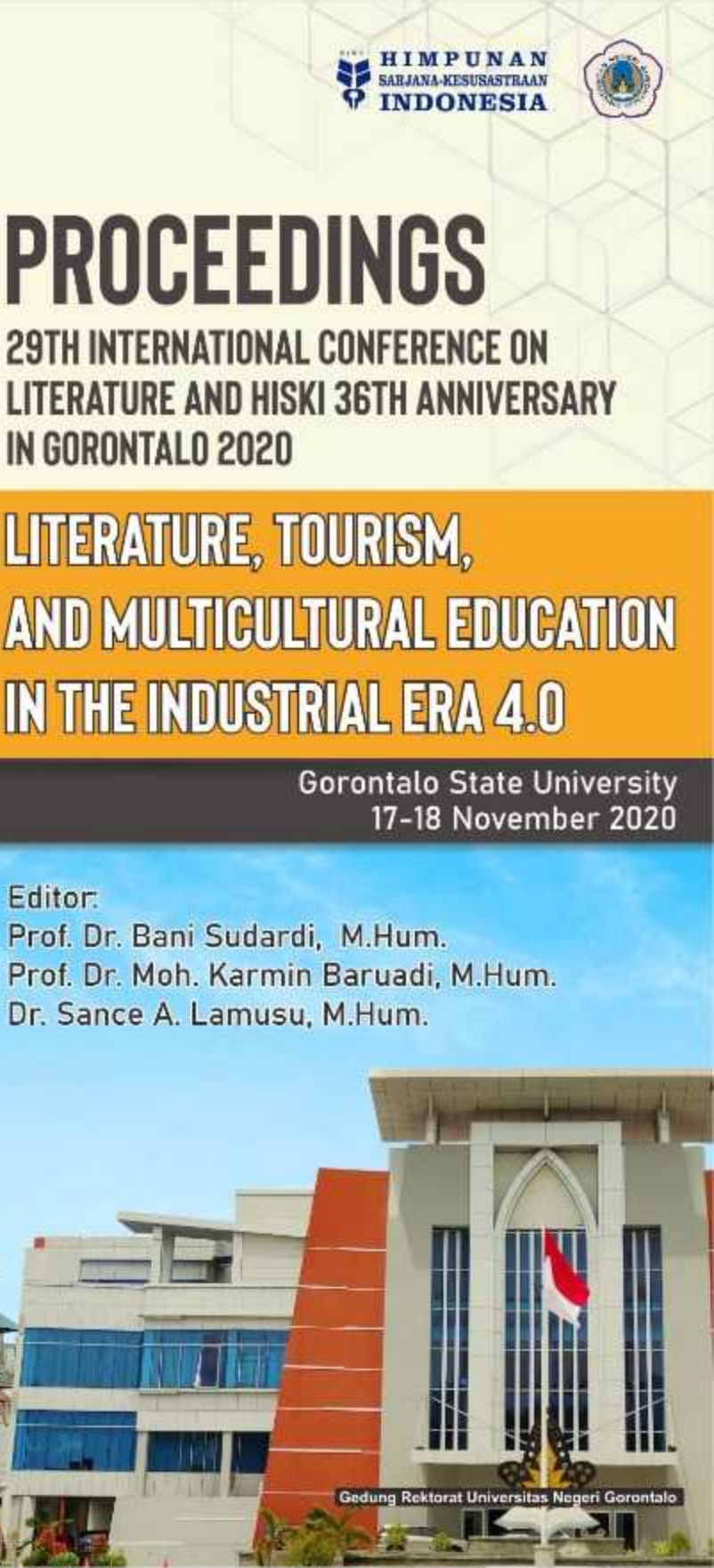
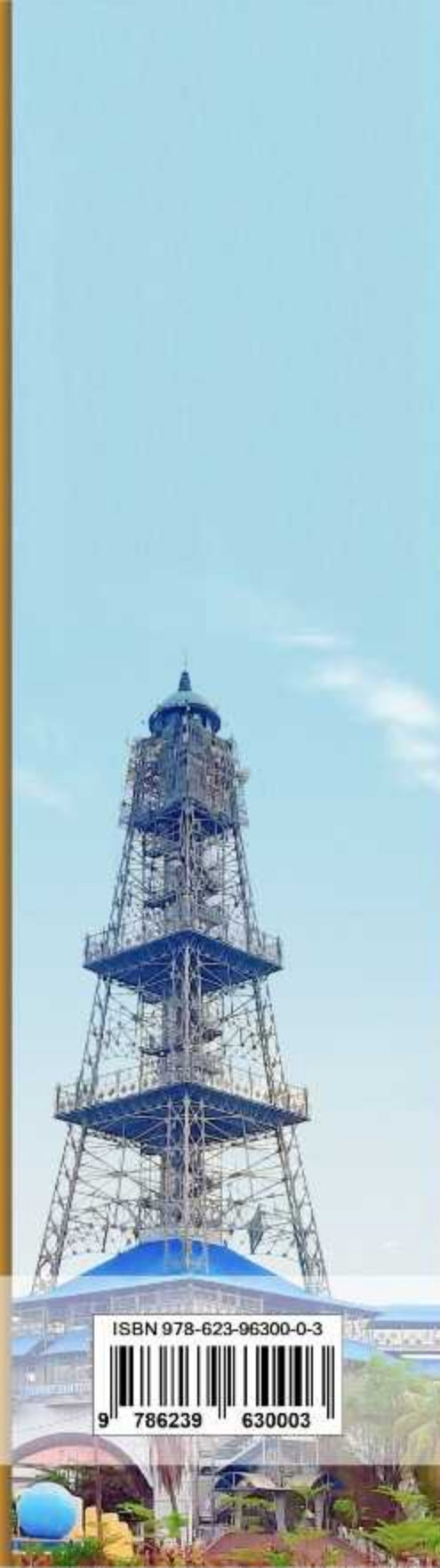
Prof. Dr. Bani Sudardi, M.Hum.

Prof. Dr. Moh. Karmin Baruadi, M.Hum.

Dr. Sance A. Lamusu, M.Hum.

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Suwardi Endraswara, Dwi Sulistyorini, Elen Inderasari, Dwi Kurniasih,
I Gusti Ayu Agung Mas Triadnyani, I Nyoman Suaka, Ninawati Syahrul, Novi Anoegrajekti,
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**SARJANA-KESUSASTRAAN
INDONESIA**



PROCEEDING

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Gorontalo State University, 17–18 November 2020

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TABLE OF CONTENTS

PREFACE — ix

**PERSPECTIVE OF LITERATURE TOURISM DEVELOPMENT
UNDER THE SHADOWS OF CORONA LITERATURE — 1**

Suardi Endraswara

TOURISM

**SYMBOLIC POTENTIAL OF RAMBUT MONTE LAKE
IN BLITAR EAST JAVA AS A TOURISM INDUSTRY — 19**

Dwi Sulistyorini

**THE PRESERVATION OF VARIOUS JOKO TINGKIR STORIES
AS THE STRATEGY OF DEVELOPING FOLKLORE-BASED TOURISM — 25**

Elen Inderasari, Dwi Kurniasih

TRANSFORMATION OF TOURIST DESTINATION IN POEMS — 41

I Gusti Ayu Agung Mas Triadnyani

**REPRESENTATION OF LITERARY TOURISM
IN TEXT STUDY AND THE TOMB CAVE OF *SITTI NURBAYA* — 51**

I Nyoman Suaka

TOURISM-THEMED POETRY A TOURISM PROMOTION MODEL — 61

Ninawati Syahrul

PETIK LAUT MUNCAR

ECOTOURISM AND LITERARY TOURISM — 73

Novi Anoeagrajekti, Asrumi, Sudartomo Macaryus, Dian Herdiati, Ifan Iskandar

**THE POTENTIAL OF *TANGGOMO* ORAL LITERATURE
IN DEVELOPING CULTURAL OBJECT AND TOURIST ATTRACTIONS
IN GORONTALO UTARA REGENCY — 83**

Sance A. Lamusu

**CULTURE AND TOURISM OF BANTEN
IN A COLLECTION OF SHORT STORIES “*BANTEN: SUATU KETIKA*” — 93**

Vedia, Fachria Marasabessy

LITERATURE

**HOMOSEXUAL RESPONSES IN SEMARANG CITY
TOWARDS ANDREI AKSANA’S *LELAKI TERINDAH* NOVEL — 105**

Alfian Rokhmansyah, Agus Nuryatin

**LANDSCAPE AND THE SILENCE OF COLONIALISM NARRATIVE
IN THE FIRST SUNDANESE NOVEL (1914) — 115**

Asep Yusup Hidayat, Lina Meilinawati, Teddi Muhtadin



HIMPUNAN SARJANA-KESUSASTRAAN INDONESIA

THE MYSTERY OF DEATH IN THE POEM “PARIKSIT”

BY GOENAWAN MOHAMAD — 125

Baban Banita, Lina Meilinawati, Ari J. Purwawijana

**EXPLORING THE MEANING OF REGIONAL LITERATURE
OF JEMBER PENDALUNGAN COMMUNITY — 133**

Dzarna

**RECOMMENDATION FOR DISASTER MITIGATION
THROUGH THE ANALYSIS OF INDONESIAN NOVELS — 143**

Eva Dwi Kurniawan, Septi Riana Dewi

**SEMIOTIC ANALYSIS ON THE “LONELINESS” IMAGES
IN M. AAN MANSYUR’S POETRY BOOK
ENTITLED THERE IS NO NEW YORK TODAY — 149**

Nurfatihah, Zahra Suci, Imam Qalyubi

**MEANS OF RHETORICS IN THE ANTHOLOGY OF POETRY
WORKS OF NATIONAL CHILDREN FROM PAPUA — 157**

Razali, Lina Sundana, Novita Rahmayani

**POETIC RESPONSIVE OF NARRATIVE POETRY FROM D. ZAWAWI IMRON DURING
THE PANDEMIC OF COVID-19 — 171**

Susi Darihastining, Hetty Purnamasari, Daroe Iswatiningsih,
Heny Sulistyowati, Titik Indarti

KUBAH NOVEL BY AHMAD TOHARI IN PROPHETIC PERSPECTIVE — 181

Teguh Prakoso

**HOMOSEXUAL IN THE DEVELOPMENT
OF CONTEMPORARY INDONESIAN LITERATURE — 193**

Uman Rejo

LANGUAGE

**REPRESENTATION OF THE MORPHEME UTILIZATION
OF GORONTALO LANGUAGE IN STUDENTS CHARACTER BUILDING
THROUGH LOCAL CONTENT LEARNING — 209**

Asna Ntelu, Salam

**THE LANGUAGE OF ALTERNATE UNIVERSE OF ROMANCE:
A MULTIMODAL DISCOURSE ANALYSIS ON BTS’ FAN ARTS — 217**

Eva Leiliyanti, Diyantari, Marsha Mayra

**LOCAL LANGUAGE:
THE WORLDVIEW AND LANGUAGE OWNERS’ CULTURAL EXPRESSION — 227**

Heru S.P. Saputra, Titik Maslikatin, Edy Hariyadi

**MEANING OF DENOTATION AND CONNOTATION
IN MANDAR SEA MANTRA POETRY (ROLAND BARTHES STUDY) — 235**

Laeli Qadrianti, Muhammad Ilham, Naim Irmayani

**SOCIAL CRITICISM AND LANGUAGE STYLE
IN THE POEM “MALU (I) BECOME INDONESIAN PEOPLE”
AND “RESTORE INDONESIA TO ME” TAUFIQ ISMAIL’S WORKS — 257**

Srastina, Febriyantina Istiara, Efrina Yuricki



HIMPUNAN SARJANA-KESUSASTRAAN INDONESIA

REPRESENTATION OF VERBAL MEANINGS IN THE KAILI LANGUAGE SLOGAN — 267

Ulinsa

CULTURE

FUNDAMENTAL IDENTITY OF PANGERAN DIPONEGARA IN JAVA WAR (1825-1830) AND ITS TRACE IN PASAREAN GUNUNG KAWI — 279

Bani Sudardi, Istadiyantha, Dwi Sulistyorini

HARMONIZATION AND LOCAL INTEREST IN “PULO KEMARO” LEGEND IN THE INDUSTRIAL REVOLUTION 4.0 — 285

Basuki Sarwo Edi

BANJIHA, ANOTHER SIDE OF KOREAN CULTURE PARASITE FILM CASE STUDY

ANALYSIS OF CULTURAL STUDIES — 291

Brillianing Pratiwi

STRENGTHENING THE CHARACTER OF THE YOUNG GENERATION THROUGH VERBAL EXPRESSIONS OF ORAL TRADITIONS IN THE CUSTOMARY PROCESS — 299

Dakia N. DjoU

LOCAL WISDOM *TANGGAP ING SASMITA* IN *SERAT WULANG REH* AS CONTRIBUTION TO JAVA CULTURE FOR GLOBAL WORLD LIFE — 307

Esti Ismawati, Warsito, KunAndyanAnindito

THE LOCAL WISDOM VALUES IN THE FOLKLORES OF CENTRAL SULAWESI: A CHARACTER-BUILDING STUDY — 315

M. Asri B., SitiFatinah, Sitti Harisah

LOCAL IDENTITY IN THE SRAGEN’S BATIK PARANG SUKOWATI LINK — 327

Nanang Rizali, Bani Sudardi

FIGURE OF SEMAR IN THE JAVANESE PUPPET STORY AS A SYMBOL OF CHARACTER BUILDING IN THE JAVANESE SOCIETY — 333

Nanik Herawati, D. B. Putut Setiadi, Erry Pranawa

PATIWANGI, THE TRADITION OF MARRIAGE IN *CARITA CUTET KATIBÉN BÉN TEBÉN* BY I MADÉ SUARSA: A STUDY OF LITERATURE ANTROPOLOGY — 339

Ni Nyoman Tanjung Turaeni

MULTICULTURAL EDUCATION IN GEGURITAN SIRNA KERTANING BUMI — 347

Ni Putu Parmini

TABOO IN THE BAJAU TOROSIAJE TRIBE SOCIETY, POHUWATO DISTRICT, GORONTALO PROVINCE — 353

Nur Aina Ahmad, Eka Sartika

PROTONATIONALISM REPRESENTATION IN *BABAD SUMENEP* AND *BABAD MADURA* — 363

Purwaningsih



HIMPUNAN SARJANA-KESUSASTRAAN INDONESIA

**DEVELOPMENT OF CHARACTERS OF ISLANDS COMMUNITY
THROUGH THE FOLKLORE OF PANGLIMA HITAM AND THE KING
OF TIDUNG AS LOCAL ACTIVITIES OF TIDUNG ISLAND — 373**

Siti Gomo Attas, Gres Grasia Azmin, Marwiah

**UNDERSTANDING CULTURAL VALUES IN ORAL TRADITION LEGEND
OF KULAWI ETHNIC
AS THE NATION CHARACTER DEVELOPMENT VISION — 383**

Tamrin, Nursyamsi

SOCIAL INTERACTION IN *BABAD KOPI PARAHYANGAN* — 393

Thera Widyastuti

EDUCATION

**MODERN ASIAN LITERATURE AND ITS ROLE
IN EDUCATION ACROSS ASIA AND BEYOND — 403**

Ali Mustofa

**DECONSTRUCTION OF HEGEMONY IN LITERATURE LEARNING
IN 4.0 INDUSTRY ERA — 413**

Fatmah AR. Umar

**CHARACTER EDUCATION
IN POST-WAR JAPANESE CHILDREN'S LITERATURE IN THE 1960S PERIOD:
THE POLEMIC BETWEEN REALISM AND DIDACTICISM — 429**

Indah Fitriani, Lina Meilinawati, Amaliatun Saleha

**LEARNING THROUGH GAME:
A WAY TO IMPROVE INDONESIAN LANGUAGE SKILLS — 441**

Lina Meilinawati Rahayu, Aquarini Priyatna, Baban Banita

**TEACHERS' ABILITY TO CAPTURE THE CHARACTERS CONTENT
IN BASIC COMPETENCIES RELATED
TO LITERATURE APPRECIATION LEARNING MATERIALS — 451**

Lis Setiawati

**DEVELOPMENT OF MODEL TEACHING MATERIALS
FOR BUGIS-MAKASSAR REGIONAL LANGUAGES
BASED ON ANGGARU LOCAL WISDOM — 459**

M. Marwiah, Muhammad Akhir

**THE EXISTENCE OF THE INFORMATIONAL FUNCTION
OF THE MAKASSAR ORAL POETRY
IN BUILDING THE STUDENTS CHARACTER — 469**

Muhammad Ali

LEARNING LITERATURE BY UTILIZING MEDIA SONG LYRICS — 481

Ratu Badriyah

**DEVELOPING MODERN *SITI ZUBAIDAH* DRAMA SCRIPT LEARNING MATERIAL
WRITING FOR EFL STUDENTS — 487**

Rita Inderawati, Nurhayati



HIMPUNAN SARJANA-KESUSASTRAAN INDONESIA



PREFACE

Literary Tourism: Splitting The Horizon

Lies at the core of the 2020 KIK XXIX proceeding is the notion of literary tourism. This proceeding consists of the collection of marvelous pieces of works presented to “split ‘the horizon’” that contain rich and yet unimaginable literary aesthetics. The organization of this year’s KIK prioritizes the close relationship between literature and tourism. These links work in synergy with one another through a variety of unique perspectives. The presenters whose papers presented in this proceeding have defended their arguments and given astonishing insights to academia. On the organizers’ initiative, under the leadership of Gorontalo commissariat of Association of Indonesian Literature Scholars (HISKI) and Universitas Negeri Gorontalo, this proceeding’s publication has been accomplished.

On behalf of HISKI, I would like to congratulate you on your sincere, professional, and transparent hard work to contribute to this valuable proceeding. The proceeding is a collection of literary and tourism insights and a number of selected mesmerizing works of HISKI members. Further, the proceeding has been carefully edited; the local committee (HISKI of Gorontalo) collaborates with the Headquarter of HISKI and local and international literary experts have researched, selected, and encompassed the gaps in the horizon of literature and tourism.

This KIK XXIX proceeding has also gone through selection, correction, and various humanist considerations. The conference agenda, which was carefully designed for this face-to-face edition, finally changed entirely after the government gave policies in the Covid-19 era. This vicious virus has affected the pattern of human life, including the holding of KIK in 2020. The pandemic era has forced the committee to prepare online conferences. However, in my opinion, this regular KIK implementation does not reduce the quality of the proceeding.

As this proceeding’s publication is inevitable, it is constructed based on two big themes, namely literature and tourism. Literature has spread its wings and encompassed beyond conventional literary appreciation. Instead, it also emerged as an imaginative phenomenon, as well as a medium for tourism promotion. The literary appeal seems to have reached the core essence of humanity. Therefore, this proceeding discussed many issues related to literature and tourism as an interdisciplinary study.

Interdisciplinary study of literature and tourism is referred to as ‘literary tourism’. This term is analogous to other interdisciplinary terms, such as literary psychology, literary sociology, literary anthropology, and literary archeology. In literary tourism, it is permissible to study tourism literature, i.e., the literary works containing tourist objects. As it only discusses literary works, tourism literature is much narrower. Meanwhile, it is much broader for literary tourism; it can discuss tourism literature, the role of literature for tourism development, literary tourism expressions, and so on.

Whether we realize it or not, there are indeed many literary works that get inspiration or take up the theme of tourism. On the other hand, there are many tourist attractions whose popularity owes a lot to literary works. These may all have hidden forces that lie on the notions of tourism and literature. Both of them do have extraordinary energy, among other things, to entertain humans. Both literature and tourism feature an aspect of entertainment; when the two work together, it will produce a useful life pillar.

The KIK XXIX has proven that literature can be discussed from various aspects, including literary tourism. Literary tourism refers to a literary science that discusses the reciprocity of literature and tourism. Literary studies in this process reveal many aspects of literary reflection related to tourism. Further, literary tourism provides a basis for thinking that there is an intimate



relationship between literature and tourism. However, the study of the literature's contribution in the development or promotion of tourism and the contribution of tourism in the inspiration for the creation of literary works is not yet equitable. Literature and tourism studies are often studied partially. Therefore, the publication of this proceeding is expected to provoke all parties to reveal literature and tourism comprehensively.

Through the KIK XXIX proceeding, the researchers of literature are now aware of the mesmerizing appeal of literature as a tourist phenomenon. Humans often need tourism and literature at the same time. For this reason, this proceeding also discusses the great impetus of literature for the development of literary tourism. Literary tourism contains things about literature as an exploratory source to increase the tourism commodity. Literature has an economic role in increasing the country's foreign exchange capacity. Literature is not only for human consumption but also for tourism.

The KIK presenters have tried to offer their brilliant ideas regarding literary tourism's ins and outs through this proceeding. There are many studies on literary works of outdoor media; billboards, advertisements, banners about literature as a form of cultural tourism. Literature could excite cultural tourism exploration so that tourists are moved by the hair and staying for a relatively long time. This context builds a promising economic world as well as a business.

Literary toponymy and toponymy literature, such as the origins of a region, especially with many legends' nuances, also have adorned in this proceeding. The presenter has presented a variety of literary toponymy that can be related to literary tourism. This effort will build high-level memory for tourists. Literary studies that apply a tourism approach and vice versa are not common in Indonesia. Therefore, the use of literary toponymy deserves appreciation.

Literary toponymy will establish the memory of tourists increasingly imprinted to build the image of literary tourism. Initially, the study of social science tourism seemed to be looking for unnecessary things. However, recent developments that have been proven by all HISKI members reveal that literary tourism is appropriate as a new perspective. Literary studies that usually focus on canon literature, serious literature, and seem to ignore popular literature, including those with the theme of tourism, should have changed their focus.

Literary-based tourism studies have emerged since the early 2000s. Literary studies by borrowing from a tourist perspective need not be negotiated. So far, literary activities have always been synonymous with work reviews and writing workshops. However, through this procedure, readers will understand the latest, more unique phenomenon. Various enjoyable literary activities can be related to literary tourism. This activity is called literary tourism, of course, according to its name, this activity is more to explore places related to literature. This is literary tourism that attracts more tourists.

Literary tourism invites us to take a closer look at literature by visiting many existing places in literary works, where writers break their minds and find ideas. The one who has pioneered the literary scene is the city of Belitung, with *Laskar Pelangi* novel. This novel has also raised the temperature of literary tourism. Many writers have touched on the imaginary axes of literary tourism activities. Thus, through this proceeding, readers will be invited to understand the phenomenon of literary tourism through various perspectives.

Literary tourism activities to produce tourism literature are still in the form of initial ideas. However, this effort has echoed through the pieces of the writers. Leastwise, the presenters have shown that literature and tourism could co-exist recreationally. For example, the house of the writer Pramoedya Ananta Toer in Blora Regency will be used as a tourist attraction for literature. Similarly, the house on Sumbawa Street, Jetis Subdistrict had been cleaned last week. The voluntary work of cleaning the yard and a number of parts of the house and the surrounding environment involves the Blora Regency Government employees with the surrounding community and community groups.

The head of the Department of Youth, Sports, Culture, and Tourism (Dinporabudpar), H. Kunto Aji, argues the idea of making Pram's house as a literary tourist attraction at the same time supports the Indonesiana program of the Ministry of Education and Culture (Kemendikbud) of the Republic of Indonesia. Indonesiana, according to Kunto Aji, is a cultural



HIMPUNAN SARJANA-KESUSASTRAAN INDONESIA

activity platform, which will later be worked on jointly between the Central Government and Regional Governments. “The community service activity of cleaning Pram’s home environment is the start in supporting and succeeding the Indonesian program from the Ministry of Education and Culture of the Republic of Indonesia. At the same time, this activity was also held to prepare a series of commemorating the birth date of a well-known literary practitioner Pramoedya Ananta Toer, which culminated in April 30, 2018,” said Kunto Aji during the service work. He stated that his party would continue to strive to make Pram’s house a literary tourism attraction in Indonesia. A number of activities, said Kunto, will be held to promote the Indonesian and Haul Pram programs. Among other things, a poetry competition with the theme of nature and a workshop will be held at its peak.

“The theme of the workshop is *Blora Menuju Kota Sastra*,” said the former Head of Public Relations and Protocol of the Regional Secretariat of Blora. As one of the attractions of literary tourism, he further explained the cleanliness of the house and the surrounding environment needs to be continuously pursued. Therefore, he said, cleaning Pram’s home environment will sustainably continue by involving related parties. On the same occasion, Pram’s younger brother, Soesilo Toer, positively appreciated the steps carried out by the Blora Regency Government through the Dinporabudpar. “In my opinion, be positive. Hopefully, it will be orderly and will continue.

Whatever the form of literary tourism is, it is all literary progress. Through this proceeding, HISKI members all over the world have tried “to split the horizon”. Therefore, whether you like it or not, literary tourism will become a pillar of literary studies. Beyond the sky, there is still sky. Therefore, the more branches and scopes of literary studies, HISKI members will be more open-minded. Not only dwelling on the shell but being able “to split the blue horizon”.

Therefore, with the increase of HISKI members starting from friends at UIN Yogyakarta, Sorong West Papua, Aceh, and so on, the ‘layers of sky’ are yet to be explored. Even in time, literary tourism will open up new spaces for installation literature. These types of literary approaches can explore literary tourism. That is how cultivating and managing literary science requires clear, futuristic thinking.

Hopefully, this proceeding will be able to present the best inspirational works. Least of all, the reviewers of social and cultural tourism would explore the meaning through several channels, including (1) tourism literature, namely literary works containing messages on marine tourism, zoos, mountains, forests, (2) literary tourism activities, namely literary exploration activities in tourist objects that produce creative literary works on tourism, such as festivals and literary outbound activities, (3) literary tourism events, namely various literary rituals, with mystical nuances, which are carried out on tourist objects, (4) literary tourism visits, namely visiting the houses of literary figures who have become cultural heritage.

Finally, I wish you a happy reading. *Salam sastra indah bermakna, Salam HISKI Jaya Berkarya!* Hopefully, this pandemic will end soon so that literature and tourism can continue to prosper as expected. Last but not least, literature and tourism should be able to soar high up to the blue horizon, shine, and find their purpose.

Yogyakarta, December 9th, 2020
National Chair of HISKI

Suardi Endraswara



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Fatmah AR. Umar

Department of Indonesian Language and Literature, Faculty of Letters and Cultures,
Universitas Negeri Gorontalo
E-mail: fatmah.umar@ung.ac.id

ABSTRACT

Deconstruction in the system of literature education is a common practice. In fact, its implementation has been running since the pre-regional autonomy policy (1947) up to the present era of the 4.0 industry. Despite that, the outputs of the program are relatively far from being effective in its implementation. This blames the presence of a chaotic practice of hegemony within the education system mentioned. The present paper aims to explain the concept, forms, and hierarchy of hegemony and deconstruction in literature learning. Moreover, it also intends to elaborate on the aspects of hegemony and deconstruction in literature learning. Based on the hermeneutic literature review and empirical study, the author found that: firstly, the hegemony in literature learning comprises intervention, pressure, robbery, harassment, deprivation, restriction, and silencing of freedom of thought. The hegemonic practice is imposed top-down by superior to the superordinates, or by teachers to the students; in some cases, it is imposed bottom-up. Moreover, deconstruction is seen as the renovation of an element, form, or system that is considered irrelevant in a given situation. Secondly, the hegemony and deconstruction in literature learning take the forms of 1) physical and psychological, 2) positive and negative, 3) direct and indirect, and 4) open and closed. Thirdly, the aspects under the subject of hegemony and deconstruction in literature learning consist of curriculum, learning material, and educators' professionalism. Finally, the hierarchy of hegemony and deconstruction in literature learning is depicted as follows: the president > Ministry of Education and Culture > Provincial Office of Education and Culture > Regional Office of Education and Culture at Municipality/Regency level > curriculum developers > school principals > teachers > student (or vice versa). Further, it is concluded that: 1) hegemony and deconstruction in literature learning is acceptable (and in some cases, necessary) if they do not exceed the established norms; 2) the forms of hegemony and deconstruction in literature learning can only be implemented within the full consideration of physical/psychological situation of the objects of hegemony; 3) the aspects as an object of hegemony and deconstruction in literature learning encompass all components involved within literature education; and 4) the hierarchy of hegemony and deconstruction in literature learning comes in different patterns (horizontal, vertical, star-shaped pattern, wheel-shaped pattern, and inverted pyramid).

Keywords: *Deconstruction, hegemony, literature learning, 4.0 Industry era*

INTRODUCTION

The present paper draws on the heuristic and hermeneutic interpretation postulated by Suroso and Santoso (2009: 70-85) to rationalize the matters related to its objectives. They point out that:

Heuristic reading is based on the convention of mimetic language and develops a set of heterogeneous, scattered, or non-grammatical. The interpretation is based on the linguistic meaning of the passage that is straightforward or denotative. In the meantime, hermeneutic reading begins from the determination of a whole unit of meaning from the structural units formed by different elements of language. In other words, the



interpretation is done back and forth, beginning from the start to the end part (and vice versa) to acquire an intact meaning.

The concept of hermeneutic is defined as the study of understanding, exegesis, and interpretation of a text (see Palmer, 2005: 8, Sumaryono, 2009: 23) Therefore, this study presents the author's result of the understanding of the text related to the paper's objectives through heuristic and hermeneutic reading/interpretation.

CONCEPT OF HEGEMONY AND DECONSTRUCTION

Concept of Hegemony

Hegemony, as asserted by Ratna (2005: 180), derives from the Greek word *hegenistai* that means 'leading, leadership, or highest authority'. In addition, from the lexicographic viewpoint, it is interpreted as 'leadership'. The use of hegemony in daily life is related to 'domination'. With the incorporation of elements of leadership and acceptance of the hegemonized groups, thus hegemony is seen as more complex than ideology.

Lexicographically, ideology is originated from the Greek phrase *idea* and *logia/logos*. In contemporary theories, ideology is used within various academic subjects with a different definition. In hegemony theory, it also plays a crucial role. Ideology in its essence is a thought, desire/hope, or belief system that in ideal manner influences the behavior of an individual (or a community) in carrying out their daily activities.

Gramsci (in Baker, 2006: 62) points out that "Hegemony is the process of creation, confirmation, and reproduction of authoritative meaning and practice". Moreover, he states that "hegemony is the continuous process of formation and overthrow of an unstable balance ... within the interest clash between the fundamentals and the subordinates ..., the balance of interest of the dominant group is present only within certain limitation". In achieving hegemonic success, there are two warring sides. These sides, according to Gramsci (in Baker, 2006: 64), are having positional war and maneuver war. Positional war is the hegemonic dominance in the civil realm, while maneuver war is the aggression on a state's power. The success of maneuver war is dependent on the achievement of hegemony through positional war.

On top of that, Joll (in Darma, 2009: 105) explains that the hegemony of a political class indicates that the class has succeeded in persuading other social classes to accept the dominant class's cultural, political, and moral values. Therefore, hegemony is more related to the effort of achieving political power by inter-class consensus rather than by force. A ruler's success in hegemonizing other groups does not need coercive force. Such a scenario is common within the present era of the 4.0 Industry, particularly within the realm of literature education.

Drawing on the previous conception of hegemony, the study points out several points of highlight: 1) hegemony is closely related to ideology and dichotomy; 2) hegemony is viewed as the strategy of a ruler/leader in persuading the targeted individuals/groups to smoothen one's plans, be it positive, or negative; 3) hegemony can be interpreted as the exertion of power, pressure, intervention, deprivation, and molestation to an individual or group's rights and duties to act, move, speak, think, create, and innovate; 4) hegemony also takes the form of physical/psychological (discourse) abuse; 5) hegemony is also practiced by verbal or written language; and 6) hegemony is practiced from upper class to lower class, or within the intra-class relationship.

From the previous elaboration of the concept of hegemony, the study applies Ratna's concept of hegemony based on several points of consideration: 1) the paper focuses on analyzing the hegemony (taking the form of leadership) in literature education; 2) Ratna's concept of hegemony also correlates with ideology and dichotomy, which, as this paper contends, are two inseparable elements of hegemony. Therefore, in the following elaboration, the paper applies the terms above in an integrated manner. On top of that, it highlights that the term "leadership" in the following discussion is oriented to leadership in education and

teaching. Leadership in education, as asserted by Suharsaputra (2016: 111), is interpreted as the ability to persuade an individual directly or indirectly to support the process of maturation as based on the set objectives.

The present work views that Suharsaputra's concept is identical to the previous concept of hegemony-leadership. Both emphasize the effort by a dominating side (or at least those who feel in control of others) to persuade/hegemonize a particular individual or group.

Concept of Deconstruction

A common perception of deconstruction would assume that it is related to an act of disassembling or renovating something to a better condition or better use. The concept of deconstruction, as asserted by Norris (2006: 5), is interpreted as "An act of a subject to deconstruct an object that is composed of several particular elements". As an action, deconstruction involves several methods of disassembling a particular object that needs an upgrade. The perspective indicates that the constructing subject will involve related elements to deconstruct and reconstruct the object.

The act of deconstruction, viewed from Norris' perspective (2006: 6), has begun since the 1950s to 1970s, indicated with the massive shift from modernism to postmodernism, and from structuralism to poststructuralism. At that time, the modernism school of thought was deemed necessary for deconstruction due to its negative aspects, as concluded by Hegel (in Norris, 2000: 6), that involve universal ideas of "progressive emancipation, ratio, and freedom". In addition to that, Hegel argued that as a subject, an individual has to decide by oneself the basis of principles, values, and criteria in one's life. Modern human beings do not need such principles of value, freedom, and legitimation of truth except ones that originate from oneself and are intended for oneself. The principles are also often referred to as common sense. As the subject of the discourse, human beings always seek to move forward and uphold the ideal truth, while at the same time, the ideal truth itself is within the "becoming" phase. The process of moving towards the ideal truth is referred to by Derrida (in Norris, 2006: 8) as a "progressive movement".

FORMS OF HEGEMONY AND DECONSTRUCTION

In literature education, the present work identifies several forms of hegemony: 1) physical and psychological/discourse, 2) positive and negative, 3) direct and indirect, 4) open and closed, and 5) positive and negative. Individuals living in a modern era always seek the most progressive development in all aspects. Such attitudes can lead to mistreatments of others, such as repression or exploitation. On the other hand, the rise of modernity also gives birth to the advancement efforts of human beings, particularly in the aspects of progress, rationality, and freedom. The progress leads to the welfare state, while rationality results in science and technology, and freedom nurtures democracy. On the other hand, such a modern outlook triggers other negative attitudes, such as exploitation, scientism, and imperialism imposed on science, politic, and culture (Norris, 2006: 8). The present work also adds fideism as another negative attitude that might occur as a result of modernity.

The hegemonic discourse, as stated by Darma (2009: 103), is not always destructive-negative in nature; the practice of hegemony can be exerted for the interest of the many. In other words, the meanings produced within the construction of discourse does not always serve the benefits of the dominating side. Each group focuses to delegate oneself as the owner of authority to interpret, define, and incorporate the meanings. The construction of meaning within a discourse, however, has illustrated a concerning issue: it is heavily influenced by groups that have the authority to construct the meanings. That said, the production of meaning is highly concentrated; one's subjectivity plays a major role within the process.



Regarding the hegemony-discourse correlation, Ratna (2005: 187) points out that “hegemony is not merely manifested into a physical form/power, but it also comes into existence in the form of discourse power”. On top of that, the contemporary view of hegemony considers discourse as a dominant aspect by the reason that all physical forms can be manifested into the discourse as ‘what is told’. The hegemony that is exerted through discourse is considered more effective since it can be controlled from a distance without the need for direct intervention. In a more recent discussion, the discourse hegemony manifests into the object of deconstruction by theories of postmodernism; by this, minority group issues are raised.

As highlighted above, the practice of hegemony has caught the serious concern of the elements within teaching and education institutions, particularly, the curriculum. The deconstruction process of the education curriculum in Indonesia continues to this day without any indication of its finalization. Inconsistency in the establishment of Ministerial Regulations has affected the implementation of the 2013 Curriculum. In recent years, when a Ministerial Regulation is not fully implemented, a new contradicting regulation is already in place. This burdens the teachers as the key agents of the learning process. Such an inconsistent implementation renders the teachers incapable of re-adjusting and puts them into the object of blame within the realm of education.

The continuous deconstruction process of the curriculum is somewhat inevitable. This is based on Suwandi’s (2019: 59) argument, i.e.: (1) the shift of philosophy on human being and education, particularly regarding the needs of students in the learning process, (2) the rapid advancements of science and technology that requires innovations in delivery of learning material, (3) changes of conditions within the community, involving social, political, economic, and environmental aspects in both local and global scope.

ASPECTS AS OBJECT OF HEGEMONY AND DECONSTRUCTION IN LITERATURE EDUCATION

The hegemonized and deconstructed aspects of literature education are all elements related to the education system and its components. In this paper, the authors limit only three aspects: (1) curriculum and education system, (2) literature learning material, and (3) educators’ professionalism.

Curriculum and Education System

Glatthorn (in Forum Mangunjaya, 2013: 63), divides the curriculum into six types: (1) ideal curriculum, (2) written curriculum, (3) supported curriculum, (4) curriculum that is taught in class, (5) the curriculum that was tested, and (6) the curriculum that was absorbed. This paper highlights points (1) and (6). If these two aspects are properly integrated by considering the practical condition, the paper argues that curriculum/education in Indonesia will be of higher quality. The ideal curriculum in point (1) is a curriculum aspired (based on the vision, missions and objectives of national education). From such objectives, the education program in Indonesia aspires to achieve a characterized set of education. If such sets of education character are practiced by curriculum developers, educators, and students, misconducts and hegemony will certainly be non-existent. In other words, the rape, coercion, intimidation, intervention, and robbery imposed on the educators and the students in terms of freedom of action, speech, creation, thought, and innovation can be prevented. This is aimed to boost the quality of literature education based on the ideal curriculum.

In practice, the position of the teacher in implementing the curriculum is only as a teacher-proof operator. Civility, creativity, ingenuity, and personal meaning are central issues that have not been widely appreciated in implementing learning in schools. The active learning method (or CBSA) seems to be not more than a mere formality. The method that aims to increase the activeness of students in terms of physicality, mentality, intellectuality, and emotionality in achieving learning outcomes (as the integration of cognitive, affective, and psychomotor

aspects) is not fully integrated into schools. In this case, curriculum developers are unable or reluctant to translate and actualize these concepts (see Forum Mangunjaya, 2013: 68). Such factors might be the consideration for the new Ministry of Education is proposing the “Merdeka Belajar” (or independent learning) program that focuses on the full participation of the teachers and students.

The “Merdeka Belajar” program seems to have been incorporated in the previous curriculum, but it has not been ideally actualized. The deconstruction of the 2013 Curriculum, however, seems unable to achieve a finalized curriculum. In this regard, the President of Indonesia demands that the state’s education system adopts the existing education system in developed countries, such as Finland, Australia, Germany, and South Korea (Djarot, 2020: 1). It seems that the President’s request has partly been actualized.

The hegemony and deconstruction of the curriculum in Indonesia have been going on since before the colonial period until the reformation period. During that time, each leader has a different vision, mission, and goals that have an impact on the direction of the curriculum. The curriculum that applies in Indonesia, as stated by Widyastono (2014: 54) is divided into two periods: before regional autonomy (1947 Curriculum, 1964 Curriculum, 1968 Curriculum, 1973 Curriculum (the Development School Pioneer Project), 1975 Curriculum, 1984 Curriculum, 1994 Curriculum, and 1999 Curriculum (Enhanced version of 1994 Curriculum), and after regional autonomy (2004 curriculum (or Competence Based Curriculum), 2006 curriculum (Education Unit Curriculum), and 2013 curriculum. The 2013 curriculum has experienced hegemony and deconstruction to date.

In a broad sense, the education systems being referred to are further compared to Indonesia’s education system.

Finnish Education System

The education system in Finland is elaborated below.

Firstly, every student has the same right to education. Besides, there are no comparisons or competitions between schools, so that the students can enroll in any school as they are all the same.

Secondly, there is no assessment in Finland’s schools. As previously described, all students are guided to have equal rights during the lesson. Each of them has at least two teachers; one is the classroom teacher, and the other one is the assistant teacher.

Thirdly, the learning process in this country embraces the principle of “receive understanding and state their view following their age and maturity”. They are entitled to education without discrimination/hegemony.

Fourthly, Finland’s schools comprise six main subjects as the orientation due to the curriculum that does not require the students to learn all of these subjects. Instead, it encourages them to start gaining their ability to examine and understand natural phenomena around them.

Fifthly, the curriculum emphasizes the process of examining, understanding, together with experiencing. In this case, Finnish students both in rural and urban schools do not only learn about academic insights, yet interacting with them with well-equipped facilities.

Sixthly, the learning process in Finland is not only conducted in the classroom. The students are persuaded to explore their knowledge and skills outside the classroom when teaching materials discuss the environment. Simply put, they do not only learn about theories, yet exploring nature to acquire knowledge and experience.

Seventhly, there is a parental engagement in Finland, in which parents have the rights and responsibilities to take part in their children’s education. Therefore, they circumstantially cooperate with the school to enable school parties to recognize children’s abilities since the early stage, making their needs fulfilled based on the parents’ information. In addition, the parents also have the right to evaluate the curriculum and provide feedback for the children’s



growth and development. Parents do not merely enroll the children in school but also hold them accountable for monitoring their progress by giving suggestions and ideas in terms of curriculum improvement.

As many as 22 innovations to be modeled from Finland (Anjani, n.d.) are as follows: (1) children under seven years old are not allowed to go to elementary school; this also applies to Indonesia since 1968. (2) teachers have another method to assess the students instead of exams and homework. (3) in contrast to Indonesia's system, Finnish children's ability is not measured by their first six years of education. (4) there is only one compulsory test in this country that will be taken at age 16. (5) all children study in the same class. (6) thirty percent of the Finnish children receive a 9-year school scholarship. (7) sixty-six percent of the students go to university. (8) no gap between the smartest and less able students. (9) science class is maximally taken by 16 students so that they can practice and conduct research. (10) ninety-three percent of Finns graduate from university. (11) forty-three percent of high school students in this country prefer vocational school. (12) elementary school students have a 75-minute recess a day. (13) teachers only spend four hours in class, as well as undergoing 2-hour professional development education per week. (14) the number of teachers and students are equal. (15) tuition fee is fully funded by the government; in Indonesia, however, the budget for the Ministry of Education is cut. (16) every teacher must hold a master's degree and is fully subsidized; on the other hand, not all of Indonesia's teachers have a bachelor's degree and need to go through a self-funded college education. (17) ten percent of teachers being selected are the best graduate from ten reputable universities. (18) in 2010, 6,600 people competed for 660 participants of elementary teacher training; nevertheless, elementary teachers are not considered a prestigious profession in Indonesia. (19) the average starting salary of Finnish teachers in 2008 was USD 29,000; in contrast, Indonesian teachers' salary does not even reach the minimum wage. (20) Finnish teachers are all having a decent salary; meanwhile, in Indonesia, some teachers only receive Rp300,000/month. (21) in Finland, teachers are as prestigious as doctors and lawyers; yet, teachers in Indonesia are frequently disregarded. (22) according to international standards in 2001, Finnish children were interested in science, reading, and math.

Australian Education System

Several education systems in Australia that need to be imitated by Indonesia's system, as stated by orionbetelgeuze, 2013, include (1) every child born and raised in Australia must go to school; otherwise, their parents will get sanctioned. (2) the school year is started at the beginning of the year (January or February) and ended at the end of the year (November or December); this system had once been implemented in Indonesia from 1968 to the 1980s, making it possible for the government to re-apply the system (given the circumstance of online learning due to the pandemic). (3) Australian education levels are the same as Indonesia's, starting from kindergarten, primary school, junior high school, senior high school, and year 12 certificate that contains the senior-year students' grade of each subject that is very useful for enrolling in university without testing. (4) there are public and private schools in Australia, in which the private one is divided into regular school and religion-based school (Catholicism, Protestantism, and Islam).

Indonesia's Curriculum

The central government organizes Indonesia's curriculum along with curriculum experts. Since the government has full responsibility for the curriculum, the school community is only obedient 'consumers'. Then how can we define the success of this curriculum? Is it only by the national exam?



Such an adoption generates the removal of English subject in elementary schools and the enactment of an integrative thematic approach by integrating the subjects of Pancasila and Civics Education, Islamic Religion, Indonesian Language, Mathematics, Art and Culture, and Physical Education (Online. 2015. <https://www.kompasiana.com/masykurideas/5519ae6ea33311111ab6598e/kurikulum-2013-indonesia-vs-kurikulum-finlandia>, accessed on 19 June 2020).

The answer to the question mentioned above is Indonesian students' experience, whether or not they are satisfied with the system.

Adopting the curriculum from developed countries is reasonable as it is appropriately applied and right on target. The adoption should also take into account the facilities, infrastructure, and well-experienced teachers with professional knowledge as in those countries. It is because education in Indonesia is yet to be equally provided. For instance, a rural and urban educational condition that is different in terms of facilities, teacher competencies, and environment, making the learning system also dissimilar.

Educational facilities in Indonesia, such as the language lab, science lab, and the like, are relatively far behind the developed countries, e.g., Finland. The absence of adequate facilities makes it challenging to explore students' potentials, not to mention in outskirts schools whose education support is minimal. For this reason, they need to be considered and prepared for the new curriculum.

Teachers play an active role in implementing the curriculum. Community outreach regarding Curriculum 2013 is of great importance for teachers to get used to applying this curriculum. On top of that, Curriculum 2013 requires teachers to be more independent and active in creating teaching materials. They are also expected to guide, teach, and explain to the students about learning activities.

The participation of third parties, including parents, should also be regarded meticulously. Parents have to involve in their children's education so that they can figure out the children's needs. In this case, school members connect the parents and teachers to show the children's potentials optimally. Parents know their children's ability better than the teachers so that they should communicate with each other in the evaluation stage; this can also serve as input for teachers and the government in the context of curriculum evaluation. In every curriculum development, it seems that the literature subject, particularly Indonesian literature, is relatively hegemonized. Today, the literature subject is integrated with the Indonesian Language subject, although both subjects are taught separately. Specifically, the literature subject in elementary, junior high, senior high school level, Islamic school equivalence, and even universities is elaborated below.

Curriculum deconstruction still takes place up to the present moment that is characterized by the announcement of the program *Merdeka Belajar* or Freedom to Learn by the Minister of Education and Culture of the Republic of Indonesia. One of the policies in this program is that school programs, teachers, and students themselves have the freedom to be innovative, to learn independently and creatively. (Online): (<https://gtk.kemendikbud.go.id/read-news/mengenal-konsepmerdekabelajardangurupenggerak>. Accessed on 11 June 2020). Further, the Minister gives the rights to university students to take courses outside the study program and change the definition of semester credit units (Online). <https://www.kemdikbud.go.id/main/blog/2020/01/mendikbud-luncurkan-empat-kebijakan-merdeka-belajar-kampus-merdeka>. Accessed on, 11 June 2020.

TODAY'S LITERATURE EDUCATION

Literature education in elementary, junior high, and senior high schools seem to be hegemonized to date, as it is still integrated with Indonesian Language learning. On the contrary, literature in universities stands alone, especially in the study program of Indonesian



Language and Literature Education and Department of Literature. Although this subject has been integrated with the Indonesian Language in schools, it is highly expected that the learning process is able to improve the creativity of the students. Creativity, as opined by Endraswara (in Abidin, 2012:219), can be improved by “literary pilgrimage, literary tourism, literary camp, and literary workshop so that students can thoroughly comprehend, feel, and create literary works”. Moreover, literature learning should be actualized in (at least) three forms, as follows: (1) literary appreciation, (2) literary creation, and (3) literary expression. All of which are carried out in character building-based learning.

Endraswara’s point is acceptable since it is relevant to the vision and mission of national education. Through literature education, it is expected that the vision and mission can be realized, and the subject can also instill positive cultural values to the students to be practiced daily. Regrettably, literature learning seems to be hegemonized until today.

There are pros and cons in this matter. The pros include the idea that language and literature are inextricably linked because literature without language is meaningless. In the same tune, Abidin (2012:208) believes that “literature refers to imaginative factual works that are pleasant and useful, composed by the author by using a language as the main tool”. Accordingly, literature is based on factual data of people’s lives, making it very advantageous. For example, a poet will create poetry entitled *Senja Hari di Pantai Losari* (lit. translation: The mid-evening at Losari Beach) by using beautiful and alluring diction that suits the ambiance of Losari Beach in the mid-evening. The author cannot create it if s/he has never been there or listened to other people’s stories about the beach. Literature is always built by four main components, namely the author, language as the main tool, content, and element as the structure.

On the other hand, those against the idea of integrating literature with language state that literature with its substance, goal, vision, and mission that is to develop the children’s characters takes time, ability, and skill in teaching it. In addition, the author has the freedom to alter or ignore language rules (poetic license). However, literature education in schools and universities is relatively hegemonized. Hegemony in literature education comes from the viewpoints of the community (academic community, parents, and the general public), the materials, the strategies (approaches/models/methods/techniques), the media, and the assessments. On that ground, literature education in the fourth industrial era needs to be deconstructed towards forward-looking freedom from various aspects involved in it, including intelligent and professional authors, readers, and critics (not the artificial ones), as argued by Saidi (2006: xxviii-xxx).

Hegemony and Deconstruction of Literature Learning Materials

Several literature learning materials still apply the outdated teaching materials and strategies that were applied before the implementation of the 2013 curriculum. The materials revolved around understanding literature’s concept, history/development of literature, its types, as well as differences between prose and poetry. This leads to the cramming of irrelevant literary theories into the students’ lives and ideology. For example, literature with themes from agriculture for students with farmers’ background, the fishery for students with fishermen’s background, and industry for students with workers/laborers’ background.

The form of the hegemony which includes ideology, seems to be highly relevant if it was to be connected with the context of learning and literature. In terms of learning literature, ideology requires consideration regarding the learning content from the varying aspect, scope, and understanding of systematization through the learning activities in school/class. According to Satato and Fananie (2000:48), the various aspects refer to (1) cognitive ideology essence, (2) the shaping internal components, (3) connection to the discourse of daily life, and (4) connection to the social practice.

Of these four components, the second component seems to require special attention from teachers. This component turned out to be very influential upon the students’ ideology. Satato and Fanine (2000:4) stated that the scope of the second component includes the environment,



daily activities, information, and messages that are obtained in everyday communication, as well as social activities. If so, the four scopes mentioned by Satato and Fananie earlier is essentially integrated into the second component. For example, the dominant ideology of children hailing from the agricultural environment tend to have concerns regarding agricultures: i.e., farming, plantations, hoe, crowbar, vegetables, maize, rice, and tubers. Meanwhile, children who live in fisheries/fisherman's neighborhood tend to have concerns related to the sea, beach, boats, oars, nets, and fish. Likewise are children with educators' background, which will have penchants for school supplies such as bags, books, pencils, uniforms, and shoes, as well as studying. Hence, material selection requires conditioning.

This phenomenon indicates that school teachers would follow the curriculum and syllabus any previously formulated contents and recorded. A concrete example is the literature learning materials, which are grounded on the text-based 2013 curriculum. The teachers referred to it without any reconsideration because it was text-based and was already listed in the curriculum, syllabus, and textbooks. Unbeknownst to them, the text contents are unsuitable with the students' conditions as stated previously. Despite the fact that the 2013 curriculum guidelines already stated that the students might engage in the process of deciding and developing learning materials.

In response to the criticism, the literature learning materials of the 2013 curriculum have been designed in such a manner in which everything is text-based. The problem lies in the teacher's varying understanding of these texts. As a result, observational learning that was supposed to be on the field was conducted inside a class instead. Meanwhile, the observation object employed existing text on the students' handbook. On the contrary, the concept of texts is deep in meaning based on the distinctive perspectives of experts. Texts viewed from the perspective of Barker (2006:11) not only refers to written words but also pointed to all practices that have meanings such as sound, clothes, and activities. This perspective is similar to Ricoeur's (2006:21), in which text is not just a verbal language, be it oral and written, because an action can also be regarded as a text. Action refers to the text, which is the embodiment of oral speech, a semiotic concept that can be formed into the text. When a speech became a text, the system of reference changes and became the reader's property. In light of this idea, text and its link to the author, the physical environment, social culture, relation to the other texts, as well as the context of a dialog between the readers and the text should be understood.

In comparison to van Dijk (1986 and 2004); Brown and Yule (1996); Titscher et al, (2009:54-55); Halliday and Hasan (1992:13); and Pradotokusumo (2005:34), Mahsun (2014:18-19), stated that texts for literature learning material in school are as follows: (1) narrative literature/retellings comprised of retellings, anecdote, exemplum, and storytelling that was contained inside short stories, novels, tales, myths/legends, the story of adventurers, fantasy, fables, history, and biography/autobiography. (2) Non-narrative literature/retellings comprised of *pantun*, poetry, ode, and couplets.

The material deconstruction is already sufficient. The problem lies with the instructions of the teachers which did not meet the students' necessities; this is due to the provided texts from the syllabus and textbooks requires teachers' thoroughness to see if the form, content, theme, and message was feasible enough to be instructed to the students.

According to Elfindri, et al (2012:165), there are 10 steps that must be followed by the teachers and lecturers in selecting and developing teaching materials, namely (1) choosing the field with most demand, (2) identifying reading materials on the said field, (3) understanding the means of instructing said materials, (4) selecting learning topics, (5) defining sub-learnings, (6) integrating the learning objectives achievement with methods, (7) choosing the main learning domain, (8) using tools, (9) making a list of tasks, and (10) choosing the assessment form (Umi Salamah, 2020, *Online: youtube.com/watch?v=NZ8Mp18*. The development of Interactive Literature Teaching Materials).



Educators' Professionalism

The professionalism of teachers and lecturers is not a subject of hesitation because before being appointed as a teacher/lecturer, an individual has gone through various educational levels (from primary education to higher education) and workshops that have led one to become a teacher/lecturer. In particular, the university has equipped the teacher candidate with various knowledge and skills related to education and learning activities. Currently, graduates of education undergraduate programs have to participate in SM3T program or teaching in remote areas in Indonesia. The candidate would also need to participate in the “Pra-jabatan” program, Teacher/Lecturer Certification program, several trainings, workshops, apprenticeships, competency tests, as well as other programs.

As a result, an educator (teacher/lecturer) must have (1) pedagogical competence, (2) personality competence, (3) social competence, and (4) professional competence (see Danim and Khairil, 2012: 32-36; Tinaredja, et al, 2016: 73-82; Usman, 2006: 19; and Danim, 2010: 22-26). In addition, educators also carry out and participate in (1) education and training activities, (2) apprenticeship programs, (3) school partnerships, (4) distance learning, (5) tiered training and courses, (6) short courses, (7) internal training by schools, and (8) further education. The educators also participate in discussions on educational issues, seminars, workshops, research, and development of books/learning materials, learning media, and technology work/artwork.

In this regard, there are two controversial problems. Firstly, it is unclear in what aspects the professionalism of teachers and lecturers are doubted. Secondly, the operationalization of Law no. 14 of 2005 concerning Teachers and Lecturers lacks certainty about the direction and format. Efforts to improve the professionalization of teachers and lecturers are still trapped in strategic activities in the form of certification, certification allowances, and competency tests. In this case, the professionalism of teachers is measured by having to teach 24 hours/week; otherwise, the certification is not paid.

Further, according to Regulation No. 37 of 2009, a lecturer will be given a certification allowance if they carry out the three pillars of higher education with a workload of at least equivalent to 12 (twelve) credits and a maximum of 16 (sixteen) credits in each semester in accordance with their academic qualifications with the provisions. Meanwhile, in the Regulation Minister of Education and Culture No. 92/2014 concerning Technical Guidelines for Evaluating Lecturer Functional Credit Points, the Expert Assistant must carry out elements of education > 55%, research >25%, Community Service <10%, and Supporting elements <10%. On top of that, lecturers must carry out education elements >45%, research >35%, community service <10%, and supporting elements <10%, while Principal Lecturer must carry out elements of education >40%, research >40%, community Service <10%, and supporting elements <10%. In the meantime, a professor must carry out elements of education >35%, research >45%, community service <10%, and supporting elements <10%.

Educators are still hegemonized by various rules which are considered no longer relevant and inefficient. The parties involved in hegemony and deconstruction have different opinions on the teachers' practice of innovation in learning. Teachers' innovation receives appreciations and support, but some blamed, suppressed, and intervened on the pretext that what the teacher was doing was not according to the rules, not according to the regulation, and other excuses. This indicates that the concept of “freedom of learning” or freedom in learning, which has always been echoed and proclaimed by the Minister of Education and Culture, does not relate to the practical situation.

The hegemony imposed on the teachers and lecturers has been going on for a long time and still continues. The author's first personal experience of hegemony was when the author participated in an ASD program in partner schools in the 1998/1999 academic year. At that time, the writer took the turn to teach at a high school in Gorontalo Regency Prior to teaching,

the writer has prepared a lesson plan as required. However, in preparing the lesson plan, the writer constructs the order of the material by oneself, because of the irrelevance of levels or sequence of material in the existing curriculum and syllabus. For instance, in the first meeting, the material taught was poetry with its components, but at the second meeting, the material was linguistics. Meanwhile, the third meeting discussed literature. Therefore, the writer took the initiative to not teaching in accordance with the order of the material in the curriculum and syllabus but based on its parallel level.

During the learning process, the supervisor visited and matched the learning contents with what was stated in the curriculum and syllabus, which turned out to be not in accordance. The supervisor glared at the writer with a grumpy and arrogant attitude and immediately asked. “Why is the material being taught not in accordance with the order in the curriculum and syllabus?”. The writer answered loudly “I teach based on the continuity of thinking, understanding, and skills that must be possessed by students”.

The author’s second experience of hegemony was the school principal’s hegemony imposed on the educators. In 1987, the author was invited by a friend as the head of a junior high school in Gorontalo City. At that time, the author was asked to teach the subject of Pendidikan Sejarah Perjuangan Bangsa, or National Struggle Education. In a weekly flag ceremony, the principal as the ceremony’s inspector exerted one’s hegemony to the teachers in front of their students. One of the remarks was “Ladies and gentlemen; soon we will face the final exam of class III. For this reason, I ask that the subject scores for the class must be at least 9, and I demand teachers who are often late not to be late again”.

At that time, the author was shocked and questioned “Why is something like this delivered in front of the educated. How low is the dignity and prestige of a teacher in the eyes of the principal?”. At that time, the author immediately submitted a resignation letter to the school. Surprisingly, the principal apologized and begged the author not to stop teaching at the school. The principal said that these words were not for the author because the author has been timely punctual and creative in teaching. Those words were for the other teachers who were often absent. Despite the answer, the attitude and method used by the principal have robbed the dignity of educators in front of their students.

From the dialogue, it was revealed why the principal had uttered such words. Three reasons are identified, (1) the teachers were often absent in class, (2) the teachers were not serious in teaching, (3) there was a regulation at that time that if the students’ final exam score were unable to meet the standard, the school would be closed.

Such a phenomenon indicates that the hegemony influences the principal’s action from the superiors in the form of discourse/ psychological and physical hegemony. The psychological hegemony is exerted in the form of rules; and if schools are completely closed because they do not meet standards, this is a form of physical hegemony that has physical consequences. Moreover, the principal’s attitude implicates that (1) the principal’s power/hegemony is dominant towards the teacher, (2) the students will not take the learning process seriously because of the high score guarantee, and (3) the educators will lose motivation to apply creative and innovative in the learning process.

The third experience was when the author was originally appointed as a civil servant (1988). At that time, the author taught “Sanggar Sastra” or Literature Studio course. From the name, the course indicates that students have to practice literature performances, including drama and poetry readings. The author also taught the “Introduction to Culture” course (since the 2000s); in 2019 the name of this course was changed to “Cultural Insights”. Previously, this course was a faculty-specific course; with the change of name, this course has become the character of the university-based on the university’s vision and missions.



One of the materials taught in this course is Multicultural Education. This material discusses various cultural characteristics of various regions in Indonesia as well as cultural differences from various countries. For this reason, the material is irrelevant if only learned in the classroom in the form of theory. This material is more useful if shared with the public through an outdoor cultural concert that displays cultural aspects (language, art, traditions, clothing, or food). Thus, students are expected to understand that each culture of each region and country is essentially the same. The difference only lies in the manner, name, form, and designation. Thus, it is expected that this course can be an alternative to reduce conflict between people to prevent any misconduct.

However, this activity received a lopsided response from a senior lecturer in the same study program: “We are a Language and Literature Education study program. Thus, we teach students to become teachers, not experts in literature or culture. These words made the writer contemplate “How could this senior lecturer have this view?” The name of this course is Literary Studio, not Literary Theory. Thus, the result is practice or concert. Students would be unable to recognize and understand the similarities and differences in each region’s culture or between countries if they only learn theory in class. The author argues that this practice of hegemony is based on scientism and fideism as a modernity feature.

Scientism is radical empiricism thought that is not based on scientific studies and accurate data, resulting in a closed system of thinking and sentimental attitude towards supernatural things. Scientism only sees the external actions of humans and interprets humans as only a part of a physical process (acquired online: <http://staff.uny.ac.id/sites/default/files/Filsej%20-%20Filsafat%20Eksistensialisme.pdf>). In the meantime, fideism is a mental attitude, as well as an idea or ideology, whose opinion and belief about truth cannot be shaken under any pretext or by anyone.

The hegemonic attitude above has actually been described by Saidi (2006: xxix), who questioned why there were no writers from campus, especially from the Faculty of Letters. This is because there is no literary program to begin with. There is only a program of literary criticism and research that produces seasoned intellectual-artificial literary critics. The expected output of an expert literary critic cannot be realized, since scholars of literature only apply to certain theories developed by previous experts and lack the innovation to theorize their own ideas.

Therefore, the attitude needs to be deconstructed into an emancipatory and progressive attitude. Emancipatory is interpreted as the critical nature and attitude that always seek progress. Habermas (in Wibowo, 2013: 23) states that emancipation is the freedom and courage to challenge any claims without fear of anything because basically, each participant has the opportunity to speak and make different decisions. In other words, we must be critical of a paradigm that seems triumphant or powerful. The glory and power of the structuralism-positivistic paradigm by Habermas (in Wibowo, 2013: 23) is considered a dark period for university intellectuals, especially because the theory is only considered as a fixation or a deep feeling of reality. College intellectuals who are still shackled by the structuralist-positivistic paradigm are referred by Habermas (in Wibowo, 2013: 24) with the term ‘mandarist’, namely brands that use their expertise only to serve the status quo, or the term Foucault (in Wibowo, 2013: 24) referred to as people who are loyal to a regime of power.

Therefore, a deconstruction of literature learning is considered necessary. It is time for literature education to be returned to its essence, i.e., to condition students to reach their personality (Sayuti in Satato and Fanani, 2000: 60). Further, it is stated that “education as a cultural process to achieve personality development also presupposes the existence of a mission and vision as a subversive-force which functions to change and renew conditions as well as to enlighten and liberate the people involved in it”. Sayuti further points out that “Education that liberates means placing the students involved in it ... both in internal and external aspects.”

Students are expected to have an awareness of their own personality. They are expected to be able to overcome the boundaries that constrain them. This means that students can stand alone with their own ideas, without always depending on the strengths of others.

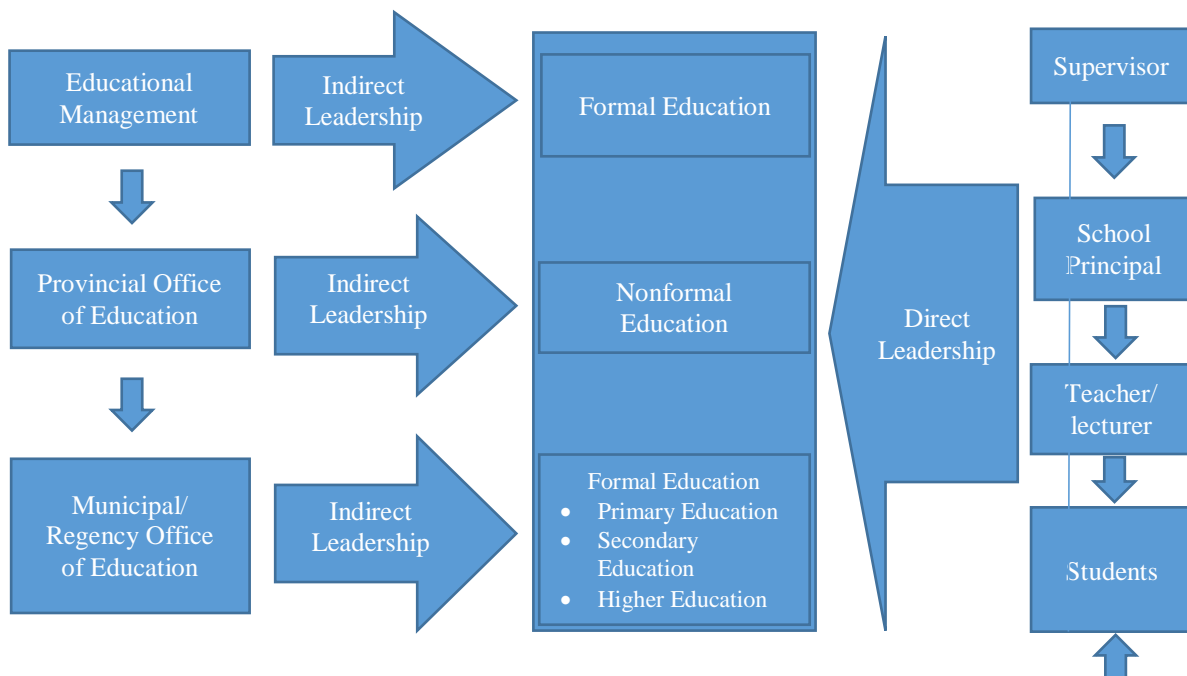
To lead to an era of education liberation, Sayuti (in Satato and Fanani (Eds, 2000: 61). express it in the following fragment of poem:

*Kita mesti berhenti membeli rumus-rumus asing.
Diktat-diktat hanya boleh memberi metode,
tetapi kita sendiri mesti merumuskan keadaan.
Kita mesti keluar ke jalan raya,
keluar ke desa-desa,
mencatat sendiri semua gejala,
dan menghayati persoalan yang nyata.*

This fragment of poetry has a profound meaning. The message interpreted in the poem is that the dependence on other people should be balanced with one's own strength. In addition, it is time to deconstruct the materials and methods/strategies of literature education towards an independent and responsible encouragement of creativity

HIERARCHY OF HEGEMONY AND DECONSTRUCTION IN LITERATURE EDUCATION

Based on the previous hegemony concept, the paper contends that the hegemonizing elements in literature education are the direct superior, hierarchically starting from the Minister of Education and Culture > Provincial Office > Regency/Municipal Office > Supervisor > School Principal > Teachers > Students. The hierarchy is presented in the following figure:



Author's elaboration of Suharsaputra (2016: 111)

From the chart above, it can be seen that hegemony and deconstruction can occur, either horizontally, vertically, directly, indirectly, and in an inverted pyramid. In addition, those who feel hegemonized are mostly teachers and students. Regardless of the students' success or failure in learning, the teacher is the target of anger from various parties, both from direct and



indirect superiors. Nonetheless, if the students acquire success in learning, the parents are the subject of appreciation, not the teacher.

This phenomenon is contrary to the vision, mission, and objectives of education that are touted in every curriculum change. In every curriculum change, character education is always emphasized (honest, fair, responsible, transparent, moral, ethical, and mutual respect). Therefore, it indicates that the vision, mission, and objectives are still mere slogans and not implemented.

Regarding the hegemony imposed towards the teachers in the 4.0 Industry era, the teachers do not only receive hegemony from their direct supervisors but also students and even parents of students (inverted pyramid). The form of hegemony experienced by the teacher is not only limited to psychological form or discourse, but also in physical form. Several reports on the news or social media have illustrated different forms of physical abuse to the teachers. Students and parents scold, beat, and even murder the teacher, not to mention that the hegemony that occurs between fellow students (brawl, murder, rape, robbery, etc.). This phenomenon illustrates that the current 4.0 Industry era is brutal and alarming. The implementation of the vision, mission and objectives of education fails to resolve such problems.

The current era was described by Hardiman (2007: 110) as the ‘crazy’ era. An individual who lives in the present modern era upholds the attitude of freedom, as well as westernization, secularization, de-territorialization, and rhetorialization. Such attitudes lead to uncontrolled and chaotic behavior. The author wonders if the phenomenon will persist within the “Merdeka Belajar” program aspired by the current Minister. Teachers seem to have no value in the students’ eyes, the parents, or in the superiors. All the teachers’ conduct is deemed wrong regardless of the context.

CONCLUSION

The study concludes that: 1) hegemony and deconstruction in literature learning are acceptable (and in some cases, necessary) if they do not exceed the established norms; 2) the forms of hegemony and deconstruction in literature learning can only be implemented within the full consideration of physical/psychological situation of the objects of hegemony; 3) the aspects as the object of hegemony and deconstruction in literature learning encompass all components involved within literature education; and 4) the hierarchy of hegemony and deconstruction in literature learning comes in different patterns (horizontal, vertical, star-shaped pattern, wheel-shaped pattern, and inverted pyramid).

Recommendation

The paper proposes several recommendations: (1) educators require to understand the nature of hegemony and deconstruction in literature education (teachers/lecturers); (2) educators need to be responsive to the exertion of hegemony and deconstruction forms in literature education; (3) the deconstruction process of the components of literature education requires the full involvement of all parties, including students and parents; (4) the deconstruction process of hegemony in literature education must place the teachers at the most critical position. Educators should be the primary agents of change in deconstructing the hegemony in literature education.

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