

Delving Into The Spirit of Indonesia:

A Compendium of Essay Poetry from
34 Provinces of Indonesia



Summarized by: Nia Samsihono | Editor: Monica JR

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CERAH BUDAYA INDONESIA

2021

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Publisher: PT Cerah Budaya Indonesia

First edition November 2022



PT Cerah Budaya Indonesia) Menara Kuningan ILT. 9G

Jalan HR. Rasuna Said Kav V Block X-7, South Jakarta

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Preface

DELVING INTO THE SPIRIT OF INDONESIA

Through 176 Fictionalized True Stories in 176 Essay Poems,
written by 176 Writers in 34 provinces,
Spanning the Indonesian Archipelago from Aceh to Papua

————— by **Denny JA** —————

Most of us are no longer aware; we don't know and we could hardly guess:
What is a Slave Catcher?

The phrase "Slave Catcher" is repeated many times in *Uncle Tom's Cabin*, one of the most influential novels ever written.

So, what was a slave catcher? What kind of work was involved? And what was its importance? What significance did slave catchers have in the civilization of that era?

The author of the novel was Harriet Beecher Stowe. She first published the novel in 1852.

In great detail, Stowe portrayed the essential atmosphere of her era in the antebellum period leading up to the American Civil War, in which slavery was still practiced. President Abraham Lincoln officially abolished slavery in 1863, eleven years after Stowe published her famous novel.

Reading her novel allows us in some way to travel back in time to an era that existed more than 150 years ago. It would be impossible for us to be acquainted with the quintessential atmosphere of that era without reading historical documents or literature from that time.

One of the artifacts of her era that we learn about by reading Stowe's novel was the profession called "slave catching".

This work entailed nothing less than the special expertise required to track down and catch black slaves who had run away from a Southern plantation. Slave catchers would return captured runaway slaves to their masters.¹

The bounty money that was paid to slave catchers was quite steep for that era.

The plantation system in the 15th through the 19th centuries required cheap labor, and there was nothing cheaper than slaves. Not only were slaves not compensated for their hard work, they could be bought and sold at auctions, raped, tortured, and even killed if deemed necessary.

If a slave possessed both sufficient opportunity and courage, he would escape. He would run away rather than remain docile while being forced to watch his father get whipped or have his ears cut off or watch his mother, sister, or wife being raped right in front of him.

Runaway or fugitive slaves became an inevitable part of slavery and the Southern plantation system.

Consequently, a profession had to be developed to maintain stability in the plantation business, and this profession entailed expertise in tracking down and capturing runaway slaves.

A slave catcher with rudimentary capabilities would use a dog to track down a certain slave. After being assigned to hunt a runaway slave, the bounty hunter would request a piece of clothing left behind by the missing slave.

He would direct his bloodhound to smell the scent in the clothing, and then the dog would use the scent to track and hunt down the fugitive slave.

On the other hand, a more sophisticated slave catcher would normally ride a horse and use his instincts and clues in nature to hunt down a runaway slave. These slave catchers understood the topographical layout of the land, and would figure out the most likely escape route a fugitive slave might take.

¹ A profession that no longer exists: A Slave Catcher was someone who tracked down and captured runaway slaves, and returned them to the slaveowner in exchange for a bounty.
<https://www.newsweek.com › 'Underground Railroad': How Slave Catcher ...>

These slave catchers were also more sensitive to disturbances in the natural landscape, such as footprints, bent grass, and broken branches, in order to understand the direction in which the slave was escaping.

In *Uncle Tom's Cabin*, Stowe introduces us to a cruel, cold-hearted slave catcher named Tom Loker, who has a reputation as an adept slave hunter.

Tom and a team member persuade Haley, a slaveowner, to let them hunt down two of his missing slaves, Harry and Eliza. They arrange a deal whereby Harry will be returned to Haley, but Eliza will be sold as a sex slave if captured.

We can thus see how rich a medium literature is in allowing us to comprehend the people of a very different civilization; for example, this novel enables us to experience a very different time and place that existed less than 170 years ago.

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Stowe's novel, *Uncle Tom's Cabin*, is a suitable introduction to stories with a genuine historical background and realistic plots that were similarly rendered with fictional characters in 176 Indonesian essay poems.

How can we comprehend and explore the cultural richness, major events of the past, and diverse cultural values of 270 million Indonesians encompassing 225 ethnic groups who are scattered among 34 provinces and 17,000 islands?

Historical and cultural science books can only provide and elaborate data that describe the atmosphere of diversity.

But the inherent human story, the stories that thrive in the memories of each ethnic culture, are much easier to capture, digest, and preserve if they are expressed in literature. And this was masterfully accomplished in Stowe's influential novel, *Uncle Tom's Cabin*.

This constitutes the basis of the essay poetry community in producing this prodigious tome, namely recording realistic stories that were fictionalized throughout the length and breadth of Indonesia's 34 provinces, spanning Aceh to Papua.

I introduced a new literary genre, essay poetry, in 2012. The definition of essay poetry as well as five illustrative examples can be found in my first anthology, *Atas Nama Cinta (In the Name of Love)*.

Essay poetry is a kind of historical fiction. Or a fictionalized true story. Essay poems tend to be quite long. Thus, an essay poem is a kind of short story or novel set within an authentic social, cultural, and historical environment, that is written in the form of poetic verse.

Unlike ordinary poetry, essay poetry features many footnotes. The function of footnotes is to document the authenticity of the historical, cultural, and social elements of the story, usually in the form of news sources.

In the era of Google, the supplemental information provided by footnotes in essay poems affords more opportunities for inquisitive readers to conduct further research on their own.

Until 2021, more than 100 books of essay poetry have been published. In 2020, the term “*puisi esai*” (essay poem) was officially added to the Big Indonesian Dictionary (KBBI).

I myself, as the originator of essay poetry, received an ASEAN-level literary award in 2021 from Malaysia. Essay poetry is considered an innovation in literature and is now expanding to Southeast Asian countries and Australia.

The book that I am introducing can be called the result of colossal efforts. This program involved 176 authors. Each province contributed 5-6 authors. They are poets, journalists, activists, lecturers, businessmen, politicians, and essayists.

From each province, five or six true stories were extracted from native writers who grew up in that province. The authors in each province chose the stories themselves.

They were born and grew up there. They truly know which stories are unique and important to their province. This colossal work has been prepared and planned since 2016. Now in 2021, five years of this work has been realized for the first round.

A total of 34 books of essay poems have been published. All of these books can be accessed through the Facebook page of the Essay Poetry Community Library. During the five-year period ahead, 2022-2026, a total of 34 essay poems, one from each province (selected from 176 essay poems), will be filmed. This will be the second round of this project.

Now, 34 scenarios (for the forthcoming series of 34 films) based on these essay poems are in the intermediate stages of completion.

This introductory book is a summary of the 176 poetry essays. To make it easy to follow, summaries are available for each province.

So many parties have been involved behind the scenes, including the editor. For this summary of 176 essay poems, I've used a single editor: Nia Samsihono.

In response to this and any other innovative work, there will always be controversy and plenty of detractors. The national essay poetry movement in 34 provinces also gave birth to a protest movement, which launched a campaign that aimed to obstruct poets from getting involved in this project.²

Yet there's nothing wrong with the essay poetry movement. It is self-sufficient. It is not financed by the government or any foreign parties, nor was it sponsored by a cigarette manufacturer or any other corporate entity. This movement is purely a community movement; it is self-funding. Reading this summary of 176 essay poems, we explore the heart of Indonesia, stretching from Aceh in the northwest to Papua in the east. I selected just a few here.

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An essay poem from Aceh by D. Kemalawati, entitled *After the Snow Fell in Helsinki*, informs us about a unique episode in Acehnese history: the phenomenon of Gerakan Aceh Merdeka (the secessionist Free Aceh Movement), normally abbreviated as GAM. This separatist group fought Indonesian government forces for nearly 30 years.

² The National Essay Poetry Movement has faced protests that have discouraged some writers from participating in its programs.
<https://m.liputan6.com/lifestyle/read/3234319/muncul-petisi-tolak-proyek-antologi-puisi-esai-denny-ja>

In 2005, less than eight months after the devastation of Aceh by the December 2004 tsunami, the separatist province finally entered a new chapter. The Helsinki agreement was signed, and this was used as the title of Kemalawati's essay poem. In August, 2005, the Free Aceh Movement disbanded, and the Indonesian government gained full control of the separatist province.

But a new drama emerged. A schism ensued within the former elite leadership of the defunct Free Aceh Movement.

The more moderate ones became local rulers; they became governors, mayors, and regents. Indeed, half of the 69 seats in Aceh's regional parliament (Dewan Perwakilan Rakyat Aceh) were occupied by former rebels; however, others who were considered hardliners or terrorists stayed and languished in prison.

The pragmatic moderates and the recalcitrant hardliners in the Free Aceh Movement used to be on the same side. But now, after the snow fell in Helsinki, they were facing off against each other.

The drama is explored from the perspective of a GAM elite member who is still in prison. This character, named Muda Balia, feels betrayed by his previous comrades in arms.

From the province of South Sumatra comes an essay poem by Linny Oktavianny: *The Song of an Ambassador*. This poem talks about the unique "Robin Hood" culture that thrived in South Sumatra, especially Kayu Agung.

This is the story of a gang of brazen bandits, who are respected within their community. They steal from the rich and distribute some of their stolen booty to poor people; they also donate money to build mosques. These bandits have a code of ethics. They won't steal in their own hometown, Kayu Agung. And they always work in teams.

These bandits act like community ambassadors. The legendary ones steal in neighboring countries, while the less adept thieves ply their trade in other provinces.

The community knows the work of these bandits. But they also watch as the bandits manage to steal money outside their region.

Some of these funds are used to support orphans. Or funds are given for the renovation of a mosque.

After stealing, they return to their hometowns, pray in the mosque, and become administrators of religious organizations.

But in the modern era, the Robin Hood tradition has been abandoned. This essay poem tells the story of a character named Wahid who resumes his life activities as a Robin Hood character due to economic hardship.

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From the Province of DKI (Jakarta) comes an essay poem, written by Elza Peldi Taher: *Manusia Gerobak* (Wheelbarrow People).

This essay poem describes the bleak existence of poor people in the capital city, specifically homeless street people who live a precarious existence, roaming alleyways and even sleeping in wheelbarrows, which are their only possession.

Atmo had previously worked hard harvesting crops in the village; however, since he wasn't able to make a decent living, he made a bold decision to relocate to Jakarta in search of better wages.

He was thrown out everywhere he went in search of work. Eventually, he chose to live in a wheelbarrow with his wife and child. The wheelbarrow gave him an opportunity to seek refuge in relatively safe areas of the bustling city.

But his wife could not tolerate this bleak existence. One day, she ran off, abandoning Atmo and leaving her child behind. She just disappeared without a trace.

More misfortune befell Atmo when his child died. He didn't have enough money to arrange a burial. But he wanted to bury the child in a respectful manner.

Atmo decided to bring the dead child back to his village. He boarded a train carrying the dead body, which had already begun to reek.

Of course, the train conductors detected the stench and kicked him off the train. Atmo had failed once again in his bid to bury his unfortunate child.

In the end, Atmo could only count on the help of his equally poor friends; they banded together, washed the child's body, and buried the child while reciting the standard prayers at a paupers' grave.

From West Java comes an essay poem by Jojo Raharjo: *Kawin Kontrak* (Contract Marriage). This concerns a marital arrangement that is usually pursued by Arab men, especially in the area of Cisarua, West Java. This quasi-legal arrangement allows these foreigners to engage in conjugal relationships with Sundanese women for a period of two weeks to six months.

These men, usually from the Middle East, wish to indulge in sex tourism without the stigma of adultery, which would violate their religious principles. The solution is to "marry" a local woman for a stipulated period of time, usually no longer than three months.

The marriage is officially dissolved at the end of the period stipulated in the contract. It is precisely akin to renting a store, a car, or a machine tool.

According to the essay poem, many foreign Arab men flock to Cisarua each year in a certain month. Layla's father receives financial compensation when he arranges a contract marriage with a certain Arab man, who becomes his daughter's "husband" for a limited engagement.

This situation occurs quite frequently in Cisarua. In exchange for financial gain, a Sundanese father subjects his daughter to a short-term marriage to a foreign man whom she neither knows nor loves.

But does Layla's father realize the psychological suffering he has inflicted on his daughter? Will the Arab man, who comes from a different culture and speaks

a different language, care to maintain a pleasant relationship or engage in an abusive one with Layla? It's a strange story, but it's based on reality.

From Bali, we encounter an essay poem composed by I Nyoman Agus Sudipta, entitled *Kasta, Antara Cipta dan Cinta* (The Balinese Caste System: Between Creation and Love)

The Balinese society, certainly in the past and even to this day, is still imbued by the culture of the Balinese Hindu caste system. Some Balinese are born into the higher Triwangsa castes (Brahmana, Ksatrya, and Waisya), while most others are born into the the lowest caste, the Sudra.

A dilemma has emerged in the modern world as a result of closer ties and intimate relationships that confound and transcend traditional caste prohibitions. The main character in this essay poem, who tells her story in the first person, experiences this predicament on a very personal level.

Her father is a high-caste Brahman, whereas her mother is a low-caste Sudra. This places the storyteller in a difficult position of ill social repute.

Conversely, a particularly problematic situation arises when a high-caste woman chooses to marry a Sudra man. This causes social dislocations for both her and her husband in the patriarchal Balinese society; the husband is viewed as a creature who seeks to gain undeserved higher social status by marrying a high-caste wife, knowing that she will exert dominance in the household.

Balinese Hindu tradition also possesses a ritual that can force people to relinquish their high-caste status. Thus, those who marry someone below their caste may be threatened not only with losing their special social status but also with losing their legal claims for inheritance.

While Bali remains preeminent as an exotic destination for tourists, the Balinese caste system creates unfair situations for its own people, especially lower-caste Sudra, as well as marriage partners who come from disparate castes.

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From West Kalimantan comes a gripping essay poem by Pradono, entitled *Jelaga Parit Setia*. *Parit Setia* (Faithful Ravine) is the name of a village.

This long poem records a bloody conflict that has happened repeatedly. It involves violent confrontations between the indigenous ethnic people, the Dayak, and the Madurese who were moved to Sambas as transmigrants by the Dutch Colonial authorities during the 1930's and a few decades later during Suharto's New Order.

Sambas Regency, located in the northernmost coastline of West Kalimantan, incurred a horrible toll of victims and misery in 1999.

Nearly 1,200 people were killed during the Sambas interethnic riots, and another 168 people were seriously injured.

Four thousand houses were burned down or damaged. Ten mosques and schools were also damaged.

As many as 30,000 Madurese residents fled Sambas to save their lives.

In 1999, the Madurese Muslims had just finished the Eid al-Adha prayer. On this occasion, the Madurese reignited the existing protracted conflict by attacking indigenous Dayak villages. Many Dayak fell victim among this aboriginal ethnic group.

The origin of the conflict was economic; the transmigrant group, the Madurese, were more industrious and successful. Moreover, these newcomers were seen as aloof and unfriendly in their social interactions with the indigenous tribes, and this only intensified the socioeconomic and cultural disparities between these two groups.

Indeed, the Dayak tribesmen claimed, "This land is our land. We have inherited it from our ancestors." To which the Madurese replied: "No! This is God's land. We also have the right to live here and cultivate it."

However, the Dayak tribe, who were famous for their primitive temperament, took revenge. With machetes and other killing tools, they savagely attacked the Madurese.

Incredible cruelty occurred. Immobilized by fear and total disbelief, a Madurese boy watched as his father's head was slashed from his body; like a sport, the head was then carried here and there by those who attacked him.

Let's take a look at La Ode Gusman Nasiru's essay poem, "Testimony in Butuni Country," which is situated in the isolated province of Southeast Sulawesi.

The kingdom of Butuni was established long ago in 1365. Traces of this royal heritage still resonate in the culture of the Butonese people. Those born of aristocratic descent, like the author himself, are still given the title La Ode (for men) or the title Wa Ode (for women). It's not just a title attached to a person's name; it indicates the honor and prestige still accorded to Butonese who can claim royal ancestry.

Gusman Nasiru's essay poem tells the story of a young man named Hamid who arrived from overseas.

He fell in love with a young Butonese woman, and he became her first love. Conflict erupted in the family because she was a Wa Ode. She had royal blood. Her name was not merely Widarni but Wa Ode Widarni.

Consequently, Widarni's father could not accept Hamid as his son-in-law. He decreed that Widarni was destined to marry a Butonese man with a La Ode title. Marrying a commoner would bring dishonor and reduce the family's prestige in society.

In order to resolve this impractical romance, Widarni's father sent his daughter abroad to France, where she attended business school. In Paris, Widarni once again fell in love and married a Frenchman, who was certainly not La Ode. However, Widarni's heart always cherished Hamid, her first love. Likewise, Hamid never forgot Widarni or her father. Sometimes, love is complicated; in this case, it was obstructed by the overriding importance of noble titles.

From Papua comes an essay poem by Alfonsina Samber, entitled Prahara Tolikara. Just from the title, many readers may recall the raucous events in the Regency of Tolikara, Papua just six years ago on July 17, 2015.

Samber describes the events in her essay poem. At first it was a matter of miscommunication. Two different communities had arranged to perform separate religious programs on the same day in the exact same area.

The Evangelical Church association (GIDI) had already sent out a communique, explaining that the area was going to be used for an international Christian seminar. Muslims were advised to turn down the speaker volume at an adjacent mosque and to avoid walking around in that vicinity wearing headscarves on that day, which coincided with the end of the month of fasting.

But who is strong enough to prevent Muslim men from carrying out their annual religious observation of Eid prayers? Their leaders insisted on holding loud takbiran prayer services as usual, regardless of the proximity of the mosque to the Christian seminar.

The local police intervened and tried to negotiate a reasonable compromise: Eid prayers would be allowed but no later than 8.00 pm. However, anger due to religious sentiment had already been ignited. Following the fatal police shootings of two Christian Papuans, riots broke out in which Muslim-owned market stalls and the Baitul Mutaqin mosque were burned down.

However, the unfortunate incidents that day did not truly reflect the reality of the normally tolerant relationship between religious communities in Tolikara. This was proven by events that followed when Christian leaders helped Ustad Ali rebuild his mosque.

As Eid al-Adha approached, Christian leaders sent some goats to be sacrificed during Islamic religious rites as a sign of good faith with the local Muslim community.

Such is the variety of these essay poems, ranging from Aceh to Papua. And I have described only several of the 176 essay poems in the entire collection.

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From text to audiovisual media. Such is the shift of broad public behavior in pursuing enlightenment and knowledge. The millennial generation in particular has increasingly shifted to audiovisual media. As an innovative person who originally conceived of essay poetry, I have been fascinated by this shift.

My team is currently working on developing the 34 film scenarios that will visualize 34 essay poems (one from each Indonesian province), selected from among 176 essay poems. Each scenario will be based on a historically realistic plot that is cultivated in each of these outstanding essay poems.

This will be the first time in history that a movie series is based on an anthology of poetry, specifically essay poetry.

Absorbing the essence of Indonesian culture and experiencing the diversity and unique qualities of this tropical archipelago can be accomplished not only by reading these 34 essay poems but also by enjoying them through the audiovisual medium of film (in 34 movies that are still in production).

While there was once a profession called a Slave Catcher that involved tracking down escaped slaves, now we only need a Trend Catcher, someone who can capture and popularize literary works that may represent a new trend.

Telling the essential stories that belong to a certain society through essay poetry has the potential to become a significant trend in modern literature.

August, 2021



SUMATRA

Island

**A REVENGE BRINGING ACEHNESE DISASTERS
(A COMPENDIUM OF ESSAY POETRY IN ACEH PROVINCE)**

Title	: The Residue of Rampage
Year	: The First Edition, August 2018
Page	: 89 pages
Authors	: D. Kemalawati, Nazar Shah Alam, Ricky Syah R., Risman A. Rachman, Teuku Dadek
Publisher	: Cerah Budaya Indonesia, ISBN 978-602-5896-00-2

What can we learn from this book, my friends?

The book is necessary because it collects five local pearls of wisdom from Aceh Province, which are written in essay poetry.

The book describes numerous events that the Acehese community experienced and suffered during conflicts, the tsunami disaster, the first peace declaration, and current circumstances. Following the end of the conflict between GAM (The Free Aceh Movement) and the Indonesian government, GAM fighters occupied key positions in the Aceh government and institutions. They had forgotten the goals of the struggle and the people who had helped them. Nature and local wisdom were almost completely ignored by the Acehese community. Nature has the ability to destroy humans. In an interesting way, the book told how five Acehese local facts have been used as life lessons. The Acehese had almost forgotten about the local wisdom.

THIS BOOK'S FIVE KEY TAKEAWAYS:

1. Enabling the firewood to spread its light across the country
2. The story of a GAM member who went insane
3. Don't worry about who said it; focus on what was said.
4. A man became enraged when he saw a flag with no pole.
5. Smong, a disappearing local wisdom

ONE

“After Snow Falling in Helsinki,” written by D. Kemalawati, is about a protagonist named Tengku Muda or Muda Balia. As a member of Gerakan Aceh Merdeka/ GAM (Free Aceh Movement), he was imprisoned for political reasons. It tells us about his life in prison, where he was restless and suffered. He was not discharged despite the fact that Aceh had gained independence, he was accused of being a terrorist endangering the country. However, the agreement stated that GAM fighters’ prisoners would be released. The battle that GAM members went through was extremely long. They called themselves “sibak rokok teuek” because they fought alongside the Mother Nature against Indonesian government. The jargon was usually hummed to fuel GAM members’ fighting spirit. It reminded them that Aceh’s independence would be achieved soon. They enjoyed doing it while smoking a cigarette (sibak rokok teuek).

The fighters were guided by a culture that encouraged them to form strong bonds on the battlefield and to support one another. They stated that the rule was to be obligated; otherwise, there would be no negotiation. They memorized Aceh as an adopted and blackmailed province for any injustice and chaos. The agreement reached between GAM and the Indonesian government was imposed, and Aceh was granted its right; however, after several GAM members seated the government officials, they did not fight for the imprisoned members.

Teungku Muda, also known as Muda Balia, was displeased with his comrade in arms for failing to quickly release him from prison. Was Muda Balia unlikely to take revenge for ex-GAM fighters who became government officials because of his family’s track record in defending GAM and the loss of his father in defending GAM? He swore silently that he was prepared to oppose Aceh leaders in any way because they were untrustworthy. Many GAM fighters were imprisoned. They should have left their children and wives to fight, but their leaders abandoned them because they were preoccupied with themselves. Because they were considered disaster bearers, the community excluded children and wives of those who were imprisoned.

Teungku Muda reflected deeply on his family. He remembered his father telling him about Hamzah Fansuri, who advocated for everyone to be devoted to his country. The father read the story of “neatly folded fireworks” in verses

of Saga “Sabi War” to Muda Balia; it discussed jihad. His father also taught him how to use fireworks to illuminate the entire country. Muda Balia, like other Acehese students, was skilled at word interpretation. They adjusted quickly. He communicated with teachers in Indonesian, with friends in Gayo, and with his family in Acehese. To acknowledge everything, he liked to jot down any important notes. Fireworks served as a life guide, a burning passion, and the universe’s light. When visiting prisoners in jail, GAM’s prominent figures simply bluffed. They only made empty promises, and the prisoners remained imprisoned. To whom should Muda Balia exact vengeance and be enraged? To his comrades who abandoned their fight or to the government that imprisoned him? Muda moved erratically in the narrow room surrounded by iron bars, searching for something lost but receiving nothing but tiredness and deep emptiness. He was regarded as a terrorist who posed a threat to the country.

We all know that the core of the Aceh rivalry dates back to the 1800s, when the society refused to accept Dutch colonialization. The Acehese fought hard to protect their ancestral land. The Dutch colonialists were attempting to conquer Aceh. Aceh contributed to the purchase of the first Indonesian airplane, the Seulawah, when Indonesia gained independence. The most disappointing decision for Acehese in 1950 was Aceh’s status as a residency of North Sumatra Province. Aceh has worked tirelessly since that time to break away from North Sumatra and become an independent region.

GAM was founded on December 4, 1976, in Halinon Hills, Pidie. Hasan Tiro declared his opposition to the Indonesian government and proclaimed himself Wali Nanggroe (The Head of the Country). He desired Aceh to be a sovereign state. “There was an illegal power transfer of the sovereignty of our ancestral land from the Netherlands as the old colonialist of Java to the new colonialist (read: Indonesian government,” Hasan Tiro stated. Aceh’s violence began at the end of 1999. GAM members assaulted and murdered local government officials and Javanese immigrants. Despite the fact that a mutual agreement was reached in Helsinki, the situation in Aceh was far worse than expected. Many people disagreed with some former GAM officials who were willing to let their comrades in arms suffer. There was a movement led by a group of ex-GAM fighters who were dissatisfied with the current state of affairs in Aceh and would demand everything seized by GAM government officials.

They were dissatisfied with the government's work performance. They chose to remain silent for a brief moment.

Some widows of fallen combatants had to raise their children on their own. Some of them were not even members of GAM. They were just regular people who were unaware of the GAM's fight. The conflict caused unprecedented chaos among GAM members and the general public. During the battle, many commoners were killed. Acehnese had a long feud. The mutual agreement reached by the two parties benefited only ambitious GAM members; however, prosperity did not equally benefit Acehnese, let alone ex-GAM fighters.

Environmental damage ensued as a result of the situation. The number of dead elephants and tigers became an indicator that forests had been severely harmed as a result of logging on the part of some private business interests. Following the peace treaty signed on 15 August 2005 in Helsinki, Finland, between the Indonesian government and GAM, some rules were put in place to create a better life; however, some regulations ignored Aceh's local wisdom. Both the non-Muslim minority and Muslims were subjected to social pressure. Social control has weakened. There was no collaboration among families, schools, and society to improve children's morale. It would become a life constraint for Acehnese in high spirits to practice Islamic Syariah.

TWO

The second essay poetry discusses men who were unable to maintain their human dignity. The ones who lost their dignity were those who, as the proverb went, "lupa bagai kacang pada kulitnya" (one forgot where he came from). They had forgotten that it was the kindness of others that had brought them success. Nazar Syah Alam's essay poetry "Takdir Kayu Menjadi Abu" (A Wood Destiny is to be Ash) discussed Puteh binti Abbas, the late Abdullah Syafi'ie's in-law. Abdullah Syafi'ie was a warlord in the GAM (Free Aceh Movement).

Puteh's struggle in the conflicts inspired the other GAM fighters. This Acehnese woman was brave enough to take any risks with her life. She had a son-in-law who was being pursued by the government. She supported the

struggle with compassion and without ulterior motives. She was unafraid to live a life full of misery and blasphemy. Her determination to achieve her goals filled her with life. Puteh had no regrets about being a provider for the insurgents in the past. She also had no remorse for allowing her daughter to marry and moved from one jungle to another as a rebel to follow her husband. Despite the fact that they were facing a deadly fight, Acehese men were considered “haram” to be cowards. Acehese women were also ashamed to be cowards; they had to be brave without wavering.

Puteh had no regrets when her house was burned down as a result of a protracted conflict in Aceh. Her home was regarded as a safe haven for GAM members. She didn't care if she was friends with the fighter who needed her help. Puteh had simply decided that she should assist them. “He is a country boy, but he is also my son.” Children who have been raised by the universe to save the nation should be saved.”

Each Acehese woman was hurt enough to harbor resentment. Her soul was filled with unresolved feuds stemming from the murder of their husbands, children, neighbors, or friends by Indonesian soldiers. In such a conflict, it was extremely difficult to distinguish between GAM members and ordinary citizens. Many commoners were killed, leaving behind bereaved families. Puteh used to live alone. She didn't like the idea that because she used to support GAM's struggle, she was no longer appreciated when GAM was terminated. Puteh was ignored by the people she helped.

Since Aceh was at peace, GAM members were mostly young people who had to return to society to find work to feed their families. Some ex-GAM leaders had established a business to provide jobs for those who had fled the forest. There were also isolated natives inland by the beach due to the assumption that there were GAM members. Ganja was popular in the area (marijuana). Some investors from neighboring countries assisted them in farming fishery on the condition that the butterfish be sold to them at a fixed price. In reality, Aceh's economic growth was prolonged; however, there were numerous changes in cultural, social, economic, infrastructure, and environment.

The young generation has begun to disregard advice or traditions known as customs (culture) in their daily lives. Globalization, which focused on wealth and ignored the value of Acehese tradition and cultural society, influenced

the Acehese community's mindset. The changes in Acehese habits spread, and the once-close Acehese community became individualistic and desolate. Because of globalization, morality and culture have deteriorated in Aceh since the 2000s, but it has gotten worse since the tsunami; it is likely that NGOs are coming to Aceh and spreading their mindsets. Divorce rates increased significantly after community social institutions entered Aceh, declaring themselves gender equality fighters. Insignificant family matters that were previously well resolved may now become serious issues and result in divorce. Aceh has been at war for a long time, but life has continued with new and diverse problems.

THREE

Ricky Syah R.'s essay poem, "Agam Pungo," discusses life in a country that had been declared an Islamic-based nation in every aspect of life. Agam, a Tsunami victim, was the main character of this story. He became mentally ill as a result of his inability to cope with life after the tsunami. The story used a coffee shop as a backdrop with its 'hustle and bustle,' numerous customers as its setting, and the object of the story about the occasional mess of Islamic shariah implementation in Aceh.

The story attempted to reveal numerous contradictory realities in the Acehese community's current circumstances through Agam's monologue and dialogue. On the one hand, the country referred to itself as a based-Islamic country; on the other hand, many aspects of its society contradicted Islamic Shariah. Agam went to the Tauke coffee shop every day to drink "sikhan" coffee, a half glass of black coffee. Agam was dubbed fungo, which means insane in Acehese. Agam's speech was densely packed with meaning. Serambi Mekah's situation was depicted in the messages. He kept asking everyone questions. His messages frequently concerned Acehese society, which was drifting away from Islamic values.

People had never paid attention to him because he was thought to be insane. People never listened to him, despite the fact that all of his speeches

were about the heinous truth unfolding in Aceh. Agam wanted to warn everyone that what they were doing was against Islamic Shariah. The big question was why Agam became mentally ill. His mental health was harmed as a result of the traumatic disaster that destroyed Aceh on December 26, 2004. The tsunami was the cause of the disaster. Agam lost everything, including his loved ones, and he blamed the situation ever since. Finally, his soul became disturbed and deranged. How should he proceed? Making peace with the situation at hand, or continuing to describe what he thought? His insanity was the result of the terrible disaster he had endured. Life was governed by rules that required humans to follow them. Agam felt that the world around him did not conform to Islamic Syariah. Aceh, in his opinion, should serve as a model for the implementation of Islamic laws.

The reality revealed that many Acehnese attitudes were diametrically opposed to Islamic laws. Agam continued to speak as he observed the Acehnese people drifting further away from Islamic standards. Many unmarried young men and women freely hugged each other.

On December 26, 2004, a tsunami destroyed the Aceh community's houses, killing many people. People did not have a place to live after the disaster. Before constructing houses, the government provided temporary shelters such as tents. The victims were moved from one tent to another before being transferred to a barrack. The government, in collaboration with donors, constructed homes for tsunami victims. To obtain a residential house, the surviving victims grabbed and snatched each other. Some refugees living in barracks did not receive a residential house because their house was seized by others and the relevant officials were unable to send out the people who took the house. Furthermore, after a long period of waiting for a house, they were evicted from the barracks where they were staying. They then sought legal counsel on the matter.

Due to a national event held in Aceh, Pekan Nasional Kontak Tani Nelayan Andalan, the Aceh Besar government insisted on evicting all barracks in 2017. (Mainstay Farmers and Fishermen Contact National Week). One of the event's requirements was that no tsunami survivors be housed in barracks. The tsunami on December 26, 2004, was the worst disaster of the twenty-first century, leaving hundreds of thousands missing and dead, as well as tens of thousands of orphans and widows and severe infrastructure damage.

Following the tsunami, NGO institutions and human social donors arrived in Aceh. The plight of the Acehnese drew the attention of other countries, who arrived in Aceh to aid in the post-tsunami recovery. These foreigners had different cultural values than the Acehnese; their values did not correspond to the Acehnese community's standards and cultural values. Before the tsunami, the Acehnese emphasized the importance of their culture. Their characteristics included communal living and the presence of collective works everywhere. So far, Aceh has been one of the regions that has taken religious values into account when implementing all policies; additionally, the Acehnese are warm-hearted and friendly.

Before the tsunami, the Acehnese were well known for their militancy and loyalty, but after the tsunami, the Acehnese's behavior was completely different. They preferred receiving to giving because there were too many social benefits, which made them lazy day by day. Agam saw it clearly; he was concerned about the looseness of cultural values and Islamic Shariah among teenagers. Agam, full of spirit, shared his knowledge with those in the coffee shop; every morning, he sat there, loudly talking to himself and describing the current state of society.

FOUR

The fourth essay poem is written by Risman A. Rachman entitled "A Flag with No Pole.", talks about the social condition of the Aceh community after the GAM (Free Aceh Movement) struggle was over. The story begins with the post-MoU of Helsinki, mainly about the Acehnese flag. This issue became one of the agreement points mentioned at MoU, but the implementation was not acted. However, the rule of the flag was stated on the regional regulation no 3-year 2013 about Acehnese Flag and Symbol. With its design and color, the Acehnese flag was put up side by side with the national flag, but ex-GAM fighters had not agreed on it.

Marwan and Rahmi had different ideas about the Acehnese flag. The government did not permit the raising of the flag of Bulan Bintang³ ('Moon

³ *Bulan Bintang* is a flag used as a symbol of GAM

and Star' Acehese Flag). Marwan's father was a GAM fighter who was killed in defending the flag of Bulan Bintang. Therefore, Marwan felt obliged to defend his father in discussing the flag not being raised beside the national flag, Merah Putih⁴ (Red and White). His lover, Rahmi, tried to persuade him that the current situation was completely different from the previous condition before GAM agreed with the Indonesian government. She told Marwan that Marwan should fill his life with peace and calm to build Aceh as a young generation. Rahmi said, "It is not virtuous to be vengeful, my beloved one."

Aceh was a state that deadly suffered from a prolonged civil war. It took twenty-nine years of battle since the independence of Aceh had been declared on 4 December 1976. Every rebellion made the Aceh community live under pressure until segregated into different ideologies. The only way was to have a peace treaty, and it was implemented on 15 August 2005. During the peace process, the tsunami disaster hit. The tragedy made the Aceh community realize that a superpower could destroy worse than civil war. Finally, all parties realized that living in peace was necessary to reach the goal.

The requirement was peace between GAM and the Indonesian government. The contrived consensus was not a victory either for GAM or Indonesia. It was a victory for the Acehese. Marwan felt sad watching the agreement was not implemented based on what they were mutually agreed. He thought that the agreement was principal. He saw that the Acehese flag pole was left with no Bulan Bintang banner hoisted. He was upset since he remembered his parents' message to keep raising the flag. The Acehese flag should be hoisted side by side with the Merah Putih flag, and its position should be on the left, no higher than the national flag. The Acehese flag was a symbol of a province flag, not a national flag. The government did not permit the wish to raise the Acehese flag beside the Merah Putih flag since it became a rebel flag during the conflict.

The Bulan Bintang banner did not represent the Acehese society, and it became a heated discussion since many banners belonged to several groups. Marwan was disappointed with the government's decision not to raise the GAM flag. He remembered what his father often said: "You must be free, free

⁴ *Merah Putih* is the national flag of Indonesia

at your heart, and free at your home. That principle can make the country free.” His feud occurred because he remembered how his parents and group fought to get freedom. He should suppress his revenge so profoundly that he became apathetic about everything except his interests. He finally realized that he positioned himself to be against Rahmi, his lover, on keeping his principle. It was useless to go on and lose his lover. Marwan then listened to Rahmi’s suggestion of managing and building his future.

So far, the actual implementation of the peace treaty in Helsinki was the establishment of local political parties. Some elite GAM and ex-GAM fighters established parties and were directly involved in political practice. Many people were disappointed since they were considered the traitors of GAM’s principle idea. They took Aceh’s APBD⁵ (regional revenue and budget) projects. Their ideal thought vanished when they entered practical politics. On the GAM anniversary in 2017, the ex-GAM commander suggested that the public not raise Bulan Bintang’s banner.

He asked them to hold thanksgiving parties, prayers, remembrance and conducted social activities like attending to orphans. But still, the GAM anniversary was proceeded by people hoisting the flag of Bulan Bintang on one of the flag poles in front of the office of Dewan Pimpinan Daerah⁶ (Regional Leadership Council) Aceh. But the duration of the hoisting flag was short; some government officials lowered and removed it. But we could see that the Acehnese people were eventually free; they could go everywhere and not be haunted by war and gunshots. Ex-GAM fighters who lived in the forests could go well with society. Their lives changed gradually, and it was better; it was shown by many of them getting a primary position in the present government, not to mention some local and regional projects that some ex-GAM members handled.

Aceh is an integral and inseparable part of Indonesia; moreover, the UN charter noted that Sabang to Merauke became an inseparable part of the Republic of Indonesia. We are grateful that we could enjoy the peaceful condition. We hope the peace could be well maintained.

⁵ APBD is short for Anggaran Pendapatan dan Belanja Negara which is similar to state budget

⁶ Dewan Pimpinan Daerah is similar to Regional Leadership Council

FIVE

Teuku Dadek composed the fifth Essay Poetry, “Ratôk Smong.” It talks about a pearl of local wisdom that humans have traditionally practiced. Culture influenced men’s ability to organize their lives well. Local wisdom became the direction of a single ethnic group or country. Men managed their lives and civilization in collaboration with Mother Nature. But they forgot that nature provided them with abundance and support. Men’s actions and decisions were guided by knowledge discovered by previous societies based on their experience living with nature. Understanding a place’s culture and natural conditions was integrated with life experience.

This Essay Poetry began with a shaman named Mahmud, who became a seacoast warden in the village of Pasie Karam. He frequently heard the sea lamenting the violations of spiritual ties between men and the sea. Mahmud brought the sea lamentation to Acehnese society, but he was considered strange and insane. Locals assumed the sea was simply the sea. Mahmud also claimed that shanties sung by children while swimming in the sea became a mantra. It caused the sea to lament and gave birth to his oldest son, Smong.

Some people in Aceh had local wisdom written down in a story or a verse, and others had advice for dealing with natural disasters. Syair Nandong is one of the verses. For centuries, it was passed down from generation to generation. The following is the verse:

anga linon ne mali: if the earthquake is strong
uwek suruik sahuli: followed by receding water
maheya mihawali fano me singa tinggi: soon find higher places
ede smong kahanne: it is called tsunami

In Simeuleu Island, Aceh, a giant sea wave crashing down a land after an earthquake is referred to as a smong. The term was derived from the Devayan language, a Simeuleu Island native language. They had certain verses to warn the approaching smong; in the area, a poem is often sung as a story and becomes Simeuleu local wisdom. When there was an earthquake and tsunami in the Indian Ocean in 2004, knowledge of the content of the verse became

popular as an indicator that reduced the number of victims in Simeuleu. In 1907, Simeuleu was hit by a tsunami. As a result, knowledge of smong verse was passed down to the next generation as a warning of impending disaster.

Mahmud's story continued. He noticed that people swimming in the sea and playing in the waves used to make him feel smong. He used to warn children not to order the sea, mock the waves, or say challenging words. The children had no idea that the shanty they were singing in the sea was a spell. Parents in the area also failed to warn their children. Only Mahmud forewarned people that defying the silent wave was both a hint and a bad attitude. The audience ignored Mahmud's speech. He was regarded as a lunatic who should be ignored. A disaster occurred as a result of men's neglect of nature.

Smong engulfed hundreds of thousands of people. Tsunami. Man had irritated the sea by ignoring nature and Mahmud's warning. Surprisingly, the vexation of smong did not improve man's relationship with nature. Acehese people still thought the disaster was a normal natural disaster. Until Smong returned in the future at an unknown time to steal the world's happiness. Pasié Karam village had not yet proven to be a deterrent to smong annoyance. When man and nature interacted, it was considered an everyday activity. It was gradually ignored and forgotten that there had been an interaction between both. Men continue to hegemonize nature and mistreat it. People used to throw trash into its place like digging a hole as a rubbish bin when local wisdom was still in place. When it was full, they covered it with soil and drilled a new hole for a new garbage can. Men had lost touch with nature. The disaster occurred when man acted arbitrarily on nature.

Because the older generation did not warn them, the youth were unaware of how humans treat nature. In addition to Acehese permissiveness, youth association was more apathetic. They were unafraid of God's wrath. Young people played on Uleleu's beach, ignoring Islamic Shariah, and flirting became commonplace in the city's cafes. Many Department of Islamic Shariah billboards warned young people not to date. However, even junior high school students were riding and hugging like married couples. Free dating among teenagers had gotten out of hand.

The interesting fact was that some Acehese retained their traditional knowledge. The inner relationship between men and nature was so strong that

when youth attempted to deny nature's power, disaster struck. One generation could be extinguished because the survivors were traumatized. The vengeance of the earthquake and tsunami, which destroyed homes, relatives, children, wives, and families, drove some insane and caused mental illness. Humans were unable to be creative as a result of the disaster's trauma. To overcome that constraint, humans must let go of their vengeance and return to reality by preserving nature, understanding it, and incorporating local wisdom into their daily lives.

REFLECTION

Denny JA ingeniously begins the Essay Poetry to collect factual information about various problems from every province in Indonesia. The information is written in Essay Poetry, a new writing style that employs simple diction, distinct characteristics, and footnotes. In an essay, poetry has processed facts and fiction. Five local pearls of wisdom written by Acehese authors are featured in the book. The five writers share a common thread in narrating their local wisdom through these stories. Acehese life guidance was depicted well, such as the expression “a rope is there to keep us in the center of the ring, not to let others fall, but to make firm each other to be one bond.” or “our lives should be guided by a woodfire that should be kept burning in order to light the entire country.” Local knowledge of natural phenomena manifests itself in a variety of forms and goals. They evolved from myths and legitimacy to rational and useful ones that must be addressed wisely. Old verses describing smong and how to survive aid Acehese in the face of a tsunami. Local wisdom was recorded in shanty. It becomes the standard for future generations. Acehese vengeance had begun to blur as a result of the GAM civil war and tsunami. Hopefully, local wisdom based on Islamic Shariah can coexist with Indonesia's democratic and inclusive spirit.

**LOVES, TRADITION, AND BETRAYAL
(A COMPENDIUM OF ESSAY POETRY IN NORTH SUMATRA PROVINCE)**

Title	: Pave the Way to Percut
Year	: The First Edition, August 2018
Page	: 108 pages
Authors	: Arie Siregar, Ay Harahap, Hasan Albana, Rudiarjo Pangaribuan, Safrizal Sahrún
Publisher	: Cerah Budaya Indonesia, ISBN 978-602-5896-10-1

What can we learn from this essay poetry book, my friends?

This collection includes five stories about love, tradition, family history, environmental damage, and plantation workers. Furthermore, the five authors tell us enthralling stories about custom, culture, and language, expanding our understanding of society in the North Sumatra region.

This Book's Five Key Takeaways:

1. An inter-ethnic feud caused scattered love;
2. A child's devotion to his parents' grave ritual;
3. A neglected historical structure.
4. Toba Lake Pollution
5. A woman worked on a plantation as a laborer.

ONE

Arie Siregar' essay poem entitled "The Wasted Love," talks about a love story between two people from different ethnic groups. Fahrani was of Chinese origin, while Dame was of Batak origin. Fahrani should have married a Chinese man because a Chinese woman could not inherit Batak's family name/clan (marga). During the Chinese-native conflict, Fahrani's father held a grudge against the natives who raped his sister.

This poetry is a brief reflection on a larger issue that had not yet been resolved and had resurfaced in our collective consciousness. The primary issue is a bitter fruit on our tongue. The plot revolves around a broken love affair caused by an ethnic clash, heartbreak, and prejudice from bad precedents in the past.

Fahrani was not allowed to leave the house by her father until a suitable man endorsed her. Fahrani was the name of a young lady. It referred to a flower in Tionghoa. Fahrani admired Dame. Dame belonged to the Batak tribe. They enrolled as students at the same private university in Medan. This conflict was caused by ethnic differences. Tionghoa girls were always expected to marry Tionghoa men, even if the men came from other clans. It was necessary in order to preserve the Tionghoa bloodline.

Dame paid a visit to Fahrani's family following her scholar graduation. Fahrani's family welcomed Dame to their shophouse on the first floor. He then asked Fahrani to be his wife. Her father went insane and repelled Dame. Why was her father furious? Fahrani's father's behavior was influenced by a tragic story. Fahrani's grandparents and auntie relocated to Singapore when she was six years old. Her auntie was downcast. During the Chinese-Native conflict, she had been raped numerous times.

Fahrani and her parents had recently relocated to Medan in a busy business district with many shops after Indonesia's new president, Abdurrahman Wahid, allowed Chinese descendants to obtain Indonesian citizenship. They lived in a shophouse with a scorched wall. Fahrani then enrolled in a Catholic high school with a large Chinese student body. The Tionghoa family's parents chose to send their children to a Catholic or Buddhist school so that they could receive religious education. Their main goal was to select schools where the majority of students are Tionghoa so that their children would not face discrimination in the future.

Fahrani eventually discovered the source of many of her childhood awkwardnesses; why were her father and mother always afraid if Fahrani asked to go alone? Fahrani's mother warned her that being born as a Tionghoa descendant in Indonesia could be disastrous. When there was a mass rage against the Chinese in May 1998. Mobs looted and burned houses, shops, and buildings. The rioters claimed that the properties belonged to Indonesians, and that the Chinese should leave Indonesian territory.

His father told her about the other events of 'May 1998' in Medan the next day. Medan was the first city to be affected by the May 1998 riots, preceding Jakarta, Solo, and the other cities. Even before the commemoration of International Labor Day, which falls on May 1, the unions had heated up Medan with their demonstration, expressing their dissatisfaction with the labor system. Only then did students from all over Medan join in the protests. On May 4, 1998, there were protests calling for government reform. However, because the general public joined in the demonstration, the action resulted in riots. Warehousing, shops, offices, several banks and ATMs, as well as car and motorcycle dealerships, became the targets of widespread rage.

Fahrani's grandparents and her father's younger sister lived in Medan. The Chinese became the focus of widespread rage. Fahrani's father's younger sister, a 28-year-old woman, was, however, working in another city in North Sumatra. She had been missing for three days. When she was about to return to Medan, she was stopped and raped by five different people. Fahrani's auntie was imprisoned in an old building and repeatedly raped. Fahrani's auntie was finally able to return home; whoever was driving the car drove her there. His sister was alone in the back seat of the car, bruised and swollen. "She lies helpless and naked," Grandpa said to Fahrani's father. The family then fled to Singapore.

That's why Fahrani's father turned down Dame's proposal to Fahrani. Fahrani's auntie's rapists, among others, were of the same ethnicity as Dame. Dame's father was also opposed to Dame marrying Fahrani. Dame's father was irritated because the Chinese controlled the economy and insulted the indigenous people. "I will not die until I have completed your relationship with that Chinese woman, Dame!" Keep that in mind!"

Dame, a Toba Batak descendant, should pass on the name of his clan. His father desired that Dame marry the woman of his father's choosing. The woman who would decide the father's standing among his extended family. Dame and Fahrani couldn't possibly be together. Their love's wounds were the antidote to their parents' old wounds.

TWO

The essay poetry by Ayu Siregar's "Mangokkall Holi" is a story about a young man who dug up his parents' remains to place them in a monument. Grave's ritual was expensive. He should look for work in the city to supplement his income. Then he had to return to his village. Samosir island was a volcanic island in the middle of Lake Toba that stood 1.000 meters above sea level. The area was surrounded by cool, brisk air. However, there would be a question mark along the journey of Samosir Island, especially for newcomers. Many magnificent tombs were arranged in a single monument. Toba Batak tradition included Mangokkal Holi. Several other tribes also transferred ancestral bones. It was customary to excavate family graves and place them in one location.

It was difficult to carry out the mangokkal holi tradition because it was expensive and took several days. Mangokkal Holi, or digging and moving ancestral bones and combining them into a single obelisk. To relocate ancestral bones, as done by a few other tribes under different names. There was no other tradition to respect ompu-ompu na jolo – another of gravestone sarcophagus tradition, which could be seen at Samosir Island – before placing into obelisk. Although the construction of this monument was not an early tradition of the Batak people, it was based on respect for the ompu-ompu na jolo. The obligation to respect fathers and mothers was implemented.

He Intended to erect a memorial to his parents on the banks of Samosir. Mangokkal holi was a tradition for Batak families that involved collecting the bones of parents, relatives, or ancestors and placing them in a single monument. He worked in a city far from his birthplace. He abandoned Samosir to make a living in the city. Almost every day in town, he remembered his dead parents and his brother, who had also died. With great longing, he raised funds and aspired to provide a proper ceremony for his parents and brother. He returned to Samosir once he felt he had earned enough money. When he arrived in Samosir, he ran into everyone he hadn't seen in a long time.

People were naturally curious about his life, what he had done, and what kind of life he would tell his extended family. But it wasn't a problem for him. It was intended as a gift for his amang and inang (parents). The ceremony's preparations were eventually completed. Meetings were held in order to plan

the ceremony. The rituals would be performed at a specific time. The clan that organized the mangokal holi entertained extended family and neighbors. He made certain that everything went smoothly. His family should not be burdened because everything had become a debt that he had paid for himself. Buffalo meat was typically served at this ceremony. Other animals were also required to be sacrificed in order to carry out this ceremony. Horses were frequently used as sacrificed animals.

In this ceremony, ulos cloth was required as a symbol of hope in order for blessings to accompany the deceased's descendants. They carried their respective sorrows with them as they made their way to the tomb. First, prayers were recited as an introduction to requesting eternal peace. They then witnessed the tomb's excavation. The parents' bones were then washed and wrapped in white cloth and ulos before being transported to Batu Napir, a tall stone and cement structure. It contained the grave plots of several people who shared a common ancestor.

The child's tearful procession for love had come to an end. The towering monument merged bloodlines. Both sadness and joy had been celebrated. They then returned home to prepare for the evening convention. The party was held by slaughtering buffalo as part of a series of ritualistic activities. When the entire village prayed for their parents, many buffalos were usually slaughtered to be served. The mangokkal holi ceremony would come to an end if the borotan pole, which served as a stake for the buried animal, was planted in front of the ancestral house. A white cloth was placed at the top of the pole to represent purity. Ulos served as a stand-in for a salvation prayer for all descendants. The Mangokkal holi ceremony was held to preserve the genealogy of clan lineages in the Batak tribe's life.

THREE

Hasan Albana's essay poetry "The Riddle of a Man at Zero Point of Medan City" is about a man who was always asking questions. "Is there anything to be proud of in Medan City's buildings and places?" Why don't people value and preserve

the past in order to build a future urban civilization? Is there anything else to be proud of in the building besides historical stories that have been scattered and squeezed by modern civilization's progress?" These were the tributaries of many other of his riddles—perhaps only from a few people—about how difficult it was to comprehend the meaning of preserving and appreciating the past in order to build a future urban civilization.

With a thousand questions, that man walked from one historic building to another in Medan City's center. Finally, the man took a step forward, around the never-ending line. His frail body curved like a question mark trapped inside the same circle. The once-large circle became a small, boisterous city, isolating the circles. "Does a birth point have the same meaning as a zero point?" The man was obstinate. There was only one hand left in Tanah Deli, but his life had not changed. Medan was originally known as Tanah Deli due to the swampy condition of the land, which covered approximately 4000 hectares. Several rivers flowed through Medan before emptying into the Malacca Strait. Sei Deli, Sei Babura, Sei Sikambing, Sei Denai, Sei Putih, Sei Badra, Sei Belawan, and Sei Sulang Saling/Sei Kera were the rivers.

The Dutch admired Tanah Deli for I's to'acco plantations. Tobacco was her prima donna, as evidenced by laborers' barracks and other structures. Jacob Nienhuys (1836-1928) was the first Dutchman to establish himself as a tobacco plantation owner in the Dutch East Indies. After receiving a concession from the Deli Sultanate, he established Deli Maatschappij in 1869. As a result, he was a tobacco pioneer on Sumatra's east coast and later in North Sumatra.

The Chinese took over the peaceful town with no ethnic or religious conflicts. Tjong A Fie was a Chinese businessman, banker, and captain who lived from 1860 to 1921. He had successfully built a large plantation business in Sumatra, Indonesia. Tjong A Fie was well-known in the city of Medan, which was known as Deli Tua, especially among those who pretended to be ethnic Chinese. He donated a bell tower for the Medan City Hall Building, built Maimoon Palace, Archbishop Sugiopranoto Church, Buddhist Temple in Brayan, Hindu temple for Indian citizens, Bank Batavia, Deli Bank, Virtue Bridge on Jalan Zainul Arifin, and the first Chinese hospital in Medan, Tjie On Jie Jan.

People liked Tjong A Fie because he was generous and close to the indigenous and Chinese communities in Medan City. He also had a high

regard for Muslims. He even built mosques, including the Al-Mahsyun Grand Mosque and the Gang Bengkok Mosque. He joined them in celebrating religious holidays. In 1875, Tjong A Fie moved to Medan. Medan served as a meeting and gathering point.

Along Jalan Ahmad Yani Medan, also known as the Kesawan area, the buildings were lined up facing each other. The area where the Deli River met the Babura River was thought to be the forerunner of Medan City. The structure was near Wisma Benteng Medan. Merdeka Square was also present. It was located in the Kesawan district, right in the heart of Medan City, and served as the city's focal point. Since 1880, this field had been actively used. It was known as de Esplanade during the Dutch era. The name de Esplanade was changed to Fukuraido, which means "field in the middle of the city," in 1942. On October 9, 1945, the name Fukuraido was changed to Merdeka Square by Medan Mayor Luat Siregar. Merdeka Square has been converted in some areas, including the west side, which has become the culinary center of Merdeka Walk. The east side became a parking lot for Medan Station, while the south side became a police station and a motorbike parking lot for hawker center visitors.

Near the Old Town Hall Building, the man huddled like a prisoner. He could no longer hear his moans. Instead, his gaze was drawn to the left, to the Javasche Bank, the Medan Bank Indonesia Building. His expression became colder. His tongue became numb. Someone had stabbed him, the man felt.

Then there was the newspaper report that a dead body of Mr. X had been discovered on a pedestrian bridge on Jalan Balaikota Medan. Just outside the Inna Dharma Deli Hotel and the Medan Post Office. Mr. X had not been identified because there was no identification on his body. Mr. X was suspected of being a beggar, a tramp, or a lunatic. According to the police, there were no signs of violence on his body. The cause of death was thought to be illness, and he was thought to have died a few days ago due to maggots all over his body. The authorities also invited anyone who believed they had lost a family member to come and retrieve the body.

FOUR

Rudiarjo Pangaribuan's essay poetry "A Miserable Story of Lake Toba" is about the perilous state of Lake Toba and Samosir Island. Lake Toba is a volcanic lake in the middle of which is an island known as Samosir Island. Lake Toba is one of Southeast Asia's largest lakes, located in Indonesia, primarily in North Sumatra Province. The lake has long been a popular tourist destination for both domestic and international visitors. In contrast, the Batak tribe makes up the majority of the population around Lake Toba. They typically make their living as farmers, traders, and fishermen.

The story begins when the "I" character remembered a poem about two cobblestoned roads that lead to the lake via Tarutung and Siantar. The lake's beauty appears wide, surrounded by the chilly air. Lake Toba and Samosir Island were described in the poem.

This tourist attraction was still clean and beautiful in 1970. The forest on Samosir Island remained green, and the water in the lake remained clear. The pora-pora fish and the entire lake biota were still alive, as were the beaches. There were two new roads to Lake Toba in the past: Tarutung and Siantar. He remembered Opung's father, Ompu Babiati, who had been baptized by Zending but continued to practice Batak religious rites. Ompu Babiati did not eat pork, wore long hair, chewed betel nut, and never used public transportation. He steadfastly upheld his ancestors' culture. Opung was born in Harianboho, a Harian sub-district in Samosir Regency, North Sumatra, on the shores of Lake Toba among the Bukit Barisan Mountains.

Batak King Sisingamangaraja XII died following the Batak War. Ompu Babiati, Opung's father, surrendered to the Dutch and began a new life in Harianboho. Lake Toba was never quiet at that time. Visitors came and went. They went swimming at Love Beach, Ujung and Batu Hang Beach, or to the Proclaimer's exile location. Lake Toba was also frequently illuminated. Lake Toba was a popular tourist destination at the time. Schoolchildren, parents, and tourists from faraway lands gathered in large numbers to hear God's verses read aloud on lakes, forests, and Samosir Island.

Lake Toba was still like a painting in the 1970s. People and sand exchanged greetings everywhere they went. Until one day, Lake Toba's

appearance changed. The green of the forest had been replaced by bare hills, the lake water was cloudy, and garbage was strewn everywhere. Spring had been harmed by forest fires and logging. Rainwater fell from the sky and fell directly into the lake, carrying everything with it, including mud from the long drought.

Samosir Regency was established on December 18, 2003, as a result of RI Law Number 36 of 2003 concerning the Establishment of Samosir Regency and Serdang Bedagai Regency. The creation of Samosir as a new district is the first step in accelerating progress toward a more prosperous society. There is more to Samosir Island than just Lake Toba. Lake Sidihoni and Lake Aek Natonang are nearby. There are beautiful waterfalls, sulfur baths, and a variety of places to have fun on the shores of Lake Toba.

The tomb of King Sidabutar Is a historical heritage site on the island of Samosir. This tomb is made of natural stone and is carved with human heads, and there are several tombs of the king's relatives nearby. The tomb at this historical site is unusual in that it is not embedded in the ground like a typical grave, but rather stands above the ground. The grave is located in Ambarita village, Simanindo District, Samosir Island. People performed a special ceremony when constructing King Sidabutar's tomb. Unlike most graves, which are decorated with tombstones, King Sidabutar's tomb is decorated with symbols. A large head carving represents King Sidabutar, while a smaller head carving on the other end represents the empress, Boru Damanik. The Toba Batak people lived there. We can also admire the Toba Batak house's traditional architecture.

Samosir is easily accessible by ferry from Parapat. Parapat City is a village in Simalungun Regency, North Sumatra's Girsang Sipangan Bolon sub-district. Lake Toba is poorly managed by the local government. Cleanliness is not upheld, and visitor comfort is lacking. Illegal levies are levied when leaving and entering tourist attractions in Parapat. It's not like being on the shores of a lake when you visit Parapat and Tomok. It is difficult to obtain water. Tomok is a small village in Lake Toba, North Sumatra, on the east coast of Samosir Island.

This location can be reached in about 4-5 hours by chartered car or intercity bus from Medan. It takes an extra hour to travel from Ajibata to Tomok. This village's people rely heavily on agriculture, trade, and tourism for a living. The small village appears to have received a significant influence of modernity among its inhabitants. It was demonstrated by contrasting tombs, old churches,

and motorized tricycles. When they meet foreign tourists, the community learns English. Hopefully, Lake Toba will be as beautiful as it once was.

FIVE

Syafrizal Sahrún's essay poetry "Paving the Way to Percut" is about Atun, a Javanese girl who worked on a Dutch tobacco plantation in Deli, North Sumatra. At the time, a warlord named Gotjah Pahlawan Panglima Aceh—also known as the founder of the Deli kingdom—sailed through the Malacca Strait and entered the Pertjut area from Kuala Lalang along the Lalang River. He first established a new capital in Sungai Lalang before relocating to Deli. Pertjut is a district in East Sumatra, now in North Sumatra. It is situated directly on the Malacca Strait. Prior to 1794, the area was also a small kingdom under the control of the Serdang Sultanate. Tuanku Tarim (Tarich) was the Viceroy of Percut Sei Lalang at the time. He inherited the title of Kedjuruhan Metar from his father, Tuanku Djalaluddin. Tuanku Djalaluddin was Tuanku Panglima Paderap's son (Pidali). Tuanku Panglima Paderap (Pidali) was Tuanku Panglima Perunggit's son. Tuanku Panglima Perunggit, meanwhile, was the son of Sri Paduka Gotjah Pahlawan Laksemana Kudja Bintan. Percut was attacked and conquered by Deli during the reign of Tuanku Tarim's son, Tuanku Malik. Deli appointed him to the position of Kedjuruhan Indra Muda Wazir Pertjut.

Percut had four villages with a relatively large population at the time, namely Percut, Kuala Lalang, Luang Air Village, and Si Gara-gara. Percut. Percut was a great place to trade pepper because the taxes were low. Rice, pepper, cotton, elephant ivory, rhino horn, and other products were popular. Percut was able to escape Deli during Tuanku Malik's son, T. Tan Syarif (Kedjuran Diraja Serdang). Deli, on the other hand, continued to want to dominate Percut. Serdang objected, so Sultan Basyaruddin assisted Percut in deposing Deli. Kedjuruhan Tan Syarif died without leaving a son, so his younger brother, T.M. David, took his place. When T.M. Daud came to power in 1865, the Dutch seized Percut from Serdang. The Percut area was later home to Dutch tobacco plantations such as Seintis and Sampali. Simultaneously, some of it remained a village and a part of the forest.

Following that, Indonesia gained independence. Percut was made a sub-district after merging with Sei Tuan to form the Percut Sei Tuan District. Percut Sei Tuan sub-district was the seat of government and the site of the most extensive tobacco cultivation in Deli.

At the time, a Javanese woman named Atun came to Deli after being persuaded by a Dutch. She was forced to work. Atun's desire to return home became his hope. However, the work contract was signed without being read, trapping her in Dutch labor politics. If they caught the Dutch businessmen or their henchmen, the Javanese laborers who fled to the villages would be a problem. It was stated in Articles 11 and 13 of the Koeli Ordonantie, which threatened Europeans and natives who provided shelter to fugitive workers.

The Malays who lived in the village at the time thought the Javanese workers were despicable because they liked to do things that were forbidden by religion, such as drinking wine, gambling, or committing adultery.

As a laborer, Atun arrived at work early in the morning and brought a packed lunch. People said that the Javanese workers were hardworking. The Javanese have left for work shortly after dawn. Their house and yard had been cleaned up. However, Atun arrived late one morning because she had a cough and fever all night. Her salary would be reduced if she did not go to work. When she arrived, the ward appeared to be quiet. Everyone else was already at work. Atun walked in with her luggage and a basket to begin working on the plantation. She was stunned when she arrived at the ward. The great master was raped one of the laborers right in front of her eyes. She quickly exited and began her late work. Atun married Sadeli to protect herself from the harassment of men on the tobacco plantation.

Sadeli led Atun to a stone house in the heart of the Friday Market. Atun agreed to stay with Sadeli on the condition that he not speak and hide from the people in the market. As a result, Atun could not claim to be Sadeli's wife. Sadeli later opened a rice shop, and Atun became the chef. Then Atun and Sadeli had children, totaling 14 in number. Atun desired to return to her Java village, so she requested permission to visit Sadeli and bring one of his children. Sadeli agreed and gave her permission to go to the Java bus stop where she needed to return in a week. But then he found out that Atun in Java had a husband before

becoming a Deli contract laborer. Sadeli was still expecting Atun to return.

REFLECTION

“Paving the Way to Percut,” is an intriguing book of essay poetry. The authors describe universal community life in the North Sumatra region using local wisdom. True love must contend with ethnic tensions. For example, Chinese descendants still hold grudges against inhumane treatment during the Chinese-Indigenous conflict in Medan. The ritual of digging graves exemplifies local wisdom beautifully. Also, concern for the fate of historic buildings eroded by modernization and the crisis of Lake Toba, which is now polluted, and people don’t care. And the story of women laborers on tobacco plantations in Deli during the Dutch era has shown us how ethnic issues in people’s lives have become the foundation for changes in Indonesian human life.

**THEY CONTINUE TO FIGHT TO CHANGE THE SITUATION.
(A COMPENDIUM OF ESSAY POETRY IN WEST SUMATERA)**

Title	: The Residue of Rampage
Year	: The first edition, August 2018
Page	: 112 pages
Authors	: Dellorie Ahada, Dodi Indra, Joel Pasbar, Muhammad Subhan, Pinto Janir, Sastri Bakry
Publisher	: Cerah Budaya Indonesia, ISBN 978-602-5896-09-5

What can we learn from this book, my friends?

This collection of essay poetry told us about a woman who was looking for work and eventually became a beggar. Other stories included an honorary teacher, a limestone miner, historical resources, and a struggle to restore the family's dignity. Natural and cultural conditions may serve as a guide in determining life.

This Book's Six Key Takeaways:

1. She eventually became a beggar.
2. An honorarium teacher's struggle
3. A wish is granted
4. A Miner of Limestone
5. Those who have suffered as a result of the eviction
6. Inability to change their life circumstances

ONE

Dellorie Ahada Nakatama's essay poetry "Behind the Dim of Mother's Eyes" tell us about a woman named Hartini. She was too frail at her age to work as a factory worker or a laundress. Hartini eventually became a beggar. She needed

to earn money so she could visit her children and grandchildren. Unfortunately, her daughter did not want Hartini to pay her a visit.

Hartini continued to walk. She raised her hand from door to door, store to store, expecting to be given one thousand or two thousand Rupiah. Her veil smelled like the sun had faded and wrinkled, just like her poor face. She finally went to her daughter's house after earning enough money. Her daughter, it turned out, did not want her to come. Because of their financial situation, her daughter was in a quandary with her husband, Rais. Her daughter wanted to take Hartini to a bus station and then drop her off at home. Hartini was enraged and offended. She had been missing her daughter and grandchildren terribly. She declined her daughter's proposal and did not accompany her to the terminal. She then walked away from her daughter's house, without looking back.

Hartini recalled spending time with her husband and children when they were younger. She had no idea that old age would be so wasteful. No husband, no children. Hartini spent her childhood in Lintau with her parents. Lintau is a Nagari/Village in the Lima Puluh Regency, West Sumatra Province. Lintau was the place where she was born and raised. She grew up in the same way that any other Minang child would. She recited the Koran in the surau, played in the yard, and received an education despite the fact that she attended a public school. Despite her father's lack of wealth, Little Hartini led a prosperous and happy life.

Her father toiled in the fields. She married Burhan, the man her parents chose, when she was old enough, and he became the father of his four children. She lived with her family and loved them. Hartini had to be willing to give Mamak her family's paddy fields when her mother and father died. Mamak, the Minang name for the mother's brother, was based on matrilineal kinship. The position of Mamak is critical. Mamak stood guard over her family members. He was also in charge of his nieces and nephews. Mamak was always the topic of conversation in Minangkabau culture. If something terrible happened to someone, Mamak would be held accountable and questioned. As a result, Mamak played an important role in Minangkabau society. Mamak duties in Minangkabau are divided as follows: Mamak as clan head, Mamak as heir head, and Mamak as mentor.

Her Mamak eventually took over the land on which Hartini's father had been working. The land was traditional land. Hartini did not have ownership rights. In a specific sense, Ulayat land had been used and had become the right of the

native people according to their respective peoples. In determining ulayat rights in a nagari (village), four categories were used: ulayat rights in a Nagari, tribal rights in a Nagari, heirloom rights in a Nagari, and patched rights. Land in Ulayat could not be traded, and the community only followed the Mamak as the heir's head. He was tasked with defending customary land so that it could continue to function for the benefit of its indigenous peoples. However, it was regrettable that a Mamak's mandate was frequently abused and only used for personal gain.

Mamak had taken over the paddy fields where his father had worked previously. The Gadang House (large house) may be auctioned off. Burhan had little power after Hartini and her children were evicted from the Gadang house. Burhan also had no control over the house. Burhan had Hartini and her children brought to his parents' house. Burhan then worked day and night to make some money. He didn't give a damn about his frail old body. Burhan didn't care if it was raining or sunny. The fact that his wife and children could eat was the most important thing to him. Burhan eventually had to give up on the situation due to a prolonged illness, and he died. Hartini had to raise her children on her own. She took any job to make money. Hartini's children were sometimes suspended from school because she had not paid their tuition. Meanwhile, her entire family seemed to be disintegrating.

Hartini had four kids. She only had one daughter. The other three were young men. They frequently went hungry because there was nothing to eat. Hartini attempted to bring food every time she returned home from work, but the children were forced to fend for themselves. Hartini was pleased with her daughter. She fantasized about going to the city with her children and growing old with the love of her children and grandchildren. Hartini's wish, however, was not granted. Her son refused to let her mother live with him. Hartini wandered aimlessly. Hartini remained silent among the rows of shuttered stores, her vision and hearing sharpened. She was soothed by the faint sound of a child singing. She then dozed off on the porch, dreaming of picking up the morning. Hartini pulled over that night, all hunger suppressed, mingling among the hawker carts. Her eyes were becoming increasingly dreamy, like fireflies.

TWO

The “Notes of an Honorary Teacher” essay poem by Dodi Indra describes Ayu as an honorary teacher who was paid differently than government teachers but had the same duties and responsibilities. Ayu’s pay was insufficient for her work. Honorary teachers were required to be present in the same way that government teachers were, with the same demands, duties, and authorities. Non-certified honorary teachers received only an honorarium for the number of teaching hours, while certified honorary teachers received a monthly professional allowance.

Ayu was appointed as an honorary teacher at a high school in Pariaman. An honorary teacher is a vital but unappealing position. It was significant because they were treated as regular teachers (teachers with civil servants or permanent teacher status). They were present in the classroom as full-fledged teachers, with the same demands, duties, and responsibilities. Honorary teachers, on the other hand, were regarded as unattractive (even alarming) in the eyes of the government or school administrators. It was still preferable to become a certified honorary teacher and receive a monthly professional teacher allowance. Nonetheless, an honorary teacher who was not certified would only be paid an honorarium based on the number of teaching hours multiplied by the hourly rate.

Ayu had to follow the rule that ‘loyalty comes first.’ The standard was compliance. She had to prepare the material she was going to teach and then report on the class. Ayu was also required to assign daily grades to students, which would become daily notes. It was critical to prepare teaching materials. If she delivered uninteresting or poorly understood teaching materials to students, her performance would suffer. She had to take things day by day.

Until, after more than a year as an honorary teacher, there was a large earthquake. The 2009 West Sumatra Earthquake had a magnitude of 7.6 on the Richter Scale and struck off the coast of West Sumatra on September 30 at 17:16:10 WIB. This earthquake struck off the coast of Sumatra, about 50 kilometers northwest of Padang. The earthquake devastated several areas in West Sumatra. Padang City, Pesisir Selatan Regency, Pariaman City, Bukittinggi City, Padangpanjang City, Agam Regency, Solok City, and West Pasaman Regency

are examples. According to PB Satkorlak data, 1,117 people died as a result of the earthquake, which struck three municipalities and four regencies in West Sumatra. There were 1,214 serious injury victims, 1,688 slightly injured people, and one person missing. 135,448 homes were severely damaged, 65,380 were moderately damaged, and 78,604 were slightly damaged.

Ayu prayed amid the screams of children who had lost their fathers, wives who had lost their husbands, and who knows how many others. The 7.6 SR tectonic earthquake that shook West Sumatra destroyed 533 school buildings. Ayu's teaching facility was also destroyed. After the devastating earthquake that struck Padang and its surroundings on September 30, 2009, there was still rubble from unrepaired buildings and public facilities, including school buildings.

Habibul Fuadi, the head of the Padang City Education Office, stated that 40% of the 3,544 elementary school classrooms, 54% of the 912 junior high school classrooms, and 53% of the 655 high school classrooms were damaged and could not be used for teaching and learning activities. Because the school building had not yet been completed, it was unclear whether Ayu would return to the classroom. Meanwhile, news broke that a teacher had been subjected to violence by her students. Ayu was concerned. Her salary as an honorary teacher was small in comparison to what she had accomplished. Her safety as an honorary teacher was also not guaranteed if a student committed acts of violence against her.

Ayu was also afraid of being given honorary status. Disputes between teachers and parents have received extensive media coverage in recent months. Most conflicts arise as a result of parents' refusal to accept the teacher's actions in issuing warnings and reprimands to students. This phenomenon occurred as a result of the Indonesian education system's disregard for character and behavior education. According to her, education in Indonesia was more concerned with cognitive aspects. Meanwhile, behavioral aspects were frequently overlooked.

The government had finally encouraged honorary teachers to perform teacher duties. The West Sumatra Education Office kept looking for honorary staff to be appointed as civil servants, but their efforts were hampered by Presidential Regulation No. 48 of 2005. "It is stated in PP No. 48 of 2005 that

the provincial government is prohibited from appointing honorary workers to become civil servants,” said the Director of Education. However, the West Sumatra provincial government is expected to see an opening for the civil servant’s appointment in 2018. Furthermore, once the High School level authority moved from the regency/city to the province in early 2017, they would pay more equitable honorary salaries. Regardless, honorary teachers were desperately needed, especially given the current shortage of senior high school teachers.

THREE

The essay poetry by Joel Pasbar “War Padri: History and Tears” is the story of Abdul Gani, a Malaysian university student majoring in history. He journeyed to Pasaman, West Sumatra, in search of thesis-related materials. In the back of his mind, he recalled a story. In January 2007, he was on the veranda of the old house where his father was born. Rao is a mountainous area on the slopes of Bukit Barisan. Indians established settlements in the valley and along the Kampar bank river in 800 B.C., which later became the typical headwater base for the Rao’s gold trade. Abdul Gani was a final-semester graduate student in the Department of History at the University of Kebangsaan Malaysia (UKM). He traveled to the locations of Rao, Pasaman, and West Sumatra. His father advised him to exercise caution at his sister’s residence. When Abdul went to the mosque to pray, he encountered Datuak Bandaro. Abdul introduced himself as Somad’s son, a Malaysian who was related to Pak Haji Kosim and stayed with his father’s sister, Amai Idar. He informed Datuak that he had been assigned a research project on the history of the Padri War. Datuak then told him the story of Somad’s grandfather, Abdul Gani’s great-grandfather Engku Kanti. He became his best friend by studying martial arts, the history of traditional flying, mysticism, and religion.

Abdul Gani arrived at Datuak Bandaro’s residence, which he renamed Nyiak Datuak, in the morning. The surau conversation served as a springboard for him to inquire about the history of the Padri War from Nyiak Datuak. His

residence was modest, but his library was vast. Objects from the past were neatly arranged alongside a multitude of narratives. Abdul questioned Nyiak Datuak about the severity of the Padri conflict that had erupted in this region. According to Nyiak Datuak, many Rao people perished in the Padri War, and a few fled to neighboring countries.

Abdul listened attentively and took notes on every sentence he heard. It was similar to reading page after page of a book that described every aspect of Rao, Pasaman society. His name throughout the flames of Tuanku Rao's Padri War was Fakhir Muhammad. His origin was Koto Gadang. His mother's name was Rao. According to some, Tuanku Rao was the son of the Batak descendant Na Ngol-ngolan Sinambela. During the war, Tuanku Imam Bonjol, whose real name is Muhammad Shahab, did not retreat. He was born in 1772 in Bonjol, Pasaman, West Sumatra. Tuanku Tambusai, also known as Muhammad Saleh, was born in Dalu-dalu, Tambusai, Rohul, Riau. They earned the Dutch moniker "De Padrische Tijger Van Rokan" for their bravery on horseback. They repelled the intruders with force. Now, there was no turning back. "It is illegal to step on the earth if you give up."

Abdul Gani was emotionally overwhelmed. How, in the past, heroic efforts to expel invaders from the homeland were so tenacious and valiant. As a descendant of Rao's ancestor, Abdul Gani viewed this historical narrative as a philosophy for discovering one's own identity, rather than merely a thesis. Two weeks seemed insufficient for Abdul Gani to delve into the complexities of the story and history of the Padri war. Before returning to Malaysia, Nyiak Datuak told Abdul Gani that the Padri war was fought for power and honor.

Women, children, and the elderly were instructed to abandon their families and migrate to the opposite side of the island. Teenage boys practiced holding firearms so that they could defend their territory. They were adamant that they would not give up their country to the invaders. Nyiak Datuak's expression darkened. The memory of his deceased relatives became a wound for him. The onset of the Padri war was precipitated by Dutch intervention, which aimed to provoke both sides (religious and indigenous people) into a bloody conflict that claimed many lives.

In the end, however, the two factions united under the direction of Tuanku Imam Bonjol. The existence of the Rao people in Peninsular Malaysia,

one of which is Negeri Sembilan, is still discernible through their language and music. Tuanku Tambusai, one of the Padri war fighters, died in Negeri Sembilan. Despite the fact that the Red and White flag had been gracefully raised, Abdul's extended family was one of tens of thousands of families that resided in other countries. Nyiak Datuak repeatedly advised Abdul Gani to locate the Rao in Malaysia in order to examine the dispersed historical ruins as evidence of the Rao conflict. This history must be known and comprehended by the younger generation of Pasaman.

After ten years, Abdul Gani. M.A. became a lecturer at the University of Malaysia Sabah. He remembered Nyak Datuak, a remarkable figure who told him many stories that not everyone knows. Once upon a time, a disagreement caused a million tears and forced many people to lose their families, property, and lives. Three months after Abdul Gani returned from Pasaman, he received the heartbreaking news that Nyak Datuak had died.

FOUR

The essay poem "The Limestone Woman, Mak Itam's Old Carriage, and Memories that Become the Tombstone on the Hill" by Muhammad Subhan tells us about the Dutch-founded limestone mining in Bukit Tui, West Sumatra. Padang Panjang, West Sumatra, had become a limestone center by the end of the nineteenth century, with wealth coming from the belly of Bukit Tui, one of the hills in the Bukit Barisan range. The mine was opened by the Dutch colonial government using native slave labor. Tons of white gold were transported to Emmahaven (Gulfbayur Harbor) before being exported to VOC trading partners (Vereenigde Oostindische Compagnie). To make transportation easier, the Dutch built a railway line connecting Padang, Padang Panjang, and Sawahlunto. These three strategic cities became the hubs of a flurry of goods and people. The rail transportation mode eventually died, as did the limestone industry, which began to fade with the passage of time. As a result of the railway line's closure, the community's main source of income has been suspended.

Andok River was a village in Manggis Village, Padang Panjang City, West

Sumatra Province, with a clear watery river that descended from the hills and served as a source of water for its residents. Coal production at the Kota Sawahlunto mines had ceased in early 2000, resulting in the closure of trains in West Sumatra, including Padang Panjang. As a result, the Padang Panjang station had become a defunct museum, with old rails and carriages weathered by time. Trains were once the most reliable mode of transportation and a source of income for many people. This station is being built in conjunction with the construction of a railway line from Padang to Sawahlunto, which began on July 6, 1889. Padang Panjang Station had a locomotive depot where the BB204 locomotive was stored.

The station used to be a stop for coal trains heading to Teluk Bayur Harbor from the Ombilin coal mine in Sawahlunto. Padang Panjang was surrounded by three mountains that were part of the Bukit Barisan Mountains, including Mount Tandikat (Tandikek), which stood at 2,438 meters. Tandikat was an active volcano that last erupted in 1924; Mount Singgalang, with a height of 2,877 m, included an inactive volcano and Telaga Dewi at its peak. Mount Marapi, which stands opposite Mount Tandikat and Singgalang and has a height of 2,891 meters, last erupted in 2004. Because of the dust-rich fields and gardens, the communities surrounding this mountain valley were grateful for Marapi's eruptions.

Tui Hill is a limestone hill in Padangpanjang's south, between Rao-Rao and Tanah Hitam. Many stories took place on this hill, from the inhabitants to the myths that circulated to the tragedy that occurred there. The majority of the residents' income came from limestone mining. The women were sweating and crying as they battled the dust and smoke rising from the back of Tui Hill. The hill still had some limestone, though the Dutch had dredged the majority of it. Since the mine was first opened, the women of Bukit Tui have made a living as limestone miners, and the remains can still be seen today. Even though only a few limestone huts remained, the residents took some of the limestone. Typically, women who processed limestone for sale. They broke the limestone first, then packed it in sacks. While the men in charge of the limestone burning. They loaded the furnace with limestone. Furthermore, the majority of the men worked as porters, loading the limestone sacks into trucks.

Since the railroad had ceased operations, the mining industry had begun to decline, as had the market's demand for limestone. During the war, the women worked alone. They had no choice but to keep working while they awaited the men's return from the jungle, which had been at war for years. They didn't know how to give up, despite the fact that the coffin was never carried by two bodies. The motherland hoped for the future after the villages gained independence and the Company returned to its home country. These strong women are steadfast in their commitment to caring for the rock-walled hill until they have children and grandchildren. The children take turns, being born and raised with lime and suffering from asthma as a result of daily exposure to lime dust. Smoke and lime dust have become a scourge. Local authorities conducted raids in November 2008 to evict limestone stoves and closed the northern part of the Bukit Tui area. Residents are said to be mining without permission, and the closure is being done without compensation.

The closure was carried out due to the threat to the community. The Galado, specifically landslides and flash floods, nearly destroyed the Bukit Tui community in the limestone hills. The incident happened on May 4, 1987, during the holy month of Ramadan. There were 131 fatalities, nine missing, 29 destroyed, nine heavily damaged, and nine lightly damaged.

Due to the natural disaster, residents were no longer permitted to mine the limestone due to unstable soil conditions on the hill. The natural disaster of Galado in Bukit Tui had resulted in a long period of trauma for the people who had lost their families in the area. Despite the fact that a disaster had occurred, some people remained in the area. Even though their backs were frail and fractured from the weight of the years, the women continued to embroider their dreams on the backs of Tui Hill. Galado threats remained a threat in their lives.

FIVE

The essay poetry "At the Final Station Gate" by Pinto Janir describes the eviction of railroad track occupants for trespassing on PT Kereta Api Indonesia land (Indonesian Railways). In the midst of Bukittinggi's beauty, it was the most

heartbreaking incident. A plot of land in the city center was owned by PT Kereta Api Indonesia. The locals referred to this area as “the station” because it was the busiest train station in West Sumatra when the railways were still in use. The distance from the Jam Gadang (the Clock Tower) was only about 1 kilometer.

The central government conducted socialization to reactivate the railway line on an area of 41,569 square meters through the Ministry of Transportation and the executor of PT Kereta Api Indonesia. PT Kereta Api Indonesia had leased the land to 157 contractors with 204 families, 80 percent of whom were poor, for decades. When it was revealed that a luxury hotel would be built on the property, the situation became complicated. That function transfer was planned without consulting the community. The tenants felt duped. They objected. They screamed everywhere, but the execution had to take place despite their tears and hysterical wailing.

In this essay poem, the first-person character did not want to fight. He recognized himself. The board he had at the time of the contract agreement he signed; to be ready to “step off” at any time if the land where he lived was going to be used PT Kereta Api Indonesia. He was perplexed. When he saw his first child, who was only in the first grade of high school and the youngest in the first grade of elementary school, he couldn’t hold back his tears.

Furthermore, on October 30, 2017, the only shop in Pasar Atas (Pasa Ateh) where he traded caught fire. As a result, he restarted his life as a street vendor. His neighbor, a wholesaler of clothes at Auakuniang Market, provided the capital for this venture. However, on November 17, 2017, the market complex caught fire, scorching the shop next to his house.

He had collapsed and fallen since then. He wished to return to his village in Mount Singgalang’s valley. Nonetheless, the Rumah Gadang (the family’s old house) had also collapsed as a result of the devastating earthquake that struck West Sumatra on September 30, 2009. Even if he wanted to start farming, the family’s ancestral land had been pawned. West Sumatra was dubbed “the disaster window” because a variety of natural disasters could occur here on a regular basis. Floods, landslides, galodo, earthquakes, and even tsunamis are all examples of natural disasters. They had occurred and were still possible in West Sumatra. On the one hand, West Sumatra had lush nature and breathtaking natural scenery.

The residents had no idea their home would be demolished. There was an agreement that said if the state, the Ministry of Transportation, ordered the residents to leave the land, they had to leave right away. At the scene, hundreds of Polri-TNI and Satpol PP personnel were on standby. Demolition was carried out via warning letters 1, 2, and 3, culminating in a demolition notice. When they saw heavy equipment demolishing their houses, several station residents burst out laughing. Everything had been bound by an agreement, according to Sulthan, the Head of PT Kereta Api Indonesia Divre II West Sumatra, which stated that if the state, in this case, the Ministry of Transportation, required residents to leave the land. However, these people insisted on remaining on the property. The execution of PT Kereta Api Indonesia tenants' buildings and houses in the Bukittinggi City Station area of West Sumatra was chaotic. Residents even dared to carry their toddlers to prevent heavy equipment demolition. They threatened to spend the night on the highway if PT Kereta Api Indonesia continued with the house execution.

According to residents, PT Kereta Api Indonesia did not compensate the house tenants following the demolition. Amelia, a resident of Auatajungkang Tangahsawah Village Station in Bukittinggi City, was desperate to approach the heavy machinery demolishing the building. This housewife stopped heavy equipment from destroying the house while carrying her two-year-old child.

Dedi, Asset Manager of PT Kereta Api Indonesia Regional Division II West Sumatra, told the press that the stages completed had followed the application process and standard operating procedures (SOP). PT Kereta Api Indonesia had repeatedly postponed the demolition and provided funds in accordance with regulations. Following the issuance of warning letters (SP) 1, 2, and 3, as well as a demolition notice, the demolition was carried out. He also stated that the execution of land owned by PT Kereta Api Indonesia and leased to residents was to maximize the use of a 41,569 square meter land area. The vacancy was created as a result of the Minister of SOEs Rini Soemarno's visit to Bukittinggi on February 26, 2017, to support the leading sector in this area, which was tourism.

SIX

“Balada Siti Zainab” is an essay poem written by Sastri Bakry about a woman who desired a better life. Siti Zainab was from the village of Nagari Kurai Taji in the district of Padang Pariaman in West Sumatra. She grew up in a very democratic family, but she valued honesty. Syara’s traditional philosophy, based on the Koran, had become a way of life for her since childhood, instilled by her parents and bako-bako (uncles). However, many events occurred in her later life that were contrary to her life philosophy, according to her conscience. She was taken aback by the attitude and behavior of those around her. Their words and actions did not correspond. Siti Zainab was from the village. Her body was tall and slender, her face was not particularly attractive, but she had cat-like eyes. Nonetheless, she was self-assured, despite the fact that she was frequently compared to her sister, whose skin was milky white and smooth as marble.

Nagari was a tight-knit community where everyone did everything together. Siti Zainab was spoiled by her bako, her father’s brother. Her mother was nearly enraged because her bako always granted Siti Zainab’s wishes. Bako refused to compromise on matters of principle, such as prayer time discipline and Koran recital. However, she was free to express her opinions within the family, let alone on different points of view. Even though it was customary in the village, her father never dictated or forced her to choose a mate for her. Siti Zainab had to get up at five o’clock in the morning to go to the surau with her etek (brother) to pray, after which she recited the Koran. Siti Zainab tried her luck as a government employee one day. The results of her exam as a prospective civil servant were released a month after she took it. Siti Zainab was overjoyed to learn that she had been accepted as a civil servant. She would restore the glory of her family name.

Siti Zainab began to leave Nagari for Padang, a more developed city. Siti Zainab began her career as a civil servant. Everyone regarded her with cynicism. She remained humble, however, and greeted people with courtesy. Despite having just graduated with a bachelor’s degree, she was assigned to bring water and deliver newspapers. Siti Zainab was assigned to CPNS pre-service training (civil servant candidate). She had to pay to pass, or else she would not be a civil servant and would be a candidate for dismissal. Siti Zainab rebelled, albeit only in her

heart. "I just came to work," she said with a smile. I don't yet have any money." Siti Zainab studied the requirements for becoming a civil servant and participated in pre-service training before starting her job. Her superiors had no choice but to propose. The superior would be punished if it was not submitted. She was aware that her superiors would almost certainly face repercussions if she did not participate in the training due to bribes. Siti Zainab, it turned out, followed the simple procedure but was still summoned for training.

Siti Zainab began her career as the lowest echelon official, was promoted to the next echelon official, and eventually became the next echelon official. She earned the respect of her bosses. Siti Zainab had finally risen to the rank of official. The top echelon was the highest position for a provincial organizational work instrument. She believed she could make a difference. Even though she did not support her environment, she applied the Bako principle: she was straightforward, honest, consistent, and disciplined. Siti Zainab was dealing with a number of issues. She only needed one thing to solve the problem. Her subordinates were sluggish because they hadn't been paid; the parking lot was chaotic, and the office yard was filthy. They had not been paid because the PPK (Commitment Making Officer) had not signed the Payment Request Letter, which contained a request for payment of bills to the State. As a result, security guard and cleaning service salaries were delayed.

Siti Zainab urged administrative officers to complete all administrative payments for honorary salaries as soon as possible. Some people disliked Siti Zainab's firmness because it disrupted their comfort. Even though they were in the mood to be lazy, they had to complete the administrative process right away. In the office she oversaw, there were two camps. It was discovered that many officers continued to commit financial irregularities and fraud. Word had spread about how dilapidated the office she led was among the staff who seemed to be so polite and respectful to her, even advising her not to get caught up in the games of another cunning team. She had no idea who her coworkers were.

Siti Zainab was adamant about fighting corruption. Corruption had spread to the point where it was eating away at her office. Siti Zainab should take care with her gait. What was observed was not what was observed. Siti Zainab inhaled deeply. She completed her tenure in an instant, without making any changes. She could only construct integrity on a blank sheet of paper. Her boss stated,

“Expecting to change other people is unrealistic. What matters is that you do not do it. They’re rusted.” Siti Zainab was muttering something hopeful to herself. She hoped she’d still be able to fight even if the end had never come.

REFLECTION

“At the Final Station Gate,” a book of essay poetry, describes human life in the West Sumatra region. It is clear that women play an important role. Women in West Sumatra struggle with sincerity in achieving something, despite the fact that their mother’s brothers still control their position. They are of various human natures and professions who continue to strive for a better life and life. In order to achieve something desired or expected, the woman employs logic as well as the strength of her body and soul. As a result, the women in this essay book have the ability to become self-sufficient in life.

**A PORTRAIT OF LIFE'S IRONY
(A COMPENDIUM OF ESSAY POETRY IN RIAU PROVINCE)**

Title : The Irony of Tanah Pungkat in the Skyline
Year : 1ST edition, August 2018
Page : 109 pages
Authors : Abidah, Eko Ragil Ar-Rahman,
Muhammad De Putra, Suri Noviyanti, Viola Marsha
Publisher : Cerah Budaya Indonesia, ISBN 978-602-5896-21-7

What can we learn from this book, my friends?

This essay poetry book addresses the issue of children's education in an abandoned village, the society's inability to enjoy its natural resources, the transmigrant's conflict with the local community, the poor relationship and communication between a palm oil businessman and a village resident, and the story of Raja Ali Haji, the forgotten hero.

This Book's Five Key Takeaways:

1. A failure to appreciate a masterpiece
2. Tribe of Riau Nerlang Akit
3. No more community forests exist.
4. Massive environmental destruction

Conflict was avoided for the sake of minor considerations.

ONE

The essay poetry of Abidah titled "Irony of Raja Ali Haji" informs us of how poorly the public regarded the famous author of the 'Twelve Aphorisms', Raja Ali Haji. Raja Ali Haji was born in Selangor in 1808 and died in 1873 on Penyengat Island in the Riau Archipelago. He was a cleric, historian, and poet from the nineteenth century. He was a Bugis aristocrat and the second descendant (grandson) of Raja Haji Fisabilillah, Yang Dipertuan Muda IV of the Lingga-Riau Sultanate.

He was best known as the first to record the fundamentals of Malay grammar in the Language Manual, books that became the Malay language's standard. On October 28, 1928, the Indonesian Youth Congress designated the standard Malay language as the national language, the official Indonesian language. His masterpiece, *The Twelve Aphorisms* (1847), became a literary reformer of his time. The title of his book was *The Book of Language Knowledge*. It was the archipelago's first Malay-Johor-Pahang-Riau-Lingga dictionary, as well as the first monolingual-dialect dictionary. On November 5, 2004, the government of the Republic of Indonesia named him a national hero.

It was an irony for a hero whose services in language were so valuable. Laypeople may only be familiar with the Twelve Aphorisms through dozens of his other works. However, there were several other poems in *Bustanul-Katibin*, such as "The Ties of the Twelve Praises," verses of advice at the end of *Thamarat al-Muhammah*, some verses in the *Book of Language Knowledge*, and several long poems in the Malay and Bugis *Silsilah*.

The Malay land, Raja Ali Haji, would praise him because he belonged to the archipelago. As a result, the poetry he created took the form of an aphorism. Raja Ali Haji belonged to both Riau and Riau Islands after Riau was divided into two provinces. So Raja Ali Haji came up with the Twelve Aphorisms. Aphorism was a word at the end of his pair that rhymed, making it ideal for exchanging words with a partner. As a result, the first rhyme was a condition, and the second verse was a response to it. Raja Ali Haji wrote the Twelve Aphorisms on Penyengat Island, Riau, on 23 Rajan 1263 Hijriyah, or 1847 AD, when he was 38 years old. This work was classified as *Syiar al-Irsyadi*, or didactic poetry, because it contained advice and instructions for living a pleasing life to Allah (God).

In addition, in 1854, there was a Sufism lesson on "the four lessons," which were shari'a, tariqat, haqiqa, and ma'rifa. It was recorded in history by the state. Raja Ali Haji and the others were named national heroes by the president. Sultan Mahmud Riayat Syah was formally crowned a Riau Islands Province national hero. The hero title was bestowed by Presidential Decree No. 115 TK Year 2017. Sultan Mahmud Riayat Syah was a national hero who came from the Riau Islands, like Raja Ali Haji and Raja Haji Fisabilillah. Because the heir of Raja Ali Haji was not invited to the palace during the awarding, the tomb of Raja Ali Haji was locked at the time.

Raja Ali Haji, like Raja Ahmad's father, a famous poet from the Riau-Johor Malay Cultural Center, was an educated and intelligent man. In 1808 he was born in Selangor, Malaysia. Tengku Haji Ali al-Haj bin Tengku Haji Ahmad bin Raja Haji Asy-Syahidu fi Sabillah bin Upu Daeng Celak was his full name. He was the grandson of Raja Haji Fisabillilah, a Lingga-Riau sultanate nobleman, and the son of Encik Hamidah bin Malik and Raja Ahmad, the famous Bugis King. His father was a well-educated man who was also the author of the Lingga-Riau Sultanate and was interested in learning. His father's writing ability was passed down to him. Raja Ali Haji spoke Arabic fluently. From Egypt to Mecca, he studied religion. Raja Ali Haji rose to prominence as a scholar during his lifetime. He became a teacher who was sought out for life advice.

Raja Ali Haji appeared to admire Imam Ghazali's figure. This was evident from his works, which included numerous references to the book *Ihya Ulum ad-Din* — the great scholar. The influence of Al Ghazali was felt in how Raja Ali Haji described the ideal king figure, who should avoid worldly things and prioritize taking care of the people. In addition to Al Ghazali's ideas, Raja Ali Haji's political ideas were influenced by scholars such as Ibn Taimiyah and Abu al-Hasan Ali bin Muhammad Habib al-Mawardi. His works were written in prose and poetry when he was forty years old. Raja Ali Haji's works were published in the form of books, dictionaries, and letter collections. Almost all of his works were studied by various circles and became an important intellectual legacy for the Malay community in particular and the world in general. Raja Ali Haji's works covered a wide range of subjects, including literature, language, ethics, history, philosophy, religion, and politics. Unfortunately, the public's appreciation of his works remained low. What irony. The government of the Republic of Indonesia designated Raja Ali Haji as a National Hero, but people ignored him.

TWO

The Akit tribe at Nerlang Village in the remote area of Tohor Kanan River, Tebingtinggi district, Kepulauan Meranti, Riau is depicted in Eko Ragil Ar-

essay Rahman's poetry "Nerlang, Does God Live in Your Skyline?" They went hunting in the forest and fishing in the river. This essay poetry becomes a reflection and learning that many remote areas in Riau were not completely reached by the outside world. Nerlang is one of them, a locality and culture that is still fanatical but is unable to communicate with the outside world. Nerlang required modernization aids from economic, social, and even ideological perspectives. This essay poem described how the people of Nerlang lived a simple life, despite the fact that some of them yearned for modern civilization. Nonetheless, the majority of them chose to live with the ideology of their forefathers. Taking the story as the children of Nerlang, they were curious to learn about the incredible things and kept asking how and where God was. Despite their belief that things and creatures around them could be worshiped, the children of Nerlang continued to wonder who God was. When they visited Nerlang, they were told many stories and participated in spiritual activities. The foreigners assisted them either materially or intellectually, introducing them to Indonesian history, educating them on simple subjects for various ages, and the existence of God in each creature created by Him.

The Akit tribe lived in the village of Nerlang. That was still a desolate and quiet wilderness. We could hear moths buzzing and stories about the Rubaiyat Timbang Bahul if we spent the night there. According to the Akit tribe's belief (in the hamlets of Nerlang, Timbang, and Bahul), it was the name of a husband and wife. They were both ancestral spirits who lived in the sky. Timbang and Bahul, the Akit believed, would always watch over them from above and see everything the Akit did. This story also alluded to the alam-antu myth, or the legend of the spirits who lived in their surroundings. They came from other dimensions. The Akit Tribe was known for their strong connection to nature and their spirit's trust in their surroundings. Nerlang was a remote area along the Tohor Kanan River in the Tebingtinggi districts of Kepulauan Meranti, Riau. The area was inhabited by approximately 264 people, all of whom belonged to the Akit tribe. The Akit tribe was a native tribe in Riau, specifically in Bengkalis district, Bengkalis regency, and Meranti island regency.

The Akit tribe (or Akik) got their name from their habit of working or traveling by rakit (raft). The Akit tribe was a nomadic tribe that lived off the land by hunting animals and fishing. The Akit Tribe believed that certain objects

possessed magical power and provided welfare (such as trees, stone, mountains, or river). They practiced animism, which included tree worship. They believed in the spirit of ancestors who lived in the sky and watched over them.

Educators frequently visited the Akit tribe to teach their children to read, write, count, and study religion. The children's learning environment in Nerlang Village was made of wood and included a small table and a small whiteboard for their activities. Children in Nerlang could only learn to read. Mr. Alip, their elder, became a role model in worship, problem solving, and assisting with childbirth and medical treatment. They followed the ceremonial tradition of Dikir therapy, one of the Akit Tribe's medical traditions that was used if the sick person could not be cured despite treatment. Typically, a specific medium would be used in this treatment ritual. The ceremony would be led by a Bomo and would necessitate extensive preparation, including traditional percussion instruments, small gongs, and a miniature Malay traditional house made of Kelubi tree.

The Akit Tribe was previously known for managing and utilizing the local nature to create herbs, either medicine or lethal poison. Even though his body was getting older, Mr. Alip always welcomed any visitor to teach the children. The children could only imagine what the teacher said because it was unavailable and never seen in their immediate vicinity. When Mr. Alip visited Nerlang, he always accompanied and listened to a man who was also the vice-regent. The vice-regent spoke to the people of the Akit tribe and their children about the region's renewal, cultural tradition empowerment, and the recognition of their God. The children were overjoyed to hear God's word. They were told that God would be found in the city. Would they meet God in that town, or would God come to Nerlang and meet their own God? The elder Mr. Alip only nodded. While watching the visitors leave his house, they gradually stood, shook hands, and smiled.

THREE

The essay poetry of Muhammad De Putra titled "The Elegy of Our Pungkat" describes a social conflict between citizens and a palm oil company in Pungkat, Gaung district, Indragiri Hilir Regency, Riau Province. Pungkat Village was

granted to any large-scale palm oil company. The arrival of this company caused sadness among the residents of many villages, particularly Pungkat. This palm oil company had cleared the town's peat forest and trees, which were the source of life. The area's deforestation made it difficult for residents to overcome their survival, work, and earn money for their daily needs. The conflict began with Pungkat residents incinerating the company's heavy tools. Following such an incident, approximately 200 police officers and sub-regional personnel arrived in Pungkat village armed with batons, helmets, and shields. They arrested and detained several men from Pungkat. Of course, this led the Pungkat children to believe that their fathers were criminals. Every night, the mothers in the village had to answer their children's questions about their father's latest news.

Prior to the arrival of the company (which converted the forest in Pungkat village into an oil palm plantation and polluted the river water), the Rawa River served as their drinking source. Many medicinal plants grew along the Rawa River's banks. If only the foreigners from outside the village had not arrived, the villagers would still be happy and peaceful, their children would still listen to their mothers' beautiful stories, and the smell of coffee would still pervade under the dim light of the togok lamp. The togok lamp was a type of lamp that has long been used to provide lighting for the residents of Pungkat Village when the electricity goes out or is turned off unexpectedly.

There was no sound from the robin engine boats used by the people of Pungkat village early in the morning. Because there was no land route in this area, boats were used for transportation. As a result, all of their daily transportation was done by waterway.

Oil palm plantations had been established after clearing forests. Rivers have been polluted by fertilizers, pesticides, and other wastes since the beginning of oil palm plantations. In addition, the company dumped palm oil processing waste into the river, polluting its water. As a result, the Rawa River became untrustworthy as a source of life. The roots of oil palms growing in the former wilderness on the river's banks also reduced the river's water discharge.

On the banks of the Rawa River, there was a peaceful atmosphere. The women who had returned home from gardening, areca nut harvesting, and vegetable selling were no longer boating on the river in front of people's houses.

The trees in the village of Puangkat, which had thrived and stood upright, would no longer be visible that morning because the company had arrived with sensors, excavators, and a large amount of heavy equipment to destroy the existing plants. They went that day with a government letter requesting that oil palm be planted in five villages: Simpang Gaung, Belantaraya, Puangkat, Teluk Kabung, and Lahang Hulu. They have continued to come and work on village land since then.

The village's borderline was marked by a small tree at the end of the. The people no longer had access to the forest. People from Pungkat village gathered at Tuk Bujang. He was known as the public figure or the head of Pungkat village in the district of Gaung Anak Serka. In the eyes of the residents, he was a respected man. He was concerned about the environment. They wondered if their land could be recreated. Some villagers had left their birthplace. The men gathered at Tuk Bujang's house. They intended to reclaim the forests in this Pungkat village. They intended to reclaim the woods in Pangkat village. Their only hope lay in the forests.

Then those men set fire to the company's excavator. Screams, anarchy, and cursing erupted everywhere. All of the youths gathered to raise their hands in prayer to God, expecting the company to leave Pungkat village. They hoped the company would leave so they would not return to the trees in the forest. But then something unexpected happened. Several people suspected of being the perpetrators of the company's heavy equipment incineration. They were sentenced to six months in prison.

FOUR

The essay poetry of Suri Noviyanti titled "A Dead Chicken in the Rice Barn" describes the impoverished residents of Riau Province. Riau is abundant in natural resources such as oil and gas, forest, and humus. The abundant wealth makes the people prosperous, but natural disasters occurs all over the world. Riau's natural wealth is not directly proportional to its people's prosperity. People in Riau are like the dead chicken in the rice barn.

Riau is an Indonesian province in the central part of the island of Sumatra. This province is located in the central part of Sumatra Island's east coast, which runs along the Malacca Strait. Until 2004, the province also included the Riau Islands, a large group of small islands (including Batam Island and Bintan Island) located east of Sumatra and south of Singapore. In July 2004, the islands were elevated to the status of province. Dumai, Selatpanjang, Bagansiapiapi, Bengkalis, Bangkinang, Tembilahan, and Rengat are the capital and largest cities of Riau. Riau Province has four streams that divide the land and serve as the names of Riau's regencies. Sungai Kampar (Kampar Regency), Sungai Indragiri (Indragiri River), Sungai Rokan, and Sungai Siak are the four rivers. Riau was named after the rivers that played an important role in the original of Bumi Lancang Kuning. According to Hasan Junus, a literature expert, "Being the direct descendant of Raja Ali Haji, there are three possibilities for the origin of the mention of Riau." First, Riau toponymy derives from the name Rio Portugal, which means "river."

Midah is the main character in this story. She was an elderly woman who would soon drown due to her age. She lived in Riau's Pekanbaru. She was raised on nursery rhymes and poetry. Her village's forest was still lush green, and the weather was still under control. Riau was a residency at the time. Until the 1950s, a residency was an administrative division of territory within a province in the Dutch East Indies (Indonesia). A residency (*regentschappen*) was made up of various districts (*afdeeling*). Not every province in Indonesia had a residency program. It was only found on the Indonesian islands of Java, Sumatra, Kalimantan, Bali, Lombok, and Sulawesi. These were typically densely populated areas. The territory stretched all the way to the Riau Islands and the East Coast of Central Sumatra. At the time, there were drilling machines to absorb the black mud from the oil fields. Mining was defined in the research framework as the extraction (excavation), processing, utilization, and sale of minerals (minerals, coal, thermal, oil, and gas) to meet public needs.

Mining evolved into a strategic and vital activity for a state's survival. Riau was abundant in petroleum oil. Petroleum oil is included in the A-class group of essential goods for national defense, security, and strategy. The government possessed some resources to meet the needs of the public. Petroleum, as a fossil energy source, has the potential to be transformed into a

variety of sectors, particularly industry and energy. Chevron Pacific Indonesia should form a joint venture with Standard Oil Company of California (Socal) and Texas Oil Company before drilling in Riau (Texaco). They formed a joint venture and named it NV Nederlandsche Pacific. They arrived in Riau to track the oil step up for the National Oil Movement. Three thousand holes were excavated. The research data in Minas revealed the availability of oil-producing capacity of up to 1 billion barrels.

Midah, an elderly woman with ties to Riau. Its wealth was not limited to oil. Wood was produced by forests. Hundreds of thousands, if not millions, of logs had now landed on the ground. Riau's forests had been cleared for decades due to massive exploitation by forestry companies on a large scale. Deforestation has created a new issue. Riau was ironic in that its people's occupation was the oil field, but their lives were not prosperous. The rulers and authorities boasted about their wealth and property, and the commoners acted as cheerleaders, clapping their hands every time the officers delivered a speech. Riau also established the palm oil plantation by frequently burning the forest. The thick smoke that came out of it rose and flew all the way to Singapore and Malaysia. The palm oil plantation was spread throughout Riau Province. The environmental consequences of the palm oil plantation have affected both the nature and the people of Riau. Chemical and pesticide fertilizers for palm oil were absorbed by land rivers and discharged into the sea. The Sungai Siak (Siak River) was damaged, and eceng gondok (water hyacinth) was unable to grow, resulting in dead fish and the fate of the fisherman. Before the oil palm plantation, the fishermen could catch 50 kg of fish per day. Midah stated that she was ashamed before she died. Shortness of breath was common due to smog. The streets were silent, traders were losing money, schoolchildren stayed at home, farmers did not go out to work in the fields, and the air was stuffy and suffocating.

FIVE

The "To Unify the Vision in the Malay Realm" essay poem by Viola Marsha describes the arrival of transmigration residents from Java Island to Melayu

land. Minah and her family moved to Riau from Java. They were assigned to Sungai Keranji village in Riau's Singingi District. Sungai Keranji (Keranji River) was one area in the Kuantan Singingi Regency that was officially designated as a new village as a result of the government policy of New Order in the expansion, appropriate standard of living empowerment for the poor people, and this transfer known as transmigration. On October 14, 1993, transmigration was legalized. The migration from Java Island to Melayu Riau, Malaysia. The transmigration was planned against President Suharto's government. It was thought to improve one's standard of living. At the time, transmigration was permitted for Keranji River residents. Residents who participated in the government program in 1993 went through three stages of departure. Those individuals were from Yogyakarta and East Java. At the time, the New Order government designated a vast area as settlement land.

Her mother had no plans to leave her homeland. Her husband persuaded and encouraged her to make a life change. She followed her husband to the Tanah Melayu (Malay Land), known for its largest oil mines, fertile peatlands, and cultural riches. Her mother began to believe in her children's success. It all started with their trip to the Malay state of Riau. The difficulty in realizing that dream began once they joined the transmigration group, which the New Order heavily promoted. There were several points of transmigration land in the Singingi sub-district. The ninth stage of the ten transmigration land locations was the Keranji River. Although disagreements and conflicts accompanied their life journey, a mother's primary concern was her children's happiness and education. This poem essay told us about a headman who lived with his wife and children who were undergraduates and needed to work. The perseverance of a mother and father in raising their children to be strong enough to face life's storms, to be brave and agile in the face of adversity.

Minah's parents moved with the family. They migrated to the land of Hangtuah with a hundred and four other families. They left Java, becoming newcomers in an artificial village to work on the New Order government's forest project. It was hoped that the settlement would improve the people's standard of living. They had to clear the forest and scrub in a new location first. Minah's parents had two daughters, Kadrun and Minah. When the transmigrants arrived at their new home, they saw white-painted houses. The

distance between houses was four hectares. Kardun, his son, was in a trance when they moved into their new home. Health workers were not present at the time. Kardun was stretchered to the elder's house in the next village. He was given drinking water after the elder recited a mantra and rubbed the water on Kardun's face and palms. Kardun miraculously realized and recovered. Their first experience of entering and living in the transmigration village had begun with a one-of-a-kind life trial.

When people had finally settled down and adapted to their new surroundings, they began to consider their children's education. There were no schools or educational facilities. Because the government would not assign teachers, residents would be responsible for teaching the transmigrant children.

Minah's father was an active community member who taught MTSN (Madrasah Tsanawiyah) in a nearby village. Minah's father served as Village Head for three terms in a row. When he became village chief, some natives vied for the position. Those people had no concept of education. They measured personal success by the quality of his home. Minah's father educated his children to the point of graduation. Minah's parents lived in a modest house. Minah then completed her bachelor's degree and was currently looking for work. His mother and father were ecstatic. They felt their efforts were not in vain. Minah's mother's tenacity was visible in her daughter. Minah was hardworking, astute, and unyielding. Minah's mother was strict in her life lessons.

Her purpose in life was to fight. "t re'dered humans useful to the country and the nation. School and education were extremely important. Minah's father could not afford a luxurious home for many years as the village chief. Their teaching salary was insufficient to cover their children's school fees. He desired that his children receive an education. Some people became envious of their lifestyle. The goal of the transmigrant population was to live a better life than they had before. Every day, the transmigrant laborers toiled away to cultivate the land given to them by the government. They grew every plant required to improve life. Many transmigrant business owners were flourishing. Their children could attend school on government-provided processed land.

The natives envied the Javanese immigrants better living conditions. They believed that the Javanese were hostile to the indigenous people. They lived in Malay territory but practiced Javanese customs. They did not observe

local customs such as bathing a newborn or throwing plain flour at the bride and groom. The custom was not taught to newcomers or the younger generation by the local elders. The custom had almost vanished. Little things like that grew into unstoppable conflicts over time.

REFLECTION

“The Irony of Tanah Pungkat in the Skyline,” a book of essay poetry, depicts life in Riau. Understanding why education is still undervalued. Local heroes are still not respected. Regional officials engaged in natural exploitation do not consult with the community, resulting in extensive natural destruction. When immigrants infiltrate the lives of indigenous people, conflicts arise because immigrants do not embrace the culture and way of life of the natives.

**THE STORY OF A COUNTRY'S GREATNESS
(A COMPENDIUM OF ESSAY POETRY IN RIAU ISLANDS PROVINCE)**

Title	: Sergam
Year	: 1st Edition, August 2018
Page	: 111 pages
Authors	: Abdul Kadir Ibrahim, Harfan Min Kitabillah, Irwanto Rawi Al Mudin, Jonni Pakkun, Yuanda Isha
Publisher	: Cerah Budaya Indonesia, ISBN 978-602-5896-02-6

What can we learn from this book, my friends?

This essay poetry book depicts the history of the Malay kingdom during its fight against colonialists. Interesting details are provided about the Kings' efforts to expel colonialists and prevent them from obtaining natural resources. This book also describes the tenacity of youth in smuggling goods to Singapore and the development of Batam Island as an industrial area for the prosperity of its inhabitants.

This Book's Five Key Takeaways:

1. The story of a Sultan who fought against the colonialists
2. A historical event at Karang River
3. Not knowing the word 'surrender.'
4. Dualism in the management of Batam
5. An amazing woman

ONE

The poem "Soaring Sultan's Love" by Abdul Kadir Ibrahim describes how Sultan Mahmud Syah III defended the country's independence by fighting colonialists. He used the Ocean Guerrilla Warfare strategy. Sultan Mahmud Riyat Syah (Sultan Mahmud Syah III) was one of the Malay-Muslim Nusantara kingdoms that the Dutch and English feared. The Sultan was an expert at using the Ocean

Guerrilla Warfare strategy. “It is better to be a pirate and attack at sea or to die as a martyr than to remain in the kingdom while the country and its people surrender and are subdued by colonialist forces,” Sultan Mahmud Syah III declared emphatically.

The Great Master Sultan Abdul Jalil Muazam Syah was another name for King Mahmud. He was appointed Great Master of the Kingdoms of Riau-Johor-Pahang and Lingga as Sultan Mahmud Riayat Syah when he was only two years old (Sultan Mahmud Syah III). He was a massive, phenomenal, and imposing figure. When several kingdoms in the Archipelago were conquered and their kings were imprisoned by the Dutch or the English, he was spared. With his “Ocean Guerrilla Warfare Strategy” – in the Seas of Riau-Johor-Pahang-Lingga – he rendered the Netherlands and England powerless. Due to the magnitude of his efforts, the two imperialist colonies from the West ceased their rivalry with Sultan Mahmud in 1795. They acknowledged Riau-Johor-Pahang and Lingga’s sovereignty and his position as Great Master.

The Dutch claimed that Sultan Mahmud Ri’ayat Syah, along with Raja Haji, were primarily responsible for the Riau wars until the Dutch were defeated in 1782-1784. Raja Haji died as a martyr in the following Tanjungpinang wars (1787) at Teluk Ketapang, Melaka. Sultan Mahmud Ri’ayat Syah took over as the new ruler. The Netherlands, on the other hand, lost yet again and was driven away with their heads down from Riau-Tanjungpinang to Malaka.

Raja Haji and the armies of Riau, Johor, Lingga, and Pahang continued to pound the Dutch forces in Malaka. The Netherlands are said to have been pressed and fled to dry land while hiding in their fortified strongholds. Raja Haji and his entire force took advantage of the opportunity to move against, even burning down the Dutch headquarters. The victory was almost complete, but fate intervened. Batavian Dutch forces finally arrived and stormed Raja Haji’s army from the sea. Cannon sounds thundered as fire lit up the skies and touched the clouds. Raja Haji and his army became gunshot targets until the war forced them to fight one-on-one. Finally, Raja Haji was killed as a martyr on Allah’s path in Teluk Ketapang, Malaka country.

The death of Raja Haji, the Master of Riau, enraged the Great Master Sultan Mahmud Riayat Syah. The entire force, both at sea and on land, was alerted. His rage was represented by wolves and sea ghosts. He was prepared

to fight until the bitter end. The Dutch came to storm the capital city of Riau country in June 1787, but the Sultan was prepared with the strength of his entire army, so war broke out again, which the Dutch eventually lost. The Dutch were defeated once more in the second round of warfare between the Netherlands and the Riau Kingdom. Sultan Mahmud vowed to finish off the Dutch forces from the region of the Kingdom of Riau-Lingga-Johor-Pahang until Malaka and the conquered areas, as well as their allies, following the death of the fourth Master of Riau, the King of Hajj, at Teluk Ketapang, Malaka. The Sultan began to plan and implement the Ocean Guerrilla Warfare Strategy. According to Taufik Abdullah in the History of War and Struggle of Raja Haji Fisabilillah in the Riau War Against the Netherlands (1782-1784), after Raja Haji was killed, Sultan Mahmud managed to destroy the Dutch fortress in Riau with the help of “pirates of the sea” (1787).

The Kingdom’s Center was then relocated to Lingga, where it grew into a city that reflected cultural and civilizational achievements. The city was dubbed “Mother of the Malay Land.” Finally, remembering the magnitude of the struggle, the two colonial powers agreed to end their rivalry with Sultan Mahmud. They recognized the Kingdom of Riau-Johor-Pahang and Lingga’s sovereignty, as well as the Sultan’s position as the Great Master.

TWO

The essay poetry titled “The Love Story in Carang River Flow” by Harfan Min Kitabillah describes Raja Kecik, the son of Sultan Mahmud Syah II. This essay poetry contains a historical undertone. It aimed to raise a tragic yet beautiful love story from the history of the Kingdom of Malay: Raja Kecik and Tengku Kamariah, combined with modern romance. The story is about the conflict that frequently arose in the present day; it is about a marriage between two people. During the first night of their marriage, the husband revealed to Purnama that he was compelled to marry her. This statement made Purnama feel depressed and distressed. Purnama departed with a broken heart and walked towards the Sungai Carang festival. At the bank of the Sungai Carang, she fell and drowned.

Purnama was sucked into a vortex of time, where she witnessed past tragedies and love conflicts. She exchanged roles with Tengku Kamariah and witnessed a number of tragedies involving family wars, conquests for the throne, and battles for honor. Purnama was reminded by the depiction of Sungai Carang's history so she could learn from the journey, "The heart is a kingdom within the body." If the heart is unjust, the rest of the body will disintegrate. If malice is deeply rooted, it produces numerous arrows."

We should learn from history that humans frequently make errors. As descendants who will exist in the future, we must learn to face the future without fear. Despite this, history will repeat itself, albeit in different locations and with different characters.

This poem described the tragic historical events surrounding the wedding of Raja Kecik and Tengku Kamariah, Sultan Abdul Jalil Riyadat Syah. When the center of the Johor-Riau Sultanate was relocated from Johor Lama (Batu Sawar) to Riau (present-day Tanjungpinang), the kingdom became known as the Riau-Johor Sultanate. There were conflicts, and even family wars, between the royal authorities who grew the kingdom throughout history. Among them were the conflict between the Johor Treasurer and Laksemama Tun Abdul Jamil and the conflict between the Johor Treasurer and Laksemama Tun Abdul Jamil, who disagreed that the kingdom's center should be moved to Sungai Carang. At that time, the Sultan commissioned Laksemama Tun Abdul Jamil to inaugurate Sungai Carang as the new administrative center of the Riau-Johor Sultanate.

The war between Sultan Abdul Jalil Riayat Syah and Raja Kecik was the most shocking. Abdul Jalil, who was initially a treasurer, ascended to the throne and succeeded Sultan Mahmud Syah II (Sultan Mahmud Mangkat Dijulang), whom Megat Seri Rama assassinated. Sultan Mahmud did not have children until his replacement as Sultan of Johor-Riau by Treasurer Abdul Jalil. Then, Raja Kecik appeared as the son of Sultan Mahmud and continued to seize the throne of Johor-Riau by force of arms. Raja Kecik desired to marry Tengku Tengah, the daughter of Treasurer Abdul Jalil, so he demoted Sultan Abdul Jalil to the position of Treasurer. However, Raja Kecik then fell in love with Tengku Kamariah, Tengku Tengah's younger sister, and cancelled his marriage to Tengku Tengah in order to marry Tengku Kamariah. After marrying Tengku Kamariah, Raja Kecik had his hired men murder his father-in-law, Treasurer Tun Abdul Jalil.

Tengku Sulaiman, the son of the Treasurer, and his siblings resented the murder. They intended to seek retribution and restore their family's honor. With the assistance of five Bugis nobles, however, Tengku Sulaiman was avenged and Raja Kecik was able to be defeated. Tengku Sulaiman ultimately became Sultan of Riau-Johor, while Raja Kecik became Sultan of Siak.

The depicted historical events also suggested that wars can divide nations. This must serve as a lesson so that similar conflicts do not occur in the present. This poem is comprised of a series of historical events that occurred at Sungai Carang (Tanjungpinang), as well as the joys and sorrows that suggest efforts to revive its greatness in the present by expanding it into various tourist destinations and other developments. This poetry essay has integrated the historical narrative into contemporary life. This poem concludes with Purnama's story, in which he awakens safe from the river. Evidently, her husband was joking when he stated, "I had to marry you."

THREE

The essay poetry titled "Smokel, United in the Straits but then Unfaithful" by Irwanto Rawi Al Mudin tells the story of Yunus, a courageous young man who engaged in trade from the Riau Islands to Singapore without official documentation. Since it remained a part of the Sultanate of Riau-Lingga-Johor-Pahang region, Singapore became a port (city) and the destination market for the people of the Riau islands in inter-island commerce. In this course, students sell marine, forestry, and plantation products to Singaporean markets. In Singapore, imported goods are handled by local merchants. People returned from Singapore with daily necessities such as rice and sugar, as well as clothing, home appliances, and electronic goods (radio and television sets). The local populace referred to the trading as sailing. They travelled in a canoe (sailboat) with a load capacity of 1-3 tons and a passenger capacity of 2-3.

Riau Islands became a part of the Unitary State of the Republic of Indonesia following Indonesia's attainment of independence. Consequently, inter-island commerce with Singapore (and Malaysia) without official

documentation was prohibited. However, people could not be prevented from satisfying their basic needs, such as obtaining food staples, with the exception of fish, which was plentiful in the region. In fact, the government provided subsidies for the importation of rice, sugar, and vegetables from the Islands of Sumatra and Java to the Islands of Riau. However, the prices of these items were significantly higher than those in Singapore. Since then, roughly in the 1950s, inter-island trading activities with Singapore as the destination had been referred to by the local populace as “smokel” or smuggling.

After illegally sailing to Singapore without official documents, the smugglers had to appear before the marine police, the customs patrol, and the local government. In other words, if the smugglers engaged in any form of trade, they would be arrested and threatened with imprisonment. However, smugglers were frequently able to engage in extortion games (charging exorbitant fees) without being apprehended. Even before the shots were fired, border patrol boats and smugglers engaged in frequent pursuits. Some smugglers were killed by gunfire or had their ships sunk at sea. Additional dangers included hurricanes (typhoons) and raging waves. Small vessels carrying cargo were at risk when exposed to storms and large waves. Because of this, it was not uncommon for passing container ships to strike smuggler boats in border regions. Because of this, smugglers' boats sailed at night without any form of illumination. If they used any type of illumination, the marine patrols would easily catch them.

After electronic goods made in China and Indonesia, as well as home appliances, were imported from Jakarta or other cities on the Island of Java to the markets of the Island of Riau, the public was able to afford them. Consequently, smuggling no longer brought these goods from Singapore. Despite this, daily necessities were still imported because the prices were significantly lower than those on the Island of Riau, Sumatra, and Java. Given the availability of goods in the Islands of Riau and Singapore in the past, smuggling was not generally viewed as a crime by the Riau Island population. In this instance, no local market purchased public goods at prices comparable to Singapore.

Irwanto related the story of Yunus, a young man from the Riau Islands, against the backdrop of a life as a smuggler. It was a story about Yunus' smuggling business and his relationship with Tini, a Singaporean woman.

The virgin he adored was not an ordinary woman. She was the daughter of a Singaporean big boss (person who stored goods). He was prepared to make his next smuggling operation his last if Tini accepted his love and if her father approved of this promise. He would then travel to Singapore with a tourist passport to propose to Tini. In addition, Yunus was willing to change his citizenship to become a citizen or permanent resident of the Lion Country out of love. It turned out that Tini loved him as well.

Upon learning this, Yunus set sail from Singapore for his village. But what happened then? Yunus drowned in the sea while returning home; it is unknown whether he was killed by a container ship, a bullet from the military, or the night's waves. Strangely, Tini believed her lover to still be alive. Tini awaited Yunus, who would take her down from the Singapore apartment she occupied in order to travel with him. Yunus, the greatest smuggler from that island, could not easily drown at sea. Tini believed Yunus would be discovered alive on one of the islands.

FOUR

The essay poetry titled "Batam Seizes the Future" by Jonni Pakkun tells the story of Ignatius, a Flores native who tried his luck in Batam City, Island of Riau. Ignatius arrived in Batam after the government was reformed. Consequently, he was relatively new to Batam in comparison to other residents. Batam became the center of petroleum logistics in 1960. A decade later, Batam was magically transformed into a fantasy nation, similar to the neighboring nation of Singapore. The Batam Authority Body then supported Batam as an industrial area. The region moved in unison, groomed and fashionable as Singapore. Batam was originally named Pulau Batang. This name appeared on a cruise map located in the Leiden University library. The Sea or Straits people, the indigenous race of Batam, and the Malays were the first inhabitants of the island.

Prior to the modern industrial era, Batam was well known. During the Malaka Kingdom, Laksamana Hang Nadim, the son of Hang Jebat and the son-in-law of Laksamana Hang Tuah, two legendary admirals before the

emergence of Hang Nadim, was appointed by Sultan Malaka to oversee Batam. This historic airport's name was adopted by Batam airport, the second largest airport in Sumatra. After the Malacca era, Batam was ruled by the Riau-Lingga-Johor-Pahang Sultanate, along with Singapore and portions of Malaysia. Batam thus entered the period of Indonesian independence within the United States of the Republic of Indonesia and other regions of the Riau-Lingga Sultanate. Therefore, the Batam Authorities developed Batam into an industrial island.

Batam City is bordered by the Singapore Strait to the north, Senayang District (Lingga Regency) to the south, North Bintan District (Bintan Regency) to the east, and Moro, Karimun Regency, to the west. People from Indonesia have travelled to Batam City since the island became industrialized to try their luck on the so-called "island of new hope." Then there are many new residents on Batam Island, which was previously inhabited by 6,000 individuals. Batam is constructing a variety of modern facilities that support industrial development. According to reports, the central government lacked a comprehensive plan for the planning and implementation of Batam's development as a border region. The development of Batam Island was manipulated to serve the interests of the authorities in Jakarta, without regard for the realities of the region, including the plight of the people living immediately adjacent to Singapore and Malaysia. As a border region, the development of the political economy on Batam Island has negative repercussions that will not disappear.

Since the successful implementation of reforms that toppled an authoritarian regime with its numerous crises, Batam Island has not undergone many significant positive changes. The emergence of regional arrogance (in the name of autonomy) against the center gave rise to a new conflict (in the name of centralization). The conflict between these two forces had led to the unproductive growth of Batam Island as a border region. Batam was also a beacon of hope for people from nearly every region of Indonesia, such as Ignatius from Flores, who were trying their luck. Joys and sorrows are inevitable for the inhabitants of the island who struggle for survival. As a result, the development of Batam has resulted in a variety of problems that have not been resolved and do not appear to want to be resolved. When entering the MEA era, Batam is supposedly no longer attractive from an investor's perspective.

Batam appeared to have lost ground to other regions that offered investors more profitable facilities. This condition was exacerbated by Batam's dual management structure, which consisted of Batam Concession Agency as a continuation of Batam Authorities on the one hand, and the Government of the City of Batam on the other. Consequently, the development of Batam was not as beautiful as initially anticipated, particularly by those who had recently arrived in Batam. The development of Batam has contributed almost nothing to the indigenous population of the island of Riau, except for a variety of social problems.

FIVE

The essay poetry titled "The Mother's Barrettes" is written by Yuanda Isha. It describes the struggles of Engku Puteri Raja Hamidah against colonialists and family disputes. Engku Puteri Raja Hamidah was raised in a noble family environment. She received the education necessary to become a woman who would imbue the territories under her family's name with high morals and a sense of duty. However, Engku Putri Raja Hamidah witnessed a power struggle between royal family members that resulted in a family war. Her father desired that she wed Sultan Mahmud III. The marriage was intended to reduce conflict and prevent bloodshed among the royal family.

Sultan Mahmud Riayat Syah decided to marry Engku Puteri Raja Hamidah in an effort to end the conflict within the kingdom. With her marriage, Engku Puteri Raja Hamidah entered the realm of politics and power. Pulau Penyengat served as a dowry in the marriage of the two nobles. This dowry was very unique and special. As the wife of the Sultan or Great Master of the Sultanate of Riau-Lingga-Johor-Pahang, Engku Puteri Raja Hamidah was entrusted with the Royal Regalia by her husband. Regalia was a collection of royal instruments used, among other things, to validate the inauguration of the sultan. Without the regalia, the coronation of a sultan was invalid. Regalia was also a representation of customs and the kingdom. As long as regalia existed, the

Riau-Lingga Sultanate existed, and its possessor was the legitimate ruler. Thus, her husband gave Engku Puteri Raja Hamidah a great deal of responsibility.

She was the daughter of Raja Haji Fisabilillah, Young Master IV of the Riau-Lingga-Johor-Pahang Sultanate, and the younger sister of Raja Jaafar, Young Master VI. Young Master is the second-highest ranking official in the government of the Riau-Lingga sultanate, one level beneath the sultan. When Raja Haji Fisabilillah was still alive and she was still a teenager, she was forced to accompany her father's entourage into battle against the Dutch. In that context, she appeared to be a hero who defended the honor of her country and saved her royal family.

First, Engku Puteri Raja Hamidah struggled when she was involved in a conflict resulting from the power struggle between her brothers. Second, she was required to confront the colonialists, the Netherlands, and England, the root causes of the conflict between the royal family members and her descendants. Tengku Husin and Tengku Abdul Rahman, both sons of Sultan Mahmud Riayat Syah or stepsons of Engku Puteri, were responsible for dividing the Riau-Lingga-Johor-Pahang Sultanate in half (who were also her nephews). The British appointed Tengku Husin or Sultan Husin Syah as the Sultan of Singapore by bribing his mother with money in order to obtain the regalia. The objective was to ensure that Tengku Husin's appointment as Sultan of Singapore conformed to the customs of the Malay kingdom. Engku Puteri was adamantly opposed to Tengku Husin's and the British's efforts, and she refused to hand over the regalia to them.

The Dutch surrounded the palace of Engku Putri Raja Hamidah at the Indera Sakti Trap in order to obtain the regalia needed to support the coronation of Sultan Abdul Rahman Muazzam Syah I, who ruled in Lingga and became Sultan of Riau-Lingga-Johor-Pahang. The Dutch soldiers pointed a gun at her to coerce her into handing over the sacred object. She refused vehemently and permitted the Dutch soldiers to shoot her. The Dutch finally obtained the regalia after Engku Puteri threw them from a palace window. According to her, once the magical object was taken from her against her will, its power vanished, particularly after she was thrown out of the window.

Engku Puteri Raja Hamidah, the daughter of Raja Haji Fisabilillah, was still remembered by the Malays to this day due to her firmness,

determination, and persistent struggle in maintaining the integrity of her nation, as well as her bravery in combating the foreign force that sought to dominate her nation. In the history of the Riau-Lingga-Johor-Pahang Sultanate, her name became well-known and she was regarded as one of the greatest and most powerful female figures. Her grave on Pulau Penyengat Indera Sakti was visited daily by people from all over the nation and was always associated with a pleasant scent.

REFLECTION

This book of essay poetry, titled *Sergam*, illustrates the greatness of individuals whose personalities serve as models for our contemporary lives. The fame of the rulers of the Malay kingdoms for defending the country's independence against colonialists is reflected in our lives, so that we do not readily surrender our wealth to other nations. In an exciting narrative, a child asserts his rights as the heir to the kingdom of Johor. Until now, such things have existed. This story illustrates the perseverance required to reach one's goals. However, our current population cannot maintain the past's greatness, tenacity, and renown. There are aspects of the country's history that the government has neglected in building the state and the nation.

**SEEKING WEALTH IN THE NAME OF DEVELOPMENT
(A COMPENDIUM OF ESSAY POETRY IN JAMBI PROVINCE)**

Title : The King of Barajo Nature
Year : 1st Edition, August 2018
Page : 134 pages
Authors : Ansori Barata, Arza S., Heri Mulyadi,
M. Rawa El Amady, Parmadi, Putra Agung
Publisher : CeraH Budaya Indonesia, ISBN 978-602-5896-01-9

Friends, what can we learn from this book?

This book compiles six stories of Jambi people facing the development of civilization. People fail to keep pace with the development because they get things done quickly. Nature is abundant in providing the necessities of human life. Unfortunately, a few people are greedy, so they take possession of nature by ignoring the environment.

This Book's Six Key Takeaways:

1. A leader who is just
2. Unaffected by development
3. The Coconut workers of Parit Seribu
4. The Peace in the Desert
5. An Unresolvable Conflict
6. The unsatisfactory officer

ONE

The essay poetry “Eventually, We would Have a Reasonable Life” by Ansori Barata narrates a group of people who were not affected by greed power. These people sought justice to create a remarkable democratic existence. The province of Jambi was in an uproar after learning of the KPK’s (Corruption Eradication Commission) Operation to Capture Council Members and Several

Regional Officials. Provincial officials presented council members with tributes. The Regional Revenue and Expenditure Budget file was ratified immediately. The arrest relieved the populace; it was a way to rid the nation of corruption.

Jambi was a peaceful Malay nation through which the Batanghari River flows to the sea. Jambi possesses fertile soil. There, diverse tribes coexisted peacefully, freely practicing their respective religions. That was why national and local elections are always conducted in a safe and orderly manner. Unfortunately, those who managed the government disregard the lives of the people. The inhabitants of Jambi were unable to enjoy the bounty of its natural resources, including coconut, areca nut, forest timber, and coal. The leaders and council members only prospered and became increasingly greedy.

In Jambi, the story began with Ahmad's announcement that his employer had been arrested by the KPK (Corruption Eradication Commission). Ahmad was a construction worker, and Mr. Roni was his employer. He worked on one construction site. His life depended on Mr. Roni. Who could have predicted, however, a stroke of bad luck? Roni was arrested by the KPK. The postponement of numerous plans included the cancellation of Mr. Roni's bathroom renovation plan. Ahmad was confused about the whereabouts of his wife and children after being abandoned. He did not anticipate that his family's sole source of income, his employer, would be arrested. The family life of Ahmad would be difficult.

Considering the infrastructure development in Jambi, this government performed admirably. Streets and structures were constructed. Traditional people's market Angso Duo Market was transformed into a modern market. On the one hand, the development progressed rapidly without the community's readiness to adapt, due to the long-standing trading practices in traditional markets. Similarly, it was feared that the proliferation of malls in Jambi would suffocate small merchants. On the other hand, the competency of human resources for public services should be enhanced so that it can better serve the public. It should be in line with the developments.

Direct elections could have led to corruption in the legislature and the exchange of gifts or gratuities among the executive branch. Council members were required to return election campaign funds. They had to promptly repay the debt incurred during their election campaign. Corruption was the simplest and quickest method for achieving this. People anticipated a just leader. Leaders

had to prioritize the interests of the people over their own. It was merely a type of utopia that would never be realized. Power was enticing, but those in positions of authority should be introspective. The position attained by those in authority is the result of the efforts of the populace.

Numerous parties had asserted that direct elections were extremely destructive. Buying and selling votes became a matter of public knowledge. Under the name 'dawn attack,' it was widely employed in regional head and legislative elections throughout Indonesia. The democratic system of direct general elections posed a threat to the morale of the nation. This destructive power was made possible by an election system that required a substantial amount of capital, which resulted in their efforts to return the money quickly through illegal means. Despite this, democracy continued. The lives of the people, the primary pillar of democracy, also continued. Some people lived in deplorable conditions, while others lived in luxury.

TWO

The essay poetry "Sekoja, Unwavering Though Seduced by the Beauty of the City" by Arza S. tells the story of a neighborhood in the city of Jambi known as Sekoja. The Regional Government altered Sekoja's name to Jambi Kota Seberang. It was named "Seberang" (Across) because the Batanghari River divided it in half and it was located across from the Jambi government office. Sekoja was unaffected by any developments. This ancient village was inhabited by Jambi Malay natives who followed their customs. Legend has it that they originated in the Arabian Peninsula. In Sekoja, historical artifacts have withstood the ravages of time.

In the original traditional village of Jambi, there were no tall buildings, let alone a shopping mall. There were only the typical stilt houses of Jambi. It took only 10 to 15 minutes to reach Seberang Kota Jambi via getek after paying a crossing fee of Rp2,000 to Rp5,000 to the getek driver to cross the Batanghari River. Stone House, which was said to be the former sultanate palace, remained in Sekoja. Almost untouched by modernization, the region of Sekoja was dominated by an Islam-influenced atmosphere. The government did not care

about the state of Its people in the region. When it rained, the entire Sekoja road was still flooded. Due to the potholes in the middle of the road, passing vehicles were unable to operate without difficulty. There were no concrete and glass high-rise buildings. The entire village was still adorned with old stilt houses. A house on stilts was on the verge of collapsing. The government has consistently advocated for the preservation of traditions. However, why was there no sign of development in the area?

Sekoja never altered its appearance. Irna lived in Sekoja. She worked in the shop in the morning, went to school in the afternoon, and then returned to work in the shop until evening. The girls of Sekoja were taught a strict religion and recited the Koran daily. Malay Arabs inhabited Sekoja. According to legend, the inhabitants of Seberang Kota Jambi were of Arabic descent. They initially came to spread Islamic doctrine. They were merchants. The traders had inhabited the land of Jambi for centuries. They lived there for many generations until they earned the right to be called indigenous: Arab Malay or Malay Jambi.

They travelled daily by boat or gethek to the market or another village. The ship's klotok-klotok sound led to its becoming known as the klotok boat. The boat would cross people or sail upstream or downstream along Batanghari. Since the construction of the Gentala Arasy bridge, the klotok and gethek boats have become nearly inoperable. Residents chose to cross the bridge despite the fact that they could walk 500 meters. They strolled while admiring the view, watching the boats pass by, observing the smoke from the factory chimneys, and taking photographs in the bridge's hallway. Despite the fact that a bridge had been constructed to cross the Batanghari River, the locals felt like they were on the outskirts.

On the opposite side of the bridge stood tall office buildings. The road had a smooth surface. If we viewed the development and looked across the Batanghari River, the village appeared to be across the city of Jambi. The fact that they were on the opposite side of the bridge did not make them outsiders or alienated. They were also Jambi City residents, but they lived on the opposite side of the Batanghari River. Ultimately, the government renamed Seberang Kota Jambi as Jambi Kota Seberang. The government hoped that the residents of Sekoja would not feel like they lived on the outskirts with this moniker. A

neon box bearing the inscription 'Jambi City West' was installed. Because the community was accustomed to the name Sekoja, many criticized it.

On the Batanghari River was constructed the Gentala Arasy bridge. Around the bridge were numerous food streets and vendors selling trinkets. Seberang Kota Jambi desired to preserve their traditions for future generations. The stilt houses, surau, mosque, and halaqah remained standing. It was necessary to comply with the rules. In the Pelayangan District, Sekoja was frequently referred to as the santri village. Sekoja was an old village inhabited by Jambi Malay natives who followed their customs. In addition, a historical landmark that the development had not eroded. There, we could find a Jambi batik studio as well as a number of stalls selling Jambi's native cuisine.

THREE

Heri Mulyadi's "Risking Lives in Parit Seribu" essay poetry describes the existence of a coconut worker in Kuala Tungkal, Tanjung Jabung Barat, Jambi. Occasionally, Kuala Tungkal and Tanjung Jabung are referred to as "the thousand canal island." It is due to the fact that the two regions are surrounded by numerous rivers and seas that are connected by canals. Residents dug the trenches as part of a coconut cultivation method they have used since the Dutch era, to increase the productivity of their gardens. In addition to acting as fertilizer and loosening the soil, these ditches facilitated the transport of harvested coconuts from the interior garden to the exterior world, as not all plantation locations has road access. Kanal Seribu is another name for Parit Seribu.

During the rainy season, it is more difficult for coconut climbers to harvest coconuts because the coconut trunks are more slippery. The majority of the coconut climbers are the descendants of the Banjar people who migrated to Jambi. Sapar was one of the residents of Parit 17 Sungai Nibung Village in the Tungkal Ilir District of Tanjung Jabung Barat. Sapar was born in Banua Anyar, Banjarmasin, South Kalimantan on April 15, 1980. When he was 10 years old, he became an orphan. Then, at age 15, he migrated to Parit Seribu. Sapar had a wife and children. Rusti, the wife of Sapar, was pregnant with their fourth child.

Ten years old was her eldest child. They lived modestly along the canal's banks. Sapar worked as a harvester of coconuts.

After being unable to work for three days due to rain, Sapar prepared a ompon to transport upstream on Parit 17 the following morning. Sapar had been employed by Nursam, a major coconut collector, for the previous four years. The origin of Nursam is East Lampung. As a distributor who purchased coconuts for export, he gathered coconuts from various locations. The coconuts were from Tanjung Jabung Barat, Jambi. Three days ago, Nursam instructed Sapar to clean up the coconut harvest in Haji Zuhdi's garden immediately. Sapar and five other workers were required to harvest coconuts from Haji Zuhdi's 20-hectare garden. The garden of Haji Zuhdi was situated approximately 20 kilometers upstream of Sapar's home trench. The location of Haji Zuhdi's coconut plantation was roughly an hour's journey along a ditch connected to a number of small rivers. He and his group climbed a coconut tree and harvested the fruit immediately. Sapar slid down the still-moist trunk of the coconut after dropping the final fruit. He signaled for his friends to immediately collect the fallen fruit and toss it into the peeling spot. They raced against the rain that was anticipated to fall shortly. In spite of the fact that many other trees had not yet been climbed, Sapar completed harvesting that afternoon. The time was 3:00. Still struggling with coconuts were Sapar and five of his colleagues. Even though the sky was cloudy until the afternoon, there was no precipitation. Consequently, they still had time to complete the harvest for the day.

In the region of West Tanjung Jabung, coconut cultivation techniques were regarded as highly advanced. In addition to using trench technology to distribute water evenly, they planted the trees in neat rows, making it easier to harvest the trees when they were mature. The coconut climbers merely determined which row they began climbing and how many rows they were tasked with climbing. The coconut climbers used to harvest coconuts from the ditch's upstream bank. They gathered the intact, unpeeled fruit that had fallen into the ditch lokan, transported it to the landing area downstream of the gutter, and peeled it there. A worker can peel up to 1,500 coconuts in a single day. The smaller ompon was used to travel between the house and the garden, while the larger ompon, which was typically moored at the mouth of a tributary, was used to transport peeled coconuts.

The climbers and head of pickers were unable to pedal the ompon after the river water receded, so they rested until the tide returned. Sapar was shocked to discover that the canal he used to traverse with his simple ompon had abruptly receded. The Pompong, laden with coconuts, ran aground. It was getting dark. However, he was racing against time to deliver his cargo to the city in order to collect payment for Rusti's delivery. Sapar requested that his friends return home, as his wife was about to give birth. Sapar arrived late at home. His wife died of postpartum hemorrhage. Sapar was miserable, but he had to continue climbing coconut trees to provide for his children.

FOUR

The essay poetry "Sanak" by M. Rawa El Amady describes an isolated tribe in the forest. The locals referred to them as "Sanak." They preferred to be called as "Orang Rimba" or forest people. The tribes were indigenous to Jambi and Rawas. Frequently referred to as the Kubu Tribe, the Anak Dalam Tribe, and the Rimba Tribe. The relationship between the indigenous tribes and the villagers was harmonious and peaceful from the perspective of those who interacted with them. They were known as Sanak by the villagers. If the villagers committed a transgression, the perpetrators might join their community. Now, these native tribes were on the margins of society. The forests, which served as their natural habitat, were eliminated by pulp companies, oil palm plantations, national parks, transmigration, and local agriculture. The plantation owners viewed them as a nuisance and pest because they resided in oil palm plantations. The government and non-governmental organizations made them the focus of their programs and even politicized them to improve their image for political support. The fate of this indigenous tribe was tragic. Their numbers were decreasing and they were on the verge of extinction.

On the edge of the forest, villagers coexisted with the indigenous tribes who inhabited the woods that had been transformed into oil palm plantations or national parks. They inhabited that location. The name of Sanak's home was sudung, and it had four-meter-tall pillars with thatched roofs and no walls.

Sudung was a large treehouse or cottage made of wood that housed a small family in a dense forest. If the child grew up, they would build him a house far from the rest of the family, from one sudung to the next. Some sudungs stood on village paths or in close proximity to oil palm plantations. However, there was no longer a forest in which they could reside. When the village's agricultural season arrives, the Sanak will lend a hand without being asked. They were given food, and when they returned home, the villagers gave them gifts. The residents never asked the Anak Dalam tribe for assistance in the fields; rather, the Anak Dalam tribe took the initiative on their own. The tribe of Anak Dalam believed that the forest belonged to everyone. So that what was in the woods could be taken freely, while nature was still preserved, so that they could continue to eat.

The Anak Dalam Tribe also used the term 'Orang Terang' to refer to outsiders who lived permanently in villages and cities. As Muslims, they did not consume haram foods like the Orang Rimba. Sanak lived in the forest and foraged for honey, manau, deer, and rattan. They either exchanged rice, spices, and clothing with the villagers or went straight to the market. Sanak believed that the goods originated from God's Forest. Sanak were known as Kubu people, which meant hardy, robust, and content. However, they objected to being referred to as Kubu people because it was interpreted as retrograde, filthy, and offensive. They prefer the terms Orang Rimba and Anak Dalam. The government subsequently implemented empowerment programs and relocated the Sanak from the forest. A home with a cement floor and a tin roof was given to Sanak. But they were starving because they were unable to hunt and fish. They eventually returned to the forest. In the wilderness, away from the crowds, noise, and greed, Sanak felt at peace.

FIVE

"Bungku: The Chains of Unraveling Story" essay poem by Parmadi describes the Bungku Village in Bajubang District, Batanghari Province. The village experienced conflict regarding the conversion of customary land to state production land. This village was located adjacent to the forest, which served

as its source of income and was about to change due to the presence of government-approved forest concession rights. The indigenous people who lived off forest resources were acknowledged by custom. In the meantime, these resources had become state property and were available to everyone. The conflict arose due to the demand for legal recognition of customary and community lands. It turned out to be the fundamental issue with no easy solution. The company and the indigenous people's submission of contradictory evidence regarding resource ownership documents resulted in a protracted conflict due to their divergent interests. Initially silent, the natives eventually rebelled ceaselessly.

As a result, victims of intimidation, expulsion, burning, and usurpation of customary rights occurred. At that time, according to customary evidence, the indigenous people believed that a portion of their property rights extended to the disputed lands and resources. Bokor Charter was one of the most important documents held by the indigenous people, and it remained at the heart of their fight to regain their self-respect as natives of Bungku Village, Batanghari Regency, Jambi Province. In actuality, the village forest could no longer be protected, and the indigenous people's property and human rights were not acknowledged.

Accordance with the narrative, Pondok Rampok Bungku was a settlement situated on the banks of a tributary. Bungku was the name of an old settlement found in the former Asialog HPH forest region and Senami Forest. Long ago, Depati Sinding Ikan Tanah had children named Bayan Lais and Bayan Riu. His grandson married Semikat, an immigrant from South Sumatra's Penukal Abad. Depati Djentik was their son. They constructed a farmhouse, dubbed Temidai, in the garden. They lived in tranquility among the trees and the bulian tree's shady leaves. The Bulian tree was frequently used as a construction material and possessed a high economic value. It occurred aeons ago and evolved into the Senami community forest plantation. A descendant of Depati Sinding Ikan Tanah went to Pondok Rampok on the bank of a river in Bungku to build a house. After Pondok Rampok became overcrowded, he moved to a new, tranquil cottage surrounded by towering betel nut trees that were red, yellow, and loaded with fruit. Pondok Rampok Pinang Tinggi was the name of the new residence, which was situated in the Bungku village hamlet of Kunangan Jaya. The government of the Marga Pinang Tinggi section of the Marga Batin

9 managed the flow of nine tributaries that emptied into the Batanghari River. The ruler, Depati Kelelek, established the recorded customary territories for the descendants. It had been stored and maintained neatly up until this point. The Bokor Charter is a treasure.

The epoch had changed. The era had altered. Pondok Rampok Pinang Tinggi witnessed the event. Then followed the calamity of human greed. Without compromise, new territories were opened. In the name of the state and technological modernization, outsiders claiming official rights seized inhabited customary lands. In the name of the state, concessions were made that Pinang Tinggi's natives did not comprehend. The customary land became concession land in 1990. So as not to lose the land, residents established settlements in the concession area. Residents residing in concession areas protested to defend their inheritance rights. It was no longer customary to plant rubber, rambutan, or cempedak trees on the land along the forest's edge. The land belonged to a state-owned enterprise. Residents protested the current state of affairs. Abbas Subuk and Tumenggung Amar led the resistance; they were eventually arrested and incarcerated. Amar witnessed the destruction of his rubber plantation by bulldozers after his release from Tumenggung prison. His spirit was shook. The villager's body was discovered hanging on the door by the villagers. The Bungku Village conflict had not yet been resolved. Below the provincial minimum wage, Bungku villagers became laborers on their own land.

SIX

An essay poetry titled "The King of Barajo Nature" by Putra Agung tells about the corrupted officials in the province of Jambi. In a sting operation, four Jambi officials were apprehended. On November 28, 2017, the Corruption Eradication Commission (KPK) arrested a number of officials as part of its Sting Operation (OTT). The KPK also seized billions of Rupiah believed to be connected to the "knock money" corruption surrounding the 2018 ratification of the APBD. Four suspects were identified, including the governor of Jambi, Zumi Zola, for allegedly receiving gifts or promises (gratuities). A leader, both executive and legislative,

who represented Alam Barajo, the customarily highest level of government in Jambi, should ideally set an example and protect the people.

Several Jambi officials were arrested in a sting operation conducted by the Corruption Eradication Commission (KPK) on Tuesday, November 28, 2017 in Jambi and Jakarta. In this incident, the KPK's sting operation netted sixteen individuals. They originated from the DPRD, provincial government officials in Jambi, and private partners. The Corruption Eradication Commission seized approximately Rp4.7 billion as preliminary evidence in the alleged corruption of "knock money" on the 2018 APBD ratification. The KPK had named four suspects in the alleged corruption case for accepting bribes related to the discussion and process of the Jambi Provincial Government's Regional Revenue and Expenditure Budget (APBD) for 2018. The four individuals named by the Corruption Eradication Commission were Supriono, a member of the Jambi Provincial DPRD from 2009 to 2014, Erwan Malik, the acting head of the Jambi Provincial Government's Public Works Service, and Saipudin, the regional assistant for Division III of the Jambi Provincial Government.

Despite the request for the facilitation funds, the KPK stated that the Jambi Provincial Government had not submitted a report. This act of bribery was the result of an agreement between both parties and not extortion by Council members. In Jambi Province, the "knock money" corruption case was still active and had entered the trial phase. The Governor of Jambi, Zumi Zola, was named a KPK suspect in the gratification case on January 24, 2018, based on the development of this case. He was suspected of receiving a gift or promise of Rp 6 billion in connection with projects in Jambi. The KPK stated that both Zumi Zola and Arfan, the inactive PUPR head of Jambi Province, had been rewarded.

Bujang and Zaitun were disappointed by the incident involving the KPK's sting operation. Many of the campaign promises made by elected officials had yet to be fulfilled. The KPK's sting operation was a valuable lesson for those who had frequently been deceived by campaign promises. They had learned from the corruption crime so that in the future they would not elect the wrong leader in Jambi. As a substitute teacher at a school, Bujang's life was fraught with flaws. Each month, he applied for a loan while awaiting his salary. When he received his salary, the payment would be deducted, leaving him with insufficient funds to last a month. He would then reapply for a loan to meet his daily needs.

Bujang was taken aback. Those who were already wealthy lacked until they were apprehended by the KKK. It was so simple for them to engage in corruption, as if they were certain they would not die if their dark side was exposed, and they became an object of ridicule. Bujang also wondered why these individuals gave a monthly speech about honesty, transparency, and work ethic in front of him and other non-permanent teachers. Bujang, a poverty-stricken non-permanent teacher, was dissatisfied with the officials who made speeches about honesty, transparency, and work ethic. Those in authority betrayed the populace. The KPK was able to obtain Rp4.7 billion from a sum that should have been Rp6 billion.

Jambi Provincial DPRD was bribed by Jambi Provincial Government partners to attend the 2018 Jambi RAPBD ratification meeting. Zumi Zola, the KPK-arrested inactive Head of PUPR Office Arfan, the inactive Acting Regional Secretary Erwan Malik, the inactive Regional Assistant III Saifudin, and DPRD member Supriono, according to the KPK, received the gratuity. Zaitun and Bujang disagreed as to why they initially chose a corrupt leader. Zaitun recalled that his husband reminded him to vote for that candidate for leader as he was about to enter the voting booth. Bujang was confident that the people would be provided for.

REFLECTION

The King of Barajo Nature is a collection of essay poetry written by six poets from Jambi Province who observed the social life of the community. The six issues that inspired their writing exposed the poverty of the Jambi people, which was caused by the incompetent management of the government by Jambi Province officials. Poverty is a significant issue in the national life. The six poets have expressed their life concerns through various forms of essay poetry: the tale of corrupt officials, the acquisition of customary land, uneven development, and environmental protection. The role of local governments in the welfare of their citizens is questioned in every text. The government must be accountable to the disadvantaged.

**SOCIAL TURMOIL THAT TOUCHES THE HUMAN HEART
(A COMPENDIUM OF ESSAY POETRY IN SOUTH SUMATERA PROVINCE)**

Title	: The Silenced Voices
Year	: 1st Edition, August 2018
Page	: 147 pages
Authors	: Anto Narasoma, Anwar Putra Bayu, Eko Sulistianto, Liny Oktovianny, Tareh Rasyid
Publisher	: Cerah Budaya Indonesia, ISBN 978-602-5896-08-8

My friends, what can we learn from this book?

This book consists of five essay poetry talking about ordinary people's life. It's about their claims of payroll, a storyteller who does not tell a tale anymore; a market thief becomes hired man, a robber living outside the village, and a farmer demands his rice field. All stories are about people trying to get a better life and are somehow ignored by the government

This Book's Five Key Takeaways:

1. It is difficult to live alone.
2. It is difficult to live alone.
3. What a disgrace it is to be a thief!
4. How to develop one's village through theft
5. Farmers' struggles are in vain

ONE

The essay poetry by Narasoma titled "The Ordinary People at the Crossroad" tells us about the story of a hotel employee named Harun. Harun's expectations regarding the power of love that had been fostered were not met. After more than five years of marriage, and due to a lack of household finances, his wife left him while still employed as a housekeeper at the Hotel Sandjaja Palembang. Harun was left alone by his wife's absence of two years.

Harun could go insane if he lacked the mental fortitude to confront the problem. His mind and emotions had been drained by a variety of issues. Fortunately, Harun was religious, so he channeled his suffering through prayer. Thus, he was able to confront the hardships and difficulties of life.

Hotel Sandaja Palembang's employee Harun was known for his friendliness and generosity. He rarely exhibited a lack of empathy toward his friends, much less leadership and management. Hotel Sandaja was the oldest modern hotel when compared to other hotels. Tan Ho Nio, a Chinese businesswoman, founded the company on or about October 17, 1958. (Nellywati). This hotel's reputation as an international hotel was well-known. Inability to keep up with the growth of the Palembang hospitality industry has caused the hotel owner's finances to suffer over the years. The hotel manager was suspected of breaking the law (UU) by terminating an employee without providing severance pay (PHK). The Hotel Sandjaja Manager was subsequently reported to the Palembang council.

The management of the Hotel Sandjaja had laid off more than a hundred employees a week earlier. Management had not paid Harun's salary for the previous two months, let alone his severance pay. Harun had never complained despite having been laid off. Instead, he demanded his unpaid salary from the hotel. Even though he couldn't do much to solve the issue, Harun joined his colleagues in protesting.

Together with his companions, he staged a demonstration in front of the Sandjaja Hotel. Harun's two-month salary was not provided. Due to his limitations as a small person, his savings had been spent on necessities of daily living.

Harun graduated from Yogyakarta's Gadjah Mada University. Only management was not interested in Harun's education. The Hotel Sandjaja viewed him as a simple cleaning service employee.

When demonstrating, he stood in the front row and demanded that the hotel pay salaries and severance pay immediately. Harun was taken to the police station because a number of his coworkers were anarchists and had damaged hotel property. The police arrested him on suspicion of damaging hotel property. During the exam, Harun's mind was cluttered with thoughts of his wife's departure, his salary and severance pay, and his mother-in-laws. He was angry and missed his wife despite not being incarcerated. She

had been absent for two years. His wife, Delia, was never located. Her in-laws pretended they were unaware. Even though her father-in-law advised Delia to work in Malaysia, Harun's mother-in-law believed he was unable to make his daughter happy despite his love for his wife, Delia.

Delia was a gentle and obedient woman. However, his wife's mother observed that Harun was not a hard worker. After five years of marriage to Harun's son, his mother-in-law saw indications that her daughter would face financial difficulties. Harun was viewed by his mother-in-law as a man who was not adept at making money. His mother-in-law stated, "You and your wife have been married for five years. You've made several sickening promises. You are nothing but a heap of rotting meat in the corner of your home." These words cut deeply into Harun's heart. However, he patiently listened to the terms. Delia finally escaped after her mother bombarded her with numerous inducements to work in Malaysia.

His wife used to be a woman whose attitude of obedience and submission to consent could nourish his love. Now, his wife, Delia, was an afterthought in his life who was unable to compete in modern society as a small fellow.

The hotel attorney left no room for the terminated employees to enforce their full rights. Harun was accused in front of the investigators of damaging hotel property. Harun then informed them that the wage cap as well as his rights had been lost. Uncertainty surrounded the value of wages and severance pay. Even though he was not physically incarcerated, his soul was imprisoned in rage, yearning for his wife, and languishing in solitude. In his speech, money was no longer a primary concern, but rather a measure of self-esteem. According to Harun, both the attorney and his mother-in-law had faces of hatred as they defended the unjust system of life, particularly against the fate of the child.

TWO

The essay poetry titled "The Silenced Voices" by Anwar Putra Bayu narrates the story of Salun, the storyteller in Ogan Komering Ilir. Salun learned how to tell tales from Jinak in the village of Rantau Alai, Ogan Komering Ilir Province. He learned the art from Jinut, Sadun, and Manan, three of his friends. Three of them

learned how to recite the “Bujang Jelihim” folk tale, which is recited when the rice harvest is about to begin or when the community performs weddings and circumcisions. Typically, the telling of the story “Bujang Jelihim” lasted the entire night, from dusk until dawn. If the story were to be told from beginning to end, it would require three days and three nights. Salun had a beautiful singing voice and was able to captivate his audience. Salun was more frequently invited and favored by the community than his three closest friends.

A simple and dignified older man with keen eyes was present. Son of Batanghari Sembilan, Ogan Kemering Ilir, he lived on stilts in the hamlet of Rantau Alai on the banks of the Ogan River. This region was irrigated by the Ogan River, one of South Sumatra’s nine major rivers. Along the river were people of many different ethnicities, including Ogan, Palembang, Javanese, Pasemah, and Musi. Farming was the primary source of income for the residents of Rantau Alai village. Sembilan was the name of South Sumatra’s nine rivers, which included the Ogan River, Komering River, Lematang River, Kelingi River, Lakitan River, Rawas River, Rupit River, Batang Hari Leko River, and Musi River, the largest river.

One of the regencies in South Sumatra Province was Ogan Ilir. Ogan Ilir was located on the eastern route of Sumatra, and its administrative center is approximately 35 kilometers from Palembang. This regency is a subdivision of Ogan Komering Ilir. The legal basis was Law No. 37 of 2003 regarding the Establishment of East OKU District, South OKU District, and Ogan Ilir District in the Province of South Sumatra, which was passed on December 18, 2003.

Jinak, a farmer of peatlands, was also a storyteller. He aged throughout his life. Jinak passed away at the age of 100 in his hometown of Dusun Sanding Marga. During his lifetime, Jinak passed on his knowledge to Jinut, Salun, Sadun, and Manan. They were taught *jelheman*, the custom of telling stories in the yard. Jinut was the only female student, and she was the same age as Jinak. Jinut had never spoken in public throughout her entire life. It was unacceptable for a woman to tell a story in front of a crowd in Rantau Alai. Salun had mastered the entire story of Bujang Jelihim, and he remarked, “God has given me a melodious voice.” Sadun then moved to Bengkulu, Manan moved to Palembang, but Jinak died. Jinut was subsequently wed and settled in the village. Salun remained a storyteller throughout the villages of Ogan, Bangka, Bengkulu, and Lampung.

Salun travelled from hamlet to hamlet and village to village throughout the 1940s and 1950s to Bangka, Lampung, and Bengkulu. Salun's popularity continued to rise among those who supported him. Jakarta witnessed the emergence of the PKI (Indonesian Communist Party) September 30th Movement in 1965. They murdered seven army generals and buried their bodies in an ancient well in Lubang Buaya. Under the leadership of Major General Suharto, the military eventually crushed the movement. Following the massacre, Major General Suharto purged members of the Indonesian Communist Party in South Sumatra, particularly in the Ogan Komering Ilir Regency.

Salun was arrested by Military Police Corps troops during the purge of PKI stooges. Salun was telling the story of "Bujang Jelihim" in a rice field hut during rice harvest season. Salun's rendition of the story "Bujang Jelihim" amused and delighted the farmers who were present at the time. Prior to the climax of the story, approximately 20 military personnel surrounded Salun from the rice field road to the north, south, and east. Through a loudspeaker, the CPM commander requested Salun to cease speaking. The peasants who witnessed the incident appeared fearful of arrest. Salun was transported to the Tanjung Raja military headquarters. Then he and several farmers were arrested. Salun was imprisoned for a long time until Pasirah Tanjung Raja, a trusted member of the military, vouched for his release on the grounds that he was not a member of the Indonesian Communist Party. Nonetheless, Salun was still accused of agitating peasants with communist ideology.

THREE

The essay poetry "Reunion of Market Thieves" by Eko Sulistianto tells the story of Uzuro, a former market thief who became a spy for a student meeting, planning a demonstration. Uzuro was a double agent posing as a newspaper vendor. A man who caught him stealing in Pasar Plaju hired him. Uzuro was unable to refuse. The alternatives were obvious: prison or money. The witnesses, having determined that he was a thief at Plaju Market, were sent to prison. He used to be a thief to pay for his mother's medication and

his younger siblings' school fees. Then Uzuro had agreed to spy on students in Palembang who were preparing for a demonstration. While performing the task, Uzuro felt uneasy and terrified. "Did any of the students know that he was a frequent thief at Pasar 16 Ilir and Pasar Cinde?" While Uzuro was holding his breath, it turned out that stealing purses and jewelry from the market was easier than stealing information. If a market thief were apprehended, the news would be quickly forgotten. However, if a thief was caught spying on students, the news would spread rapidly.

Uzuro desired to scream. Long had he been ashamed of being a market thief, and long had he desired to stop. Information thieves may serve as a conduit. Uzuro assumed a new role. He drove an empty pickup truck from Plaju Terminal to the campus on the side of the road, pretended to buy cigarettes, and pretended not to have received any income so he could claim to be paid cheaply by students who needed transportation at the time. The envoy of the wong lamo patted him on the shoulder as the pick-up truck delivered the students to the council building. Uzuro smiled, his wallet was full, and he was able to purchase medicine for his mother and school fees for his younger siblings. Uzuro was no longer a thief, but a driver for passenger transport. He would no longer be embarrassed to propose to his neighbor Kulaina.

Even though his mind was struggling, he was no longer a market thief. At least he could choose which stores to rob and destroy. He turned this cruel assignment into a struggle to reprimand a careless store owner. He hoped Kulaina would not find it embarrassing. The thieves and looters emerged. The quantity and quality of loot became the subject of conversation in coffee shops. Uzuro chose not to participate in the looting. Clothing materials, electronics, and jewelry were sold at falling prices as a form of ridicule. All the looted items filled the beds beneath the house, leaving only eternal shame. The next day, Uzuro was instructed to transport jerry cans and kerosene bottles to multiple locations.

Uzuro did all of this in exchange for enough money to survive. Uzuro had just learned that the kerosene he sent was not being hoarded to increase prices, but rather to quell riots. Finally, Suharto resigned. People continued to suffer. Uzuro was a former Plaju market thief. He was present when the market

thieves held a reunion. Uzuro was forced to discuss how to avoid disgrace as thieves at the following reunion. Uzuro passed away from angina. People buried him while feigning ignorance of the fact that he was a market thief.

FOUR

Linny Oktavianny's essay poetry titled "The Duta's Song" describes a gangster from Kayuagung. Wahid was wed to Rogaya once upon a time. Rogaya was four months pregnant at the time, but Wahid had no income. His rice field failed to germinate due to the palm oil company's flooding. People staged numerous protests, demanding rights and justice from the company's management, the regents, and the governor. None had been fruitful. This essay poem describes the dilemma of Duta Kayuagung, specifically Wahid, son of former Pasirah, Kayuagung.

Kayuagung, a city in the eastern region of Sumatra, is one of the regencies of South Sumatra province. The capital of Ogan Komering Ilir (OKI) Regency, Kayuagung is located 65 kilometers from Palembang's city center. The origin of the name Kayuagung is generally historical. In ancient times, the area was populated by large trees, with some reaching a diameter of 4 meters; therefore, the elders concluded that the tree signified large wood, or great wood. If we encounter a large tree, it is likely to be majestic. The Kayuagung tree is distinguished by its size, ascending tree veins, and large roots that protrude from top to bottom. Consequently, the area with numerous large trees is known as Kayuagung.

Kota Kayuagung is referred to as Duta, which is a term in the Kayuagung community of Ogan Komering ilir for the pursuit of "special income" overseas. It is said that Duta Kayuagung is known in Singapore and Malaysia. Internally, the Kayuagung community refers to it as keratak. It is rumored that they obtain tens of millions to billions of rupiah by exchanging the victim's bag at a bank or by intercepting the victim on their way to the bank. Dutas are typically able to correctly estimate the number of millions of dollars in a potential victim's bag or luggage. Dutas work primarily in groups and rarely independently. According to rumors in the community, they do not operate in their home country and do not harm the victim physically. Historically, they were associated with Robin Hood.

He was called Wachid. His name was Achid. He has played ceaselessly since childhood. Nineteen hamlets Sukadana to Cahaya Bumi, had he explored. Achid finally reached adulthood and wed Rogaya. The midang ceremony was performed with tanjidor music playing in the background. Residents of Kayuagung's nine clans (siwe morge) have participated in Midang activities for generations. Originally, this activity occurred only during weddings. The midang ritual itself described the journey of two human children to wed. It began with the presentation of a bachelor and bachelorette. Then there was a proposal or elopement, followed by a wedding marked by the bride and groom's procession through the city. Each clan was represented in the ceremony by a bride or groom dressed in traditional Kayuagung attire, accompanied by tens or even hundreds of teenage bridesmaids.

In ancient times, bongs (floating wooden baths) were typically placed in rivers and juli (carts decorated like boats and ships) were used to transport the bride and groom. The bride and groom, Achid and Gaya, walked through the village past their relatives' homes to announce their marriage. Month after month, day after day. Gaya was four months along in her pregnancy. Wahid lacked a steady income. Little inheritance was gained. Because of the flooding caused by palm oil companies, five hectares of marshy rice fields never produce a crop. Prior to a large number of lands being planted with palm trees, rice harvests were always abundant because there was little canalization. Now, let alone harvesting, rice seed planting has failed. Wahid needed to support himself. Wahid selected Duta's way of life. Wahid had no desire to become Duta ever since he was a child. However, as an adult, especially given that he was married to Rogaya and had a son named Radin, he lacked the financial means to meet his daily needs. Why then? His five hectares of rice fields yielded nothing.

Due to the canalization of oil palm companies that had infiltrated his village, the rice fields that he had inherited from his father failed to germinate. Therefore, Wahid went to his friend Mareki, a leader of the Duta tribe who resided in the village of Perigi. Wahid was allowed to join as Duta due to his willingness to die. Wahid was trained by Mareki in self-defense and shooting so that he could one day be deemed qualified to participate in the operation. Following a yasinan (ritual), Wahid and his companions departed. They travelled to Jambi to execute their first mission. They successfully robbed a

bank in Jambi of hundreds of millions of dollars. They divided it evenly. Then they robbed several locations. As Wahid's economic situation improved, he sent his wife a substantial amount of money for the family's daily expenses.

After achieving success, Wahid and his companions returned home. Their return was not to retire, but rather to establish a business in Malaysia. Wahid and his companions successfully robbed a palm oil merchant in Putra Jaya. The theft was discovered by the police. The Malaysian Royal Police pursued them. Unfortunately for them, Wahid, who was driving, fired at the red Stadthuys Building complex. Wahid and his best friend Maleki were both unable to escape their inevitable death.

FIVE

The poem "Wak Singa's Confession" by Tarech Rasyid tells the story of a farmer in South Sumatra who desired to reclaim his land from plantation owners. In South Sumatra, there are land conflicts or land disputes between farmers, capital owners, and the government. As one of these natural resources, lands become battlegrounds, and farmers and residents are always the losers. In contrast to the Rengas farmers, however; the conflict with PTPN VII Cinta Manis Business Unit (the state) lasted 30 years during both the New Order and Reform Order. This conflict over natural resources has led to the criminalization of a number of farmers and residents of Rengas, as well as the loss of several lives. Wak Singa is a (fictitious) witness and participant in the Rengas conflict over natural resources.

According to his understanding, the territory controlled by PTPN VII Cinta Manis was the legacy of his ancestors who lived during the clan's reign before shifting to the New Order and Reformation Order periods. Throughout the order's transition, land conflicts continued and claimed victims. Some victims were tortured to death during the reign of the New Order. A child was shot by security forces during the Reformation Order. In this regard, Rengas land disputes had entered the international arena. The World Peasant Movement Organization provided aid to the farmers (La Via Campesina). Wak Singa also witnessed how PTPN VII Cinta Manis-controlled land was reclaimed

by farmers and locals. The farmers or residents of Rengas were finally able to cultivate crops, to their great satisfaction. However, they were still threatened by a conflict that could arise at any time in the future.

In Palembang's sultanate government, a clan was defined as a collection of hamlets from the same tribe. The clan government was an autonomous, structured government with authority. Even though there were shortages, the peasants lived in harmony and peace under the clan government because nature provided for them. People were able to cultivate the land they desired through *cuku pancung alas* or clearing the forest for agriculture or gardening with the permission or approval of the clan chief during the reign of the clan.

In Dutch, *Ulayat* was known as *beschikkingsrecht*. It was the realm of land possession. In terms of clan government in South Sumatra, the clan had jurisdiction over the land within its territory.

The transition from clan government to village administration resulted from the passage of Law No. 5 of 1979 on Village Administration, followed by Decree No. 142 of the Governor of the First Level Region of South Sumatra on March 24, 1983. The decree of the Governor of South Sumatra resulted in several significant clan decisions, including the abolition of all clan government regulations and all existing instruments. As a result, a hamlet-encompassing village government was established under the supervision of the former clan. This modification eliminated the *Simbur Cahaya*, or customary law, which also governed the clan (*marga* government). With the dissolution of the clan government, the *Simbur Cahaya* Law lost much of its influence, despite not being repealed.

Wak Lion recalled his best friend being silenced and intimidated. He was imprisoned after being accused of being a member of the PKI (Indonesian Communist Party). In 1982, his best friend, a prominent farmer, was arrested and mistreated by the Kodim apparatus. During the period of the New Order, farmers experienced this condition. The authoritarian New Order government, backed by the military, quelled the Rengas farmers' demonstrations against PTPN VII Cinta Manis. Nonetheless, when a farmer was kidnapped, a number of farmers held a rally at the Kayu Agung Kodim office in solidarity with the Rengas farmers. The source of the conflict in Rengas village was PTPN VII Cinta Manis's confiscation of the farmers' land. In Rengas village, the land dispute between Rengas farmers and PTPN VII involved 2,353 hectares of land. The 825 ha of land owned by the Rengas

farmers was compensated through coercion, intimidation, and inappropriate compensation. In the interim, the land area of 1,529 ha was not compensated.

For thirty-six years, they were the cause of the agrarian conflict in Rengas. Together with his companions, Wak Kancil led a resistance. They penetrated the night, dispersing throughout the sugarcane plantations with burned mosquito coils. Then they returned to the village as though nothing had occurred. The night wind blew strongly, and the fire consumed the sugar cane trees. Wak Singa and Wak Kancil were arrested by security guards but released because there was no evidence that they had set fire to sugar cane fields. After some time, it was reported that the foreman of the sugar cane plantation had been accused of accepting bribes in exchange for allowing stolen sugar cane to be sold.

The sugarcane foreman was trustworthy, but he was slandered for opposing the management's plan to fabricate a false witness. Residents did not believe it because Mr. Foreman was a trustworthy individual who had always followed the rules. Wak Lion, Wak Kancil, and Wak Tiung discussed reclaiming their land that night. Suddenly, the three of them were shot and fell to the ground. Wak Lion, Wak Kancil, and Wak Tiung were hospitalized. The shootings of Wak Lion, Wak Kancil, and Mang Tiung spread throughout the villages. The villagers were displeased. They rushed to the scene of the shooting. Wak Lion died. Wak Kancil and Wak Tiung were both in critical condition at the same time. The peasant warriors have been defeated. The government was indifferent to the plight of farmers.

REFLECTION

This collection of essay poetry, "The Silenced Voices," reflects the plight of the marginalized in times of social turmoil. They continue to "lose" or suffer, regardless of the fact that the government is constantly changing. However, they will continue to fight for their rights, which are being taken away by capitalists, employers, and the government. For them, demanding justice that has been arbitrarily usurped by those in power must be fought no matter how long it takes. This display of social unrest that penetrates the innermost recesses of the mind is closely linked to the violation of human dignity and values.

**CONTROVERSIES IN THE LEAD MINING SECTOR
(A COMPENDIUM OF ESSAY POETRY IN BANGKA BELITUNG PROVINCE)**

Title	: The Perimping Song
Year	: First Edition, August 2018
Page	: 89 pages
Authors	: Andri Rusli, Eddy Salahuddin, Najma Karimah, Rita Orbaningrum, Sofhie
Publisher	: Cerah Budaya Indonesia,, ISBN 978-602-5896-12-5

What can we learn from this book, friends?

This important book describes the moral and environmental devastation in mining regions caused by tin extraction without regard for the environment and nature.

Education is neglected by the mining community. Unemployment, poverty, and illegal mining without government permission are prevalent in the region.

This Book's Five Key Takeaways:

1. Life without Lead Sand
2. Lead Mine Mixing up Fishers
3. Education Overlooking Moral Value
4. Polluted Bangka Culture
5. Do not Be Thieves of Nature

ONE

The "Sajak Pasir" essay poetry by Andri Rusli describes an unorthodox mining operation on Bangka Island. The excavation of black sand (tin) in Kace Village, Mendo Barat District, Bangka Province. Beginning of the story with the "I" character observing the Kace region. Every day, the residents of Kace were disturbed by the sound of mining equipment. To reclaim the watershed, mining holes were dug. The presence of unconventional mines in the Bangka Island region and its environs resulted in a number of community members'

complaints and suffering. It had caused the destruction of forests and the watershed for an extended period of time. Ironically, the country's ruler granted permission to the tin miners. It worsened the condition of the island. The victims were produced by mining operations. Children's education had an immediate effect on a number of residents (many children dropped out of school because of work in unconventional mines).

Various stages of negotiation and communication with the local government had been completed, but everything was merely an unproven promise. Kace, Mendo Barat District, Bangka Regency was one of the areas where mining activities had damaged the environment. The Kace people eventually led themselves to become tin miners. They searched for tin along the riverbanks. Using their mother's old frying pan, children joined the adults in the search for tin. The watershed was a region that garnered a great deal of local and national media coverage due to the fact that numerous nonconventional mining workers were among the victims. Similar to the incident in which ten miners died after falling and hitting the ground. The unfortunate workers included residents of Kimhin, Limbong Jaya, and Sungbiliat Bangka. Suddenly, while they were spraying the ground for fun, a landslide occurred. A number of the workers were entrapped and buried by the avalanche, despite the fact that some of the miners had fled on their own. In this essay poem, the "I" character observed many children not attending school in that area. To earn money, they preferred to weigh the sand.

When asked why they did not attend school, the children responded, "What is the purpose of school, sir? Why are we required to attend school? With sand weighing, we earn money." They were pleased to receive money easily and did not have to consider studying that would not necessarily yield immediate benefits. It was simple to obtain black sand with only a *dompeng* (soil sprayer) and *sakan* (tin washing place, to separate tin from sand) despite the miners' skin darkening. They did not consider the future. What if the supply of black sand ran out? What ought they to do? Since the watershed land was continuously dug up, it deteriorated into pits and holes. Former crops were destroyed, and the land could no longer be planted. As a result of the heavy rainfall, the area was flooded.

In the tin-mining region, life was extremely precarious. Children did not attend school because they believed that making money in mining was simple. After accumulating sufficient funds, they considered marriage. They failed to account for the fact that the mining resources would not be available forever. When the mine's resources ran out, they would no longer receive payment. As the income from the tin mine decreased, numerous divorces occurred. It turned out that mining was unconventional for reasons other than destroying Kace Village's existing land structure. It also led to a large number of underage marriages. However, the marriages were short-lived because the husbands could no longer support their wives once the tin mine was depleted. Some people refer to Kace Village as Ka(win)ce(rai) Village, which is a village of divorced couples. The unemployment rate increased as well. Due to their lack of an educational background, it was difficult for many individuals to obtain employment in a company or office. The mining-drained region was riddled with holes and depressions. The inability of the crops to grow was due to the erosion of soil nutrients caused by mining activities. When it rained, the soil was incapable of absorbing water. 126 ha of water would flood the inhabited areas and wash everything away.

TWO

Maryo from Perimping Village in the Riausilip District, Belinyu, Bangka is described in Eddy Salahuddin's "Perimping Singing" essay poetry. Maryo provided for his family by catching fish. Since the operation of the unconventional mine, however, the fish in the river had also vanished. Typically, the fish catch was abundant and sufficient to support his family. His life was also disrupted because the mine operated twenty-four hours a day. Bangka Belitung had been the world's leading producer of tin. Ten nations, including France, Germany, the United States of America, Taiwan, South Korea, Malaysia, China, Thailand, Japan, and Singapore, were dependent on Bangka's tin supply. However, the supply of tin caused irreversible environmental damage, which was controlled by both officials and illegal miners. Three-quarters of the Bangka-Belitung Islands, with a total area

of 1,6 million hectares, were covered by the large-scale Mining Business Permit (IUP). The remainder of the land was managed by the forestry industry and a small portion was used for residential purposes.

Land mines destroyed forests, while sea mines destroyed coastal ecosystems and wiped out fish populations. The effect felt by 45,000 traditional fishermen who relied on the coast and sea for their livelihood. The community had used the watershed to support their wives and children for years. Since the operation of the unconventional mine (IT) in the Perimping, however, the watershed pollution had already gotten out of hand.

The destruction of habitat in their fishing grounds was the primary reason for protests by fishermen. The illegal miners exhibited obstinacy. They degraded the fish habitat to the point where no more fish could be caught. Local fishermen's representatives voiced their protest. They hoped that the local officials, especially the Babylonian Police Chief, would act on their aspiration. In the Tire-Perimping Riausilip-Belinyu region, illegal mining must be eradicated from the ground up.

The tin mining system in the Bangka Belitung Province was becoming avaricious. They pursued short-term profits and caused extensive environmental damage. Due to the political element between mining entrepreneurs and the regional head or local officials, the regional autonomy paradoxically gave the impression that sea mining was out of control. The oversight, monitoring, and evaluation of the environmental impact of maritime mining operations were also inadequate. The Department of Marine Affairs and Fisheries (DKP) and The Environment (BLHD) oversight function appeared indecisive. Long-term consequences resulted from the lack of coordination between the mining sector, the fisheries sector, and the marine tourism sector.

THREE

Najma Karimah's essay poetry "The Old City's Suffering" describes a youth association in Bangka Regency. Adolescents in Bangka Regency engaged in free promiscuity. Many teenagers in the Bangka Belitung Islands Province lost their

future. Schoolgirls disrupted classes and were forced to marry due to unwed pregnancy. In this essay's poetry, the narrative is told.

Dewi was the illegal miner's daughter. Her parents were both tin miners. Tin sand was essential to their family's survival. Dewi was the family's only child. Her mother was her father's second wife. Her father's first wife left because she couldn't stand the economic conditions. Her father did not attend school, so he hoped that his daughter would be able to attend high school and raise the family's dignity. Her father desired that Dewi become a surgeon in order to better their lives. Dewi wished to grant her father's wish.

Dewi blossomed into a lovely young lady. Many young men admired her. Dewi had forgotten her initial ideals due to her parents' lack of uncontrolled behavior. Dewi's goals shifted. She aspired to be a well-known artist. Her father was unaware of Dewi's new behavior. She maintained a positive attitude at school in order to pass her parents' judgment and be considered a good girl.

Dewi purchased the most recent model of motorcycle as well as an expensive cellphone to support her ideals; her father sincerely hopes that the facilities will encourage Dewi to study more diligently. Dewi, on the other hand, aspired to be a phenomenally beautiful girl. She used social media frequently. When the night came, Dewi pretended to study with her friends but instead went to a discotheque. Dewi met a man assigned to Bangka one day. Doni was the name of the man. He worked in Bangka after being assigned by the head office to manage a telecommunications company. Doni admitted that he had not yet married. They had a relationship, and Dewi became pregnant as a result. Doni was forced to return to the Indonesian island of Java by his employer. Dewi was forced to keep her pregnancy a secret from her parents, teachers, and classmates. Doni had been called back to work in the company from which he had come and could not be reached. Dewi gave birth in the school toilet, which served as the story's climax. The goddess of Belinyu District, Bangka Regency, gave birth in the school toilet. Dewi, who was born into a humble family, was forced to put an end to her future. Dewi became pregnant as a result of the forbidden relationship. The incident embarrassed Dewi's parents. Teachers were taken aback because they had always thought of Dewi as a good student. Her parents died not long after the incident.

Dewi left her hometown and the city she grew up in. A kind woman in town assisted her in becoming a maid. Dewi and her child were required to stay at the employer's residence. Dewi raised her child to be self-sufficient and religious. This poem does not necessarily condemn the perpetrators of promiscuity, but rather attempts to identify the causes of today's youth's moral decay. Dewi's story ended on a positive note, thanks to the employer family's assistance.

FOUR

Rita Orbaningrum's essay poetry "Sejiran Setason Has Hope" tells about the life of the people in the Muntok area, which was tainted by the arrest of pimp Andry Pratama (16 years old). Andry Pratama was apprehended in the area by a police trap operation. He made money by 'selling' his friends in transactions. The Muntok area of West Bangka was famous for the slogan 'Sejiran Setason,' which meant that the country's territory had citizens who valued family and togetherness. The case devastated the community. Muntok was an old city that prided itself on being a cultural center. It was in a beautiful geographical location, surrounded by charming virgin beaches.

Various ethnic communities had been coexisting peacefully. The various cultures coexisted naturally, making Muntok a pleasant place to live. Everything was in sync. The arrest of Andry Pratama at a rented house in the Pal Dua area of Air Belo Village, Muntok, shattered that peace. He was arrested after it was discovered that he had engaged in human trafficking. That news went viral on the internet and in local print media. The perpetrator was a 16-year-old high school student. He had been selling his girl friend several times, according to his confession. Looking back, it turned out to be a ticking time bomb; similar issues had dominated in recent years. Natural conditions were beginning to deteriorate as a result of illegal mining, and traditional values were being eroded by a lack of wisdom, so young people absorbed information technology without filter. It has resulted in a moral decline in the younger generation's behavior.

Deswita, one of the victims, was offered to a man by Andry. This man had enough money to fulfill his desires. Deswita was willing to do it for a few

rupiahs, which she later divided with Andry from the transaction's proceeds. Deswita desired to purchase a new cellphone and clothing. Deswita was sold by Andry for two million rupiah per date. A buyer (an undercover police officer) was offered Rp800,000. The buyer then handed the money to Andry, who used it as evidence to arrest him. Bangka's traditional values had become contaminated. Why? Andry was a vocational high school student who had been a successful pimp. Andry also sold his body to a couple of lonely ladies. He was able to serve anyone who placed an order. "I should be able to recruit more of my friends to speed up the amount of money," he reasoned. The total was divided by two. Both parties were responsible for the crime. They were not simply victims because they reaped the benefits as well. The problem was that they were still underage.

Andry's mother abandoned him when he was a child. He was then looked after by people who were not his biological parents. His life had deviated from that of an adolescent. Andry was sentenced to 15 years in prison for human trafficking. However, because he was a minor, he was only punished for a few months. Deswita, his girlfriend, was released and returned to her parents because she was deemed a victim. Will Deswita's personality change, or will she find a new pimp? Sejiran Setason was tainted by a blurry portrait. The world of education was also tainted by heinous and heartbreaking events. Muntok was a reliable tin-producing area that was rich in natural resources. The land had the potential for pepper crops, and the community relied on oil palm plantations for a living. Mining and other agricultural companies grew quickly, but the government neglected to develop society's psychology in preparation for globalization challenges. The general public stumbled to accept these conditions. Then, in an instant, they had a comfortable life, but they had forgotten moral and religious ethics.

FIVE

Sofhie's essay poetry "Stambul Negeri Timah" describes the community life in Bangka Belitung. This is the 31st province of Indonesia. Since 2000, Bangka

Belitung Province has been officially separated from South Sumatra. Bangka Belitung is an Indonesian province made up of two main islands, Bangka Island and Belitung Island, as well as hundreds of small islands. Although there are 470 islands that have been named, only 50 of them are inhabited. Bangka Belitung is located on Sumatra Island's east coast, close to the province of South Sumatra. It is known as a tin-producing region with beautiful beaches. Malay ethnic groups make up the majority of the population on the Bangka Belitung islands. Initially, only the indigenous people of the interior known as the Lom and Sekak tribes lived on Bangka Island. Bangka Belitung is one of the areas in Indonesia with a large ethnic Chinese population, other than Java, Riau, Sumatra East and West Kalimantan. Hakka people originated in various areas of Guangdong Province, including Meixian, Prefecture Huizhou, and Chaozhou Prefecture, which became a tin mining powerhouse between 1700 and 1800.

Bangka is primarily ethnic Chinese. Belitung was dominated by Hakkas, with an Orang Minnan minority (Hokkian). Chinese culture in Bangka differed from Chinese culture in Belitung. When tin mining officially began in Bangka in the early 18th century, Chinese people were brought there. They did not bring their wives, so they married the natives, resulting in the majority of Chinese in Bangka being peranakans (the descendants) who spoke Hakka mixed with Malay. Belitung Chinese were considered "full-blooded" because they came with their wives in the nineteenth century. They adapted to the culture of the archipelago by, among other things, replacing their brackets shirt with a kebaya and their pants with a sarong. They communicated in the Hakka language. The nature of Bangka and Belitung had evolved over hundreds of years of tin mining. There was a lot of natural damage caused by tin mining in the region, which was also known as a very beautiful natural tourist attraction.

Native and Chinese relations have been harmonious for a long time. This essay poem describes a relationship between a Malay fellow and a Chinese girl in Bangka Belitung. Amir and Li Ming were two young Malay and Chinese students at a university in Jakarta. They returned to Bangka together. Li Ming would accompany Amir to celebrate the Islamic new year, specifically the culture in Kenanga Village, which was located in (region) Sungai Liat District, Bangka Regency, Bangka Province Belitung. At the event, each family handed over one tray of food for a traditional ceremony known as Se Pintu Sedulang.

The event concluded with everyone sharing the food on the tray. Amir would accompany Li Ming to Cheng Beng, the Chinese prayer and grave-visiting ritual, on that occasion of returning home together. They spread silver and yellow paper above the tomb as a sign that they had visited the grave. The paper prayer was burned after the prayer was completed. Amir desired to be accepted by Li Ming family, that was why he participated in the ritual.

Amir and Li Ming were in love. The two's relationship ran into difficulties. The Li Ming family was famous for making mackerel kemplang brittle, a traditional Bangka food. Li Ming's father once told his family and Li Ming that his descendants should not marry from a family of tin miners because they were natural thieves. Li Ming discovered that Amir came from a tin mining family. Li Ming's heart was broken. Amir was upset to hear her father's feelings about his family. Li Ming did not want to leave Amir, but his heart was filled with rage because his family was regarded as a destroyer of nature. Li Ming was determined not to let go of Amir. Li Ming's tears streamed down her pale cheeks.

REFLECTION

The five authors wrote the essay poetry collection "The Perimping Song" from various points of view and storytelling. The five stories depict daily life in a mining town. Tin mining has had an impact on both social and environmental life. People also place little value on education because it is easier to make money by weighing black sand and extracting tin. Money-centered living results in moral decline. The soil in the environment has been severely harmed. Mining without regard for the environment will be disastrous. People are impoverished and illiterate. Society is materialistic regardless of living conditions. Without a basic formal education, people cannot work in the government or the private sector.

**SOCIO-CULTURAL ISSUES IN LIFE
(A A COMPENDIUM OF ESSAY POETRY IN BENGKULU PROVINCE)**

Title	: The Earth Drum Rafflesia
Year	: The First Edition, 1 August 2018
Page	: 90 pages
Authors	: Bambang Irawan, Chut Ayu Okpariani, Elvi Ansori, Haidar Ikram Ramadhan, Suyati.
Publisher	: Cerah Budaya Indonesia, ISBN 978-602-5896-11-8

What can we learn from this book, my friends?

The book depicts daily life in Bengkulu. Soekarno's life in segregation; Dol, who becomes the city's idol; those who are ambitious for positions but forget tradition and history; the young generation who are addicted to alcoholic beverages; and figures who develop Provinsi Bengkulu.

This Book's Five Key Takeaways:

1. Great people require sacrifice.
2. Dol Finally Becomes a Kota Bengkulu Icon
3. A promise is simply a promise.
4. Cruelty as a result of Palm Wine
5. Leaders Always Set a Good Example

ONE

Bambang Irawan's essay poetry "A Love Penalty in Segregated Land" tells the story of Soekarno, Indonesia's Proclamatory, when he was secluded in Bengkulu. In 1938, the Dutch government deported Bung Karno and his family to Bengkulu. Soekarno was accompanied in Bengkulu by his wife, Inggit Garnasih, and his two adopted daughters, Ratna Djuami and Kartini, who were served by a servant named Riwu. When Hassan Din, the sixth generation of the Putri Bunga Melur Kingdom, learned that Soekarno had been dumped in

Bengkulu as a national leader movement, he went straight to the house of the great and well-known orator. Fatmawati's father was Hasan Din. He was also a national movement activist, along with his wife, Siti Chadijah. Hasan Din planned to ask Soekarno, a well-educated man, to teach at Muhammadiyah's school in Bengkulu. Hasan Din presented his agenda at the first meeting, and Bung Karno agreed to teach there. Bung Karno invited Din to return whenever he had free time. Din was accompanied by his wife and daughter, Fatmawati, at the second meeting. Fatmawati arrived at Soekarno's house wearing a heart-red 'baju kurung' and a yellow veil with embroidery decoration. She was stunning. Bung Karno, who already had a wife, Inggit, fell in love at first sight. Soekarno and Fatmawati's love story began at that point.

The story of this essay poetry began with a transmigrant family's journey from Pungguk Blitar, East Java, to Bengkulu. A father, mother, and two children, a boy and a little girl, made up a family. They boarded a ship bound for Sumatra. The boy was six years old at the time. The mother told her children that when his father, Soekemi, became a 'wedana' (a regional head assistant) in Blitar, she met little Soekarno. The mother was a commoner, and Soekarno was an aristocrat, but who could foretell God's will? God orchestrated the human partner, death, and meeting. Eventually, the mother's son met Soekarno and Fatmawati, the Mother of the Nation. The boy and his younger sister went to Volkschool, a public school for commoners. After finishing his studies, the boy joined the police force of the colonial ruler, Nederland Indie. The transmigrant family's son became a police officer at Fort Marlborough, a colonial headquarters in Bengkulu. Soekarno was imprisoned at the time and placed in a house on Jalan Soekarno Hatta in Bengkulu. Lion Bwe Seng, a trader, owned the house. It was rented by the Netherlands for Soekarno to live in as a prisoner. The boy who grew up to become a Dutch police officer was assigned to supervise Soekarno during the regression.

Soekarno was smitten by Fatmawati, the daughter of Hassan Din, the headmaster of Perguruan Muhammadiyah, the school where he taught. At the time, Soekarno had married Inggit Ganarsih, his second wife after divorcing Siti Oetari, the daughter of HOS Cokro Aminoto. Soekarno married Inggit Ganarsih on March 24, 1923, at Inggit's parents' home on Jalan Javaveem in Bandung. Their marriage was registered with Soerat Keterangan Kawin No. 1138, dated

March 24, 1923, and stamped 15 cents in Sundanese. Inggit Ganarsih, who knew Soekarno was in love with Fatmawati, requested a divorce so that Soekarno could marry Fatmawati. Even though they divorced in 1942, Inggit still loved Soekarno and mourned his death. Soekarno had five children with Fatmawati: Guntur Soekarnoputra, Megawati Soekarnoputri, Rachmawati Soekarnoputri, Sukmawati Soekarnoputri, and Guruh Soekarnoputra. Widji Pujiono, the Ajun Inspektur Polisi Satu (Aiptu), was the boy who became a Dutch policeman and was assigned to supervise Soekarno during his regression in Bengkulu.

TWO

Chut Ayu Okpariani's essay poetry "The Raflesia Earth Drum" tells about a traditional instrument, Dol, that has successfully elevated Bengkulu Province to the national level. To begin, Dol musicians are said to be the descendants of Sipai, Madras people from India who lived and assimilated with the Bengkulu people. The beat rhythm of a traditional Bengkulu instrument called Dol can draw special attention. The beating spirit of the instrument brings life and spirit to any performance. It is a traditional Bengkulu drum that is played together. The essay poetry attempts to describe how a nearly forgotten traditional instrument can attract Bengkulu residents and elevate the province's name to the national level. Dol appears to be a percussion instrument at first glance, but the sound produced by the traditional instrument is not the same. To begin making a Dol, locate the base of the stalk or coconut truck bumps. A hole has been carved into the bump. A cowhide is wrapped around the rim of the hole and sawn with a needle so that all holes are completely covered. The rim is embellished with beads. Dol was traditionally played at special feasts such as Tabot celebrations led by Tabot descendants. Dol cannot be played by ordinary people; only Tabot descendants are permitted to do so. Syukri, the main character of this essay poetry, was punished for playing Dol and for being a commoner who was not allowed to play Dol.

The story began with a tale about a young boy named Syukri. He noticed a Dol player walking around his town. Syukri was desperate to play Dol. Dol was

joyfully played, and no ordinary person could play it. Dol players must be Sipai or Tabot descendants. Syukri did not fit into the category; he was simply a commoner. Syukri was alone on the beach one day when he decided to play Dol. Syukri stood there watching the wave lick his feet. Syukri forced himself to play Dol on the beach during a quiet afternoon. The rhythm was beating in unison, sounding lovely with countless sounds. He didn't care that he shouldn't be playing Dol.

His soul continued to revolt. "Why am I not allowed to play Dol?" He believed that despite his birth as a commoner, he was a human being with equal rights and dignity. Syukri would show that he could play Dol better than the Sipai descendants or anyone else. A village elder faintly heard a beautiful Dol rhythm being played. "However, who is playing Dol?" So far, no one has played Dol with such precision. The village chief inquired of everyone about the noise. He dashed to the sound, which was coming from the beach. He was taken aback by Syukri's deft handling of the Dol. He was silently enjoying the tambo music for a brief moment. Finally, Syukri was told to stop playing Dol by the traditional chief. Syukri lowered his gaze. He dropped Dol's bat. The village chief was enraged, as if Syukri had committed an unforgivable crime. Syukri ignored his warnings. He should be punished because he made multiple mistakes and frequently played Dol without permission. Unfortunately, he was born as a commoner and was not permitted to play Dol. Syukri was paraded through the village in front of a crowd, his skinny body leaning against a palm tree. His face stiffened with pain as he was whipped repeatedly. His back, arms, and feet had been whipped. Syukri fought back tears because he was a man. He had to be tough in the face of pain. He should not be crying or whining. They placed red ants on the ground where Syukri was tied before leaving. Weaver ants bit Syukri until he cried out in agony. Syukri was thought to be against tradition. He was accused of destroying true sacred values, such as ancestral rules.

Syukri wished the entire world knew Bengkulu had a tuneable percussion. When he was screaming in pain from being bitten by weaver ants, an old man came to his aid and took him to a hut in the middle of the forest. Syukri was cured until he was fully recovered. Dol was created by the old man. Grandpa Binjay rolled a large branch of a tree behind trees; for months, Syukri's deft hands assisted old Binjay in realizing his dream. Finally, Dol was flawless. Syukri was overjoyed and began practicing. The sound was absolutely stunning.

Syukri roamed the village, playing Dol. People enjoyed hearing him play, and Syukri became well-known as a skilled Dol player.

THREE

Elvi Ansori's essay poetry "The Ballad of an Absent-minded Man" tells about a man who frequently forgets his ancestors' and history. The story begins with Ridwan, who was thought to be absent-minded because he couldn't see the state of life in his region. Forgetting or not remembering was a human weakness, but it was a shame when perpetrators purposefully forgot because they had a high ego or were ashamed of their own culture, as well as being blind to history and local wisdom.

Ridwan aspired to be a representative of the people (congressman). He campaigned in different areas, making promises that he couldn't keep once he got what he wanted. He moved from valley to hill, east to west. How quickly did Ridwan change his mind? How quickly did Ridwan's self-esteem improve? Wherever he went, he became a parasite, gnawing the country shamelessly due to his lofty fantasies of becoming the country ruler. He stepped on his ruthlessness and slammed into the people in front of him. By all means, he should get his wish. He acted like a parasite after becoming a country ruler, gnawing his country. Everything he said during his campaign was solely for his own benefit.

Ridwan disregarded his ancestors' culture and ignored their advice. Local wisdom was stale and ancient to him. He forgot his promises at his campaign. He campaigned as someone or someone's ancestors, but his attitude and mindset were the polar opposite. He was brave enough to sell ancestral lands. Ridwan proudly declared on the podium that he was a descendant of Pasirah Selebar. Everyone who desired power changed their principles to disregard history. How wonderful the old culture was! How hard the forefathers worked! There were many officials candidates who acted like chameleons; they acted very well during the campaign, but once elected, they forgot what they had said, their promises to the people who brought them to the high position.

FOUR

Haidar Ikram Ramadhan's essay poetry titled "The Black News from Bukit Barisan" tells about the cruelty incident that occurred to Yuyun, a 14-year-old girl who was raped by dozens of young men. Yuyun was stopped on her way home from school by 14 kids who had just finished drinking palm wine. Yuyun recognized them as her neighbors and classmates. They dragged Yuyun to the bushes and raped and molested her in front of everyone. They killed Yuyun by hitting her in the head with beams, then tied her up and threw her into the canyon. It happened on Saturday, April 2, 2016, around a plantation on a 1.5-kilometer path between her school and her house in Desa Kasie Kasubun, Padang Ulak Tanding District, Rejang Lebong Regency, Bengkulu Province. Yuyun was still quite young, only 14 years old.

Yakin and Yana, Yuyun's parents, were concerned because Yuyun had not returned home. When the day turned to night, where did Yuyun go? They were perplexed by the question. Yayan, her twin, felt the same way. Yuyun had not returned home that night, so the family informed the village chief. Finally, the village chief, Yuyun's parents, and the villagers went in search of Yuyun. They didn't find her that night. A villager shouted in the morning that Yuyun had been found. Her body was discovered in a cruel place: a 15-foot-deep canyon. Dasri, a farmer on his way to his field, discovered her body. Her body was naked, her hands were tied behind her back, her vagina had been abused, and she was dead. The doctor's visa from Padang Ulak Tanding health center in Rejang Lebong stated that Yuyun's vagina was ripped and merged. Even though Yuyun was dead, she was still raped. Her body was covered in violence symbols, beams had hit her head, her ribs were broken, and her lumbar was out of place. The incident was widely covered in the national media. People in Bengkulu exclaimed. Why did the actors act in such a brutal and barbaric manner? Following the disaster, people simply roared. They screamed when there was a dead victim. Palm wine had become the village's main source of income. It was sold cheaply to anyone who would pay for it. When they had to go to school, teenagers freely purchased and drank it.

Yuyun's parents, Yakin and Yana, were devastated by their daughter's death. It was beyond their wildest dreams, as was Yayan, her twin. The criminal

youths eventually surrendered or were arrested. Yuyun's family shared a house with some of the perpetrators' families. They became field neighbors, frequently working and planting together. Following the incidents, Yuyun's family noticed that their neighbors whose sons had turned criminals had become unfriendly; there were terror and hatred highlights in their eyes. They appeared to be devils eager to devour them. Yuyun's family was extremely uneasy, so they sold their house and coffee farm and relocated from Desa Kasie Kasubun to the Kaba mountain area, where they resided in the State Police School (SPN Gunung Kaba) complex. Yakin and Yana's lives became unclear; what they would be like and what they desired. Yayan, Yuyun's twin, had not yet started school.

FIVE

Suyuti's essay poetry "The Battering Ram" tells the story of several governors in Bengkulu. The story begins with the history of the Bengkulu Province region. Bengkulu Province's first official was RM Ali Amin (1968-1973). The region known as Bengkulu was originally made up of several small kingdoms. Sungai Serut kingdom, Selebar kingdom, Pat Petulai kingdom, Balai Buntar kingdom, Sungai Lemau kingdom, Sekiris kingdom, Gedung Agung kingdom, and Marau Riang kingdom were among the established kingdoms. They were, in fact, tribal nations. Bengkulu was a British colonial settlement from 1685 to 1824. Ralph Ord and William Cowley led an expedition in 1685 to reopen a pepper trading company from Banten that had been relocated to Bengkulu. The tract allowed Britain to construct a fortress and numerous buildings. York Fortress was built in 1685 around the Serut River's estuary. In 1713, Britain constructed another fortress, Fort Marlborough, which was larger, smarter, and stronger. In 1719, the fort was completed.

Fort Marlborough was finished with 71 cannons to make it a strong fortress for basic defense, but during colonialization, Bengkulu people used it to fight. During the Dutch colonialization (1824-1942), there was a coffee plant culture stelsel (cultivation system), forced labor, tax collection, gold mine exploitation in Rejang Lebong, and discrimination between locals, Europeans,

and Chinese. During the war to gain independence, the Dutch colonial government made Bengkulu a regression location for Soekarno.

The leadership was passed down from RM Ali Amin to a man from another region named Suprpto. His career in leadership began as the head of Nganjuk District, and then as a wedana (ssistant of head region). Finally, he was elevated to the position of Nganjuk Regent. Suprpto had been the governor of Bengkulu for 11 years. He was born in the East Java town of Pulorejo, Jombang. He resolved to establish the spirit of the state apparatus. Suprpto led by example to his people and subordinates. He instituted disciplinary and hard work measures to combat laziness. He used to keep his clothes neat and clean. Suprpto, B.A. was the third governor of Bengkulu, following M. Ali Amin, S.H., and Drs. Chalik. People in Bengkulu acknowledged that the city had grown significantly under Pak Prpto's administration. His monumental works included removing Bengkulu's isolation by constructing land transportation infrastructure to and from Bengkulu, establishing Bengkulu University, and constructing the ocean port of Baai island.

REFLECTION

Bengkulu Province's essay poetry "The Rafflesia Earth Drum" depicts a complex human life. Bengkulu, as a place where Soekarno, the independence proclaimer, was isolated, has made its people proud. The rooted tradition can gradually be transformed into an icon of Bengkulu city, known to all Indonesians and even people from other countries. Dol becomes well-known as a result of the people's efforts to preserve the culture. Man cannot exist without problems. Young people who deviate from moral life guidance should be punished to serve as a deterrent to their children and parents.

**AUTHORITIVE RULERS WITH STRONG HAND
(A COMPENDIUM OF ESSAY POETRY IN LAMPUNG PROVINCE)**

Title	: Black Desert Scuba Divers
Year	: 1st Print Edition, August 2018
Page	: 95 pages
Authors	: Endri Y., Fajar Mesaz, Isbedy Stiawan ZS, Jafar Fakhrurozy, Syaiful Irba Tanpaka
Publisher	: Cerah Budaya Indonesia, ISBN 978-602-5896-04-0

My friends, what can we learn from this book?

This essay poetry book illustrates the lives of the poor in the province of Lampung. A poor village of robbers, poor people carrying corpses with public transportation, poor people having their lands taken over, poor villages in the middle of the city, and poor girls becoming prostitutes. Poverty is the main topic of these observations.

This Book's Five Key Takeaways:

1. An indigo drop ruins a can of milk
2. The risk of the poor
3. Slum villages in the city
4. Seizing communal land
5. Making a living by prostitution

ONE

Endri Y.'s essay poetry "The Legend of Robbers Village's Divers" tells the story of a "Robber's Village" in Jabung, Regency of East Lampung, City of Lampung. Jabung is the name of a district in the East Lampung Regency. There are 15 towns, 103 villages, and 322 small communities in Jabung. All of the villages in the district are self-sufficient; they are fertile agricultural centers that have become the largest contributors of rice harvest in East Lampung. In 2016, the

Statistical Center Bureau estimated that 12,687 hectares of rice fields yielded harvests. Residents are recorded as individuals who pay their taxes on time and are devout in carrying out religious orders, making the village a peaceful and beautiful place to live. However, the police department refers to the village as “the village of thugs.” At its peak, Bandarlampung City & Resort Police Anti-Robber Special Forces 308 shot five teenagers who had committed an alleged robbery. The bodies of the deceased high school students were lined up, and police took pictures of them standing behind the bodies.

The photo went viral on social media, eliciting both positive and negative reactions from viewers. Some people agreed, but others thought that posing in front of robbers' corpses was inhumane, even though they were robbers' corpses. In fact, the lack of evidence bolstered the claim that those five teenagers were robbers.

If Jabung was a self-sufficient village and a fertile agricultural center, why was there a neighborhood known as the Village of Robbers? Residents of Jabung were said to have very poor lives. Residents bathed and washed using rainwater reservoirs. They had to buy mineral water by the gallon to drink. The soil structure was rocky, and it was only suitable for planting cassava or papaya. The immigrants in the village worked hard to cultivate the soil so that it could be productive rice fields. The village's youth were never involved in land cultivation. They were simply hanging out, smoking, and gazing out at the rocky terrain. In fact, immigrants were finally able to cultivate the land into productive plantation fields. The youth, on the other hand, did not want to farm and instead chose other ways to make money, such as robbing. The men in the village mostly became criminals and street robbers, stealing motorcycles and cars and then dismantling and selling them as junk. Many people were arrested and imprisoned. When they were released, they immediately returned to their original activity of robbing. However, there were those who worked in the city, such as security guards or parking attendants. They stated that criminals or thieves must be clever in transitioning from stealing television sets, robbing cows, robbing motorcycles, or stealing phones. They already had the stigma of being thieves or criminals. They believed that the government was unconcerned about their well-being.

However, not all residents were robbers. Residents who did good and succeeded included MTQ champions (Quran reciters), martial arts champions, authors of books, sculptors, and many others. There were also residents who promoted tourism in the village by highlighting the potential of villages in the Jabung District. One method of promoting tourism was to invite residents from various regions to visit Jabung. Jabung residents hoped that by inviting tourists, the negative image and stigma surrounding Jabung as an unsafe place and a scary village of robbers would gradually erode. Way Guruh is the name given to the village's tourism attraction. That location had the potential to become a tourist destination in the East Lampung Regency. The natural baths were in the village of Negara Batin, Jabung District. Way Guruh was created on its own with the help of landowners and community leaders. They were enthusiastic about making positive changes in the village.

They collaborated to carry out various activities at Way Guruh, such as cleaning, opening doors, and arranging various points in locations that would make Way Guruh more appealing to visitors. Residents began to promote the neighborhood on social media. Stone prayer mats, which were two large stone slabs placed side by side, were available at the Way Guruh tourist attraction. A stream of water flowed around the rock. There was also a river with a steady flow of water that visitors, especially children who liked to play with water, could enjoy. Furthermore, youths in the District of Jabung, East Lampung, had started gardening programs in a variety of locations. Vanilla and other woody trees were among the crops grown. The program, which was held every Friday, was intended to raise environmental awareness. Furthermore, gardening was expected to increase the incomes of villagers in the community.

Things like this could help to change the perception that people from Jabung weren't always robbers. When there was a report of criminal activity, particularly robbery of a motorbike with violence, the person in charge was always from Jabung, East Lampung. Such labeling could be excruciatingly painful. It could not be denied that the District of Jabung had a negative connotation among the general public because perpetrators of criminal acts of motor vehicle theft always came from the area.

TWO

Fajar Mesaz's essay poetry "There is Still a Public Bus to Serve as an Ambulance's Substitute" tells the story of the poor who were ignored by hospital services due to a lack of funds. When poor patients came into contact with hospitals, they had to deal with administrative staff and complicated bureaucracy. They held BPJS medical care cards, which had always been the campaign slogan of candidates for leaders or congressmen when they promised free healthcare at any stage. Delvasari, a resident of Gedung Nyapah village, District of East Abung, North Lampung, became a hot topic in various media outlets one day in September 2017 because she carried her dead child by public bus (angkot) due to a lack of funds to pay for an ambulance.

Delvasari of Gedung Nyapah village, District of East Abung, North Lampung, gave birth at Rumah Sakit Umum Daerah (RSUD) Abdul Muluk, Bandar Lampung, but her baby's life was lost. Kotabumi is the capital of North Lampung Regency and is about 75 kilometers from Bandarlampung, where Abdul Muluk General Hospital is located. Kotabumi is the 'old city' in Lampung, having existed long before North Lampung was divided into several autonomous districts, including the Regencies of West Lampung, Way Kanan, Tulangbawang, West Tulangbawang, Mesuji, and West Pesisir. Delvasari gave birth in that hospital, but her child died. She requested assistance from the hospital in transporting her child's body in an ambulance. The use of a hospital ambulance was not covered by BPJS and had to be paid for out of pocket. The cost of an ambulance ride from the hospital to Delvasari's house was prohibitively expensive. Two million rupiahs was a large sum of money for Delvasari. She didn't have enough money to pay that much. She couldn't afford an ambulance, so she carried her dead child's body on a public bus. The Hospital's Head of Public Relations admitted that the ambulance rental fee was not included as a facility that could be claimed through BPJS healthcare. The hospital had a partnership fund that could be used to pay for the ambulance if the patient was poor or homeless. In reality, however, this did not occur. Delvasari took a public bus home with her dead baby's body.

In Lampung, a poor woman used a public bus (angkot) to transport her dead baby home from the hospital. Only half a month after the Delvasari

incident, another incident occurred in the Central Lampung Regency. Hendra and Emilia Sari, a poor couple from Kibang, District of Menggala, Tulangbawang, had to bring their dead baby home on a public bus from Demang Sepulau Raya Hospital in Central Lampung. Hendra, like Delvasari, was unable to pay the ambulance fee. “We tried to use an ambulance service to transport our deceased baby, but the distance is 85 kilometers and the fee is nearly two million rupiahs, so we couldn’t afford it,” Hendra explained.”

By displaying a letter explaining that they were financially unable to pay for an ambulance, the hospital clarified that the use of an ambulance is permissible for people who could not afford those services. After Hendra took public transportation home with his baby, the Head of Promotion and Human Resources of Demang Sepulau Raya Public General Hospital explained why the patient had to take public transportation home. “Severe ataxia was diagnosed in the infant.” Its life could not be saved following treatment with BPJS Healthcare. They mistook the ambulance for being free. Even though it was only announced during departure or transfer from referrals, there is a fee according to BPJS Healthcare regulations when returning home or delivering a deceased person’s body, but the public does not fully understand the rules regarding the provision of ambulance services.” Hendra and his deceased child, on the other hand, did not want to hear the explanation.

THREE

Isbedy Stiawan ZS’s essay poetry “Texas, A Tunnel from the Past” tells the story of two villages named Texas and Toblok. The villages area in Telukbetung’s Sub-District of Pesawahan. However, this area is not depicted on the Bandar Lampung City map. These villages are both close to Jumbo Seafood, Kakap Street, and Telukbetung. Both Texas and Toblok bear the moniker the “village of beggars,” to the point where there are assumptions or opinions that beggars from the area rented small children to be carried with them while begging for spare change at street intersections. There used to be a train station in the area called Teloek Betoeng. That line terminated at Garuntang Station. Because the

station was no longer operational, cardboard houses inhabited by homeless and beggars began to appear. The two villages were incorporated into the Pesawahan Sub-District, Teluk Betung. Some of the railroad tracks leading to Garuntang were buried in soil or beneath buildings, while others had been dismantled by people. Garuntang Station served as a stop for the transportation of rubber, which was then stored or shipped into several rubber factory warehouses. Furthermore, Garuntang Station served as a temporary stopping point for trains traveling in the opposite direction: Kertapati (South Sumatra)-Tanjung Karang-Panjang, and vice versa.

A middle-aged mother was picking fruits at the Warehouse Auction Market when the story begins. While she was bargaining, a stranger snatched her wallet from beneath her armpit. The wallet and its contents vanished. The male kidnapper fled quickly into the densely populated village and slum areas. It was as if the dense housing was enveloping him. It was appropriate for the village to be known as Texas, where muggers and pickpockets fled to hide. The narrow village, with its numerous alleys, could easily swallow market criminals and shield them from capture. Furthermore, residents in the area were willing to assist in hiding the mugger or pickpocket in houses or dark alleys. In that village, people were impoverished. People there become beggars, thugs, or even prostitutes to meet their daily needs. The area's residents' living conditions created a negative stigma. People were already worried and scared before they arrived in Texas. With dense housing and alleys, this area could only fit one body. This situation caused anxiety and discomfort. The women were dressed very scantily. Meanwhile, the men were tattooed all over their bodies.

Toblok and Texas residents were mostly former railroad workers. After the station building was demolished, the cardboard houses inhabited by the newcomers were permanently constructed. This area became increasingly densely populated over time. The average distance between two houses was less than one meter. The houses had two floors and were made of wood or bricks. Several residents near Texas reported that the area was becoming safer. They did, however, admit that the stigma of the past had not yet been removed. Residents suggested that the government play a role in eradicating the negative stigma, such as by transforming slum areas into well-designed neighborhoods. Such areas needed to be developed. Residents of the Texas and Toblok areas

lacked legal status. They lived on railroad company property. Should the railroad leave the area if they need the land one day? Residents would then object that it was their village, especially since they always paid their building taxes on time. The numbers of houses and communities, as well as the names of their neighbourhoods and sub-districts, were written on their doors. It meant they were no longer illegal residents or immigrants.

Bandar Lampung is known not only for its shophouses and modern markets, but it has also begun to claim the title of flyover city. Roads are being smoothed, and villages are getting electricity. Texas and Toblok, on the other hand, appear to be overlooked. The night is dim, and the day is scorching. Despite the lighting, the areas do not have the feel of a city. These areas are similar to miniature houses. People come and go in slow motion.

FOUR

Jafar Fakhrurozi's essay poetry "Ulayat Land Gnawed by Caterpillars" tells the story of residents' fights and struggles to stop the annexation of customary land by the government. Hearings with the Regent and the Regional People's Representative Council were held for the residents. Because the government did not respond to the citizens' actions, they staged protests. Bujang, a young man born in Bujung Tenuk and the heir of four cultures, is said to be the rightful owner of Mr. Tulang Bawang's traditional Megou land. The pepadun tribal people in the Tulang Bawang Regency were known as Mr. Tulang Bawang's traditional Megou land. Buay Bulan (Districts of Menggala and Tulang Bawang), Buay Suwai Umpu (Districts of Menggala, Gunung Terang, and Simpang Pematang), Buay Tegamoan (Districts of Central Tulang Bawang and Menggala), and Buay Aji (Districts of Central Tulang Bawang and Menggala) (District of Gedong Aji). Mr. Tulang Bawang, a Megou indigenous person, worked as a farmer, merchant, and fisherman. A number of corporations have evicted Tulang Bawang indigenous community customary land owners since 1991. They carried out evictions in a variety of ways. Not only were the evictions conducted on customary land, but the corporations also seized

transmigration reserve land, seized conservation land, and violated Register 47, which prohibited the excessive use of customary land. The seized lands are then planted with sugar cane trees for sugar production.

Bujang went to fight. He and his village's residents, both young and old, left for Lampung, the province's capital city, also known as 'Sang Bumi Ruwai Jurai.' That call meant one earth but two streams of cultural traditions, such as saibatin and pepadun. Bujang and the entire village vented their rage to the regional leaders and guardians, as well as the council. They begged for mercy as fellow humans and demanded justice for the wrongs done to them. The villagers had legal rights to the lands seized by the big bosses and rulers. The villagers were transported in ten open trucks, along with their supplies and equipment. They were all fully prepared. To represent the villagers, a total of one hundred people would go. They left at seven o'clock and arrived at Tanjung Karang at half past nine. Since centuries, the city has served as a haven for a diverse range of people, from natives to colonialists. Javanese, Bugis, Padang, Chinese, Bengkulum, and other tribes came and went until Mount Krakatau erupted, destroying houses, fields, and properties, as well as tens of thousands of human souls. Bujang has seen the construction of flyovers, high-rise buildings, malls, hotels, and everything in between. Bujang noticed faces plastered on billboards along the way. The sweet smiles of the country's rulers seemed to welcome their arrival. Bujang looked cynically, recalling the faces of thugs who intimidated his village's residents on a daily basis. The watchmen barked like dogs who had just been released, with bitter smiles and frowning brows. They pounded on doors before brandishing weapons such as machetes and rifles in the faces of residents.

The Bujung Tenuk swamp in Menggala was a tidal swamp that served as a natural reservoir for water during the rainy season. When the rainy season arrived, the area resembled a large body of lakewater. Of course, the scenery was breathtaking. During the dry season, this area transforms into a vast dry field inhabited by a variety of rare bird species from around the world, and it can be used to graze people's livestock. But, sadly, the area had also been taken away by the big bosses. Bujang would never forget the unfortunate incident that had befallen his relatives on that land. A father and son were murdered, their necks nearly severed. Rebo and Sodri were assassinated on November 19, 2002. The

two Bujung Tenuk residents were allegedly murdered by members of a public organization (ormas) hired by a corporation. According to information from residents and media reports, the 'ormas' was PAM Swakarsa. Residents were asked to stake out their land. They asked the residents to adopt a resignation attitude as their ancestral lands were taken over by the big bosses who owned large corporations. Customary land was land that people who lived in the traditional customary law community owned together. It came with a set of rights, responsibilities, and permissions that let them manage and use the land they owned that was in their territory.

The corporations seizing their ancestral land was an insult to their honor. Since the right was the inheritance left by centuries of ancestral struggle, until the bright fields were created. Bujung and his village had suffered for decades from the trauma of being evicted from their own homes. Only memories lingered among the sugarcane stalks for as far as the eye could see. Bujung kept fighting with the villagers. "This is the land that God has given us, so we will continue to fight for it," Bujung said with zeal. Despite the whistling of bullets and the slashes of machetes, they would live to see the return of their ancestral land.

FIVE

Syaiful Irba Tanpaka's essay poetry "Seruni Doesn't Come Back to the Village" tells the story of Nini or Seruni, who was born on May 18, 1981 in the West Java region. She was born into a low-income family. She went to school with the other students. She was interested in a man in her second year of senior high school, and he made her pregnant. The man left after learning Nini was pregnant and refused to accept responsibility. Nini was unable to complete her studies because she had to care for the child. She cared for her child for a year in deplorable conditions. She left her child to look for work in Lampung in order to change her life. But finding work when she was only a junior high school graduate was not easy. She became a prostitute in order to send money to her child, whom she had left in the village with her parents. Nini accepted an offer from a friend to work as a commercial sex worker in Scenery Localization in 1999 in order to support her child and family.

Nini was in pain. She felt like she was on the losing end of things. She had no choice but to satisfy the desire of others for a plate of rice to eat. Nini had no choice but to allow her body to be used as a commodity.

Scenery localization referred to the largest brothel or prostitution complex in Bandar Lampung, as well as the localization of Harapan Panjang Beach, which were not far apart. Nini's life was transformed like a bat. Bats were flying mammals of the order Chiroptera that had two forelegs that evolved into wings. Bats preferred to sleep in dark places like caves, hollow trees, and attics. Bats slept during the day and hunted at night. Nini behaved like a bat, sleeping from dawn to dusk. She would then serve the men who waste money in order to enjoy her body. Customers are lining up to get her. She felt both sad and fortunate. The sadness crept down from the darkest recesses of her heart. Fortunately, she made a lot of money from selling her body. The ability to send money back to her parents in the village was the most important thing for Nini. Nini's parents had no idea what she did for a living. The money she sent was sufficient to support her parents and child from month to month. Nini was elevated to the status of prima donna in that adaptation. She went by the name "Seruni." Names had to be kept private in the world of prostitution and entertainment. Clients could address her by a stage name given to her by older women (mami-mami) who acted as her agents or by herself. Her desire to make a better life for herself and her family, however, was never realized.

Scenery Localization was closed when the City of Bandar Lampung issued Regional Regulation Number 15 of 2002 prohibiting prostitution and immoral acts. There were rules to follow, as stated in Chapter I of the General Provisions of Article (1) paragraph (f), which stated that "what was meant by prostitution is an act committed by anyone, both male and female, who provides himself or herself or another person to the public to commit acts of prostitution, whether in exchange for monetary items or not." Meanwhile, in paragraph (g), a prostitute (tuna usila) is defined as "a male or female who repeatedly performs sexual relations with the opposite sex with different people outside the bonds of legal marriage in exchange for money, materials, or services."

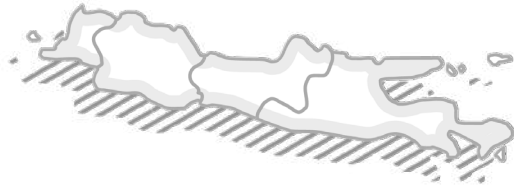
She was ashamed to return to the village after the prostitution localization was closed. She worked a variety of odd jobs to support herself and her family. Nini worked as a song guide, a waitress in a dimly lit shop, a

traditional massage therapist, and occasionally hung out on the side of the road. She returned to work as a prostitute after the prostitution localization began operating illegally.

Nini was fortunate to meet a friend who continued to live faithfully in the Scenery Localization. She asked Nini to return, saying that while the Localization had been closed, the Scenery could never be. Even if the door was closed, it could be opened at any time, just like a door without locks. "Come on my friend, let us become the inhabitants of eternal hell, let us go back together," Nini's friend Lely said. Nini was 32 years old at the time, an age that could no longer be considered young. Nini, on the other hand, was unconcerned. She was still stunning and seductive. Nini did not want to return to the village; she was content with her life in Scenery Localization with her friends. As a result, Nini was reincarnated as a butterfly that flew in the night sky. Nini flapped her wings into the darkness of total inebriation. She felt like she was in the seventh heaven, floating around and singing, singing, singing. Raids were carried out one after the other. Prostitutes arrested were taken to social service rehabilitation homes in order to persuade them to change professions. However, did the state authorities realize that simply providing skills was insufficient? They should also be in charge of creating job opportunities for the skills taught to commercial sex workers.

REFLECTION

"Black Desert Scuba Divers," is an essay poetry book that depicts the lives of the poor in Lampung. They make a living by stealing, robbing, and even prostitution. When confronted with poverty, people are powerless to act. Finally, many of them gave up and returned to doing jobs that violated their morals and religious rules in order to meet their most basic needs. They are unaware that their occupations are illegal, but they are aware of the types of work that they can perform in order to eat. The law has never been on the poor's side. The government should have intervened in poor people's lives. The government must not oppress the poor by enacting policies that leave them even more helpless and destitute.



JAWA-BALI

Island

**A POVERTY THAT NEVER ENDS
(A COMPENDIUM OF ESSAY POETRY IN BANTEN PROVINCE)**

Title	: Baduy and Tanah Luruh Benteng
Year	: The First Edition, August 2018
Page	: 93 pages
Authors	: D. Pebrian, Fahrudin Salim, Jodhi Yudono, Laora Arkeman, Saefullah
Publisher	: Cerah Budaya Indonesia, ISBN 978-602-5896-13-2

What can we learn from this book, my friends?

This book is a collection of five essay poetry from the province of Banten. Each of the essays presented depicts poverty. How does poverty affect some people? Because those people person refuses to evolve with the times. A person's mindset has an impact on their life.

This Book's Five Key Takeaways:

1. Elimination of Natives from Their Land
2. Desire for Wealth
1. Black and white ceased to exist within the Baduy Tribe.
3. Colonialization Triggered Poverty
4. Rice fields have dried up, and hills have vanished.

ONE

D. Pebrian's essay poetry "Thousand Industries in the Land of the Citadel" tells the story of natives in Tangerang, Banten. Because the migrants live and work, many natives are unemployed. Tanah Luruh has always had natives, but it is now a city of a thousand industries (Tangerang, Banten). The economy is lagging behind the development of education and materials. Tanah Luruh is home to educated immigrants who work in factories. In comparison to the

immigrants, the natives are mostly unemployed and have a poor work ethic. As a result, indigenous traits are deemed unsuitable for use in the factory. Tangerang-Banten residents are thought to be lazy and unable to work.

The plot starts with a small family. Bustomi's family belonged to the natives. Bustomi was an example of an indigenous family who emigrated from his home village. He sold his inherited land and tried to make a living as a Tanah Lurung laborer. He needed a lot of money because he was tempted by the modern lifestyle. So he sold the land on which he was living for a high price. He didn't consider the future. What was important to him was to have a lot of money. In fact, Bustomi's sole source of income at the time was from his land, where he grew vegetables and fruit. He shared a home with his wife and a son named Toni. The former land was developed into a factory after it was sold. A tall factory building had dumped dirt on his small house.

Bustomi's life was entirely dependent on the proceeds from the sale of his land. When the money ran out, Bustomi applied for a job at a factory that had been built on its former site. Bustomi was depressed. For him, the factory was a foreigner. Hundreds of foreign investors purchased natives' land in order to construct the factories and housing complex.

The main road was barricaded. The river smelled strongly of factory waste. Bustomi was living in the factory with the machines. That was the future he had to live through. He used to work in the garden's grove of trees. He muttered to himself, "Here I am, sweating from working in the heat of factory engines. This is where I was born. My ancestors have passed down this land to me for generations. Neither the land nor the people had been destroyed." Bustomi's simple ambition was to assist his son, Toni, in becoming a factory worker in the city. However, because the Bustomi family was indigenous, his dream was dashed. Toni, Bustomi's son, was rejected as a factory worker. On the grounds of legality, the company only hired immigrants. They believed that the natives' performance was poor. Indigenous people were already stigmatized by the entrepreneurs. According to these companies, most natives were lazy because they believed they had power in their village and could do whatever they wanted if they were eventually hired as workers. The indigenous people would only impede rather than help the company's progress. They made numerous demands of the company.

Bustomi sent his son to study again after Toni was rejected as a factory worker. Toni attended college and completed his bachelor's degree at Planology Study Program. Toni then returned to his hometown to better the lives of his native family. Toni was determined to address their country's social issues. Toni realized his father's dream of eliminating discrimination against natives and immigrants in his homeland's workplaces.

TWO

Fahrudin Salim's "The Ballad of the Village of Virgin's Love" essay poetry tells the story of a journalist who served at the end of Banten South. There was no day that he did not record his life. It was a piece of a story about a journey to find a village at the end of South Banten, a province in Tatar Pasundan, as well as the westernmost region of Java, which bordered the nation's capital. The development of the Banten area could be classified as outcome versus equality. It was shown between North and South Banten. South Banten was abundant in natural resources. The people's culture was distinct. The scenery was breathtaking, and the people were warm and welcoming. Banten was known as the Veranda of Medina. The glorious kingdom of Banten left a legacy in the area. There were proud busts, tambourine beats, and big kites produced in the arts. The Baduy Tribe, who lived in the Kendeng mountains, were also present in this area. Banten was charming and rich in resources. It was so quiet when night fell. LED lights had not reached Cibeber, Rancapinang, Ujung Jaya, or other villages.

The village's access road had not "et b'en built. Despite the fact that the area offered a plethora of beautiful beaches. The nature of the village towards the beach was designed in such a way that visitors would have an unforgettable experience. Overgrown flower hedges blooming along the river. In the countryside, green vegetable plants were displayed. There were birds chirping under the blue sky in the area. Unfortunately, the development orientation model contributed to increased inequality and poverty in Banten. Beautiful villages with abundant natural beauty had also inherited problems such as poverty and underdeveloped infrastructure.

According to this essay poem, the journalist fell in love with Surtini, a woman he met in the village of South Banten. Surtini's home was a beautiful village surrounded by nature. The villagers lacked the knowledge required to cultivate the natural surroundings. The beauty drew city dwellers to the village. The villagers went to the city to seek their fortune. Most villagers are duped by city hustlers. The villager enjoyed looking at the asphalt streets of Jakarta and admiring the passing luxury cars. They aspired to be like the wealthy citizens of the town. Surtini, the story's main character, followed this trend. She would like to work in the city.

Surtini believed that in order to become wealthy, she needed to work. She believed that being wealthy would be rewarded and highly regarded. She then went to the city armed with blessings and prayers, as well as religious teachings, scholars' advice, and her parents' advice.

It had been five years. Surtini was drenched in perspiration. Work and pray all hours of the day and night, but miracles never appeared. She had not become wealthy, nor had she conquered the city. Surtini was still on the outskirts, haunted by violence and unemployment. She made up her mind to return to the village. She bolted from the city. She was exhausted because she had not been able to obtain what she desired. Surtini was able to change her fate thanks to her tenacity. She was finally able to return to her village, her true calling. A village fellow once proposed to her, but she declined. Surtini returned to the village after years in the city, expecting that man to still have feelings for her. The young man had arrived in the village with another woman. Surtini was dissatisfied and sad. She met a journalist who worked in her village at the time. Surtini expressed her sadness to the reporter. She also told him about her life as a city worker. That reporter was drawn to Surtini, but her mind was only filled by that villager.

THREE

Jodhi Yudono's essay poetry "Baduy, What Happened?" tells the story of the Baduy tribe, namely the Sunda Wiwitan, who still held their old beliefs. The belief taught them that everything should be in harmony with nature; life

should not be overly long or short, and long ones should not be cut. Live your life as it was. However, as civilization progressed, life evolved and changed. Baduy had changed, as evidenced by the clothes they wore, the household appliances they used, and their attitude toward life. The Land of Baduy was teeming with people dressed in a variety of colors. Modern tools had also become a part of people's lives while they were at home. Their behavior was nearly identical to that of city dwellers. Businesses had influenced the lives of some of their youth. They sold handcrafted items, harvest, and other items.

Polan, a 35-year-old man, was the main character of this story. He was from Baduy and lived in Gajeboh Hamlet, Kanekes Village, Rangkasbitung. Polan had a cell phone and a laptop with him. His house was constructed with a saw, hammer, and nails. In his house, he had mattresses, pillows, plates, glasses, plastic buckets, and sun lamps. Residents in his neighborhood practiced the religions of the town. Polan continued to follow the Sunda Wiwitan tradition. Sundanese Wiwitan is based on ancestral spirit worship (animism). Buddhism and Hinduism were also influential in later developments. The presence of pikukuh, or absolute customary provisions, adopted in daily life demonstrated the core of this belief. The concept of "no changes whatsoever," or as few changes as possible, was central to the pikukuh (compliance): *lojor heunteu beunang is cut, heunteu beunang is spliced (long can't / can't be cut, short can't / can't be spliced)*. Polan felt he owed his ancestors an apology for abandoning the custom. Among the rules adopted by the Kanekes tribe was the prohibition on using a vehicle for transportation; Except for the Pu'un or traditional leader's house, the door should face north/south. They were not permitted to use any electronic devices (modern technology). They were not allowed to wear modern clothes and were required to wear black/white clothes that they had woven and sewn themselves.

The second group of people who called themselves panamping were known as Kanekes Outside (Outer Baduy), and they lived in scattered villages around Kanekes Dalam, such as Cikadu, Kaduketuk, Kadukolot, Gajeboh, Cisagu, and so on. Kanekes Community Outer was distinguished by the wearing of black clothing and headbands.

At Tanah Abang Market, Polan sold Baduy handicrafts. He accommodated the work of his Baduy brothers. He provided for his wife and children through

his work. Polan was saddened to learn of Baduy's death. Honesty values were nearly extinct. Townspeople use the naivety known from the Baduy tribe. They were ordered to sell synthetic honey containing hazardous materials such as borax, alcohol, alum, and preservatives on Jalan Lontar in Jakarta Centers. Polan's Sunda Wiwitan beliefs taught him that everything should be in harmony with nature and that life should not be excessive.

Polan saw a changing world from the house he bought and the profits he made selling Baduy woven fabrics. He noticed that the Baduy youths had gotten good at reading signs of the times by forming relationships with the townspeople. That attitude separated the Baduy from the pikukuh and the puun. Children had been born in Baduy's new age. Some Baduy people had become entrepreneurs, selling merchandise in Indonesia's major cities. Polan, a Baduy descendant, was growing restless in his search for his own lost brothers across civilizations. Initially, the Baduy people retreated to the Kendeng Mountains region, embraced Sunda Wiwitan, lived in moderation, and pulled over to the lonely hills.

The Baduy people's homeland was the center of their universe. So the land should be sacred; it should not be cultivated into rice fields because the soil should be left alone, not turned over with a hoe. The first land occupied in Cikeusik, then Cikertawana, and finally Cibeo. That was where the Tangtu people, also known as Urang Tangtu Tilu or Urang Girang, who were later referred to as the Inner Baduy, strictly adhered to the mandate and did not violate their ancestors' taboos. This was Sunda Wiwitan's teaching.

FOUR

Laora Arkeman's essay poetry "Multatuli; Max Havelaar is Eduard Douwes Dekker" talks about Eduard Douwes Dekker's life, beginning with his birth, his departure to Batavia, and his life as the Assistant of Resident at Lebak, Banten. Eduard Douwes Dekker was born on March 2, 1820, in Amsterdam. Engel Douweszoon Dekker, his father, was a skipper who married Sytske Eeltje Klein. Their fifth son was Eduard Douwes Dekker: Antje, Chatarina, Pieter, Jan, and Willem were his other siblings. Eduard went to the Dutch East Indies, to Batavia,

at the age of eighteen, aboard the Dorothea, captained by his father and helmed by his brother, Jan. Eduard joined the Algemene Rekenkamer in Batavia as the Financial Supervisory Board. Eduard resigned from his job due to a broken heart with Caroline Versteegh. He later relocated to West Sumatra before returning to Natal in North Sumatra as a controller. Eduard was fired a year later after being accused of corruption. He was detained, sent home, and forced to compensate in Padang Hulu. That accusation was never proven, and his name was eventually cleared. Eduard returned to work as the Governor Karawang's Assistant Resident of Purwakarta. He then spent two years in Residential Bagelen, Purworejo. At Parakan Salak, Eduard Douwes Dekker met his future wife.

They married in August 1845. Eduard married Everdine Huberte van Wijnbergen, also known as Tine, the daughter of a nobleman. Eduard Douwes Dekker was the only official who did not have his house illuminated because he did not have enough money to do so. Eduard was assigned to Lebak after leaving the Netherlands and having his son. He met Raden Adipati Karta Natanegara, the Regent of Lebak, in Lebak. The Regent of Lebak's government was very corrupt at the time, and his people lived in poverty. The harvest, livestock, and people's property were all taken away. Some were purchased for extremely low prices. Eduard Douwes Dekker reported the situation in Lebak to C.P. Brest van Kempen, as well as the Dutch Government in Batavia, regarding the Regent of Lebak's behavior. The report responded by stating that the regent was not guilty. Eduard considered breaking the rules. On March 29, 1856, Eduard resigned from Lebak. He went back to Europe and wrote the story of Saidah and Adinda under the aliases Multatuli or Max Havelaar. The story showed Europeans how bad the Dutch colonial system was, resulting in the poverty of the people of Banten. Saijah and Adinda's story depicted the lives of Banten residents who were suffering as a result of high taxes. Multatuli told the story of people who were suffering while growing crops for the European market, such as coffee, tea, cloves, nutmeg, tobacco, cocoa, and sugar cane.

Since 1830, the cultivation system (*cultur stelsel*) had been suffocating the lives of everyone in the Dutch colony. The suffering was exacerbated by the corruption committed by the Lebak regent's government and Demang Parangkujang. They demanded that people pay high taxes. They also robbed and confiscated a large amount of livestock and crops.

Little Saijah is said to have had a favorite buffalo. The Regent of Lebak and Demang Parungkujang ordered the capture of Saijah's buffalo. People were afraid to fight because it meant facing their champion mercenaries with machetes. Extortions happened all the time. Saijah's father's assets were gradually depleted until he had nothing left. Saijah's mother was devastated and died as a result. Saijah's father was powerless. He was afraid of Demang's rage because he couldn't pay his taxes any longer. Saijah's father then vanished, never to be seen again. Saijah matured into a young man. He had a childhood best friend named Adinda. Saijah moved to Batavia to work as a horseman and servant for a Dutchman. He intended to raise funds in order to propose to Adinda. He returned to his village after years of work to meet Adinda.

Adinda's family, however, could not be located. They left because they couldn't pay the ruler's taxes. They banded together with others to fight the Dutch army. Saijah, too, went in search of Adinda and met her in a battle between Dutch colonials and natives. Adinda was raped to death by Dutch soldiers. Saijah was enraged, and in desperation, he ran towards the bayonet-wielding soldiers in the crowd. He was killed by being plunged into the bayonet. In the eternal love, Adinda and Saijah met.

FIVE

The hills destroyed by exploitation is described in Saefullah's essay poetry "The Land of Cigarettes Sand." Sand Zone was still virgin at the time, the trees were dense, and there were numerous bushes, rattan, and coconut trees. The dense fruit of the hybrid grew to cover the hills. Even if there was a drought, the rice fields were given a lot of water flowing through the valleys to irrigate the fields. Aside from that, the slanted areas in the hill valleys were used for farming. But everything had changed. Some of the hills were level with the ground, while others were towering heavy equipment from greedy hands. Another effect was that rivers became shallowed as a result of the silt that was constantly dumped into them.

This area had a lot of stories in the past, as the parents told: start a place of war fighters from the Cigarette Sand area to Situ Palayangan. There was

once a terrifying story about the forest. It was unusually quiet in the afternoon around the hill. There was a report of muggers or tigers obstructing the road. The Cigarette Sand forest was home to the tiger. The tiger vanished after the hill was levelled to make way for sand mining.

A company purchased the hill for sand mining. They were unconcerned about the environmental consequences. The soil was dredged and the sand was extracted. The trees on the hill were felled. Natural disasters were unavoidable. The hill that used to store water and channel it down the river to the rice fields was no longer there. The hill vanished, leaving the ground desolate and devoid of life. The hills had been sprayed with water, and the sand had been thrown into the river. The diggers appeared to be busy collecting mud from the river. Trucks transporting wet sand down village streets. The village roads suffered, with numerous potholes and damage as a result of the roads' inability to withstand the daily load of trucks transporting wet sand. The roads were becoming saturated with watery mud, resulting in potholes in the middle of the road. Even though the roads were repaired every year, they were still in poor condition. When there was a long drought, the mud dried into dust, which was then blown by the vehicle and landed on the roof of the house, or sucked by the people around it. The windows of the house were frosted with dust, as were the floors and the leaves of plants or trees. Then came the sand extortion on every block for retribution fees.

REFLECTION

“Baduy and Tanah Luruh Benteng,” an essay poetry book, tells the story of Banten from the Dutch colonial period to the present. Culture is not awake when industry aggressively replaces agrarian life. Natives and immigrants face discrimination. Surtini, a woman who wants to be wealthy, must travel to the city and leave her village. Then there's Polan, who left the Baduy tribe to live a modern life. Banten is well-known for his people's poverty, as depicted in Multatuli's novel *Saidah and Adinda*. Then it describes how a hill has disappeared from life. Structured images of poverty from the past to the present should be considered.

**REMOVED FROM THEIR OWN TOWN
(A COMPENDIUM OF ESSAY POETRY IN DKI JAKARTA PROVINCE)**

Title	: The Ballad of Capital City
Year	: The First Edition: I, August 2018
Page	: 157 pages
Authors	: Akhmad Sekhu, Elza Peldi Taher, Exan Zen, Monica Anggi JR, Satrio Arismunandar, Syaefuddin Simon.
Publisher	: Cerah Budaya Indonesia, ISBN 978-602-5896-13-2

What can we learn from this book, my friends?

This essay poetry collection tells the story of people's lives in Jakarta. From the stories of immigrants looking for work; humans living on the cart; political conflicts; religious solidarity; the marginalized Betawi people; and the flow of new religion that eliminates human identity as social beings.

This Book's Six Key Takeaways:

1. Attempting to defeat Jakarta.
2. Wagon Man's Destiny
3. Election Hustle and Bustle
4. The Tolerance Story of Kampung Sawah
5. Removed Betawinese.
6. Man with No Identity

ONE

The story of Abdul Malik Ibrahim, a village boy from Semedo, Kedung Banteng District, Tegal Regency, Central Java, is told in Akhmad Sekhu's essay poetry "The Balad of Bram Conquering The Restless City Jakarta." He moved to Jakarta with a bachelor's degree, hoping to make a good life for himself. He changed his name to Bram to match the cool name of the people around him. He thought

that name would be appropriate in Jakarta. Bram was compelled to abandon his mother, Zubaedah. He faced a real challenge in the city of Jakarta. The work was difficult, and the pay was pitiful. Bram still needed to win the battle in order to take over Jakarta, the restless city. Could he, though?

Bram had been gone from his hometown for ten years. He felt he had enough knowledge after graduating from Pancasakti University in Tegal to conquer Jakarta. Bram stepped into Jakarta steadily, guided by his mother's prayers. He had a lover named Warsih at first, but Warsih went overseas to work. Warsih, his lover, and he had to part ways. Warsih, he felt, was not his soul mate. Ten years flew by while he was living in Jakarta. He attempted to conquer Jakarta at the time. He desired to be successful in his work and wealthy. He promised his mother that when he became wealthy, he would make her happy.

"Don't go home until you become a wealthy man," there was a saying. It appears that conquering Jakarta was not easy. Despite the fact that he had expended all of his energy and mind, as well as his college knowledge, Bram had received nothing. Jakarta had proven to frustrate many people, particularly those from small villages.

The fruits of his ten-year labor were visible in his village. Every month, Bram sent money to his mother. His mother used the money to clean up the house and buy household supplies, making it more comfortable to live in. Bram's mother was in her fifties. Her hair was gray, and she wore a headscarf. Zubaedah was feeling very old. She hoped Bram would return home to work in the fields. Bram, on the other hand, refused to go home to work. He only came home to see his mother on rare occasions. Bram's mother divorced his father when he was a child. Bram was not the child of a wealthy couple, but he had a core value in life: honesty. He was accustomed to leading a simple and unpretentious existence. He would do any job as long as it was halal. Bram worked as the warehouse manager for a private company in Jakarta.

Despite the fact that his bachelor's degree only got him a job as the warehouse manager, he worked hard. He hoped that his career would go well and that he would eventually be promoted to manager. He was dating Marni, an SPG (Sales Promotion Girls) at a shopping mall. Marni, despite being older than Bram, you looked stunning. Bram adored Marni, as did she. But living with Marni was not easy; she liked to eat out and wear designer clothes. Marni

enjoyed preening and was no longer a virgin. Bram had second thoughts about marrying Marni because of her extravagant lifestyle. Bram finally abandoned her. He worked hard to increase his savings so that his mother could be proud that he could be a successful man in Jakarta.

TWO

Elza Peldi Taher's essay poetry "The Man of the Cart" tells the story of Atmo's life. He lived as a 'manusia gerobak,' or scavenger, who came from the village to try his luck in the capital, bringing his wife and two young children with him. Atmo was a simple man who didn't need to wallow in materialism. His dream was to live in harmony, peace, and modesty with his family in the village. That life had been bestowed by God. Atmo was devoted to his family. However, Atmo did not complete elementary school. He started out as a farm laborer, cultivating small paddy fields. In the fields, Atmo was a hard worker. His life was in the hands of the field's owner. The wife was responsible for her two children. They lived in a small house with a kitchen and a bed in the same room. A landlord owned the property. His village's situation abruptly changed. The paddy fields were purchased in order to construct a factory. Atmo was unable to work on the fields any longer.

He traveled to Jakarta with his wife and son. He only brought a small sum of money with him. They were residents of the Manggarai slum. They rented out a house owned by Sri's mother on the banks of the Ciliwung River, which had dirty water, in congested areas. Atmo and his family bathed and washed their clothes there. It turned out that finding work in Jakarta was difficult. Atmo was unable to do any construction and lacked the necessary qualifications to work in an office. Finally, Atmo went from house to house collecting used items such as bottles and glasses from garbage cans. These items could be sold. The wife was becoming agitated because her husband's money was never enough. She wanted to help Atmo, but her children would suffer as a result. Garbage cans littered the ground could not be a saving grace. His daily wage was insufficient to feed his wife and children that day. Atmo chose to be homeless because he couldn't afford to pay his rent bill any longer. His wife and two children were driven to work in a

roving cart. The cart had now become their home. The neighborhood was volatile, and they had no address because they moved every day. That was too much for Atmo's wife to bear. They had to walk in the sun or rain every day, and they got cold at night. They might well be able to eat one day and then be unable to eat the next. They didn't have a future. Finally, Atmo's wife abandoned him and his two children in the middle of the night. The next day, Atmo was perplexed while looking for his wife. His children cried uninterruptedly.

Until one day, his young child Mawar became ill. He took him to the hospital and health center, but he was turned down because he lacked funds. The hospital refused them without hesitation. Atmo was befuddled and sad, and his beloved wife had vanished without a trace. Finally, the beloved princess Mawar died. Atmo was perplexed after she died; where would he bury her? Funerals in Jakarta were prohibitively expensive. After searching for answers everywhere, Atmo became desperate to bring Mawar's body back to his hometown to be buried. Atmo reasoned that a funeral in the village would be less expensive. He'd take the train from Manggarai station home. Officers detained Atmo when he entered the station because he was carrying his daughter's rotting body. Atmo was detained because he lacked a death certificate and an ID card to prove his identity. Atmo's efforts to persuade himself that his daughter died of illness were futile. Jakarta was only for the wealthy, and it showed no mercy. Employees at the station did not believe Atmo's explanations. He was taken to the police station and questioned as a prisoner. His daughter's body needed to be autopsied, and the cause of death needed to be determined. At the morgue's door, Atmo was deafeningly quiet. His heart was sad and agitated. Why was it so difficult for him to bury his beloved daughter in the village? He sobbed as he realized no one cared. Atmo was accompanied only by his son.

The story of Atmo, who was detained at the station for transporting his daughter's rotting corpse, eventually became public. Some people who heard Atmo's story later tried to help free Atmo and bury his daughter. Atmo was finally able to retrieve his daughter's body. Atmo and his neighbors worked together to care for the corpse, bathe it, and mourn it. They organized the funeral, complete with flowers. They carried Mawar's body to the cemetery.

THREE

Exan Zen's essay poetry "Nusapati and the Election of Jakarta" describes the DKI Jakarta election. In secret, a young lawyer was assigned a special mission to visit Nusapati, who was imprisoned. Nusapati was a Corruption Eradication Officer who was both feared and respected. He once apprehended a member of the country's ruling family for bribery. Nusapati's career, however, was cut short due to the case. The "silk net" in elite political conspiracy was to blame. Nusapati was once known as the Lion of Corruption Eradication. He was known for being spotless, faultless, and fearless. His anti-corruption actions were mostly unexpected. However, his meeting with Morning Star changed him. Morning Star was a lovely young lady. She was charming, passionate, and intellectually brilliant. Nusapati revealed his life's secret to Morning Star. He told her that when students joined the democratic movement, he kidnapped, disappeared, and murdered pro-democracy activists. He also claimed to be a part of a political conspiracy with foreign states looking to profit. So far, Nusapati also was regarded as the most honest and courageous figure in the anti-corruption movement. Numerous Jakartans regarded Nusapati as a hero. But among the members of the Cursed Guild, he was viewed as a traitor and a threat.

Nusapati saw Morning Star as a blank canvas on which he could paint his life. Morning Star, on the other hand, turned out to be Marimba's dark lover. Marimba was a wealthy young businessman. He encouraged people to move through culture. The money he spent on that activity came from tax evasion, forest clearing, and other illegal activities cleared through money laundering. As an ambitious young man, Marimba felt that the senior officers in charge of corruption eradication were impeding his progress. As a result, Marimba wanted to overthrow the Cursed Guild dynasty of its seniors, so that they could be replaced by young people, in collaboration with other associations of young entrepreneurs. Marimba was shocked and enraged to learn that his lover, Morning Star, had slept with Nusapati. Marimba was envious, and a fight ensued. When Marimba was on the verge of killing Nusapati, a mysterious man shot Marimba in the head. Morning Star froze, staring at Marimba's sprawling blood. Nusapati was trembling and nervous. Turangga, the gunman, told Nusapati coldly, "As a friend, it's my duty to protect you from death, but it's not

my job to protect you from prison because I don't want to go to prison.”

Nusapati received a remission and was released on one condition: “make a political whip” to compensate for the conflict that culminated in the Jakarta election. He needed to end the statement in a variety of media. The Jakarta election was remarkable. Religion and politics were mixed together, provoking people's emotions. Society backed the candidate who had been chosen to lead the region. Scripture verses were used to create a storm in the midst of the citizens, raising political identity issues to divide people: offending each other, blaspheming each other, similar to how empires divide. Nusapati's remark about the “conspiracy of the previous rulers who intentionally wronged him had heightened the tension. The former ruler became enraged after being accused of being the mastermind behind the political uproar in the Jakarta election.

Because of Nusapati's statement, one of the three candidate pairs saw a significant drop in voting results, causing them to lose badly in the first round. The political conspiracy led by the High Priest of Islamic Organizations was successful in bringing down one of the non-Muslim, non-native governor candidates, who was imprisoned on blasphemy charges. The Jakarta election was finally over, and as expected, a Muslim governor took over the city council. The Grand Imam, the movement's leader, was pleased with its success in attracting millions of Muslims. But, ironically, he, like Nusapati, was caught up in the “silk net” scandal. The difference was that Nusapati used to be imprisoned, whereas the High Priest was able to flee overseas on a tourist visa. Nusapati was now deafeningly quiet in the media. He spent the remainder of his life with his grandchildren. He often prayed in his heart that “what happened with the Jakarta election would never happen in other places.”

FOUR

Monica Anggi JR's essay poetry “Love in Kampung Sawah” tells us about Indonesia's long history of religious tolerance in the middle of Betawi at Kampung Sawah. A Catholic Church, an Islamic Boarding School, and a Protestant Christian Community all work together to help one another. This

true story takes place during the Dutch colonial era in Batavia during the Protestant Christian Age. Meester Anthing, a Dutch Christian, diligently taught the Betawi natives the gospel. The original Betawi people followed a different religion mixed with ancient beliefs at the time. Then, Meester Anthing enlisted the help of an earthling teacher from Central Java to help spread the Bible in their language. Kiai Ibrahim Tunggal was the teacher's name, and he was a syncretic religious teacher who combined Divine Christian teachings with Javanese local wisdom. Finally, at the turn of the nineteenth century, Christians from the slopes of Mount Muria and Modjowarno Village in East Java did 'bedol desa,' or relocated to Kampung Sawah. Finally, the Javanese immigrants joined the Christian residents. The local communities merged to form a single identity, the Betawi Christians. The Christian congregation began on Mount Puteri and spread to Kampung Sawah. It was a secluded area in the middle of a swamp, seven kilometers north of Big Hut.

Father Schweitz of the Netherlands successfully gave birth to a date in Kampung Sawah that would become historic for Catholics, namely October 6, 1896. At the time, there were two churches: the Christian church on the west side of the road and the Catholic church on the east side. Markus Kadiman, a native Betawi, was baptized alongside 17 other people who became the first Catholic believers from Betawi's native Kampung Sawah. In Kampung Sawah, there was a (fictional) romance story about three friends who developed a warm relationship based on tolerance.

Sam was a devout Catholic, Anas was a Muslim, and Nesi was a fervent Protestant Christian. Sam was the only child of Markus Kadiman, the parish head in Kampung Sawah. In the Catholic Church, a parish was a territorial term. The schedule of the priest and deacon in each parish determined whether or not a worship or mass was held. The three friends lived in Kampung Sawah, which was close to the parish. Sam's father raised him to be a strict Catholic. Anas, whose surname was Pepe, was the son of Haji Tohir, a timber businessman from Pedurenan Village. There was family name in Kampung Sawah as a result of the acculturation of Western civil law (Inlander Christian marriages), which required the wife and offspring to use the father's surname. Because some of the residents were descendants of slaves and plantation workers, what became a family name was a small name that is still used as a fam name in Betawi Kampung Sawah today.

Sam and Anas stayed relatively cousins. Their fathers were both brothers-in-law. Anas' family was wealthier, so his life was comfortable. Sam, on the other hand, came from a regular family. Sam had always been known for his intelligence. Anas, who was wealthy at the time, had a handsome, radiant face and was full of charisma. Nesi was the name of the one girl who was bound by that friendship. Nesi Napiun was her full name. She was orphaned and sent to live with his grandmother. Nesi was born with yellow skin and slanted eyes. His father became Mr Lim's confidant on the Pondok Gede estate.

Nesi's father married a lovely Betawi woman. Her father was killed by robbers, while her mother became depressed, fell ill, and died. Nesi then went to his grandmother, Mat Seot's, house. Mat Seot was well-known in Kampung Sawah. She had a rice field and was always involved in community activities. Nesi went to worship at the Kulon Church every morning (the Protestant church). She went to the field with Mak Seot in the afternoon. Sam, Anas, and Nesi were three Betawi natives' friends before Indonesia's independence. Despite their religious differences, they were close friends. They often sat on the edge of the sugarcane fields and shared their dreams. Sam wanted to be a pastor, Anas wanted to expand his father's business, and Nesi wanted their friendship to last. Neighbors were no longer surprised to see those three friends. They actively participated in various village activities, both at the mosque and at the church.

When Sam and Anas fell in love with Nesi, conflict arose. Anas noticed Nesi handing Sam a love letter. Anas was incensed and felt betrayed. At the beginning of 1945, he decided to join the vanguard group. When the vanguard group decided to burn down the church, Nesi became trapped inside and died as a result. Her death reminded Sam and Anas of the importance of Betawi unity and friendship, regardless of religion.

FIVE

The essay poem titled "The Ballad of Marginalized Mat Ropi" by Satrio Arismunandar tells the story of what happened to the Betawi people, who had lived in DKI Jakarta for a long time but were becoming more and more left out. Mat Ropi

is the name of a person in the story. He was the son of a Betawinese landlord. His family's land was big and had many rental houses, so he had a good life. Mat Ropi and his family were forced to leave the land he inherited after his parents' deaths. Betawi residents had to sell their land because Jakarta kept growing. Mat Ropi also bought land from his parents and moved outside of Jakarta. He built a Betawi culture studio as a way to keep the honor of his life as a native Betawi. But it turned out to be difficult. He didn't have luck on his side. Betawi people like Mat Ropi were gotten rid of, and their role as the host of Jakarta was no longer needed.

Mat Ropi's father was a Betawi landlord, so he inherited land and houses for rent. Due to the growth of Jakarta, he had to sell his inheritance. He was angry because a contractor was looking at his land to sell it for regional development. The government set the price of the land. The budget for buying land was ready and given to the people living there. Mat Ropi and his family moved outside of Jakarta and built a small home there. He remembered that his father had told him not to sell the land before he died. Mat Ropi should take control of his own land. He should be the most powerful landlord in Jakarta's Kuningan area. Every month, all he had to do was collect the dues, which was easy and gave him a steady income. But the Betawi native's fate, like Mat Ropi's, had spun out of control.

Mat Ropi's financial situation turned out to be bad. His children couldn't help, so the land had to be sold to make way for the Mega Kuningan development. Betawi native who resided in Jakarta were being left. People from outside of Jakarta were in charge of Jakarta. Jakarta only left a small amount of land for Betawi's residential areas, such as Condet, Pasar Baru, Palmer, and a few others. The rest of them should move to places like Tangerang, Depok, and Bekasi, which were in the buffer zone. Mat Ropi kept fighting by looking for any job he could to take care of his family. Mat Ropi also made an art studio to keep Betawi customs alive.

He opened an art studio in Depok with the rest of the money he got from selling the Kuningan Land. Mat Ropi bought equipment for a traditional theatre called a lenong, some marawis, and some hadroh. He named his studio, Sanggar Seni Betawi Bang Jampang. There were displays of and lessons in different Betawi arts for the children. They learned the martial arts of art, lenong, hadroh, marawis, and cingkrak. A lot of students did their homework in the studio. Mat Ropi also did shows in different places and became well-known. His life was getting easier because he had enough money to take care of his daily needs. Mat

Ropi seemed to be having trouble on his own, which was a shame. His children did not help him. They hurt themselves by asking for money for themselves. Life went on, and over time, less and less people asked Betawi arts to perform. Now, ondel-ondel didn't have to be used to turn away bad reinforcements or as a decoration in Jakarta office buildings. To solve the money problem, even Mat Ropi had to think of new ways to make money. Finally, he made ondel-ondel, a way for people to walk from Jatinegara to Prumpung while musicians and money collectors went with them. Mat Ropi had to learn in order to help his family. They had to sing all day to make a million to a million and a half rupiahs. They each got the same amount. Twelve people were needed for an Ondel-ondel performance. Eight people were in charge of playing the music, and four people were in charge of wearing the ondel-ondel suits.

Mat Ropi had to think hard because his street musicians had been cut down to just two players, four musicians, and one-two to collect the money. So, each member could only bring between 50,000 and 75,000 rupiah. It wasn't worth getting tired. Mat Ropi and the other artists were able to stay alive because ondel-ondel was an important part of Betawi culture. The color in Mat Ropi's eyes was beginning to fade. His kids also got married. His three children did not become successful and did not work for the government. They stayed poor: Rojali was a security guard at the time. His job moved from place to place. As a worker who was outsourced, his status was unfortunate. Rojali would often go to his father's house in the evening to ask him to pay back a loan. Zaenal joined the Betawi Kompak Forum as a member. His job was to find someone to collect the "security money" or a debt. Mat Ropi could do nothing but pat his chest in response to his grown sons. His house was smaller because he lived in the suburbs, but he still had to share what he had with his grown children. In the end, his studio was closed.

SIX

"Salman at the Asylum," an essay poem by Syaefuddin Simon, tells the story of a young man named Salman who was well educated and had a steady job. He believed and followed Lia Eden with his own awareness. The sect group believed that Lia Eden had been sent by God to guide people in the

right direction. The adherents belonged to the Eden Community, which had its headquarters at Jalan Mahogany 30, Bungur, Senen, Jakarta. Salman dedicated his body and soul to God and the messenger there.

Salman was already married and the father of two children. They lived in Jakarta's elite neighborhood. Dewi Sinta, his wife, came from Yogyakarta. Her parents were wealthy. Dewi Sinta began to notice that Salman's behavior was becoming strange. Salman had stopped paying attention to her and his two children, Gunung and Bayu. Salman invited Dewi to join him in Eden Community, but Sinta refused. Wages from Salman's office were given to Lia Eden rather than to Dewi Sinta. Salman felt very at ease staying at Lia Eden's place. Dewi Sinta felt that Salman's actions contradicted her family's belief in Islam. They attempted to reintroduce Salman to the true path of religion, but he refused. Sinta and her two sons left their luxurious home in Pondok Indah because Salman was considered an apostate from Islam. They settled in Timoho, Yogya, at Dewi Sinta's parents' house. Salman's father, Hasan Mustafa, was mortified. Sinta's family thought Salman was a liar. What was the outcome of Hasan's religious education for Salman? Why did Salman join the misguided, deviant cult? Hasan felt so guilty upon seeing Farida, the mother of Salman. Farida cried for days thinking about her eldest son. Hasan was convinced that Salman would later lead him to hell. Farida was devastated; she enrolled Salman in the best Islamic school in Jakarta, but in the end, Salman rejected Islam and the Koran. Farida's heart was in excruciating pain.

Salman was always the winner of math and language competitions in school. He was accepted without a test to a top university in Indonesia. Salman's study period was brief; he graduated with the highest grade in three years. He was employed by a well-known IT firm. Sinta was captivated by Salman's brilliance at work. Salman was also drawn to the tenderness of that Yogya girl. When Hasan and Farida had to propose Sinta's hand in marriage to their son, they felt inferior. It was because Sinta's mother was wealthy. Their lavish wedding took place in a five-star hotel. Thousands of guests packed the lobby of the Hotel Mulia. Sinta's family covered all expenses. Sinta's father, Bimo, owned oil and gas refineries in Indonesia. His fortune was vast, and he had only one child, Dewi Sinta, as the sole heir.

Salman had been fascinated by The Eden Community since he was young because it was the subject of his father's doctoral research. Salman

frequently followed Hasan to Lia Eden's house. Salman visited the Eden Community and was baptized there while Hasan was working. Salman made the confession as a condition of becoming Jibril's devoted disciple. Salman was reborn as a human being without blemish after baptism and confession.

Salman was taken from Lia Eden's home by his father and taken to a Mental Rehabilitation Center because he was deemed insane. His parents took his identity documents, including his ID card, driver's license, and passport. Salman ceased to exist as a person. Salman continued to live despite being outcast on a lonely hill in Tasikmalaya. Salman's father, Hasan Mustafa, believed his son had gone insane and committed him to a mental institution. Every day, Salman had to deal with his despair: Salman prayed, asking God to save him in the Eden Community. Salman eventually got out of the asylum in a variety of ways. Salman returned to the Eden Community under a new guise. Hasan made several attempts to expel Salman from the Eden Community. Hasan approached Dino, an ex-Eden Community follower who had repented. But it was pointless because Salman's faith was so strong that he believed the Eden Community was his last hope of survival. Eden Community was a religious community's sacred circle. The nameless religion's core teachings were perennialism – a God without a formal religious name. Salman performed admirably. Nothing could persuade him otherwise.

REFLECTION

The essay poetry book titled 'The Ballad of Capital City' depicts the facts of life in Indonesia's capital city, with all of its problems. The stories reflect Jakarta's image as a capital city that is not always as beautiful as people imagine. Many people work and live in the capital, hoping to change their fortunes from poor to materially prosperous. However, having only skill without any educational background is extremely difficult. Everything is intertwined with the country's politics, and the poor, if unlucky, remain poor. Those who have lived in the capital for generations are eventually eliminated, run over by the current that lurks behind the glorious capital city.

**WOULD YOU RATHER BE DIFFERENT OR POOR?
(A COMPENDIUM OF ESSAY POETRY IN WEST JAVA PROVINCE)**

Title	: The Lantern of Pasundan
Year	: First Printing, August 2018
Page	: 182 pages
Authors	: Ahmad Gaus, Denis Hilmawati, Jojo Rahardjo, Peri Sandi Huizhce, Tri Sanyoto, Ummi Rissa
Publisher	: Cerah Budaya Indonesia, ISBN 978-602-0812-22-9

What can we learn from this book, my friends?

This book compiles six problems that have existed and are still being experienced by people in some areas. The problems prompt us to consider how we can assist those in need. At the very least, this book provides an interesting read about the lives of marginalized people.

This Book's Six Key Takeaways:

1. Drowning in the river
2. Juang Tambun Building renovation
3. A temporary wife
4. Sengkon Karta
5. Indramayu, an irony
6. Noni, a little girl who got married early

ONE

"I'm waiting in Cisadane," an essay poem by Ahmad Gaus, tells the story of the love of a young couple, Agnes and Ridho, who are of different ethnicity and religion. Agnes, a Confucian, is an orthodox Chinese girl, and Ridho is the son of a well-known pilgrim in Tangerang City.

They met on the banks of the Cisadane river during the Peh Cun festival. The festival honored Chu, the official state name for Qu Yuan, who was loyal to

the country before being slandered and exiled. He drowned himself in the river when he saw his country crumbling and being destroyed. People searched for his body but were unable to locate it.

Agnes' parents, who wanted her to marry a Chinese man, were opposed to her relationship with Ridho. It was a family custom. Agnes' parents were unaware that the world had changed. Confucianism was also recognized as a legitimate religion in Indonesia; Chinese New Year was celebrated nationally, and the Lion Dance was freely performed everywhere. However, Agnes' parents believed that ethnic Chinese people had to live exclusively because natives discriminated against them.

The New Order prohibited Chinese New Year celebrations and the Peh Cun Festival. The New Order Regime issued Presidential Instruction No. 14 Years 1967, which prohibited all activities involving Chinese communities. Before it was prohibited, the Peh Cun festival in Tangerang was the most lively. Even in the 1960s, foreign tourists attended the Peh Cun celebration. This celebration activity was immortalized in the song "Watch Peh Cun." The term Peh Cun was derived from the Hokkien dialect for the word pachuan, which means rowing a boat. Indonesia's Peh Cun festival was significant among the Chinese community because it represented a culture related to China's history. This festival, which dates back to the Zhou Dynasty, is held annually on the 5th day of the 5th month of the Chinese lunar calendar. When the government lifted the ban and allowed the Festival Peh Cun in Cisadane to resume, the festivities resumed. The Chinese community and the people living around the Cisadane River were overjoyed and held a celebration on the river. When President Abdurrahman Wahid (Gus Dur) revoked Presidential Instruction 14/1967 in 2000, people of Chinese descent in Indonesia regained the freedom to celebrate Chinese New Year.

Baba Liem, Agnes' father, was watching television when he learned that Chinese New Year celebrations were once again permitted. He turned up the volume as he heard a news reporter say that the President of Indonesia had ordered the repeal of regulations prohibiting Chinese New Year celebrations. Confucianism Religion was restored, and Chinese culture was revitalized. There were no more terms like "pri and non-pri" or "natives and foreigners." The lion dance was then performed to demonstrate the red dragon's power.

Lion Dance walked right in front of the president's and state officials' seats of honor. Baba Liem was speechless. The news reporter then stated that a girl had drowned in the Cisedane River. "A woman with light skin and long straight hair up to her waist, estimated to be twenty-three years old and of Chinese descent, throws herself into the Cisedane River." Baba Liem was watching the news on television. He had a bad feeling and summoned Agnes. However, Agnes did not appear. Agnes had left a farewell letter because Baba and Mama did not approve of her feelings for Ridho. Because there was no way out, Agnes committed suicide by jumping into the Cisedane River. She followed Qu Yuan's example and drowned herself in the river.

TWO

The story of Pin Yin, a Chinese girl descended from the founder of the Juang Tambun Building, is told in Denis Hilmawati's essay poetry "The Lantern of Love at the Juang Tambun Building." She studied in the Netherlands and looked for traces of her colonial ancestors. She apprenticed under Professor Willy after finishing her studies and while waiting for her diploma to be handed over. Pin Yin remembered his grandfather's message to look for ancestors who had settled in the Netherlands. She returned to her homeland despite an abundance of paperwork. Pin Yin followed in her ancestors' footsteps.

Pin Yin's ancestor, Khouw Tjoen, emigrated from China. He was successful in crop trading and a construction project known as Gedung Juang at the time. It was in the Tambun district of Bekasi. Khouw Tian Sek, known as the landlord in Batavia, was also known as Teng Seck or Teng Sek. He was a Chinese Indonesian descendant who was remembered as the head of the Khouw van family Tamboen. He was born at the end of the eighteenth century in Batavia. His father, Khouw Tjoen, migrated from Hokkien province in China to Tegal and then to Batavia in 1769. Khouw Tjoen had a successful trading career, which was carried on by his eldest son, Khouw Tian Sek, after his death. He transferred family assets from the business to land ownership, which was more respectable among Chinese officers (the noble baba). Khouw acquired a large

number of private lands (particuliere landerijen) outside of Batavia, including the private land of Tamboen in 1841. The center of the glory of the Khouw van Tamboen family, the landhuis Tamboen, was built here by their government (now Gedung Juang Tubun). Tamboen cultivated rice, tilapia, sugar, coconut, rubber, and peanuts. In his old age, Khouw Tian Sek became the first member of his family to be appointed as a Chinese officer by the Dutch government, with the title Luitenant-titulair der Chinese. The rank was honorific, with no rights or obligations to the government as a whole. Khouw passed away in 1843. Luitenant Khouw Tian Sek's name lives on as the name of the Kebon Tengsek neighborhood in Pinangisia, Jakarta.

Pin Yin met Dave in the Netherlands at a library. Dave was drawn to Pin Yin. The two lovers travelled to Indonesia. Pin Yin returned home because her studies were completed, while Dave served in Indonesia. They stayed at the Pin Yin family's hotel, an ancient house on Jalan Gajah Mada 188, in the superblock of The Green City Square.

However, in the 1800s, the house known as the Candra Naya Building was the 'tallest' structure. During the reign of the Dutch East Indies, the house was the home of Chinese Major Khouw Kim An, the leader of the Chinese community. The structure was built in 1807 or 1867. It took a long time for it to become the building known as Candra Naya Building.

Dave also visited several places in Indonesia, including the Juang Tambun Building, which was being renovated by the local government with a little help from Pin Yin funds. Dave also contributed money to the renovation. Their love grew stronger as they traced their family ancestors. Because the surrounding community has ignored the resistance movement against the Building Construction, writing about it is interesting. The local government forgets that Gedung Juang Tambun was once a place where people grew plants that became trade commodities. History must be comprehended and known. Pin Yin and Dave assisted the local government in renovating the structure that would become a regional activity center.

THREE

Essay poetry by Jojo Rahardjo “Layli’s Marriage Contract: A Heartbreaking Story in Cisarua” depicts a shady life in Bogor’s Puncak district. It is no longer a secret that Bogor is known as the “Arabic season” in some Puncak areas. Many Arab foreigners sought sex tourism services in that area during certain months. They satisfy their lust for a few weeks by entering into contract marriages with women from various parts of West Java. The marriage contract is carried out in a religious procession so that the parties involved do not feel guilty about being in a relationship like husband and wife. This act involves ‘twisting’ the scriptures, i.e. concealing illegal activities behind a religious procession. Perhaps the parents who are ‘matching’ their daughters with Arab tourists in Puncak believe that what they are doing is religious. Marriage contracts, on the other hand, should be called prostitution because they involve transactions involving the dominance of women for a set period of time. They consider the women under their control to be their legal wives because they have gone through a wedding procession, complete with dowry payment. They will divorce after being ‘married’ for a set period of time, according to the agreement.

Taufik, Laylis’ ex-lover, and his friends witnessed Mr. Suryada being arrested by the police at his home one day. Laylis’ father was Mr. Suryada. The people in the village discussed it. Laylis has recently married a man from outside the village. They’d never met the man who had married Layli. The villagers of Aitu only learned of Layli’s marriage through Mr. Suryada’s blessing. Everyone dashed out to Mr. Suryada’s house, which was only 300 meters away. Hundreds of people could be seen crowding around from a distance. Two police vehicles were parked in front of his house. The crowd was growing as they waited to see what happened at Mr. Suryada’s house. Taufik was standing nearby Mr. Suswono at the time. He lived next door to Taufik. According to Mr. Suswono, Mr. Suryada was involved in a human trafficking case in the Puncak area. Mr. Suryada was a wealthy businessman in Karangampel, Indramayu. He owned three motorcycle dealerships. He also built a prayer room next to his house where the children could study religion and recite the Koran.

Mr. Suryada was the father of five children. They both worked and wed in Jakarta. When Eid al Fitr arrived, they paid a visit to their father and revelled in

a nice minibus car. Laylis' mother separated from her father. Layli was a child at the time, having just been promoted to the advanced class in middle school. Mr. Suryada's second wife was Mrs. Layli. Mr. Suryada wanted to remarry for the third time, so her mother filed for divorce. Mr. Suryada had four wives back then. They lived in four separate houses. Two of his wife's houses were in his village, while the other two were in another. Layli lived in the main house, and his father spent the majority of his time there. Layli recalled that when her mother decided to leave, she begged Mr. Suryada to take her, but he refused and violently kicked her. Mr. Suryada ordered her mother to leave right away. Layli's uncle informed her that Mrs. Layli had divorced her husband, which was forbidden by religion. Even if her husband wanted to remarry, a woman should obey. "Don't go against religion," his uncle advised.

Mr. Suryada had successfully matched his 16-year-old daughter Layli with a 52-year-old Arab man named Uthman. Uthman used Layli as a sex slave during her marriage. Uthman went to hit Layli if she refused. Uthman expected Layli to be ready to serve him in any situation. Layli would be beaten and forced to serve him otherwise. It was discovered that Uthman had married Mut'ah more than five times under the marriage contract, i.e. within one or two months of their marriage. Layli was taken aback when she heard this. Layli from Indramayu died after falling from the second floor of a villa, according to television reports. Layli was suspected of being a victim of human trafficking in the Puncak Bogor area.

FOUR

Pery Sandi Huizhce's essay poetry "The Eyes of Sengkon Karta's Wound" tells of Sengkon-Karta as the two wronged convicts because of society's stigma against them as poor and robber descendants. Sengkon-Karta had been subjected to excruciating agony on numerous occasions. Sengkon was a simple farmer's village. He made his living from the fields he owned. Life became increasingly difficult during the Soeharto era. Farmers had a difficult time finding rice seeds. Fertilizer was also prohibitively expensive; farmers

could not afford it. Sengkon was unable to work in the rice fields because there was no way to grow rice in the fields.

During the reign of the Dutch East Indies, under Regent Schap Meester Cornelis, Bekasi was divided into four districts: Meester Cornelis, Kebayoran, Bekasi, and Cikarang. The Bekasi district was known as a fertile agricultural area made up of private lands. Private landlords control the land tenure system, which is made up of European businessmen and Chinese merchants. The Dutch government placed the village head, or demang, on each private land. Their job was to be the resident, and they were paid by the landlord.

A clerk, village head, amil, penalang (village political officer), kebayan (village errand boy), and a ulu-ulu assisted the 'Demang' (water manager). Karta's grandfather has worked in the fields on private land since that time. Karta was still working on the land. Karta, on the other hand, had difficulty cultivating and caring for plants on the land. Karta lacked the funds to purchase seeds and fertilizer to plant and maintain rice in paddy fields. He required a large sum of money for both the rice fields and his daily needs. Then he heard about the construction of a factory and a toll road. He needed money to survive, so he borrowed some. Sengkon borrowed money as well. They both borrowed from the same man, Sulaiman. Then there was an incident, a robbery-murder case, and Sulaiman was killed along with his wife. Karta and Sengkon were accused by the community of murder and robbery.

The villagers and sub-district heads testified that Karta and Sengkon committed robbery and murder in order to settle a dispute with Sulaiman. Nur Ali, a witness, claimed to have heard commotion at Sulaeman's house. He caught a glimpse of Karta's face when he arrived at Sulaeman's house. Ustadz Siradjuddin was informed by Nur Ali. A few days later, there was a letter signed by a hundred villagers, including the headman, claiming that Sengkon and Karta were the ones who murdered Sulaeman and his wife. They were identified as the robber and murderer of Sulaiman and his wife by the police. They requested that the police arrest them immediately. This allegation was supported by Sulaeman's brother-in-law, Jatun. According to his story, Sulaeman had time before his death at Cipto Mangunkusumo Hospital to tell him that Sengkon and Karta were the ones who committed the crime. He believed it, even after hearing from residents that Karta and Sengkon had a

dispute with Sulaiman.

Karta had to face the harsh reality of his family's disarray. His house and 6,000 square meters of land in Cakung Payangan Village, Bekasi, had been auctioned off to fund his police station case. Their defense was never even heard. Sengkon was sentenced to 12 years in prison, while Karta was sentenced to 7 years. There was a prisoner watching Karta at the time, and Sengkon was placed in a cell with a body full of wounds. According to the prison warden, Karta and Sengkon were imprisoned for the robbery and murder of Sulaeman and his wife. The prisoner inside was taken aback. He felt terrible seeing Karta and Sengkon being abused and imprisoned. He then informed the warden that there had been an error in imprisoning Karta and Sengkon. The prisoner claimed that he, not Karta or Sengkon, committed the murder and robbery. The prisoner's confession surprised the police, the judiciary, and the prosecutor's office. Sengkon and Karta's case was shocking. They were eventually released from prison, but Karta was killed by a truck and Sengkon died of illness. Their deaths were puzzling.

FIVE

Tri Sanyoto's essay poetry "Indramayu, an Irony" tells the story of Kirman, who was thrown from the Kali Sewo bridge, which connected Subang and Indramayu. People on the bank were waiting for the money thrown by road users at that location. The national rice barn area is located in Indramayu Regency, West Java.

The area of Indramayu Regency is 204,011 hectares, with 110,877 hectares (or 54.35 percent) including rainfed rice fields. Given the size of the rice fields in Indramayu, it's no surprise that it's the largest rice producer in West Java. The annual output is 1.7 million tons. The rice is distributed throughout West Java, primarily to meet the needs of Jakarta. Ironically, despite being one of the largest rice suppliers, the fate of Indramayu farmers is not favorable. They produce high-quality rice but are among the most frequent recipients of rice for the poor (raskin) in West Java. Indramayu has a large number of poor people. According

to BPS data, the poverty rate in Indramayu was 14.99 percent, the second highest in West Java after Tasikmalaya City. Because of poverty, the people of Indramayu, including their children, have been forced to become beggars and prostitutes. Many end up as female workers (TKW) or unskilled laborers.

This essay poem tells the story of Kirman, a young boy who was forced to become a beggar while his older sister was forced to jump into the black valley. Armed with the myth that riders crossing the bridge needed to throw a dime in order to have a safe trip, Kirman, his children, and residents in the Kali Bridge Sewo area waited at the bridge's edge and raised their hands or to any vehicle that passed through. Kirman, a 14-year-old boy, earns tens of thousands of dollars every day by collecting money thrown by motorists. The bridge view depicted one side of the poverty portrait in the Indramayu rice field area.

This situation became ironic. Why was it thought that fighting for change on the street was normal? It fostered a slacker and potentially lethal culture. Kirman's father died, his mother became ill, and his younger brother died of dengue fever. His older sister went to work as a prostitute on the north coast. He had to find food for his mother every day. He had to buy medicine if his mother's ran out. Kirman had no idea the area would become the national rice granary. Rice yields in the District of Indramayu were reported to be nearly two million tons per year. Indramayu was designated as a priority area for the national food sovereignty program. But why were the people so impoverished?

Begging was the only job available in his village. They had no choice because looking for work was difficult and required a variety of conditions. The rapidly growing population outnumbered available job opportunities. Every morning after dawn, he went to Sewo Bridge to compete for change money with his friends.

Kirman did not care whether fate was cruel or not. He was still grateful and could smile when he successfully collected the change money.

Kirman's house was close to the mosque, but he prayed occasionally. Maybe a hard life made his heart to be not so close to the Creator. But his heart was strongly bonded with his mother and brother. Kirman often heard preachings from the mosque's loudspeaker. The Ustaz seemed to be making fun of him. He said, "Religion teaches us that the hands above is better than hands down. That means, religion strictly prohibits the act of begging." Kirman was sad to hear that. Some people were mean to him, they that he was begging not

because he is waspoor but because he was lazy to work. Kirman's eyes filled with tears. He wanted to stop being a beggar but he could not, he never could. Kirman once worked as a street sweeper.

Kirman also used to work as a janitor in order to clean the public restrooms, but he couldn't last long because the foreman was rude and light-handed. The view from the bridge painted a picture of poor life. Indramayu residents worked as field laborers, beggars, or prostitutes. There were those who migrated abroad but lacked the necessary skills to compete in the job market.

SIX

The essay poetry "Noni, the Little Girl with Round Eyes" by Umami Rissa tells the story of underage marriages in the Lubang Buaya area of Bekasi. West Java has a strong tradition of child marriage. Indramayu, Cirebon, Bandung, Sukabumi, and Cianjur are just a few of the places known for their little brides. The Central Bureau of Statistics and UNICEF conducted a survey. According to the survey results, four out of five sub-districts in West Java had a prevalence of child marriage (18%), which was lower than the national average of 23 percent. They also noticed a difference from previous data. Only Cianjur in West Java had the highest prevalence of child marriage, with 22 percent of teenage girls already or having been married.

Noni was a sixth-grade student in Lubang Buaya village, and she had recently married. Despite this, Noni went to school cheerfully and made jokes with her classmates. She also discussed the first night and the strange experience of intercourse. Her innocent stories flowed like water, and laughter caused a commotion among her friends. Noni, the little girl with the round eyes and the loose curly hair, who would have guessed a 12-year-old girl had married? A man saw the little Noni dance at the mask celebration and proposed to her. Little Noni was still excited to go to school; she didn't realize she was a wife with responsibilities to her husband. Until one day, during the flag ceremony, Noni was dragged by her family. They almost stabbed a long pole into the neck of the headmaster, who was the ceremonial supervisor at the time, and tried to obstruct Noni's family's dragging.

Noni had one child from her marriage, a baby girl named Ratih who went by the nickname Gendis. Even after three years of marriage, little Noni was divorced from her husband, thus failing the early marriage. After that, she married for the second time. Noni had one child from her second marriage, named Bilqis. Noni divorced her second husband for the second time in the third year of their marriage. The reason for this was that Gendis was the child of her new husband's adversary. Quarrels and squabbles dominated the household.

Noni then had her third marriage. Her new husband was like a guardian angel who accepted Noni and her children exactly as they were at the start of their marriage. Noni had no idea the man she married was a jerk. If Noni was not present, her husband approached Gendis and entered her room. He pounced on Gendis with zeal, raped her, and stole her virginity. When Gendis' stepfather was about to rape her again, she stabbed him in the heart with a kitchen knife. His stepfather collapsed and died. Gendis was saved by Noni. Noni told the cops she had murdered her husband. Noni was imprisoned, but it soon became clear that her ordeal was far from over. She was sexually harassed by the inmates and warden in the cell. Everything became quiet, silent, like the wind that blew lightly and flew all kinds of questions and kept thousands of secrets about early marriage in Lubang Buaya, Setu, Bekasi.

REFLECTION

The Lentera Pasundan essay poetry book depicts the lives of Indonesians in the West Java region. Six authors note that ethnic and religious diversity are underlying causes of the problems. Family education teaches the next generation to appreciate what his forefathers accomplished. Humans cannot defend the truth if they lack a solid educational foundation. Competence in the job market is also influenced by education. The government must recognize the value of education in order for the next generation to have a better life.

**PEOPLE WHO ARE OVERLOOKED
(A COMPENDIUM OF ESSAY POETRY IN CENTRAL JAVA PROVINCE)**

Title	: The Dark Song
Year	: First Printing, August 2018
Page	: 184 pages
Authors	: Anggoro Suprpto, Gunoto Saparie, Handry T.M., Kamerad Kanjeng, Roso Titi Sarkoro, Sulis Bambang
Publisher	: CeraH Budaya Indonesia, ISBN 978-602-0812-23-6

What can we learn from this book, my friends?

This book contains six essay poetry pictures of life in the Central Java province. The six authors recount various societal events. The eviction of the poor for the sake of regional development and the benefit of the state has become an intriguing source of narrative to read.

This Book's Six Key Takeaways:

1. Living beneath the flyover
2. Houses near railroad tracks are being evicted.
3. Believing that the palace will not collapse
4. Leg casting in protest
5. A fruitless escape
6. Desire to be a farmer

ONE

The Cakrawala case is discussed in Anggoro Suprpto's essay poem "The Ballad of the Cakrawala Flyover." It is a piece of land in Semarang City's Gisikdrono Village, West Semarang District. The property is unused, neglected, and utilized by dishonest people to con the buyers. In Semarang, the Cakrawala case is quite well known. The Cakrawala territory was inhabited by the impoverished, who were 50 to 60 years old on average. The houses were built to last and had been occupied

for more than 10 years, but they had to be bulldozed. They clashed. However, despite the residents' assistance from NGOs, the media, and activists, they ultimately lost. Government and financial institutions had more power. Finally, they were kicked out. Some of those who were evicted adopted the government's plan to reside in modest homes on the outskirts of the city. But some people still reside under the Cakrawala flyover until today.

Sukimin, the name of our primary character, was also known as Mr. Min. He was in his mid-57s. His facial appearance was aging more quickly than his real age. His father was a guerilla warrior in the remote Central Java city of Sukorejo. Mr. Min's father passed away as he was growing up. His father encouraged him to enroll in high school. If he earned his degree, he could work as a civil servant for the government and get a welfare salary. After his father passed away, Mr. Min traveled to Semarang with his mother and sister to try their luck. They resided in the village home of his mother's friend. Mr. Min was looking for work, but it was challenging. In the end, Mr. Min worked as a janitor and his mother did laundry every day near the housing complex. Mr. Min performed his duties with extreme diligence. Because of his work, the housing complex became orderly, tidy, and clean. As one of the scavengers in that housing complex, Mr. Min also took the initiative to help the residents. Their quality of life was improving. Finally, they were able to find a property to rent.

Later, when Mr. Min and his mother decided they wanted a home of their own, they finally bought a house in the Cakrawala land that was marketed by brokers as a land plot. The land was situated in a strategic location. They observed that the area had long been uncared for. The land was overrun with plants, brush, and weeds. Mr. Min and his family were among those who desired to own some assets but did not previously own any land or homes. Numerous unofficial transactions took place. However, the buyers, who were primarily from low-income, illiterate households, thought the transactions were legitimate. They received a stamped receipt after making a cash payment. The area had been divided into 7 x 15 sqm pieces.

12,200 hectares of Cakrawala Land were abandoned by the owner and left as an undeveloped land. The land was sold to the inhabitants for between 1-2 million rupiah per piece by certain unscrupulous people. There were hundreds of homes and public buildings there in a short period of time. The actual landowner

discovered in 2005 that the area had been transformed into a crowded housing complex. They demanded the restoration of their legal ownership rights to the property. The attempt to evict the housing complex failed twice. The local authority did, however, finally succeed in evicting 300 households in 2006.

Some of them behaved irrationally, while others took over the Cakrawala flyover's underpass. Mr. Min and 60 other family heads made a life by residing beneath the Cakrawala flyover. The government built a waste dump close to the bridge to entice the locals to leave, but many chose to stay. While some residents were moved outside the city, others, including Mr. Min and his family, continued to live beneath the Cakrawala overpass.

TWO

“Blood Pun Drops in Kebonharjo”, an essay poem by Gunoto Saporie, describes the controversy over the construction of a new rail line in Semarang that resulted from the eviction of homes along the tracks in Dusun Kebonharjo, Tanjung Mas Village, North Semarang District, Semarang. Semarang's new rail building project required displacing homes that were adjacent to the tracks. However, the emancipation of the land was not an easy task because many people resided near the rail's edge. The land was in their territory even if it was shown on PT Kereta Api Indonesia's version of the map. Due to each party's “insistence” and sense of superior entitlement to the land, the issue became convoluted and escalated into a complex dispute.

The dispute grew and went on forever, even taking lives. Due to the lack of a compensation agreement, many residents were unwilling to relocate. According to several families, the recompense was too modest. Nevertheless, the assessment went ahead regardless of the protests of the public. Since deliberation was unsuccessful, the Kebonharjo residents filed a lawsuit. Even though the ombudsman served as the mediator, they filed a case with the court as a result of the impasse in the negotiations.

Ombudsman for Central Java conducted a mediation. Kebonharjo's residents were not invited or included as stakeholders. In order to keep the

discourse from getting out of hand, the Ombudsman had explanations for why citizens were not involved. Three agreements were reached at that brief meeting: first, residents impacted by the reactivation were consulted; second, those who disagreed had to seek legal recourse; and third, when one party passed the agreement into law, the other party was expected to uphold it. But ultimately, the eviction took place. There were injuries. Naturally, the Ombudsman grieved the existence of eviction. Additionally, it involved the state machinery, which is supposed to safeguard all parties.

At that time, Soleh, a 35-year-old resident of Kebonharjo, North Semarang's Garuda lane, was fatally shot in front of his home. Four persons came to the victim and requested that Soleh retract the complaint on the railroad bolt theft. Soleh was phoning his attorney for safety while the shooting was happening. The incident has eluded the police up until this point. In Soleh's final day, the police looked through recordings on his cell phone. Threatening texts were tracked, although it was unclear who shot Soleh. The reactivation case or the shooting was it related? Or is it connected to the issue with installing twin rails on the old train that runs to Jakarta? People were hurt deeply by the initiative, and they suffered as a result of his eviction from his home. The police were urged by the attorney to find the case swiftly. The family of Soleh was prepared to offer details. A projectile with a 38 mm caliber was discovered, and this could serve as the basis for further inquiry.

But the police took so long to look into it. Lawyers believed that the police security was responsible for the occurrence. There were signs that a revolver was used in the shooting. But the offender still eluded capture; they vanished behind a screen. The new rail construction project needed to go through residences, educational facilities, and a mosque. They all required to be bulldozed. When their homes were destroyed, the residents felt helpless. After decades of habitation, tens of thousands of people ultimately lost their houses. Kebonharjo was originally classified as state land, therefore why did thousands of certificates belong to citizens?

THREE

In his essay poem “Kidung Kelam Kasunanan,” Handry T.M. describes how two brothers with different parentage fought for control of the Surakarta palace. Each one took up residence in Surakarta’s palace district. How complicated the monarchy’s conflict was at the time. On Central Java, it was the legacy of the Islamic Mataram Kingdom. The Surakarta Hadiningrat Kingdom of Java was founded in 1755 as a result of the Giyanti Treaty, which was signed on February 13th. In the Sultanate of Mataram, a contract between the parties and the VOC was in question. Sunan Pakubuwana III and Prince Mangkubumi were the ones who decided to separate the Sultanate of Mataram into the Kasunanan Surakarta and Yogyakarta Sultanates.

The leadership which issue that caused the conflict’s end turned out to be the most significant turning point for Central Java’s democratic picture. One of the palace’s daughters, Gendis, was upset to see the ongoing dispute, or “ontranontran,” in the Surakarta Kasunanan Palace. The two brothers of King Utama, Paku Buwono XIII Hangabehi and Paku Buwono XIII Tedjowulan, were the origin of the struggle. Both asserted their right to hold the throne. The two brothers, who had different mothers, competed with one another for control of the Surakarta Sultanate’s palaces and the crown. The princess of the palace, Gendis, was horrified to watch the fighting going on. Furthermore, the daughters of PB XIII Hangabehi were unable to accept the eventual reconciliation between the two. Gusti Ayu Gendis claimed that this feud deteriorated and led to injuries.

In that instance, the hatred was motivated by a geopolitical game that did not reflect democracy. Putri Ayu Gendis questioned the lack of sophistication and decreased interest in learning about civilizational history among her relatives. The moral of the tale was turned into a political education lesson that enlightened Indonesia.

Although not a direct descendant of the Pakubuwono XIII breed, Gusti Hangabehi, or Tedjowulan, Putri Ayu Gendis, also known as Gendis, was the daughter of Kasunanan. Outside the slightly nearby fence, in Kasunanan, lived her mother and father. In the past, this area was enclosed by palace walls that encircled the main palace building, also known as the njeron fort. When Paku

Buwono XII passed away on June 12, Princess Ayu Gendhis had been observing the ongoing turmoil at the Surakarta Kasunanan Palace since 2004.

Since Paku Buwono XII lacked an empress, there was no crown prince to succeed him. Hangabehi (69), the third concubine of the king's eldest son, proclaimed himself the new king and succeeded his father. After three months, Tedjowulan (63), became the PB XIII. The two brothers who were still related to their father by blood admitted to ruling. Kasunanan's corners started to be empty. In the pendapa, there was no longer any gamelan music audible. Gendhis wished for the Keraton to remain standing.

The struggle whichn the Solo Palace la”ted ’or 14 years, during which time two different kings both claimed to be the rightful ruler of the Solo palace. PB XIII Hangabehi (The Elder King) and PB XIII Tedjowulan were those two kings (The Viceroy). Tedjowulan was in charge of the Kilen Palace, while Hangabehi was seated on the throne of the Solo Palace. The two brothers who had been crowned, who were still blood relatives from the father's line, each claimed to have been given instructions for the throne. Viceroy Tedjowulan commanded his palace outside of Kasunanan, where he was joined by a number of family members and friends who urged the Elder King Hangabehi to step down quickly.

The Elder King didn't budge“ from his position on the magnificent throne. “Look at the sky that God stretches above; my name is written there in silver and gold; it is not your name or the name of anyone else,” he declared.

FOUR

In his essay poem “Ngrungkepi Mother Earth,” Kamerad Kanjeng tells us about Yukarti, a young woman from the village of Tambakromo on Mount Kendeng in Pati, Central Java. She was protesting the construction of a manufacturing cement when she died after putting her feet in cement in front of the presidential palace in Jakarta. It was a tale from many years ago.

Mount Kendeng, on Java's north coast, on Thursday, Kliwon, 1907—more than a century ago. In a village not far from the residence of Assistant Wedana Randu Blatung, Kyai Samin Surasentika was freed from a tobong's hold. Kyai

Samin undressed and was only wearing underwear. The wounds' blood dried on top. His hands were bound behind his back, and his hair had been hacked off in a criminal manner. The police officers that Magister Controller dispatched to Ndara Sten's official apartment managed to apprehend him. The exploitation of the current limestone mining in Kyai Samin Surasentika's region was rejected. Kyai Samin was imprisoned in Sawahlunto and then Nusakambangan as an exile. In the end, Kyai Samin Surasentika died and was never located.

The public protested the state-owned cement factory, which was no longer in operation. Another cement factory arrived at Tambakrama, Kajen, and Sukolila a year later. They said that the establishment of factories was supported by the general public. However, residents in Slening and Tambakrama opposed the cement facility. Then, the Regional Representative Council covertly modified the district of Mount Kendeng's regional regulation from one governing industry and tourist to one governing industry and mining. The construction of a cement factory in Tambakromo was approved by the Council.

The residents of Kendeng protested against the Pati regent for approving the construction of a cement mill. They held a protest alongside the road along Java's northern coast. Both men and women were dressed in black, adorned with scarves, mountain caps, and headbands. They were walking in the rain and heat. A judge from the Java Supreme Court would adjudicate their lawsuit against the Regent. Walking with Indonesian flags and protest posters were Yukarti, Mbah Marikem, and a woman in a black outfit. After a four-day march in search of justice, they arrived in front of the governor's office. The residents of Mount Kendeng protested all the way to Semarang from its slopes. The Kendeng people's complaint against the Regent was rejected by the court, nevertheless. The activities of the cement mill in Mount Kendeng were not halted by the Supreme Court's or the President's directives.

The factory's gates were shut, and a tent was erected to serve as a guard. The hired goons, however, set fire to the populace's tent after midnight, and the police did nothing. In order to visit President Jokowi and request justice, the people of Kendeng ultimately traveled to Jakarta and proceeded to the Merdeka Palace. Kendeng's residents believed they had been treated unfairly. They were accosted by the police, attacked by thugs, and duped by numerous university specialists. They lost the case in court. Bylaws were quietly modified by the

parliament. Since the state had invested 5 trillion rupiah in the development of the cement factory, the Regent and Governor tightened the regulations so that it could run on Mount Kendeng.

Consequently, work on building a cement factory continued. Even though their annual production capacity is 3 million tons, even 10 trillion rupiahs would not be enough to make up for the environmental harm. Finally, Yukarti and Mbah Marikem cast their feet. They believed that by doing the act, they would be heard. Following that, President Jokowi issued directives and postponed the operation of cement facilities until environmental assessments were completed. The Central Java governor should rescind the permit for the cement factory, according to the Supreme Court's ruling. To alter PT Semen Gresik's name to PT Semen Indonesia, the governor approved a new permit. The second time Yukarti and her pals cast legs in front of the palace, Yukarti perished.

FIVE

The essay poem "Luka Lama of Sindoro Sumbing" by Roso Titi Sarkoro describes the residents of Java's Temanggung Regency. They have a leader who is not reliable. Election data from 2003 is presented in chronological order to start the story. How the contenders for Temanggung Regent are aiming high.

On the evening of July 1, 2003, it was described how two couples anticipated the day they would be elected. They fought over votes for 45 Temanggung Regional Council members. Ary Prabowo and HM Irfan squared up against HM Bambang Sukarno and Hj. Elly Dradjati. At that point, the election was finally won by the team of Totok Ary Wibowo and HM Irfan, thanks to prayers recited by the two parties. HM Irfan and Totok Ary Wibowo were ecstatic and relieved. Bambang and Elly promptly complimented their opponent after truly accepting defeat. As Temanggung's new regent and deputy regent, respectively, Totok and HM Irfan were chosen. Elly started back to her job as a lawyer and Bambang was back to his duties as the council board.

Totok-Irfan was formally appointed as Temanggung's regent-deputy regent. Totok Ary Wibowo, who was 34 years old, was sworn in as Indonesia's youngest

regent. Temanggung's residents wished for greater prosperity in their daily lives. Totok Ary Wibowo discovered that becoming a regent required a significant sum of money. The initiative had received financial support from supporters.

After Totok Ary Wibowo was appointed Regent Temanggung, they started requesting payment in return for the money they had contributed. Totok reduced school funding to cover costs that had already been covered. The regent who cut education funding at random drew criticism from the instructors. Government officers positions were on the table for the protesters. But thereafter, the other police demanded his removal since they disagreed with his policy. The Regent needs to reimburse the money utilized for the election campaign right away.

The regent's family members and close acquaintances received several promotions to government positions. Regional Secretary Setyoadji was fired in 2005. There were also several dozen echelon officers replaced. Additionally, a number of districts were replaced.

The government emergency was finally relocated to the shelter office. Dozens of officers and sub-district chiefs participated in a protest before the inauguration began. A protest was held during the inauguration. A public vote of no confidence in Totok's leadership. The Regent was then the subject of an investigation. Totok was conclusively shown to be corrupt. Jakarta distributed Circular Letter No. 862.1/00708 on July 8, 2005. The letter requiring officials to resign from their positions and return to their former jobs came from the Ministry of Home Affairs.

Totok received a prison sentence for corruption. Next to the official home shelter, in the Temanggung prison, he resided. He was then moved to Semarang's Kedungpane First Class Prison. However, he was unexpectedly brought back to the juvenile prison facility at the base of Mount Prah, Plantungan, Kendal, and when he was moved there, he escaped. After that, he changed his name to Edy Kholil and fled to Cambodia's Phnom Penh. He ran away from the authorities. Since 2010, Totok had been missing. He was detained In Phnom Penh on Tuesday, December 8th, 2015, and sent to Jakarta. Totok was transported from Jakarta and imprisoned in Bandung among several national criminals. They stayed at the opulent Sukamiskin jail. Totok learned the tragic news that his father had passed away in Semarang after just two days

at Sukamiskin. The Temanggung people gave Totok permission to accompany his late father's burial procession. He went back to the Sukamiskin prison in Bandung after the burial.

SIX

The Semarang-Batang highway project's afflicted community is described in Sulis Bambang's essay poem "The Story of a Millionaire Victims of Highway Project." Even though the folks didn't have much money, the recompense they received for the land's emancipation was substantial. The reward was three times the price at which it was being sold. Many of them did, in fact, overnight become billionaires. The initially positive development became a Pandora's box. Many of them had poor money management skills. That occurred precisely because of a consumptive action. As a result, the billions of rupiah quickly ran out. This tragic and dramatic tale served as a lesson.

The motorway project that separated the village from the metropolis altered the people's lot in life. Some folks grew miserable while others quickly became wealthy. The motorway was constructed to relieve congestion and boost the local economy. The road passed past towns, rural areas, and rice fields. This enormous undertaking is worth trillions. Due of the project's impact on the rice fields they were working in, numerous tiny people became victims. They had only that one area of land. What would they do if the land were to be sold? These folks were only skilled in farming.

For those who had the land ownership certificate, there was a replacement or compensation fund. However, even though their homes had been demolished, those whose paperwork was incomplete could not get the cash. These people lacked the money to purchase a new home or additional farmland. The demonstration finally took place. They compelled the payment of the compensation right away.

The locals were furious. They arrived with firearms. They make an effort to halt the bulldozers from demolishing their homes. In the end, the compensation payment was successfully carried out. To reduce fraud, payments were made one at a time through bank savings accounts.

The peasants' looks gradually transformed. There was development everywhere. They were competing to construct opulent homes or purchase contemporary furniture. However, schools near the highway project were impacted by construction dust. Despite the completion of all necessary documentation, not everyone received reimbursement. The project needed to proceed. Many kids suffered from respiratory issues as a result of the dust that was dispersed.

The highway was constructed through the Semarang-Kendal-Trunk along the 75 km. It was broken up into five portions along the road axis, and 62 settlements were demolished. To complete this massive endeavor, 27 settlements just in Kendal alone would have to be sacrificed. State budget monies were used to pay for this gigantic megaproject, which cost close to 1 trillion rupiah. Villagers who lost their land quickly became wealthy. They got new homes, washing machines, furniture, motorcycles, and even automobiles. The original settlement was only transformed into a housing development. Everyone was racing with the newest, proud of their wealth.

The lives of these folks became chaotic because they were afraid that thieves would come and steal their new possessions. They contained farms, arable land, and rice fields. It was difficult to shift the ingrained farming practices.

REFLECTION

Denny JA 's idea becomes the inspiration for the essay-poem collection *Kidung Kelam*, to document events in the Central Java Province. Essay poetry is a new kind of literature that six authors employ to disseminate information. Essay poetry uses straightforward language and has a unique element—footnotes. Six pieces of essay poetry from Central Java warn us about the evictions of communities on vacant land and the people who are not protected by the government. According to the 1945 Constitution's Preamble, the populace should "...create a government of the Indonesian state that safeguards the entire nation of Indonesia and all of Indonesia's bloodshed and to develop general welfare.

**SOMETHING WAS “LOST” IN YOGYAKARTA CITY.
(A COMPENDIUM OF ESSAY POETRY IN YOGYAKARTA PROVINCE)**

Title	: Behind the Passage of Time
Year	: Printed 1, August 2018
Page	: 160 pages
Authors	: Ana Ratri Wahyuni, Dhenok Kristianti, Genthong HSA.,Isti Nugroho, Listyaning Aryanti, Otto Sukatno CR.
Publisher	: Cerah Budaya Indonesia, ISBN 978-602-5896-24-8

What can we learn from this book, my friends?

Yogyakarta is referred to in this book of essay poetry as a City of Education, but some of its citizens still struggle with literacy. Yogyakarta used to be a city that truly upheld noble culture and values, however, today the city is going through social changes. The ‘assault’ of modernity appears to have altered how individuals behave.

This Book’s Six Key Takeaways:

1. Is there still any illiterate citizen?
2. A man transforms into a different husband
3. Illicit sand mining
4. Female leadership is called into question
5. Suicide as a warning sign
6. A man is insane

ONE

The essay poem “I Heard the City is Educated (Jarik Simbok)” by Ana Ratri Wahyuni describes Sariyem, a worker at the Beringharjo traditional market. Sariyem was born and raised in the area of Kulon Progo, which is roughly 40 kilometers west of Yogyakarta. In the Beringharjo market, there are more than 100 employees, some of

whom are from Gunung Kidul and Kulon Progo. Sariyem is one of the Yogyakarta locals that only serves as a passive observer of the growth of her city. Yogyakarta's reputation as a special place is not unjustified given how unique it once was. The Metropolis of Culture, City of Artists, Gudeg City, Museum City, Batik City, City of Tolerant, and Education City are just a few of the many honorific designations bestowed upon this city. Every year, new potential students pour into Yogyakarta like water, flooding every square inch of the city. Yogyakarta annually produced scholars and baccalaureates as well. Imagine how wonderful it would be to live with smart people. Nearly every day, several posters for seminars, workshops, and conversations are posted at major intersections. Unfortunately, even the city's locals who still cannot read do not often understand the rush and bustle of daily life.

The oldest market in Yogyakarta is called Beringharjo Market. This area was once covered in a banyan forest. Following the palace's construction in Yogyakarta in 1758, this region served as a hub for local commercial activity. Sri Sultan HB VIII gave the Nederlansch Indisch Beton Maatschappi the go-ahead to construct a market on March 24, 1925. There have been three government eras in the market (kingdom, colonization, independence). The banyan forest (bering) that the name Beringharjo refers to is thought to be beneficial (harjo).

Sariyem, a worker at Beringharjo Traditional Market, was a Kulon Progo native when she was born. The "deficiency" of Sariyem and her uneducated husband was handed down to their offspring. If Sariyem didn't have wealth, she should donate her energy since she believed that life should be beneficial for others. This way of thinking was prevalent in society, particularly among the villagers. From a historical and philosophical perspective, the Ngayogyakarta Palace, which served as both a front and a "rice field," could not be separated from the Beringharjo Traditional Market.

Sariyem brought cloth (jarit) to be sold in Beringharjo Market almost every morning. Despite being illiterate, Sariyem was aware that she could earn some money by helping to carry customers' groceries at Beringharjo Market.

Workers who supplied services for carrying goods on their backs were considered carrying workers in the sector of services. They are still present in several traditional marketplaces today, one of which is Beringharjo Market Yogyakarta.

His heart condition and other illnesses rendered Sariyem's husband permanently disabled. Sariyem and her husband took out a loan from a loan shark to fund their marriage to his youngest son. At first, borrowing the money was so simple; nevertheless, clearing their debt was quite challenging. Following the wedding, loan sharks visited the Sariyem's home to collect debts. The spouse of Sariyem was stunned by the door knock, which was a heart-stopping rhythm. Sariyem's husband's soul gave out since he was unable to endure it. He was unsure of the actual amount of the debt. He only knew that his debt was increasing, like the coil of a serpent that would eventually kill him.

Sariyem was still firmly in place as she ran her fingertips over her malnourished body. Sariyem grew into a fighter and was prepared to assume the role of family breadwinner. One day, she noticed a large number of people in front of her house as she was returning from the market. As it turned out, her husband had passed away. At the time, Sariyem was living alone without a bank account, deposits, or money. There was undoubtedly no will in place. due to the fact that neither Sariyem nor her husband could read or write. The "pangkur" song trembled and could hardly be heard. The pangkur song was one of such songs that spoke of an aged person who had given up on worldly pursuits.

KGPAA Mangku Negero IV composed this song as an antidote to quiet and an antidote to grief. She could now begin to describe the remainder of his life, her remaining debts, and her future. Life has to go on even though what's gone one was gone. Because the light was still setting tomorrow morning, Sariyem was unable to remain silent. The life-giver had already predetermined her fate. Sariyem just carried out her plan.

TWO

A mother who had a child named Sari Nagari is the subject of Dhenok Kristanti's essay poem "In the Shackles of the Scarf (Megatruh song for Sari)". She was a dancer in the past. She raised her daughter alone when her husband passed away. Formerly known as the City of Culture, the City of Students, the City of Gudeg, and other names, Yogyakarta. It's unfortunate that in the era of globalization,

the noble culture that has been passed down from generation to generation has evolved significantly. It has become the soul of the community. It appears that the “assault” of modernity alters how individuals behave. From 2013 to 2017, Yogyakarta was allegedly a “heaven” for abortion, ranked first for drug usage, and a hotbed of “elopement” in student boarding houses. For instance, the news of a student’s abortion in a dorm room on September 5, 2017, and the baby being placed in the cupboard, horrified the public once more. This unsettling incidence is against Javanese teachings and philosophy’s moral principles.

The protagonist of this story is a 41-year-old Yogya woman. She lived her life embracing all ancestor teachings. Numerous Javanese sayings had an impact on how Javanese people lived their lives. These and other proverbs from the past were meant to convey the idea that actions should be taken accurately and effectively to obtain desired results. For Javanese women, entering paradise would be like entering hell. Although this adage was deemed appropriate today, it was once seen to be demeaning to women’s roles. Men are not women, and women are not men, according to the woman’s mother. Women were appointed as their assistants although men were formally recognized as rulers. The woman eventually married, but her husband died when their child was little. Her child didn’t know the letters in Javanese. Her ears found the mother tongue weird.

The facility in the Malioboro region known as Kepatihan is no longer home to youths who are learning the Bondan dance. It has been utilized in the past for a variety of cultural activities, such as dance, gamelan, cultural performances, and so forth. At the moment, the governor’s office is housed in the Kepatihan compound. Teenagers increasingly make fun of the traditions, calling them outdated and pointless. The poll indicates that Yogyakarta City ranked #1 in terms of drug use and abuse in 2017. It’s awful that students, the generation after them, make up the majority of users. There are many cases of abortion.

When Yogyakarta changed, the woman’s daughter turned adolescent. Her name was Sari. Ryu, a student from the other side of the island who attended school in Yogyakarta, was responsible for Sari’s pregnancy. Mbah Kerti, the midwife, was requested for consent by Sari to terminate the fetus. Sari had expressed her desire for an abortion with Ryu. Ryu claimed he was still in college and had not yet started a job. Additionally, he did not come from a wealthy household and did not want to rely on Sari’s mother for his daily needs. They

both agreed to terminate the pregnancy. The woman, who turned out to be Sari's mother, disagreed. No matter what the circumstances, she wished for Sari and Ryu to wed. Ryu was advised by Sari not to worry. Despite the fact that Ryu's parents were unable to go to Yogyakarta, he was requested to simply tell them.

Ryu was irritated because he thought Sari's mother was meddling in his affairs. Ryu believed he was grown enough but wasn't prepared to get married. Ryu objected and accused Sari of repeatedly seducing him till she became pregnant. Sari came to the conclusion that Ryu did not love her. Sari was becoming more and more determined to terminate the pregnancy. Similar to how his father abandoned her, she had to discard that child. Ryu wasn't a true man in Sari's eyes.

Sari's mother then attempted to find a way out by finding a young man willing to marry Sari until her child was born. Then Sari's mother phoned her cousin who lived in Semanu village. In order to marry her pregnant daughter, she requested her cousin to find a boy she could purchase. Until the baby was actually born, the man was supposed to be Sari's spouse. The initial contract or divorce decree was drafted. Though Sari rejected her mother's strategy. Sari suddenly vanished; she had committed suicide by hanging herself. After the police intervened, Ryu was taken into custody. Police detained Ryu after discovering that he was responsible for Sari's suicide. Most of Sari's diary entries contained names. A golden shawl was used to unearth the tale of a terrible love in the neck of the strangled Sari.

THREE

The essay poem "Begjo, Sand Abounds with Lucky Sand" by Genthong HSA describes sand mining in Boyong River, where cold lava flows from Mount Merapi. The arrival of the illegal sand miners with their heavy equipment disrupts the lives of the villagers.

Begjo, the sand miner, was married and had a daughter. Begjo and his friends found work as sand miners as a result of Mount Merapi's eruption. Unfortunately, their activities were disrupted by the arrival of illegal sand miners using heavy machinery. They stirred voraciously, causing environmental

damage and rendering sand mining unsafe. Begjo and the villagers filed a written protest, but the policy to stop illegal mining was never implemented. The authorities only made promises after promises, but the public eventually became enraged and fought back.

Begjo swung his shovel once more, sinking his senggong and scooping up sand, grit, and sand. Thank God, he could still mine sand and support his family. The Magelang Regency Government's promise to expedite the processing of mining permits for the locals had not been fulfilled. On September 29, 2014, the miners applied for a permit and its requirements, but the permit had not yet been issued.

Begjo was aware that he would soon be unable to mine sand because he lacked a sand mining license and illegal miners should be expelled. Mining sand without a permit was essentially the same as stealing. Begjo realized he was a small person who should be ashamed; without shame, Grandmother Mount Merapi might be upset. Begjo knew the government's intentions were good, and that if Merapi erupted, the rivers would be cleaned.

Begjo's neighbors were still forced to mine sand in order to pay their children's school fees. They required funds to purchase school uniforms, shoes, and new socks. Begjo required items for his children's pocket money. Children did not want to go to school without pocket money because they did not know if their parents were poor. Humans had to work to survive.

Begjo worked in the plantation before Merapi erupted. Merapi had completely destroyed his home and farm. Begjo was temporarily housed in a refugee camp. There were many rocks and sand piles from the Merapi mountains. It nearly engulfed the entire village. Villagers' lives were altered because they could no longer visit farms or rice fields. Begjo and the villagers were eventually forced to mine sand.

Finally, the residents resisted the miners' expulsion. Begjo, along with hundreds of men from all villages on Merapi's slopes, expelled the illegal miners. Begjo bid his friends farewell and went to fulfill his customer's sand order. Begjo was digging sand on the river bank at the time, but there was a slipping land that tore down the sand pit above where Begjo was digging sand. Begjo was killed on the spot.

FOUR

“Pembayun,” an essay poem by Isti Nugroho, tells us the story of an heir to the Greater Indian Ocean company. Ayun was a doctoral student at Gajah Mada University. Two people’s stories astounded her. The first was Pembayun Senopati, the daughter of Mataram’s King, and the second was Sultan Hamengku Bawono X’s daughter. Ayun was fascinated by history and culture. For example, Pembayun Senopati managed to keep her father’s power at the expense of his love for Ki Ageng Mangir.

Yogyakarta was led as a special area by Sultan Hamengku Bawono, who automatically became the governor. So far, the Special Region of Yogyakarta (DIY) has not experienced leadership issues that have concerned the community. That calm, however, would be disturbed if Sultan Hamengku Bawono X’s daughter, Nurmala Sari, who was born with the name Nurmala Sari, later became Raden Ayu Pembayun, and later held the title Gusti Kanjeng Ratu Mangkubumi (GKR Mangkubumi), succeeded his father as queen.

Anyone who became King of Yogya was automatically appointed Governor of DIY. Because they were colliding with a highly respected patriarchal culture, this was expected to cause major problems. In the history of Yogyakarta’s palace, a woman had never ruled. Pembayun, the daughter of Sri Sultan Hamengku Bawono X, was groomed as the crown princess and was given the title Gusti Kanjeng Ratu (GKR) Mangkubumi. She would later receive the scepter crown and become the first queen of Yogyakarta Palace.

Ayun understood Pembayun’s struggle as the daughter of both the King of Mataram and the King of Yogyakarta. Senopati was said to have assigned his daughter the royal task of persuading Ki Ageng Mangir to face King, recognizing the power of the Mataram Kingdom. Pembayun took on the role of a dancer for the sake of that task. She danced from one village to the next. Pembayun, the king’s daughter, carried out her father’s orders for the sake of the Mataram Kingdom. Her disguise as a dancer had to pique Mangir’s interest. Ki Ageng Mangir was caught in the relief swing. Her heart, however, was also entangled. Ki Ageng Mangir was not arrogant or rude; he was a man of integrity. Pembayun told Ki Ageng Mangir that he and his entourage needed to return to Mataram, where Ki Ageng would face his father, the King. If Ki Ageng

refused, Pembayun would be erased. Senopati's rage was a form of collective vengeance for losing to Ki Ageng Mangir.

However, Senopati's Pembayun's story differed from the Sultan's Princess Pembayun Hamengku Bawono X. Raden Ajeng Nurmalita Sari, the king's eldest daughter changed her name to Gusti Raden Ayu Pembayun after marrying Prince Haryo Wironegoro. With a traditional ceremony, Raden Ayu Pembayun's position in the Palace was strengthened. However, despite being married, having children, and being happy, there were some unfulfilled wishes in Yogyakarta Palace. The marriage of Sultan Hamengku's Buwono and Gusti Kanjeng Ratu Hemas did not produce a son.

Ayun, the main character in this story, was the next leader of her family's business. Ayun, who was studying at UGM, was given the responsibility of leading his parents' business. Ayun would run a family business. Senopati's daughter came to mind because her father's ambition was to become a ledhek dancer in order to entice Mangir. Ayun faced the same problem as his brother in confronting his parents' and grandparents' ambitions. Unfortunately, Sastro Hartomo tasked Ayun with leading the Samudera company Great Indies. There was no public opposition to women's leadership in the business world. Ayun was followed by all employees of the Greater Indian Ocean. If her parents and grandparents had agreed, her brother would eventually be willing to support her.

FIVE

The essay poetry "The Whisper of the South Coast Calling Him Home" by Listyaning Aryanti tells us about the people of Gunung Kidul, who frequently commit suicide. Many people commit suicide in that region by hanging themselves, jumping into the sea, diving into luweng (earth cave), or in some other way. People's lives in Gunung Kidul are simple and peaceful, but there are occasional upheavals. Many suicides in the region are caused by a variety of factors that are still unknown. Suicide is frequently accompanied by the myth of fireballs appearing at night, known as the hanging pulung.

The plot revolves around Arja. Someone had stolen a few of his teak trees a week before. The teak tree should be harvested to help him support his family. Grain had long been depleted, as had cassava, and there was nothing left in his barn. Despite his difficult circumstances, Arja tried to remain patient. He needed to feed his two adolescent children as well as his aging parents.

That night, the tailed ball's red-green fire glow caught his attention. The life taker was a hanging pulverized star. Pulung hanging was a phenomenon caused by suicidal hangings. This incident frequently began with the appearance of a tennis ball-sized fireball that glowed yellowish-red and had a tail that appeared at night until dawn. People in Gunung Kidul believed that if this Pulung hanging appeared, no one would be able to resist the desire to end their lives. There were people who died by hanging themselves in the morning. She was Mbah Mujiyah, and she was 80 years old. Grandma Mujiyah was discovered dead in her garden, hanging herself from a jackfruit tree branch. Mbah Mujiyah's life, according to her neighbors, was quite prosperous; there was no known chronic disease. This incident made her relatives and neighbors wonder what motivated Mbah Mujiyah's decision to commit suicide. Arja looked at Mbah Mujiyah's fate with a heavy and pitiful breath. But he was envious: Mbak had struck gold first.

Arja wandered into the city as a carpenter twenty years ago, when he was young, innocent, and passionate. His heart was full of pride as a country boy who had been sent to the city to work on harvesting teak wood. He had feelings for Kingkin, a cute girl who always brought him a glass of water. Arja's intention was sincere: he wanted to start a family with Kingkin. He worked tirelessly. However, Kingkin did not respond to his emotions. Arja was devastated and returned to the village, locking himself away in his house. Arja then went to Srimpi, one of the oldest huts in the Gunung Kidul area. The hut was in the Karang Mojo village of Srimpi. He encountered Mr. Haji and was left in the hut. Arja had other work requests after receiving the job to chop wood from Mr. Haji for the construction of a boarding school building. Arja's life was transformed for the better.

Arja married Ayu, whose full name was Rahayuningsih. They were parents to two sons. When the financial crisis hit, everything changed. Companies failed, layoffs were widespread, and small-business owners went bankrupt. After the

handyman stopped promising money, all of Arja's projects went bankrupt. His wife should also work in the market selling food. Arja's children's school fees were expensive, and he also had to care for his parents. Arja's life and family were saved when Ayu found work in the city. However, when the earthquake struck Yogya, his house was completely destroyed. Ayu was more active in raising funds to construct a house that collapsed during the earthquake.

The misery of Ayu and Arja did not end there. Arja's neighbor announced the death of a girl due to a sudden illness one day in the village. The others said he was bleeding to death. The girl's father was yelling and cursing. He declared that whoever killed his daughter would be cursed to be eaten by sin. Hearing it broke Arja's heart.

Arja was sympathetic as a fellow parent, particularly because the victim was his eldest's school friend. Arja's eldest son developed a gloomy disposition after his friend died. Arja's eldest son left early one morning to visit his grandmother in Krakal. Even after the sun had set, he had not arrived. Then Arja learned that his eldest son had gone missing, with only his jacket and sandals discovered on the edge of the reef, far from the shore. The rescue team was searching along the coast for the body of Arja's eldest son.

SIX

Otto Sukatno CR's essay poetry talks about Sanimin, a naked man in Yogyakarta, is depicted in "Sanimin: The Man Who Rebuked Time." His body was filthy because he has never bathed. He sleeps wherever he wants. This essay poem is inspired by a group of strange people whom are wandering around Yogyakarta. At least one million people in Indonesia suffer from mental illnesses, and an estimated 30,000 of them are chained because their families don't know what to do with crazy relatives. Utomo, the founder of the Indonesian Schizophrenia community, explained that, in addition to stigma, recovered schizophrenics face other challenges, such as treatment continuity, who would take care of the patient on a daily basis, what activities they should do, and so on. If there is no work, the sufferers will daydream and hallucinate again. It is hoped that

the public would not judge those who have recovered and will assist them in resuming normal life in society. The Sanimin's figure stood out among those who had lost his memory. There was something out of the ordinary about his life. Something happened one day that changed everything. He was young at the time and frequently had to leave his family due to his work. His wife was raped and murdered while he was on duty. As a result, he became depressed, stressed, and, ultimately, insane.

Sanimin, an elderly man who was stressed and ill, was walking from one village to another. He wandered the streets of Yogyakarta barefoot and naked. Sanimin went through penance rituals. His vengeance washed away, rusty from the depths of his aching and frail soul. They annihilated the Sanimin's soul. He was one of the victims, a symbol of the times' cruelty. He was, after all, a state officer. Sanimin had lost track of himself. Yogyakarta's streets bore witness to the days he walked up to his death.

Sanimin was happily married to Marlana at the time. Marlana was kidnapped and raped until she died, and her body was thrown into the ocean by the rapists because she was beautiful. Marlana was raped by a known associate of Sanimin, causing the courtroom to weep in agony. Sanimin had to leave Marlana, his high school sweetheart whom he had finally been able to marry, when work called. According to the witness, Marlana was taken away under the guise of being summoned by Sanimin's superiors. Marlana was not taken to the office, but rather to the beach where the fishermen landed their boats. On a sailing boat, Marlana was raped in turns. Marlana was left unconscious on the ship's deck before her body was dumped into the sea to be eaten by fish.

Sanimin could no longer serve as the state office. He needed to get rid of his uniform. He stepped off the ship, walked alone, and deserted. He had walked down the street indescribably alone since then. He wished to return to his hometown of Maguwa, Yogyakarta, and lived as an ordinary person. He wanted to forget about grudges and black trails by claiming to be a farmer.

Unfortunately, an unknown car hit him before he arrived at his destination. His body bounced, and he was unconscious for an extended period of time. Sanimin had lost himself since then, and he had lived in eternal madness until his death. When he was tired, he could lie down anywhere. People referred to him as the insane Sanimin or Alek. People may not believe Sanimin or Alek kept

the nobility principles. Even though everyone thought he was insane, he had one strange rule: he never asked for two kinds of goods from the same person. "It's abstinence," Sanimin explained. It meant that if he asked for rice in one shop, there should always be enough for one person. If he was still hungry, he would go to another shop and order more rice. To get through the day, he had to deal with a lot of people and a lot of 'angkringan' stalls. Sanimin did not object when he was chastised. He realized what would happen if people called him insane. Sanimin was well aware that a person's sincerity had a limit, and he didn't want to disappoint his giver friends. After Sanimin or Alek died, he eventually met and married his soul mate, Marlana, his eternal lover.

REFLECTION

"Behind the Passage of Time," an essay poetry book, depicts daily life in Yogyakarta. Six authors in Yogya have interesting stories to tell. There are still illiterate residents who are unaware of what is going on around them. They only consider how to obtain money to eat and meet their daily needs. It's ironic, given that Yogyakarta is known as the "City of Education." The way essay poetry expresses thoughts and feelings makes it easier for readers to comprehend.

**THE DESTROYER OF LIFE'S NATURE
(A COMPENDIUM OF ESSAY POETRY IN EAST JAVA PROVINCE)**

Title : Seeking Nature and Peace
Year : First Printing, August 2018
Page : 128 pages
Authors : Agoez Haryst, Endah Puspo Rini, Itonk Mulyadi,
Suyanto Garuda, Viddy Ad Daery
Publisher : Cerah Budaya Indonesia, ISBN 978-602-5896-24-3

What can we learn from this book, friends?

This essay poetry collection depicts the five authors' natural concerns. It is harmed in the name of profit by corporations and rulers. Corporates and rulers claim that their actions improve people's living standards. Natural disasters occur throughout East Java, making it difficult to repair.

This Book's Five Key Takeaways:

1. Victims of human trafficking
2. The sinking well of Mount Kelud
3. A terrorist was suspected of being efficacious.
4. A sand truck drove through the stricken rice field.
5. Nature's Retaliation

ONE

The essay poetry "Sri is Spelling Silence in a Smile" by Agoez Haryst tells the story of a human trafficking victim who later grew to be a strong and well-respected woman. Imamatul Maisaroh was a young girl whose parents forced her to marry. When she had to drop out of school, her hope was gone. She chose to flee because she believed she would never love her arranged husband.

Maisaroh became a migrant worker by chance. She had been scheduled to work in Hong Kong, but the labor distributor transported her to America. She went from one job to the next. Her employers held her passport; she worked for three years for nothing more than torment and tears. Maisaroh's hopes were dashed. She almost gave up, believing that her fate was no better than that of slaves. Fortunately, a ray of light guided her. Maisaroh was finally able to escape the cruel master thanks to the compassion of her neighbor's nanny. Maisaroh discovered her path after a difficult life as a slave and finally freeing herself from the trap of human trafficking. The passages of her life took her to the top, where she became a special adviser for President Obama.

Sri was from Kanigoro Village's Krajan Hamlet. Kanigoro Village was in the Malang Regency of East Java. Because many of its citizens worked in Hong Kong, Taiwan, Singapore, Korea, and the Middle East, Kanigoro Village made significant contributions to the country's development. This village was concerned about migrant workers who were having difficulties in their placement country. In 2006, they founded Paguyuban Paseban, an association of migrant workers' families, which was linked to Mekarwangi in Jakarta. This organization's vision and mission were to mentor and guide migrant workers and their families.

Sri was a student at Tsanawiyah at the time. Madrasah Tsanawiyah (abbreviated as MTs) was Indonesia's basic level of formal education, equivalent to junior high schools, and was managed by the Ministry of Religion. Madrasah Tsanawiyah education lasted three years, from grade seven to grade nine. Her traumatic life began when she was forced to drop out of school and stay at home. As happened with the neighbors in the village, girls who dropped out of school should be willing to marry in order to relieve the family's financial burden. Sri eventually married a man who was 12 years her senior. Sri's marriage was short-lived. Her husband was divorced. She then attempted to register as a migrant worker. Sri chose to work as a maid in Hong Kong despite her lack of experience. Sri was eventually forced to work in the United States of America. She was not paid for three years. Sri fled from her employer and was taken in by the Coalition to Abolish Slavery and Human Trafficking. She became involved in that organization as an activist. She went back to school to improve her self-esteem. She met President Barack Obama and was appointed to be the President's Special Staff for the Protection of Migrant Workers and Human Slavery.

She shared her story in front of tens of thousands of Democratic National Convention delegates. Sri had been worked in a superpower cycle for the previous 19 years. On July 26, 2016, Sri delivered a speech in front of dozens of other top American senators and speakers at the United Democratic Party National Convention.

TWO

Endah Puspo Rini's essay poetry "Kelud Gugat" describes the exploitation of nature by cutting down trees in the forest and dredging gravel and sand on Mount Kelud's slopes. Hundreds of wells had collapsed, and the village road was damaged and perforated. Durian trees were not growing and producing fruit. People's massive exploitation of nature resulted in the collapse of dozens of wells in Kediri, as well as the failure to harvest thousands of durian trees. Many carcasses of wild animals had been discovered in the mountains of Jombang, Malang, and Blitar. Nature's rage manifested itself in a variety of ways. The local government chose to ignore it. So far, developments appeared to have benefited only investors and corporations. Nature sued vehemently, and humans suffer the consequences.

The main character of this story, Grandmother Sulami, lived in Nanas Hamlet, Manggis Village, District Puncu, Kediri Regency, East Java. This village was located at the base of Mount Kelud. Communities around Mount Kelud's summit were mostly Muslim, but they considered themselves 'Kejawen' Muslims, which meant that they followed the pillars of the religion but did not abandon their ancestors' teachings about kejawen traditions.

Grandmother Sulami and the people of Mount Kelud were convinced that something bad would happen to Mount Kelud. The time was 20.30 one night, but Grandmother Sulami's eyes seemed to be glued shut. That night, there were no crickets to be heard. The wind blew normally, not coldly, but directly into her bones. It seemed to indicate that there was something unusual going on. Her heart was racing, and her chest was pounding. She couldn't figure out why her head was so heavy. Patonah, her neighbor, then emerged from her house's back door. They just stared in silence for a moment. They both sensed natural signs. They were shocked

when the well suddenly collapsed. They didn't dare to get too close because they were afraid of falling. There had never been a sinking well in her entire life. It was discovered that the collapsed well did not occur only there. A similar uproar could be noticed elsewhere. The wells sank due to a hole in the ground caused by the composition of the less dense sand dredged by overburdened miners.

According to an IPB geologist, the sinking well phenomenon in Kediri was caused by a hole in the ground. It resulted from the formation of less dense sand. However, the expert from Mojokerto stated that it was caused by an underground river whose flow was just below the wells, and after further investigation, he discovered many sinking wells that, when drawn in a straight line, looked like the flow of a river. The locals had a different story; they saw it as a sign. Nature was expressing her rage. People had greedily deceived nature. The next morning, four people discovered fifty-five more wells sinking into the ground. Until, just two weeks after the first appeared, 340 wells experienced the same thing. The wells in the two hamlets adjacent to it had collapsed.

Not only is the well sinking. The durian trees on Mount Kelud's slopes did not bear fruit as usual. Sand mining and excessive tree cutting had an impact on it. The local government would usually buy durian from the residents and hold a free durian festival. Farmers were overjoyed because they had made a lot of money from the sales. However, due to overexploitation of nature, durian trees had become unproductive.

THREE

The poem "The Yellow Man from the Lompongan Valley " by Itonk Mulyadi tells the tale of the Yellow Man who lived in the Lompongan Valley, a swampy land near the tourist beach Mirah Island in South Banyuwangi, East Java. Since his childhood, the Yellow Man had suffered from poverty. The tsunami swept away his parents and family. He had to confront the cruelty of life at a young age. He was finally mature enough to accept the situation. But then tragedy struck. Authorities apprehended him on suspicion of being a terrorist.

Yellow Man's parents and entire family were swept away by the tsunami that struck East Java's south coast in 1987, including Blitar, Malang, Pasuruan, Jember, and Banyuwangi. When his parents died in the tsunami, his parents' friend, Menik, raised him. Menik financed Yellow Man's education until he graduated from college. Yellow Man later married. He and his wife moved to Kalimantan. He went to the Tumbangtiti interior.

The area was occupied by Yellow Man and his entourage of transmigrants. They began to clear land of a specific size. Nusantara Village was the name given to the location. It was an acculturation village with a diverse ethnic population. People who joined the transmigration came from all over Indonesia. They toured to NTT from Lampung. Yellow Man rose to the position of Village Head. He established a school for transmigrant and indigenous children. He was in charge of a primary school pilot project. The village grew and became more comfortable to live in. The villagers could benefit from forest products.

However, in real life, doing good was not always regarded favorably by others. There were some who were jealous of Yellow Man's success. Some people were envious of his success in managing the Nusantara village. The Yellow Man, according to some, had no right to be in Nusantara Village. Yellow Man was expelled and returned to Java due to the racist issue. His oil palm plots, various social positions, savings, and land should all be abandoned. Yellow man and his family were forced to leave Nusantara Village.

Yellow Man returned to his Java village. No one recognized him when he returned to the village. They were treated as new citizens. He then borrowed \$50,000 from the mosque's social section to begin his new life with the 'jajan pasar' cake business. Being a cake vendor was a difficult task. It took courage for a newcomer to overcome the mental stress. He later became a teacher at a private school, but only for a short time. The principal fired him for working another part-time job. Yellow Man yielded, indicating that he was beginning to accept the situation. However, he was apprehended by security forces because he was suspected of being a terrorist.

He was waiting for the Court's decision. He was protesting against gold mining before being charged. He requested that mining be halted because the waste was killing the fish in the sea. Hundreds of thousands of fishermen, he predicted, would

lose their catch, and the fish market would be deserted. Yellow Man was accused of being the author of a protest banner with the background of a prohibited party.

FOUR

Suyanto Garuda's essay poem "Salim Kancil, a Sacrifice for the Sand Mine" tells the story of a farmer who became a victim of illegal sand mining activities. The name was Salim Kancil. He lived in Selok Awarawar Village in Pasirian District, Lumajang Regency. He was killed because he objected to sand miners passing through his property carrying mining products. It's ironic that an arrogant attitude led to wickedness, evil, and abomination acts in a village known for its politeness. Salim Kancil, the head of the household, attempted to resolve the situation and made every effort to protect his rights. His wife had told him not to challenge them. However, Salim Kancil was assassinated on September 25, 2015, at the age of 46.

Salim Kancil, along with his wife and children, cultivated a plot of land as a source of income. They farmed the dry soil and wetlands left to them by Salim's parents. Salim Kancil was a hardworking farmer. Depending on the weather, he grew rice, corn, soybeans, watermelons, melons, and even cucumbers. The land he owned was a treasure to him. Even in other areas where plants did not grow well, almost all crops grew abundantly in his land. Salim's determination to graduate his children from school grew stronger as his farming success grew.

However, Salim Kancil's village was taken over for sand mining. Trucks drove through the residents' fields, transporting loads of sand and gravel by running over their crops. Salim Kancil and a few locals protested the activity. The residents were furious. The company that owned the sand mining did not ask the residents for permission if trucks passed through their rice fields. Some citizens watched from afar, shaking their heads and hitting passing trucks with their bare hands. Salim Kancil eventually reported the illegal mining to sub-districts, districts, provinces, and the state capital. Every effort was made to protect his farmer's rights.

Salim Kancil was as a result killed and died at the Village Hall. He was persecuted and beaten by miners who turned out to be the village chief's friends. Salim Kancil was being defended by his neighbors. But what could they do, 'rice has turned to mush'? Salim's role, no matter how small or large, demonstrated a genuine practice for a lie. He deserved to be recognized as a hero. As a result, the Advocacy Team took action against Pasir Lumajang Mining. They discovered the sadistic facts of the thugs' torture of Salim and Tosan, the two residents who refused to mine. Tosan was saved by other citizens after Salim was tortured to death. The advocacy team, comprised of Laskar Hijau, Walhi East Java, Kontras Surabaya, and LBH with Disabilities, stated in a written release that "before being beaten to death with stones and wooden blocks, Salim (46) or fondly known as 'Salim Kancil,' was electrocuted and sawed off." According to the advocacy team, Salim was carrying his 5-year-old grandson when 40 thugs stormed his house on Saturday (26/9/2015).

FIVE

Viddy Ad Daery's essay poetry "Lapindo: The Nature's Revenge" describes the disappearance of Porong Village, Kabupaten Sidoarjo, East Java, due to an oil drilling project accident, The Lapindo. The Lapindo case was not finished until today. Sidoarjo's hot mud flood is a hot mud erupted at the Lapindo Brantas drilling site in Balongnongo Hamlet, Renokenongo Village, Porong District, Sidoarjo Regency, East Java, since May 29, 2006. The recent bursts of hot mud have flooded residential, agricultural, and industrial areas in three sub-districts surrounding the area, as well as affecting economic activity in East Java. According to some, the Lapindo mudflow overflowed due to the company's activities near the site. Lapindo Brantas drilled the Banjar Panji-1 well in early March 2006 with the assistance of PT Medici Citra Archipelago, a drilling contractor company. After winning a drilling tender from Lapindo worth US\$ 24 million, Medici obtained the contract on behalf of Alton International Indonesia in January 2006.

The Sidoarjo mudflow is Indonesia's most devastating natural disaster in modern times. It takes the form of a toxic hot mudflow, subsidence soil,

and building cracks. The gas bursts pollute the air, and the threat of the embankment collapsing and being inundated with mud will be a constant threat for decades.

Haji Mukidi, the story's main character, looked at the mud lake that used to be a mosque, his boarding school complex, the complex of his three wives' houses, and a state bank office. All of the structures were sinking in Sidoarjo's mud or the famous Lapindo Mud. Dozens of villages were buried in mud, thousands of homes were destroyed, dozens of factories were drowned, and millions of poor people lost their homes and property. The mud flood could not be stopped, and it spread across villages until three sub-districts were submerged.

Because he ran a boarding school and occasionally taught classes, Haji Mukidi was often referred to as Kyai Mukidi. Because he owned a bank, he was also known as Boss Yai. He was not stingy or greedy because the bank's mission was to assist poor people, farmers, and small entrepreneurs with limited capital. He was married three times.

Haji Mukidi was agitated because he remembered his fate as a participant in the Lapindo disaster. He was unconcerned when there was breaking news about the Lapindo well drilling project's accident. The Lapindo drilling project was located 2 kilometers from his home and boarding school. He was unconcerned that the Lapindo mud flood would reach the complex. The distance was considerable. Haji Mukidi rallied his boarding school students to join him in prayer. However, the latest news revealed that the mudslide could not be stopped. The volume was getting louder and louder. The overflow eventually reached village after village, submerging three sub-districts. Everything was drowned when the mud hit. The mud didn't mind if it invaded a sacred site. Haji Mukidi paused. Was it because his bank had not been blessed by Allah? Was it due to the usury interest he charged his customers?

Haji Mukidi was dissatisfied with the companies that received government support. They were unconcerned about the fate of the people affected by this man-made disaster. There were still many victims who had not received compensation, but there was a plan to drill Lapindo Two again.

Lake Lapindo resembled a desolate giant grave with no signs of life. Corrupt officials don't care about fate or the anguish of those affected by the disaster. The Lapindo case had been adrift for 11 years. In the darkness

surrounding Lapindo Lake, Haji Mukidi pondered. That place resembled a massive grave with no signs of life.

REFLECTION

The essay poetry book “Seeking Nature and Peace” describes the exploitation of humans and nature without regard for the environmental consequences. The local government should be aware of the state of its territory, which is deteriorating due to the greed of humans who do not live there. The sinking well demonstrates that the local government is blind to the environmental consequences of over-exploitation of natural resources. It is considered against development if there are criticisms, suggestions, and recommendations from residents who see their importance and usefulness for safety. Communication between the government and the people appears to have ceased.



KALIMANTAN

Island

**A CULTURAL DECLINE
(A COMPENDIUM OF ESSAY POETRY IN WEST KALIMANTAN PROVINCE)**

Title	: Renjana Khatulistiwa
Year	: First Edition, August 2018
Page	: 143 pages
Authors	: Galuh Mairan Astiati, Pradono, Sarifudin Koje, Wyaz Ibn Sinentang, Yufita
Publisher	: Cerah Budaya Indonesia, ISBN 978-602-0812-25-0

What can we learn from this book, my friends?

This book collects five essay poems from the West Kalimantan Province. There are stories about Dayak versus Maduranese ethnic conflicts, Malay versus Madura, residents versus officers, citizens versus rulers, and teachers versus students. Changes in community conditions, natural environment, and culture resulting in ethnic divisions.

This Book's Five Key Takeaways:

1. The education community was saddened.
2. Individual behavior became associated with an ethnic group.
3. Legendary extinction
4. Being a ghost for the rest of your life
5. A centuries-old feud

ONE

Galuh Mairan Astiati's essay poetry "The Teacher Behind the Door" tells us about the education situation in West Kalimantan Province. Various events involving teachers and students are mentioned. The purpose of this essay poem is to convey the dilemma of a teacher who must follow rules without exercising conscience. In the story, a teacher had to deal with students and was given numerous deadlined tasks. There were numerous sentiments that

a teacher should experience in order to fulfill their responsibilities. This occurred in West Kalimantan.

Murni, who dropped her children off at school and chatted with other mothers, starts the story. One of the mothers told her about a school that would not accept her son because he had cleft lip and palate. Despite the fact that her son's ability was on par with other children's. Murni also heard about a female teacher who was physically abused by parents who refused to accept that their son was punished because he had long hair. The teacher took the hood off of his son and cut his hair. Then another story emerged, this time about a teacher who fined her students a thousand rupiah. Another teacher commanded students not to leave the classroom to pray. Murni and the other mothers served as "the teacher" behind the closed door, instilling courage and fortitude in their children. Meanwhile, teachers in school, were viewed as parents by students.

An elementary school teacher in Sungai Badak, Terentang District, West Kalimantan, was subjected to acts of violence by students' parents. The reason for this was that the teacher attempted to discipline her male student for having long hair. Concerned about his son's treatment, his parents approached the teacher, grabbed her headscarf, and cut her hair. In a number of cases, criminals against teachers were justified by citing Article 77, which prohibits discrimination against children. According to the article, "everyone who intentionally discriminates against the child, causing the child to suffer a loss, either material or moral, thus impeding their social function, is sentenced to a maximum imprisonment of five years and/or a fine of one hundred million."

But there was a Protection Against the Teacher Profession as stated in PP No. 74 of 2008. Article 39 paragraph 1 of PP No. 74 stated that "the teacher has the freedom to sanction participants students who violate religious norms, decency norms, written or unwritten regulations determined by the teacher, level regulations education units, and laws and regulations in the process learning under their jurisdiction."

Following that, Articles 40 and 41 explained that teachers have the right to protection in the form of a sense of security and safety guarantees from the government, local governments, educational units, teacher professional organizations, and/or the community in accordance with respective powers.

TWO

Pradono's essay poetry titled "Jelaga Parit Setia" tells the story of the tragedy of the Madura-Malay war in Sambas, West Kalimantan Province. The Madurese controlled the land of the Malays. Madurese said "This is the Land of the Lord!". They were arrogant. This essay poetry is written based on the events of inter-ethnic riots in Sambas. The outbreak of inter-ethnic riots in the district of Sambas and its surroundings has taken place about seven times since 1970, however the last one in 1999 was the largest. It seems This 'hostility' is like a 'fire in the husk' which is easily ignited together gust of wind. This is a result of the accumulated irritation of the Malays and the Dayak tribe against the acts of immigrants from Madura. the outcome is very sad. People of Madurese descent who have lived in Sambas since the early 1900s, share rioter's sin. The victims of the Sambas riots consisted of 1,189 people killed, 168 seriously injured, 34 lightly injured, 3,833 houses burned and damaged, 12 cars and 9 motorbikes were burned/damaged, 8 mosques/madrasah destroyed/burned, 2 schools were damaged, 1 warehouse was damaged, and 29,823 residents Madura fled.

This essay poem is not intended to reopen old wounds, but it may serve as a reflection for society today. The village of Parit Setia is located in Jawai District, Sambas Regency, West Kalimantan. That is where the social-ethnic conflict between Madura and Malay erupted not long after the Eid prayer on 1 Shawwal 1419 H, or on January 19, 1999.

The Madurese of Sarimakmur Village attacked the Faithful Trench village. The Madurese chanted "Allahu Akbar," which was accompanied by mocking chants such as "Malay Kerupuk" and "Malay Lost 3-0." Mishna was 11 years old when he saw his father die by spear, his head and neck severed, and his father's head paraded in front of his eyes. The massacres continued. Misna witnessed people scream and run around, attacking one another, chasing, slashing, and killing. Cattles had been slaughtered and then abandoned. Houses and gardens were completely destroyed. A plume of thick smoke billowed into the sky.

Misna was born there, grew up there, and got along with people of different ethnicities and religions, but they communicated harmoniously. Not

all Madurese were ignorant of customs and manners. The sky was said to be upheld where the earth was stepped on. Some Madurese, however, disregarded the etiquette; they were given a heart but demanded more. Local residents' lands were taken. When confronted by the owners of the land, they always replied, "This is God's Land!"

If the landowner refused, the Madures threatened him and continued to occupy the land until the ownership was changed. Their demeanor was one of arrogance and thuggery. Those individuals always wore a weapon around their waist and spoke loudly. When there was a disagreement, the sickle's tip was always the solution. The attitude of these people claiming to be Madurese was too much for the locals.

Then there was a bloodbath. Following the resolution of the dispute, the Sultan of Sambas and the elders paid a visit to Parit Setia to provide advice. The citizens gained new strength and energy as a result of the Sultan's presence. Residents who were previously silent and fearful of change have become ferocious and violent. The Madurese village was attacked by Javanese Malays, who burned down the houses and killed the villagers. Misna's father was Madurese, and her mother was a Sambas Malay native. Misna and her mother fled to safety after her father was murdered. Misna noticed her father's head being paraded by a young man on the street. Sambas was deserted by all Madurese.

THREE

Sarifudin Kojeh's essay poetry titled "Lucky is No Longer Luck" tells the story of a shoal of sand rising in the middle of a tributary flow of the Kapuas River, which is now lost and sinking. Residents in the area have reported many mystical experiences. A large corporation's mining or dredging of sand has harmed the people and has done nothing to help the village's development. This is the story of the mystical and auspicious shoal. The river bars shoal appeared out of nowhere in the middle of the river White Lelabi Bumi. It was situated on the left bank of the Kapuas River, between the Durhaka and Moon rivers. At the time, a cruise ship traveling from Malay to Kayong was crossing

the Kapuas River as hurricanes and rainstorms raged. This ship sank in the Kapuas River. No passengers were saved.

The shipwreck incident spread through word of mouth and became a legend passed down from generation to generation. The hull was said to be the reason why the ship drowned in the shoal. The ship's passengers vanished so that the river creature that inhabited it could bring peace and prosperity.

At the time, what the locals thought was the old guardian of the shoal appeared. Datuk Abuk was his name. He was a tall, charismatic man with impeccable manners. He enjoyed assisting others. He didn't want to hurt anyone and was kind and virtuous to everyone. Datuk Abuk was the most populous shaman in the Sebatang Durian village. Raden Bujang Saheran was his full name. He was well-liked and respected at the time. The shoal in the middle of a tributary of the Kapuas River was considered lucky and sacred.

To obtain the sand of the sacred shoal, people had to obtain permission from Datuk Abuk or the village head. They had to pick up and transport as needed. The auspicious sacred shoal stood like a towering mountain in the middle of the Kapuas tributary's water flow, extending from upstream to downstream. Despite the fact that people frequently took the sand, it appeared that the shoal's sand was reproducing every day. Every afternoon, the kids could play soccer there. The shoal was transformed into a youth recreation area. Palm trees had grown up around the it. The shoal was also thought to be capable of removing one's self-dirt, or sins. The legend became ingrained in the minds of the residents of Durian Sebatang Village.

The authorities dredged the shoal in 2012. They kept dredging the sand every day without getting permission from the owner, Mother Nature. They continued to dredge deeper and deeper. They never stopped, working all hours of the day and night. It was like a bloodthirsty giant sucking its prey until it limped. The Kapuas River shoal had perished in the depths. In the river, only water flowed, but the sand had long vanished.

FOUR

Wyaz Ibn Sinentang's essay poetry "Keduaq (Demon)" tells the story of someone who insulted his ancestors and became a *keduaq* or demon. This essay poem is based on the situation of a community affected by social conflict in the Serengkah area (Ketapang). *Keduaq* (Demon) tells the story of Mabang and Meranti, who were exiled to the wilderness because Mabang was a 'demon' who transformed into a terrible poltergeist with his intestines spread out and the ability to fly. Mabang and Meranti were considered strange and were isolated in the wilderness. These *Keduaq* creatures actually protected the village from the immigrants who were destroying their way of life and nature. The villagers were aware of this, and they always made offerings in the form of ritual prayers through the village head.

The name Mabang was derived from the name of a tree. The wood was well-known for its use in the construction of houses. He was a destitute middle-aged man. He was exiled to the haunted wilderness from his own village. It occurred as a result of a plague, bad luck, or disobedience. Not only was he alone, but his wife and children had also been exiled. As part of his punishment, he should be cut off from the world until his death. Mabang was a resident of Serengkah, Tumbang Titi District, Ketapang Regency, West Kalimantan. At one point, the middle-aged man flinched, his body stiffened, his eyes reddened, and his teeth chattered. When this occurred, it was an early indicator that the procession of Mabang's form will change.

Meranti, Mabang's wife, was not frightened by Mabang's altered appearance. Her beloved husband had transformed into a different creature, she realized. He would then detach his head from the body, intestines splayed out, darting through the wilderness in search of food in the form of fresh blood. His wife realized that if that happened, disaster would strike quickly. As a wife, she was well aware of her husband's condition. Meranti then went to inform Demung Adat, the local community's elders, that Mabang had changed into *Keduaq*. Following that, a *payau's* howl - *Keduaq's* pet - could be heard in the village. *Payau* was a large dog-like creature that resembled a cow. *Payau* didn't interfere and could climb a wooden tree like a cat. *Payau* long howl was heartbreaking. *Payau*, the *Keduaq's* pet, was always faithful to accompany

and keep his master safe in the wilderness at night. Payau assisted in the exploration of the wilderness in search of Keduq's favorite food, namely animal and partridge blood. His loyalty to his master undoubtedly surpassed human loyalty. In his care, the wilderness and the foothills were always safe. He was the wilderness' main stronghold. Not a single creature dared to challenge let alone fight his might. He was a rock in silence, always conquered the looters who tried destroying the forest.

A group of young people then shouted while pointing their fingers at the night sky. They rushed outside at the same time, staring at Keduq. These kids were staring at Keduq, a bright red beam of light flying across the village. If the light did not fall on their village land, it means that Keduq did not intend to visit the village.

When the villagers learned that a group of foreigners wanted to take possession of their land to turn it into a gold mine, they were outraged. Residents of the village, along with Demung Adat, staged a protest to defend their land. However, the police were there to protect these foreigners. People eventually gave up because the government did not listen to their protests. Residents then summon Keduq to drive the miners out. Mabang's body squirmed again, his eyes reddened. Mabang morphed into Keduq. He then sucked the blood of two gold miners until they died. The other gold miners fled the village, terrified. Mabang smiled contentedly. He was capable of assisting others. Mabang's heart was comforted to have been able to help the villagers despite receiving a life sentence to become Keduq, a demon.

FIVE

"The Blood Watermelon Month," Yufita's essay poetry, tells the story of the Malay-Madura conflict in Pontianak, West Kalimantan. Friendships, love relationships, and public awareness are all divided by the conflict. In 1999, two ethnic groups, Malay and Madurese, were involved in a human tragedy in the Sambas area of West Kalimantan. The incident was caused by a variety of issues, including social jealousy as a result of economic inequality, differences

in customs, and friction with other social activities. The incident in Parit Setia was only one of the catalysts that led to the outbreak of the human tragedy.

Ghazali looked downcast. His vision was clouded by tears. He was perplexed; where would he live? He frequently read the old books, which he frequently read while sitting on the old benches, that the earth was a place where people stood together. But everything seemed to have no meaning. How unbelievable, how fire devoured doors and windows, how insults rang out everywhere. Even a young boy who had committed no sin was mercilessly bullied. Ghazali laid anxiously in the shelter's corner. He was tired and hungry. He was abandoned among the crowd of people who had suffered the worse fate. No amount of medicine or thick blankets could keep the mosquito bites and cold air away from them. Except for the terrible noises outside the shelter, there was nothing that could no longer be consumed. Ghazali remembered his younger brother Akbar, who had died first from shortness of breath.

A woman in the shelter had lost her only child. There was an old man who was very quiet; he was mourning the death of his beheaded son. At the shelter, volunteers entertained the refugees. Ghazali was a polite young Madurese man whose family members had suffered as a result of social conflict.

Life seemed to have passed him by. Furthermore, Rahima, the girl who was secretly courting him, appeared to be on the other side of the fence, keeping a decent distance. Ghazali was struck by ignorance, as were several other families who suffered the same fate as him despite having no involvement in the mass conflict. To him, nothing had changed since he was a kid. They were both born in the same town and on the same land. Ghazali recalled Rahima, a Malay woman who was skilled at reciting the Quran and won his heart. He recalled his last conversation with Rahima about the inter-ethnic conflicts that had occurred. Rahima stated that the dispute had been going on for centuries and that the Madurese would not change. Rahima and Gazali were caught up in an ethnic conflict. Gazali was forced to leave Pontianak. He was depressed and enraged. He was kicked out of his hometown.

Meanwhile, Rahima felt as if her entire world was on fire. Her love was burned to ashes. Rahima, the orphan woman, had to conceal her true identity.

Her salvation was validated by her Malay lineage, which she inherited from her father. She was gripped by fear. Rahima's body was covered in anger. She missed Ghazali, who had been taken from her.

REFLECTION

The West Kalimantan essay poetry book "Renjana Khatulistiwa" describes inter-ethnic conflict and how local customs and values are abandoned. The ethnic conflicts have become history and will live on in the collective memory of the Malay, Dayak, and Madurese peoples. The five essay poems presented in this book reflect the reality of people's lives in West Kalimantan. They are rich in cultural traditions, stories, and natural resources.

**THE DEPICTION OF BANUA SOCIETY NOWADAYS
(A COMPENDIUM OF ESSAY POETRY IN SOUTH KALIMANTAN)**

Title	: Bahana Bumi Antasari
Year	: First Edition, August 2018
Page	: 96 pages
Authors	: El Malka, Findi Filantara, Masrur Ridwan, Nur Budi Yono, Tuti Alawiyah
Publisher	: CeraH Budaya Indonesia, ISBN 978-602-0812-26-7

Friends, what can we learn from this book?

This book describes the people of South Kalimantan. The introduction of the mining industry and oil palm plantations altered the original community's behavior and values. The following five essay poems depict how the community deals with the influx of newcomers and investors.

This Book's Five Key Takeaways:

1. Where Can Rice Be Planted?
2. A coal mine destroys life.
3. Parents fail to care for their children.
4. Idham Chalid is a role model for many people.
5. I'm Not Weaving Anymore

ONE

El Malka's "Jerit Hati Barito Kuala Farmer" essay poetry reflects Kompas' February 17, 2014 news about rice fields productive farmers whose lands were threatened by oil palm corporations. This happens a lot in Kalimantan, especially in South Kalimantan. It happens in well-known agricultural areas like Hulu Sungai Regency, Tanah Sea, and Barito Kuala (Batola). Moreover, this occurred in a region that the federal government had designated as a food estate. The case that happened in Tabukan District is ironic because it happened in an area that

has been designated as a rice barn area for a long time. Now, farmers who had been working their land for years must be moved. They are harassed intentionally by corporate parties. Consequently, 2,393 hectares of productive agricultural land are threatened with conversion to palm oil plantations.

It is said that a farmer named Amang was upset that his rice fields had been converted into oil palm plantations. He discussed their rice fields with Yanto, a fellow farmer. Amang was saddened by the loss of his wife. His wife requested that the rice fields be preserved as a symbol of respect for their ancestors. Amang and Yanto couldn't understand why the government put corporations ahead of people. Amang and Yanto were working in Tabukan Subdistrict, Barito Kuala Regency, which was designated as a food estate by the central and local governments.

Farmers' fate in this country, particularly in remote areas, was becoming increasingly precarious. Apart from being undervalued, farmers' status in this modern agrarian country was no longer highly valued. Farmers' fates were never seriously considered. Various government policies aimed at improving farmer welfare had actually failed miserably.

A number of issues continued to plague the agricultural sector. Starting with the poor development of farmers' human resources (HR), inadequate post-harvest processing, the easy entry of imported agricultural products, the low price of agricultural products sold by farmers, the government subsidized seeds and fertilizers, but the selling price fell when the harvest arrived. Even farmer assistance funds were tainted by an unscrupulous Department of Agriculture. It added to the evidence that the government was unconcerned about protecting, managing, and developing agriculture.

Farmers became concerned after the Barito Kuala district government granted permission for the palm oil plantation, fearing for their livelihoods. Their rice field area produced superior rice and produced the most grain in South Kalimantan. The government, particularly the Ministry of Agriculture, should immediately follow up on community reports, conduct an investigation, and assess the situation. This was the main message conveyed by the farmers' protest act.

In their defense, the government cited applicable laws and regulations, specifically Law No. 41 of 2009 concerning Food Agricultural Land Protection. It was because land protection for Food Estate was an integral part of spatial

planning and a commitment to farmer protection. They were also required to protect food estate areas and agricultural land. Food estate protection was carried out in accordance with local custodianship and communal rights. But the reality was quite the opposite. The government was acting discriminatorily, not favoring farmers' welfare, let alone allowing companies to continuously invade farmers' lands.

TWO

The poetry essay entitled “Kampung Batang Banyu is No Longer Peaceful” by Findi Filantar tells us about Hamarung, a traditional elder of Batang Banyu Village, Banjar Regency, South Kalimantan Province. His land was turned into a mining area. Gardens and rice fields that provided food for the population were contaminated by mining waste. During the rainy season, Hamarung's Village was flooded. When the dry season arrived, the wells dried up. Coal mining in South Kalimantan was not benefiting the people. The hustle and bustle of coal mining shattered the quiet and peaceful village.

This essay poem starts by portraying Hamarung figure, one of the traditional elders in Kampung Batang Banyu. It tells us at length how the village and the courtyard that was once serene and peaceful became noisy and thundered by various vehicles and heavy rock mining equipment coals. The fertile land of Kampung Batang Banyu was dug up, stirred, to be filtered for coal. Garden land and rice fields So far, it has been the mainstay of people's lives. Hamarung was 60 years old. A few years ago, his hometown was still serene and peaceful. But since the coal corporation came by bringing various heavy equipment vehicles, he knew that they would dig coal in his village. Hamarung tried to believe when the government boasted that company to finance the welfare of the local people. However in fact, that company renounced it.

Bumi Batang Banyu was in shambles. The land was agitated in order to filter the coal. It not only harmed the environment, but it also made it noisy and polluted. Furthermore, the distance between the settlement and the mine was only about 500 meters. The ease of life in Batang Banyu village was a distant

memory. The villagers had to adjust to it. Every day, they had to deal with the sounds of passing vehicles, dynamite explosions, and flying dust. There will be no more squeaking of forest birds. There was no longer any morning dew on the leaves. Mining waste contaminated the fertile agricultural land. The water used to irrigate the fields was already contaminated. Even the snail could no longer live. Hamarung could only complain; he had little power. It was difficult for Hamarung and the villagers to pray solemnly in their village. During their prayer times, the mine site was frequently blasted.

Batang Banyu was just one of the villages that suffered as a result of poor coal mining practices. Coal mining frequently resulted in 50-meter-deep holes. The hill that was once overgrown with trees was long gone and had turned into pits. People's wells ran dry during the dry season. Hamarung was unable to deny that coal mining had revitalized several cities in South Kalimantan. The effects of the economic recovery began to be felt. The local government received a portion of the business's profits. The villages were wired with electricity. Satui and Batulicin subdistricts in Tanah Seasonings, Pegaron District in Banjar Regency, and Jorong Subdistrict in Tanah Laut Regency all experienced economic growth. The cities became the hub for mining workers, the majority of whom were immigrants.

THREE

Masrur Ridwan's essay poetry "Justice Is Unjust for Atul" tells the story of Atul, a fourteen-year-old girl who was impregnated by Jani, a widower. Jani reconciled with Atul's family before being arrested by the police, but Atul's grandfather refused to accept the apology. Atul's entire family was humiliated. The perpetrator should therefore be severely punished. Jani was eventually arrested and taken to court. Atul, who was trapped in an adult relationship, never imagined she would have to endure a lengthy period of bitterness. Atul's lustful outburst at Jani's house landed Jani in court because she was a minor at the time.

The peace between families had been reached, the deed of agreement had been drafted and signed, the proposal had been made, and Atul's stated desire to marry Jani. Nevertheless, based on the evidence presented at trial, Jani was compelled to

remain in prison. The final judicial process disappointed Atul. Jani was sentenced to three years in prison and fined tens of millions of dollars. Atul was stunned by the verdict. Why was there a judiciary if it only served to make her suffer more?

For Atul, the proper justice would be if she married Jani. Justice for the prosecutor if he was successful in bringing Jani to court with credible evidence. The judge's justice was to sentence Jani in accordance with the applicable law. The presiding judge, who was moved by Atul's case, could only read the verdict while wiping away tears. What happened to Atul and Jani was just one of many similar incidents that occurred in South Kalimantan. Atul wanted Jani to be set free. Atul made a statement about her desire to marry Jani. The Judiciary Panel received the affidavit. However, they were all pointless. Jani was imprisoned.

Atul and Jani did not know that if one person had sex with a minor, the perpetrator should be punished. The judiciary panel sentenced Jani according to the applicable law. Having sex with minors was threatened with a criminal offense as stipulated in the Article 81 Paragraph (2) about Child Protection Law No. 23 of 2002 which was later amended with Law 35 of 2014. Violation of that article was given a minimum sentence of 5 years and a maximum of 15 years in prison and a fine a maximum of IDR 5 billion (five billion rupiah). The article ignored consensual factor and who took the initiative.

In South Kalimantan, incidents like Atul and Jani were common. Atul was 11 years old when she lost her virginity to a 13-year-old boy. Their sex knowledge was obtained solely from the Internet. This meant that the family was unconcerned about their children. More unfortunate, Atul's introduction to information technology was not accompanied by adequate education. She only went to school until she was in the sixth grade of elementary school. In South Kalimantan, this is what happened to female children her age.

Cases of children engaging in sexual activity occur in almost all districts and cities throughout South Kalimantan. The possibility of such cases is correlated with the number of early marriages, which has recently risen to the highest category in Indonesia for children under the age of 15. According to 2017 BKKBN data, there is a positive correlation between the Internet and early marriage in South Kalimantan.

FOUR

“The Thin Body from Banjarbaru” an essay poetry by Nur Budi Yono tells the story of Idham Chalid, a man from Setui, Banjarbaru, South Kalimantan. Idham was the eldest of five children born to H. Muhammad Chalid. His family migrated to Amuntai when he was just six years old. They were living in the Tangga Ulin village area, which was his father’s ancestral land. Who was the father of Idham? He was a simple man who worked as a marriage officiant in Amuntai Hulu, 200 kilometers from Banjarmasin. Idham joined the Indonesian Muslim Union during the Indonesian Independence War. It was an Indonesian Borneo-based Central Rebel Organization. Along with the ALRI Division IV led by Lieutenant Colonel Hassan Basriia, the Indonesian National Foundation for Kalimantan was established.

Idham became a member of the guerrillas’ union and was eventually appointed as an adviser. He was captured by Dutch forces in March 1949 and then released in November of the same year. Idham then entered the field of education in 1940. He began working as a teacher at Madrasah Pondok Modern Gontor. He directed the Normal Islam School after returning to Borneo in 1944. By establishing Ittihad Al Ma’ahid Al Islamiyyah, he gathered a number of Islamic boarding schools. Even after becoming the leader of Nahdlatul Ulama, he continued to give academic lectures. He established the Darul Ma’arif Islamic school in Jakarta in 1956. In 1960, he established Darul Qur’an, an orphanage in Cisarua. Idham’s legacies did not end there; he also co-founded Nahdlatul Ulama University with Subhan Z.E. and a few other friends.

During the Sukarno and Suharto regimes, Idham held several important positions. Idham had been appointed secretary general of PB Nahdlatul Ulama at the age of 30. Four years later, in 1956, he was appointed general chairman of the PBNU Tanfidziah, a position he held for 28 years. Idham’s leadership disproved the Javanese-outer myth that the general chairman must be of noble descent. Idham became a national figure due to the breadth of his association, rhetorical skills, and lobbying expertise. Idham was awarded an Honoris Causa Doctorate by Al-Azhar University in Cairo. He was a religious leader and politician who adhered to the philosophy of water. Like water, which could play multiple roles in the same situation, he excelled as both an academic and a politician.

Idham continued to play an important role in the fast-paced political developments. He was trusted to be the MPRS's representative chairman (1963-1966), as well as the Minister of People's Welfare (1966-1967; 1967-1968; and 1968-1973). Idham was trusted as the chairman of the Indonesian House Representative from 1971 to 1977. Idham was elected as the United Development Party's first general chairman in 1973. (PPP). His tenure as general chairman of Nahdlatul Ulama ended in 1984. Finally, Idham served as Chairman of the Supreme Advisory Council and Mudir'Am Jam'iyyah Ahlith Tariqoh al-Mu'tabarah an-Nahdliyyah from 1978 to 1983.

Idham Chalid was one of the national figures who President Susilo Bambang Yudhoyono named a National Hero for his extraordinary service to the nation's interests. He followed Islamic traditions and principles as a scholar. As a politician, he was capable of thinking strategically, compromisingly, and pragmatically. Idham died on July 11, 2010 and was buried at the Darul Qur'an Cisarua boarding school in Bogor, West Java. Idham was named Indonesia's National Hero a year later. Idham becomes a role model for South Kalimantan's Muslims, preserving the region's diversity.

FIVE

Tuti Alawiyah's essay poetry titled "A Sad Story of the Lampit Rattan " narrates about the current social problems that are experienced by the rattan mats' craftsmen. Lampit Rattan is a traditional handicraft of South Kalimantan. It is made by weaving rattan stick braid into a mat. Hundreds of lampit artisans swarmed Amuntai in the 1980s. However, rattan mat sales have been declining since 2005. It was due to a shift in global demand. Initially, China and Japan were the two countries that frequently imported rattan handicrafts from Indonesia. However, they soon began to produce the same goods. Their products were sold all over the world, reducing Indonesia's market share in rattan crafts.

Palampitan Hilir Village in District Amuntai Tengah was once the center for lampit rattan craftsmen, but now the village roads are lined with shops, food stalls, and mini markets. Several artisans who remain in business while others

fail have switched to other domains. For the Amuntai, making rattan mats is not just about making money, but it is also about preserving tradition.

The Minister of Trade's SK No.12/M-DAG/PER/6/2005 concerning Rattan Export Provisions, which allowed the export of rattan raw materials and semi-finished rattan, resulted in the rattan processing industry. The raw materials were difficult to obtain. Rattan mat exports were declining until the last ten years were over. There would be no more rattan mat exports to Japan, China, or Europe. In fact, China began to take raw rattan material from Indonesia and turned it into crafts, and as a result, the market demanded a lower price globally.

He sold lampit rattan from city to city across Indonesia. Materials for making the mats were becoming increasingly scarce. Rattan farmers cut, cleaned thorns, and skinned rattan with a 60 cm long machete. Ipul remembered people happily weaving rattan together. They left early in the morning to go rattan weaving. They returned in the evening with their remuneration. Parents taught their children to weave so that the weaving tradition would not be lost. Craftsmen could no longer survive. People quitted weaving and began working in coal mines or oil palm plantations.

REFLECTION

Building human character is important, according to the essay poetry book "Bahana Bumi Antasari." People's livelihoods are threatened by the conversion of productive rice fields to oil palm plantations and the exploration of rock mines for coal. The environment has been severely harmed. The internet has made it easier to access information, but parents do not monitor their children's use of it. Despite the fact that South Kalimantan's society has role models like Idham Chalid, the value of life is declining. Because of the government's policy of exporting raw, unprocessed rattan, the local weaving tradition is becoming extinct.

**THEY WANT SUBSTANTIAL CHANGES
(A COMPENDIUM OF ESSAY POETRY IN CENTRAL KALIMANTAN PROVINCE)**

Title	: The Tambun Bungai Scream Trail
Year	: First Edition, August 2018
Page	: 110 pages
Authors	: Elis Setiati, Imam Qalyubi, Lukman Juhara, Mohammad Alimulhuda, Noor Hadi
Publisher	: Cerah Budaya Indonesia, ISBN 978-602-5896-27-4

Friends, what can we learn from this book?

In this collection of essay poems, environmental activists want the Kahayan River to once again be a source of life; education activists want the government's National Literacy Movement to reach out to rural areas; and legal activists want the innocent to be freed and land ownership certificates to be legally binding.

This Book's Five Key Takeaways:

1. The most remote regions weren't covered by literacy
2. The Kahayan River had gotten dirty and bloated
3. International environmental activists
4. Advocate for truth and justice
5. Poor stewardship of the land

ONE

Elis Setiati's essay poem "Tears of Literacy" describes how the nation's literacy initiative only applies to urban areas and not rural ones. To encourage people to learn to read and write, the government started the National Literacy Movement in 2017. Literacy is commonly defined as the ability to read and write. Writing is the process of expressing ideas by engraving language symbols in order to produce an understanding, whereas reading is the process of

translating language and symbols. Literacy refers to a set of individual talents and skills in reading, writing, speaking, calculating, and problem-solving at the level required for some everyday tasks. Literacy and linguistic proficiency are therefore inextricably linked.

The Education Development Center (EDC) further elaborated on the notion of literacy, emphasizing the person's capacity to utilize it as opposed to only reading and writing skills. Moreover, according to UNESCO, literacy is a set of concrete skills, particularly those relating to reading and writing, regardless of the context in which they are intended to be acquired, the source from which they were acquired, or the method used to acquire them. A person's capacity in academic subjects, national contexts, institutions, cultural values, and experience will all have an impact on how well they comprehend this literacy. The ability or quality of literacy is then defined as the capacity to read, write, recognize, and comprehend concepts visually in the Merriam-Webster online dictionary.

The park was inaugurated on June 6th by the Director of Water Police, Kombes Police Badarudin, on the banks of the Kahayan River in Tanjung Perawan, Bahaur, Pulang Pisau Regency, Central Kalimantan. The Water Police Director was a friendly and unassuming figure. It's no surprise that he became the ideal ambassador for literacy in the Central Kalimantan region. He encouraged the population to read by constructing the reading huts. The reading huts in Central Kalimantan Province were located on the way to the capital city.

It was difficult to find books in the Tanjung Virgin area. People in the Tanjung Virgin area desperately needed publications that would keep them up to date on the numerous scientific developments taking place around the world. The books published in Java were in excellent condition. Tanjung Virgin residents then had access to literature. Thank you to the water cops. People were overjoyed, their eyes gleaming as they stared at the books. National Literacy Activities that grew into national movements did not reach out to the most remote areas. They couldn't hear the echo of Indonesia's National Literacy. They couldn't be literate if they only read a few books, right? In reality, there was almost nothing but notebooks and textbooks at school. Literacy is important because of the current rapid flow of information. Everyone must be intelligent in multiple dimensions. To be intelligent in information technology, law, politics, economics, culture, and social media, one must be able to read and write.

Badarudin, the Water Police Director, had established six reading huts. Because the reading huts were so far from the province's capital, they had to be transported by river. Kombes Badarudin encouraged widespread reading to motivate the construction of a reading nook for the community. Kombes Badarudin had demonstrated initiative and thoughtfulness in his efforts to attract attention. People were afraid of the police at the time. The Water Police desired that people lose their fear of the law. They wanted to expand their knowledge by reading in order to raise awareness for coastal communities. The reading huts were created to broaden children's horizons and increase their knowledge in order for them to succeed in life. The crime rate in Central Kalimantan was expected to fall as people gained more knowledge.

TWO

In his essay poem "Kahayan's Scream," Imam Qalyubi describes how the Kahayan River is becoming saltier and more poisoned due to sewage pollution. In Central Kalimantan, the Kahayan River serves as a symbol of Dayak Ngaju communal life. For the Ngaju Dayak people, it serves as the source of all food and the pulse. It's a madrasa where all virtue, kindness, and honesty are taught at the level of values.

The Kahayan River grew thin during the colonial era and was used as a field by the soldiers who were occupying the area. The Kahayan River ships were used by imperial giants to dredge up natural resources. They disregarded Kahayan's function in life. Nevertheless, critics note that the role of Kahayan as the center of life has been altered by Mercury. The Kahayan river is shallow because of palm oil commodities, which have also optimized every square inch of land and turned into water predators, destroying every part of life along the Kahayan channel. The Ngaju people, who depend on the river, are devastated by the shallowing water. The identity of life's pulse rhythmic rhythm is no longer loud.

Sipet is the protagonist of the story. He already had grandchildren. In Central Kalimantan, he frequently met people from the Dayak Ngaju tribes. He noticed the stumbling structure in front of the stump, which was the location of bodies that had gone through the Ngaju Dayak tribe's death ritual

in Central Kalimantan, Kaharingan believers. Beautiful Sandung was a sturdy, one-of-a-kind structure with faded pre-painted ornamentation. The afternoon sun shone brightly on the sidewalk in front of Sipet's house. Sipet showed his grandchildren many plants and fruits he ate as a child. One example was the Karamunting plant in the field. Karamunting, also known as *Melastoma affine* or *Melastomataceae*, was a plant that grew wild in gardens and forests. They were small, sweet-tasting fruits that looked like purple berries. Karamunting bloomed yellow in some varieties and purple in others.

Sipet also informed them about the uwei fruit. Rattan was known as uwei in the Ngaju language. The uwei fruit resembled bark and had a shape similar to an adult's pinky finger, but it had a bitter flavor. Sipet approached his grandchildren and pointed out a fruitful wild tambulus tree. Tambulus, which was common in Borneo, had a sour flavor and looked like a brown fruit in both size and color. He told his grandchildren that these were the little fruits of the future. He told them about the generosity of nature. Humans and nature shared genuine affection. There were flowers in addition to the fruits. A Semar bag orchid was crawling on the decaying wood.

The legendary Dayak knights, as well as memories of the Biaju forefather's battle, were held in the Kahayan river. Each tributary branch had a speech tradition that told sacred stories. These ethereal rituals took place in the river. The Tuan Guru or Kiai who passed by on this river bestowed goodness and virtue. On this river, too, the European zending pedaled from upstream to downstream, sharing love. The Kahayan River bore witness to the invaders' greed as they mined coal, felled trees, and dredged gold. All goods were transported by barge via Kahayan.

The sky was black and hazy from exhaust fumes. The bottom of the trunk water was dredged for sand, sludge, and rock. The lack of aquatic life caused the water to become more dull and murky. The Kahayan River was opaque even when the sun was shining. Fish perished in such conditions. After the reformed, oil palm plantations began to encroach on the area along the Kahayan River. The palm roots had sucked up all of the water. The Kahayan's water was reserved and shrank violently. As a result, its water was scarce. The water was shallow and tainted with mercury from a gold mine's processing effluent.

THREE

Immigration is the subject of Lukman Juhara's essay poetry "Sumigran' Trail, The Traces of Transmigrants". Sumigran came from a small farm worker family. He has a five-year-old child. Sumigran began working as a farm laborer in his birth village. His meager daily wage would barely cover a day with his wife and child. He and his small family lived in a hut. There were only two items of clothing: the sheet he was wearing and the sheet that was hanging out to dry.

The rice fields on the Indonesian island of Java were shrinking. Initiatives for development were actively pursued. Farm workers' access to land was becoming more limited, and tractors in particular were used to plow the fields, eliminating the need for wage labor. If the weather was dry, the lean season would begin. In dry fields, cultivators were not required. Rice field owners sold clay for use in the brick and tile industries. Immigrants worked as clay diggers to produce steam for cooking. Transmigrants were considered migrants. Sumigran believed that immigrants would contribute to the forest's sustainability and a prosperous way of life. Sumigran departed for Kalimantan Island after the discussions concluded.

Kalimantan Island, which included the five provinces of West Kalimantan, Central Kalimantan, South Kalimantan, East Kalimantan, and North Kalimantan, was one of the islands where transmigration programs were held. Other popular transmigration destinations included Sumatra, Sulawesi, and Papua. The transmigrants received 'dolog rice' once a month, which was frequently kept for an extended period of time in logistical depots, resulting in poor rice quality when delivered to them. In addition, they received five kilograms of salted salmon. Immigrants worked as hard as other transmigrant workers. In addition, they carved roads in remote areas to make it easier for everyone to pass through. They sold agricultural products and had access to healthcare and children's education in a nearby town.

Sumigran's efforts were not always fruitful. Several challenges were encountered. In addition to the difficult-to-overcome natural factors, the lack of government infrastructure contributed to some residents abandoning the transmigration program. Others fled and wandered, looking for work in various cities. Immigrants were having a more difficult time surviving.

This problem grew worse when transmigrants were blamed for forest and land fires that caused haze while clearing agricultural lands. However, there was a third party that was the primary perpetrator of forest exploitation, namely oil palm enterprises. There was a difference of opinion. Furthermore, some locals were jealous of the immigrants' success. They later claimed that the migrants set fire to the forest. According to them, transmigration simply ruined the ecosystem. Fertile ground became a wasteland. The lush forest had become overrun with weeds. They wreaked havoc on the environment by burning and felling trees.

The once-clear sky had darkened. The air, which had once been clear and bright, had become murky and polluted. Transmigrants had to face harsh punishment. The policy was scrutinized, and transmigration was evaluated. The program was impacted by the moratorium. Beginning in 2014, the Central Kalimantan Provincial Government agreed to implement a moratorium (temporary suspension) on the program New Transmigration Settlement (PTB) and its implementation throughout the region. The goal of this policy was to plan the repatriation of already-arrived transients. This embargo was also based on community issues that arose as a result of transmigrant attendance, such as competing land tenure, the issue of land certificates related to transmigration, and social jealousy among indigenous people. As a result, despite the fact that the transmigration program was also thought to be an effort to improve national integration, it was also put on hold.

Sumigran was still trying to make things better for everyone. It was critical to maintain environmental sustainability. There should be no harm done to either party or any level of society.

FOUR

The essay poem "Pleidoi" by Mohammad Alimulhuda narrates Ulan's story, in which he was defending himself against the charge of burning down an oil palm plantation and a warehouse. It didn't appear that Ulan did it. Ulan was required to appear in court and deal with law enforcement officials. Ulan was required to stand trial after allegations that he destroyed warehouses and oil

palm fields in a plantation near his village. Ulan denied doing anything; he only made a defense because he believed he wasn't truly responsible for the damage claimed. However, evidence and testimony suggested that Ulan was responsible for the destruction of oil palm farms and warehouses. Ulan needed to be held responsible and punished.

Ulan said that the news that a plantation would be built in Tanag had taken him by surprise. This company focused on the land owned by locals near the forest because it lacked sufficient space for its plantation. The land they requested would become part of the oil plantation. They wanted people to grow whatever crops they wanted, specifically oil palm, which was not indigenous to Kalimantan. The oil palms would absorb all of the water in the soil. There would be damage to the land and other crops. It was stated that once the palm trees died, the oil palm land would become a barren wasteland.

Farming had been passed down from generation to generation. When rice fields became depleted of fertility, new plants such as rubber took their place. The locals preserved the fertility of the soil used for agriculture.

Ulan was charged in court with destroying oil palm fields and warehouses with a tractor. Naturally, all of the allegations were refuted. Ulan disproved every accusation leveled against him. Ulan objected, claiming that he couldn't destroy the oil palm fields and warehouses because he couldn't operate a tractor. He could only use the *kelotok* boat that his father had left him. In the verdict, the judge still declared Ulan guilty and sentenced him to punishment. Ulan was worried about the actions of wealthy landowners who burned and destroyed forests for business and were protected by dishonest officials. His arguments were ignored.

FIVE

In her essay poetry "Tenja di Bumi Tambun Bungai," Noor Hadi tells the story of Ammah, a wanderer who lived on the outskirts of Palangkaraya. Ammah helped the city grow by clearing land and incorporating a wilderness area into the city. He noticed how busy the once-deserted city

had become, but there were still some unresolved issues, particularly those concerning land ownership. Ammah was one of many people who had been involved in unresolved land disputes. The case had not been resolved at the time until the court's ruling won the lawsuit against Ammah. However, the local government attempted to address this issue through the Prona program in order to deal with a similar occurrence as quickly as possible.

Ammah had unintentionally wandered into the city with only the bare necessities. In 1970, Palangka Raya, the provincial capital of Central Kalimantan in Borneo, was a new city. As administrative regions, Bukit Batu and Pahandut were established. In 1957, a city emerged from the wilderness. There were numerous legends surrounding the removal of thousands of trees and bushes. Village Pahandut was located on the banks of the Kahayan River. A portion of the Palangkaraya region, including Tankling Protection Forest, was still covered with dense.

President Soekarno envisioned Palangkaraya as Indonesia's future capital city, replacing Jakarta, when construction began. Palangkaraya, Indonesia's largest city, has an area that is 3.6 times larger than Jakarta's. From upstream to downstream, this city changed people's fortunes.

Ammah married the Kahayan girl after meeting her. They were fortunate to have a large family. Because of his diligence and dedication, the wilderness property was transformed into a residential area with farming. The once-quiet neighborhood had become bustling and a part of the city. Palangkaraya had a large number of immigrants from various regions. They were looking for a plot of land to live on.

Ammah, who was getting older, showed his children his properties and the formal ownership paperwork. His children had also grown up. Ammah also displayed recent purchase letters and receipts. One day, a man came forward and admitted to being the owner of the land. The man apologized after Ammah presented the proof. The next day, Ammah's son fought with those who claimed ownership of the land. Ammah was slashed to death with a machete by that man. Because of the enraged crowd, Ammah died in vain.

REFLECTION

This collection of essay poems, *The Tambun Bungai Scream Trail*, shows how many national initiatives still haven't succeeded in achieving their goals in rural areas. Before running the program, the activity manager did not conduct any research. The demands of the community that will be the focus of the activity require in-depth investigation. Additionally, investors that enter a place with the sole intention of depleting its natural resources are primarily to blame for the degraded ecological conditions in various areas. The environmental impact analysis for the area is not being carried out to its best extent. Transmigration is a good program, and there is no learned positive-negative for transmigrant survival.

**HAPHAZARD EXPLOITATION OF NATURAL RESOURCES
(A COMPENDIUM OF ESSAY POETRY IN EAST KALIMANTAN PROVINCE)**

Title	: The Equator's Emerald Wound
Year	: First Edition, August 2018
Page	: 134 pages
Authors	: Agus Dwi Utomo, Karyani Tri Tialani, Rahmi Namirotulmina, Yudianti Herawati, Yustinus Sapto Hardjanto.
Publisher	: Cerah Budaya Indonesia, ISBN 978-602-5896-14-9

What can we learn from this book, my friends?

An essay poetry collection about the plight of East Kalimantan's indigenous people who have been marginalized due to the commercial exploitation of nature. A young Dayak girl was drawn to the newcomers and their exotic ways. The population is suffering, forests are being deforested, and rivers are being contaminated. The general public is getting poorer, while the environment is being severely harmed.

This Book's Five Key Takeaways:

1. Destroyed ancestors' heritage
2. Karst extraction and expansion of oil palm plantations
3. People's Nature Reserve is not open to business owners.
4. The Kwangkey ceremony
5. Samarinda's polluted rivers

ONE

The life of the Benuaq Dayak Tribe, Kalimantan East, is told in Agus Dwi Utomo's essay poetry "Mother's Cry is Still Wet in the Tomb." Big corporations were cutting down trees in the forest, causing forests to no longer provide the necessities of human life. Since uncontrolled logging occurred in the forest, either

by individuals or institutionally by companies, traditional culture, which was farming around the outskirts of the forest, began to be forgotten. The hood flood or log flood, combined with the discovery of oil wells and natural gas, provided East Kalimantan with a bright future in the future. The flood period began in the late 1960s and early 1970s. During the flood, community life spread almost evenly from the interior to the Mahakam estuary and other rivers in East Kalimantan.

The hood's inundation revealed the repercussions. No more trees to cut in barren forests. People mined, polluting and damaging the environment. A mining accident ended tragically. There were 27 children killed in the former mines, as well as flooding that caused an avalanche, which buried them inside. East Kalimantan has been experiencing flooding due to uncontrolled deforestation.

The woman claimed to be the daughter of a powerful mother. She grew up and played with her eight brothers there. She often hid behind the large meranti tree to avoid being chased by her siblings while playing hide and seek. Something was lurking behind bengkirai or the ironwood. The dense forest engulfed the wilderness. But the fate of the jungle was sealed. It was obliterated. A large corporation had to cultivate the land, causing environmental damage.

As a basic necessity of daily life, the girl learned to plant rice, corn, cassava, and other secondary crops. She also enjoyed fishing, archery, and bird hunting. She frequently hunted wild animals with hunting dogs who accompanied her through the dense forest. That was her ancestors' culture to survive in such an environment. She grew up and matured in the wilderness, where various birds and reptiles coexisted in her trees.

Even in that idyllic existence, there were bad people. She was raped near the forest's edge. The girl's mother approached the man and asked him to take responsibility for her daughter's pregnancy. The man agreed to marry the girl and pay a sizable dowry. He was also required to pay the customary fine for his actions against a girl. The village community and the bride and groom's parents were present for this traditional fines ceremony. Customary Head presided over the ceremony. For those found guilty, whether male or female, sanctions and fines would be imposed by redeeming them or handing over antang (urn) to an innocent party through the Customary Head. The number of urns was determined by the perpetrator's ability and the severity of the mistakes made, so it could be one urn, two urns, or more.

Finally, the woman married, and not long after that, she gave birth to a daughter named Genetics. The child was then abandoned by the man who had married her. After remarrying, the woman had two more children, a boy and a girl. She gave them the names Light and Sun.

There were no more meranti trees because the forest had been destroyed and deforested. No trees in which children could play hide and seek. There was no longer any ironwood to provide shade from the hot sun. Everything had altered. Children preferred to play online games or communicate through messenger apps. Karaoke at the pub or clubbing at the discotheque provided their entertainment. Genetics ushered in this way of life. She paid little attention to her education. She even got involved in free sex and became pregnant as a result. It was unclear who had impregnated her.

Genetics committed suicide by taking insect medicine because she was ashamed of being pregnant out of wedlock. She had no idea who the father of her unborn child was. The main character, Genetics' mother, was heartbroken. That accident rendered her helpless, which was exacerbated by the subsequent tragic event that befell her other two children. The area around her house was littered with mining pits from previous mine excavations. Water was poured into the pits. Sun and Light drowned in a mining pit.

TWO

The essay poetry of Karyani Tri Tialani, "Labuan Cermin Singing Wounds," tells the story of the residents of the Big Dipper in the Berau Regency, East Kalimantan. The main goal of the resistance was to prevent the construction of a cement factory that would exploit the Sangkurilang-Mangkalihat Karst and the expansion of oil palm plantations. The construction of a cement factory and palm oil plantations had a negative impact on natural ecosystems and water sources. As a result, the community staged a massive protest, which was followed by environmental activists. They demonstrated in front of the Governor's office in East Kalimantan. They requested that the government review the permits and cancel the cement factory's construction. The

demonstration also alluded to the Labuan Cermin tour development investment plan. The cement factory and oil palm plantation would derail investors' plans to make Labuan Cermin a popular tourist destination.

Ahmad and Ramli were the main characters. These two people witnessed their surroundings spiraling out of control. The government has abandoned the people. They gave entrepreneurs from outside the region numerous opportunities to exploit Berau territory. Ahmad and Ramli, along with members of the community, demonstrated outside the East Kalimantan Governor's Office. They requested that the government review the permits and cancel the cement factories. The officers approved the company's formation. The police assaulted Ahmad and Ramli. Community demonstrations to stop corporate exploitation were regarded as a breeze. On Tuesday, October 26, 2016, at approximately 9.30 a.m, hundreds of people filed into the Governor's Office, scorched by the sun. A cement mixer truck passed by fifteen minutes later. The crowd immediately stopped the truck, unfurled its banners, and chanted. At 10:45 a.m., Ahmad was beaten by the police. He was punched, kicked, and dragged.

"This is a battle; the residents of the Big Dipper are fighting to protect the water source," Ahmad explained. When the crowd pressed their way into the Governor's Office, even the police officers became emotional. The cops then brought out the wild dog to break up the fight. Ramli and the residents of the Big Dipper informed the government that there was an ecosystem in their territory. Farmers and fishermen, the coast and its plentiful water sources. The natural conditions bolstered a tourist attraction, which should be preserved. Mining and oil palm would devastate people's livelihoods. Labuan Cermin was a tourist attraction located in the village of Labuan Kelambu, Biduk-Biduk District, Berau Regency, East Kalimantan. This natural tourist attraction was managed by the surrounding community and Labuan Cermin in collaboration with community institutions. This lake has two distinct flavors: salty on the bottom and tasteless on the surface. It was named Labuan Cermin because the water was crystal clear and mirror-like. The tourist attraction would be handed over to the local government and a businessman.

Ahmad stood on the pier's edge. During the demonstrations, officers struck him in the body. His heart was aching, constricted, and painful as a result of being hurt by his own people. Ahmad anticipated the consequences and, along with others, refused to allow the cement factory to be built. Then, Ramli, a friend of

Ahmad who was also a fisherman, stayed ashore for several days. He assisted in the formulation of demands and listened to legal aid's instructions. Ahmad and Ramli began to feel threatened after the protest at the governor's office erupted. Unknown people entered the village, possibly as spies, and there were reporters looking for inside information. People suspected they were sent by the company to undermine the power of the masses. Everyone who was thought to be a part of the resistance was enticed by money and programs. Police officers threatened them if it did not work. Some people were tempted to accept the offer because they were in a difficult economic situation. But there were a few who remained steadfast in their refusal of the bribes. The simple became complicated. Ahmad and Ramli were taken aback. They were as perplexed as goats in a tiger herd.

THREE

Rahmi Namirotulmina's essay poetry "Grey Nature Reserve" describes the state of the Adang Bay nature reserve area in the East Kalimantan Paser district. Podong Baru Village, which was a natural reserve area. It had a poor fishing village that had seen no development other than conservation efforts. Their property and home were not certified. Adang Bay and Apar Bay were designated as natural reserve areas in 1993 by Decree (SK) Minister of Forestry Number 86. According to the decree, Adang Bay Natural Reserve covered 62,402 Ha and Teluk Adang Natural Reserve Apar 46,900 Ha. There were residential and transmigration settlements, as well as national ports, long before Teluk Adang and Teluk Apar were designated as nature reserves. Labatula and the villagers were unable to care for their land ownership certificates after the village was "turned" into a natural reserve. The natural reserve's fence limited all economic activity. Furthermore, no government budget could be used to build villages because land in conservation areas should not be used for anything other than conservation. As a result, the village became backward, and its inhabitants became impoverished.

Labatula was so poor that his wife could not bear it. His wife left without saying anything. Labatula was eventually widowed and lived in a stilt house inherited from his grandmother with his three children. The stilt house was built

on land with no legal rights. Labatula had nothing. The natural reserves revoked his land rights. Labatula was standing in his yard, thinking about how his land was nothing but bare ground. Mining, plantation, and forestry companies, on the other hand, are continuously destroying the natural environment above the Adang Bay area. The government even constructed passenger and container ports to help these businesses. Ironically, when the population was “fenced” due to the status of the natural reserve, certain parties were free to do whatever they pleased in the area. It was dubbed “a gray sanctuary” by Labatula. It was a natural reserve for the villagers but not for those in power. Those in power used the so-called natural reserve to enrich themselves. Labatula discovered an above-ground mine in Adang Bay Natural Reserve. Inadvertently, he overheard the conversation regarding the publication and storage of maps by local governments. The minings were marked on those maps. The natural reserve area was poorly supervised.

Labatula worked as a fisherman in Pondong, Paser Regency, East Kalimantan. He’d lived in his house, inhabited his yard, and nailed his life to it since he could remember. It’s just that Labatula, like the others, had no claim to the land. The land could not be built on, put up as collateral for loans, or sold. The cause was the designation of natural reserves. The reserve was established in Pondong Village and 29 other villages. The designation had bound the people who had lived on the land long before the Decree on the Determination of the Natural Reserve, which was intended to protect the existing ecosystem.

However, behind the walls was the central government office, which ignored the actual situation. Many locals became hostages of their own land. Access to any development was difficult to come by. Labatula, like the others, froze as they realized they were living on land that could be taken away at any time. Pondong Baru Village was one of those impoverished fishing communities. He was relieved to learn that the Paser district government of East Kalimantan planned to declassify his village and 15 other villages as natural reserves (enclave). Pondong New fell into poverty as a result of the decision to establish a natural reserve. It was cut off due to difficult development progress and conflicts with regulations and permits. The village would be used as residential pockets or enclaves to avoid interfering with the natural reserve area.

FOUR

The essay poetry “Dayak Girls in Tradition” by Yudianti Herawati depicts the life of the Dayak Benuaq people of Kutai West, East Kalimantan. The Benuaq Dayak people had mature brown skin, slanted eyes, and straight hair. Benuaq was derived from the term Kutai people, which distinguished them from other tribal groups. According to some experts, the Benuaq Dayak tribe originated in the Lawangan Dayak (seventh heaven) region of Central Kalimantan. Lawangan was also the Tunjung Dayak’s mother in East Kalimantan. The Benuaq Dayak community lived in close proximity to nature. They hunted animals and subsisted on forest fruits. They were also skilled at collecting forest plants for use as traditional medicinal herbs. They were environmentally friendly because of their beautiful surroundings. They would rather be farmers, fishermen, or hunters. They do not require modern education or luxury items. Dayak The Benuaq had a longhouse as well. A traditional Dayak house known as lamin. Dayak Benuaq, like other Dayak tribes, had a tradition of residing in a dwelling known as a lamin lou (long house) constructed of wood or ironwood. They, like other people, had long ears due to the weight of the earrings they wore and the tattoos they had on their bodies. Tattoo engraving revealed a person’s status and social standing based on their nobility level. Benuaq Dayaks over the age of 30 typically smoked and ate betel leaves.

Benuaq Dayak men were viewed as more active and dominant, as well as dominant, autonomous, and aggressive. Otherwise, Dayak women were viewed as weak and passive creatures who prioritized nurturing and submission. Such circumstances severely limited the space for both women and Benuaq girls to develop their identities independently. To avoid being dependent on men, they engaged in activities such as beading traditional clothing, weaving mats, bags, serauang, and making necklaces/bracelets of stones and beads. There was a ceremonial tradition that occurred. Generation after generation carried on that tradition. The ceremonial tradition was central to the Benuaq Dayak people’s lives. Every individual, from infancy to old age, and even death, had to go through rituals and traditional ceremonies. The Kaharingan belief was the driving force behind it. Supernatural things, rituals, customs, and certain shamanic practices characterized Kaharingan belief. The kwangkey ceremony, for example, was a memorial to a deceased person. It was a significant tradition

in the life of the Benuaq Dayak community. The kwangkey tradition sought to free a deceased person's spirit from his or her body so that it could spend an eternity in nature (heaven). This tradition was indeed very close to the lives of the Dayak community who believed in Kaharingan. In fact, it could be argued that their entire life was colored by their belief in mystical powers.

Once upon a time, there was a mother in a family weeping in front of a coffin. It had been a year since a child named Liung had died after being attacked by a crocodile. Her body was placed in a coffin. The kwangkey custom was followed by the family. A traditional "kwangkey" ritual recounted the life of a girl named Liung. As the ritual leader, a death shaman felt successful in bringing Liung's spirit into the midst of his family. The family's offerings were magically consumed by the spirit of Liung. The outfits and other tools that Liung once owned were also included and presented in the traditional ritual, leading locals to believe that the spirit of Liung had arrived. She was a lovely and upbeat young lady. Her body was small, but she was beautiful and intelligent. People paid their respects by placing flowers in front of her coffin.

Liung dedicated her life to helping her family. She looked after her younger siblings, woven mats, and did laundry. Liung was willing to skip school to support her family. Despite not attending school, Liung was proficient in reading and writing. She was also skilled at weaving doyo ulap and incorporating small beads into traditional clothing. Liung was also a skilled dancer. When Liung went to wash her clothes in the river, she was attacked by a crocodile. The crocodile was apprehended, and the residents extracted Liu's body from its belly. Liung's body was discovered only as bones. Lamin Banuaq Dayak tribe members performed a traditional ritual to deliver Liung's spirit to Moss Mountain, the realm of immortality.

FIVE

"From Gumus to Mumus," an essay poem by Yustinus Sapto Hardjanto, tells the story of life in Samarinda, the capital city of East Kalimantan. A city that arose from geographic awareness as a region Wet is incapable of preserving customs

and manners. All of this was reflected in the Karang Mumus river, which had turned into a trash can and toilet for the longest time. East Kalimantan possessed nearly all of the resources required for its people to prosper. However, the economic character was exploitative, and it left an ecological burden that caused it to lose power. Samarinda, a city that grew out of a geographical awareness as a wealthy area, was unable to keep her customs and etiquette.

All of this was reflected in the Karang Mumus River, the river of pride that was now littered with trash and waste. Samarinda was known as the City of the Edge. Borneo Timur declared itself a green province, and Samarinda declared itself a smart city, both of which required time to be tested. Samarinda had no indigenous language. The language used in the association was a mash-up of several other regional languages brought to Samarinda by people who migrated there many years ago. The Banjar language was one of the most significant influences. Bekunyung, ciruk, betajun, and drifting were some of the river activities named after Banjar words. Bekunyung meant swimming, ciruk meant diving, Betajun meant to dive into the water, and drifting meant to float away with the current.

Mumus was the nickname given to a child named Mostopha. He lived in a house on the riverbank. The river became narrower over time. Mostopha frequently bathed and played in the river with his friends. Coral Mumus was the name of the river. Grandpa Mumus used to tell him that the river behind his house used to be clear and deep, with children playing hide and seek at the bottom. A trunk was a collection of wood logs. It was commonly used to construct mooring boats and defecation or bathing cubicles. There were many fish and shrimp that bred beneath the river, including water goiter. Ilung, also known as water hyacinth, was frequently regarded as a weed or nuisance plant. Despite the fact that the roots naturally functioned as pollutant absorbents in the water. When the water receded, the roots would adhere to the riverbed, and at high tide, ilung would float back and leave pollutants in the riverbed. Ilung has the potential to be used in handicrafts, fertilizer, and animal feed. The communities in the hills, valleys, and rivers merged at that time. It happened a long time ago. Flood hood was a term used in East Kalimantan for economic gold from 1967 to the 1970s. At the time, the company was granted permission to cut wood in the forest and sell logs. At the time, 99 companies had obtained permits covering an area ranging from 5000 to 10,000 ha. Forests were thought

to be a land of trees that could only be cut down and sold as logs. Then a team of tree cutters arrives. They transformed the jungle into gardens and settlements. When a Japanese ship sailed in the Mahakam estuary, dolphins ran from Mahakam and entered Karang Mumus, eventually reaching the Dama River. Children jumped into the river to hug him.

Only lizard fishes were discovered alive and reproducing in the Karang Mumus river. White fish, puyau, papuyu, berobok, and haruan, all became extinct. Samarinda was a melting pot of Kutai, Bugis, Banjar, Javanese, Batak, Sundanese, Chinese, Madurese, and many other ethnicities. People came to occupy the vacant land and share their resources. However, they were all affected by a drought. The river was not well-maintained. Tempeh and tofu producers, as well as chicken cutters, always dump their waste into the river. Grandpa Mumus mentioned the names of the trees that had been lost along the river bank at the time. Sago palm, putat, ipil, rambai rice, kademba, bungur, rengas, and other crops were available. They had vanished. The riverbanks should be planted with vegetation that is resistant to flooding. Plants not only resisted erosion, but also served as natural rainwater filters. Trees provided habitat for a variety of flora and fauna. Without vegetation, the river would lose fish and shrimp, miss the birdsong, lose the proboscis monkey, lose its shade, and lose its beauty.

REFLECTION

The essay poetry book from the Province of East Kalimantan has shown us that development that is supposed to make people's lives better only helps the rich and powerful. The public sees their natural resource being exploited and the damage it causes. The transformation of social life ushers in a modern culture that shakes local customs and culture. Forest habitats are being destroyed, and river pollution is causing fish to become extinct. Foreign investors are threatening to take their land under the guise of development.

**THE EXTINCTION OF AN ETHNIC GROUP
(A COMPENDIUM OF ESSAY POETRY IN NORTH KALIMANTAN)**

Title	: The Restless Souls
Year	: 1 st Edition, August 2018
Page	: 138 pages
Authors	: Eliasar, Muhammad Thobroni, Rendy Ipin, Sapar Urotul Aliyah
Publisher	: Cerah Budaya Indonesia, ISBN 978-602-5896-03-3

Friends, what can we learn from this book?

This book compiles five writings about the life of the Dayak tribe on the border of Indonesia-Malaysia, in North Kalimantan. It is very sad for the Dayak tribe to lose their living habitat. The forest, the wilderness, are no longer there; an ethnic group that disappeared from world civilization is illustrated.

This Book's Five Key Takeaways:

1. The extinction of flora and fauna
2. Tidung Tribal Sadness
3. Two friends, different choices
4. I have a Garuda in my chest and a ringgit in my purse.
5. The disappearance of children's games

ONE

Eliasar's essay poetry entitled "Tears of Kayan" tells the story of Sei Kayan in North Kalimantan. The longest river is the Kayan River. The Bahau River and the Selor River are two of its rivers. The Dayak people of Kenyah along the banks of the Kayan River are the rightful inheritors of the river's ecosystem, including the national park-designated Kayan Mentarang forest. These forest issues have caused some difficulties for the indigenous Dayak community. Other factors, such

as deforestation or palmization, as well as waste disposal into rivers, have harmed the river ecosystem. The river is central to Dayak community life. Every day, they use it to get drinking water. The three most important elements that allow a person to live as a true Dayak are land, rivers, and forests. These three elements have combined to form a distinct identity known today as the Dayak people.

The Dayak people can maintain their existence and unique way of life by following the seven natural resource management principles of sustainability, collectivity, diversity, subsistence, organic, rituality, and customary law. The Dayak people live in a grove of leaves in the wilderness. There must be a hornbill in its place. They live in harmony with nature on the banks of the Kayan. Back in Sei Kayan's interior, the forests are still dense with flora and fauna. Kayan River is a popular playground for Dayak children.

Kayan River is a river that flows through the province of North Kalimantan in Indonesia, on the island of Borneo. The River Shoulder is one of its tributaries. This is North Kalimantan's longest river. The Sekatak Strait is directly connected to the Kayan River, which serves as the locals' source of life. Once inside the Kayan River, the forest is still dense and beautiful, with plenty of flora and fauna. In the eyes of Dayak children, companies like oil palm plantations that clear forests for palmization projects are using heavy equipment to destroy ecosystems in the Kayan River forest.

These palm oil plantations clear the forest in preparation for palmization projects. Workers felled ironwood, lembaso, meranti, and rattan trees. Roots, leaves, rotting stems, and broken twigs are strewn along the Kayan River, eventually becoming trash. Back and forth, Dompeng and pontoon emitted smoke into the sky. The air is contaminated. Traditional kayaks on the Kayan River are becoming increasingly scarce.

The Kayan River is getting shallower, and a sand mound is rising in the middle. Kayan River was relatively clean in the 1990s, but more and more people are ignoring the impact of dumping waste and trash in rivers, causing pollution. The waste from oil palm plantations and mining industries is the primary source of pollution. Dayaks living in the vicinity of the Kayan River hope that companies that have dumped waste and polluted the Kayan River are aware of the communities' objections. A variety of factors can harm tropical forests, including population growth, poverty, foreign debt problems, and poor economic conditions.

However, the majority of the main culprits are the expansion of agricultural land and plantations, as well as the development of numerous large private projects and the overuse of wood power supplies. Locals, on the other hand, have been using the forest for millennia without upsetting the balance of the ecosystem. Some argue that the selfishness of some immigrants in exploiting the environment is the primary cause of forest damage. Deforestation is estimated to occur at a rate of 1% per year, or approximately 20-40 hectares of forest per minute.

The survival of tropical forests, including those in Kalimantan, is threatened by two activities: selective logging, which is beneficial for agricultural activities, spreading fire or cultivation, opening plantations, livestock, mining, or the timber industry; and complete logging, which is beneficial for agricultural activities, spreading fire or cultivation, opening plantations, livestock, mining, or the timber industry.

In this modern era, humans are competing to discover the planet's natural wealth. This is not an exception in Indonesia; there are numerous human behaviors, such as the Kayan, that are unconcerned about the fate of the environment because they are motivated by passion, greed, and discontent. As a result, the river's plants and fauna perish and disappear. In this modern era, humans are competing to discover the planet's natural wealth. This is not an exception in Indonesia; there are numerous human behaviors, such as the Kayan, that are unconcerned about the fate of the environment because they are motivated by passion, greed, and discontent. As a result, the river's plants and fauna perish and disappear.

TWO

Muhammad Thobroni's essay poem "Tale of Sembakung" narrates the story of life on the banks of the Sembakung river and the demise of the Tidung storytelling tradition in the Tidung hamlet on the outskirts of Sei Sembakung in Nunukan Regency. The ancient Tidung people had an unique oral heritage of folklore, which they used to instill noble qualities in young people especially.

However, life stories of the Tidung people in Sembakung, Nunukan, today tend to tell more about despair, bitterness, and helplessness, which derives from increased exploitation of nature, such as oil palmization, as well as natural disasters caused by upstream forest degradation, resulting in flash floods.

Grandpa Ujang used to always talk about happy things for his grandson. The story of a young man named Bentawol, among other things. He was poor young man from a village on the Sei Sibuku coast. The river was thousands of fathoms away from the veranda of Sei Sembakung. Bentawol suffered greatly as a result of his poverty. His duties include searching for firewood in the forest upstream, catching fish, and searching for rattan and resin in distant locations. Bentawol left early in the morning and returned home at dusk every day. Bentawol ended up going along the edge of Sei Sembakung one day in exploration of rattan resin and forest honey. He was resting on the riverbank when he noticed a rainbow. The angels flew from the rainbow, bathing and rejoicing. Bentawol, hid one of the angels' gowns just so the angel could not return to the sky. The angel eventually married Bentawol. Bentawol's story had a happy ending because he married an angel.

Aside from the never-ending Bentawol fairy tales, Grandpa Ujang frequently told stories about Ibenayuk in Menjelutung Sesayap village. There were two brothers and sisters. Upstream, the older brother became king, and Ibenayuk who lived downstream, became queen. In ancient times, if someone died in their village, the crowd would beat the gong and throw a party. Some people danced, while others shed tears. Because of the Tenggilang tree, the people of Ibenayuk village had no fear of death. If a villager was ill, their neighbors just took her into a tree. The pain would have completely subsided. When people were becoming old, they would sit under a tree and became young again. Ujang only wanted to tell happy ending tales. He wanted his grandfather to explain sadness to him.

Grandpa delivered it this time. Today's life, according to Grandpa, was one of suffering. Whether delivered or not, sadness was still sadness. The destruction of natural ecosystems in Indonesia was unstoppable. This was due to the rapid expansion of oil palm plantations, which were still expanding into new areas. Negative consequences became more apparent as well. The mismanagement of oil palm plantations on forest land had resulted in the

extinction of wildlife. The sub-sector palm oil economy had produced growth figures that the government frequently used to attract investors to Indonesia. However, the expansion of oil palm plantations had made Indonesia's forests more vulnerable to destruction.

Forest conversion remained widespread, exacerbated by the government's desire to make Indonesia the world's largest producer of palm oil. The forest provided habitat for the vast majority of the world's biodiversity, including millions of animals and plants. Furthermore, the forest provided a means of survival for millions of indigenous people. The palm oil program in the border area between Indonesia and Malaysia on the island of Borneo piqued the interest of investors. Prior to investing, investors could reap significant profits in the form of forest wood by submitting a Timber Utilization Permit to the government.

Sei Sembakung was constantly flooded. Litter and tree branches had clogged the river. The first elephant, according to Grandpa, would be Sebuksu, a goblin with a round body, large ears, and a long tail. The pygmy elephant proved that The Tidung tribe once possessed a vast forest. According to legend, the elephant aided humans and protected them from natural disasters. Oil palm plantations scorched ironwood, lebasong, meranti, and rattan. The wilderness of the Tidung tribe had been turned into an oil palm plantation. Grandpa patted Ujang on the back, recalling lost history. Oil palm plantations depleted soil nutrients, causing flooding in the Tidung tribal area.

THREE

"The Yujang and Ancui's Crisis," Rendy Ipin's essay poetry is about two best friends who were always together as teenagers but went their separate ways as adults due to the decisions they made. The Tidung people live in a coastal village, but they are being pushed out by development and the presence of people from other countries eager for progress and money. The Tidung Tribe is one of Kalimantan's original tribes. They also live on the Indonesia-Malaysia border island. Young people in North Kalimantan are dissatisfied because they are excluded from development that does not take their needs and abilities

into account. They don't know as much in school and have no special abilities. Tarakan has had a development policy since its inception, even as the Bulungan area, which was previously part of East Kalimantan, continues to alter the social, economic, and political roles of the Tidung people who live there.

They subsequently migrated extensively into the interior, where Tana Tidung and Malinau are located. Meanwhile, those who are still living in Tarakan are caught in an unfinished tug-of-war with an ever-moving world that doesn't seem to care about the needs of the Tidung community. Young people in Tidung Tarakan feel anxious because of their weaknesses and the fact that their social networks are not very strong. Some of them were then entangled by drugs, unemployment, and other social problems.

Yujang was looking forward to seeing his old friend Ancui. Yujang looked through his photo album to recall his time with Ancui. They presented artistic performances onstage. Yujang was a photographer, and Ancui was a musician. Yujang and Ancui separated after a bloody conflict between the Tidung and Letta's people. They were no longer moving from one stage to the next, performing music. In 2010, a conflict erupted between the Tidung and Letta communities, culminating in a riot. There was initially little contact between individuals, which resulted in quarrels and the death of one person. This was the point at which widespread conflict acted as a catalyst. For a week, the city was tense. Everywhere, people used trigger guns and weapons with very sharp edges. Victims fell from both sides. Every member of the family, including the children, mothers, fathers, and grandmothers, sought government assistance.

When Yujang and Ancui reached adulthood, their desire to live grew stronger. People worked to earn large salaries as the city developed in order to meet their basic needs. There were numerous relatives and family members who required care, and Yujang continued to provide for his family. Under this guise, Ancui became a methamphetamine dealer. Yujang was reminded of Ancui's words. Yujang was not supposed to bring up the past. Ancui already knew how to earn a substantial amount of money rapidly. He was forced to do it because his family was financially dependent on him.

Then Ancui's brothers demanded money for their costly education. Ancui had to put in more effort. He was willing to risk his life to get that money. He was also responsible for his parents, who were getting older. As a

result of his work, Ancui was arrested and imprisoned. Yujang wanted to meet up and go to the prison over the holidays. However, rumors circulated that Ancui had escaped. Yujang looked everywhere for Ancui, but he couldn't find him. Ancui was being pursued by officers. Yujang would be contacted if Ancui was arrested again.

FOUR

"Stories Sketches from Our Farm," Sapar's essay poetry, tells the story of the Dayak tribe of North Kalimantan on the Indonesia-Malaysia border. Their survival is dependent on the sustainability of the forest, which ensures that animals and plants can thrive and reproduce. The Belusu Dayak tribe settled in North Kalimantan's Sekatak interior, Bulungan district. The traditional gold mines in the interior forest, the Sei Seriot stream, and the village are in turmoil. Dayak Belusu in the region of Sekatak, Bulungan, continue to change. The Dayak community has a hidden voice when it comes to traditional and modern pulling, as well as attacking and defending.

The Belusu Dayak community is resisting because they are irritated, agitated, and angry about their helplessness as modernity and capitalist greed continue to devastate their environment. In North Kalimantan, forests are essential to Dayak life. The forest is not for their personal use, but rather to ensure that animals and the forest are passed down from generation to generation. This is a significant tradition because the Dayak are accustomed to living in the forest until they have children and grandchildren, at which point they will require resources that are readily available in the forest.

Ages continue to advance one after the other as more time passes. Big trees develop into big structures. Everything, including the footpath and the strewn rattan thorns, has changed dramatically. The oil palm plantation is displacing trees in the forest. These companies claimed that they only required a small plot of land, but in reality, they leave very little forest. Wild animals fled in search of food. Change has occurred that has nearly wiped out the Dayak tribe's existence, similar to the extinction of American Indian

tribes. The forest has been cleared. The Dayak people are no longer able to farm. Farming has long been a source of income for the Dayak people. They engage in a variety of farming activities. The goal is to give the former field a chance to recover and normalize farmland. They decided on a new field with young soil.

Even if the tree is old, the forest should be converted into a new field rather than being cut down and burned. That is how the Dayaks protect the forest because it is their village and their way of life. The Dayak perform a religious ceremony before beginning agricultural work. Ritual activities begin with dance and prayer for salvation in order for their fields to be successfully harvested. Furthermore, rituals were thought to be a way of obtaining permission from the “watchman” and securing a farming site. This is where Dayak people express their love and respect for nature, in order to unite soul and body with nature. Following that, a *menugal* activity was held, specifically: after performing the ritual, the pedestal was tripped or tree trunks were felled, and weeds or weeds were removed. Then collect it and burn it so that the soil can be fertile. During the growing season, old large trunks will be used to construct a semi-permanent house in the middle of the forest until harvest time.

Once it is determined that the fields have returned to normal, they will decide to relocate. The destruction of entire fields and jungles to plant oil palm has ruined these living conditions. Companies are planting oil palm in the name of developing the country. Palm trees absorb groundwater and rivers, drying out the soil.

The Dayaks, who were previously farmers, changed their way of life by planting oil palm. During the rainy season, the environment suffers from drought and flooding. Aside from palm oil plantations, illegal gold mining is common. This does not happen without monetary consequences. Due to the destruction of cultivable fields, some residents became illegal gold miners. Residents bring palm oil to Malaysia because there are no palm oil markets in Indonesia. They returned to Indonesia with cheap essentials. They sing, “Garuda in my chest, ringgit in my pocket.”

FIVE

The essay poetry “In the Shadows of the Branches and Other Games in the Dark” by Urotul Aliyah describes several children’s games in the northern Kalimantan region. That image represents the Tidung Dayak community’s restlessness in Salim Batu and Tanjung Palas, Bulungan. This is especially pertinent given the increasing extinction of traditional games. Because the game is traditionally used to knit harmony, community, togetherness, and family, it has traditionally been viewed as a threat and a setback by the elderly. Traditional games like branches and lepokan are thought to be a way to celebrate diversity and joy. The younger generation, on the other hand, has grown accustomed to modern conveniences such as gadgets and online games.

Bungan, a young woman, was sitting on the bank of a rising river. Weeds and grass were in full bloom. Bungan and her friends used to play Kukkuwuk in the open fields along the Kayan River’s banks. Kukkuwuk was a Tidung tribal game that was similar to hide and seek in other areas. The gameplay was also comparable.

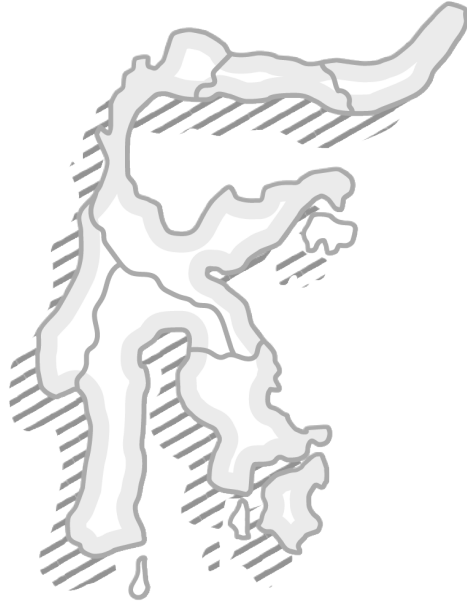
Palm oil plantations had supplanted the forest as a source of toy materials. Bungan remembered a plant at the forest’s edge that she used to play with as a toy. Her brothers used to play lepokan, a game in which a ball of dirt was launched from the top to the bottom until it crushed the hit ball. She remembered playing catfish or benthic on the tree branches. Where should Bungan teach the next generation about bravery, dexterity, and teamwork? They enjoyed playing with gadgets or online games via the internet. Technology extracted children from their mothers’ wombs.

Bungan could only sit on the Kayan River’s bank now that the water had receded. Traditional games were becoming increasingly difficult to find. Children tended to prefer to play ‘modern’ games that focused on patterns of thought or brain intelligence. Children, on the other hand, rarely played traditional games due to a lack of land. Despite the fact that one side of the traditional game was filled with values necessary for children’s development and education. The value of togetherness, mutual aid, and leadership was a very important cultural value to face modern life. As a result, traditional games had to be preserved and socialized to every child. Bungan’s peers were no longer to be found. Some were busy procreating, while others lived in Malaysia, a neighboring country.

They raised money for their children and grandchildren. No more Kukkuwuk, it was washed away by the flow of Sei Kayan and eventually turned into broken and rotting branches. The lands were long gone, the gardens had been sold, and the forests were being transformed into palm plantations. Along the Kayan's shores, majestic concrete and piles had replaced the previous life.

REFLECTION

The *Restless Souls*, a book of essay poems written by five authors from the province of North Kalimantan, deserves to be read and pondered. We hope that after reading this book, we will be moved to contribute in some way to restoring the beauty of the North Kalimantan wilderness. The fifth essay poem describes how the wilderness is being destroyed by people who advocate for the country's development while negatively affecting the people. Almost the entire territory of the Dayak tribe has been destroyed. The Dayak tribe's life values are threatened by deforested woods. Dayak customs are extinct, as are ancestral messages containing tribal knowledge. Unfortunately, the government contributes to its demise. The indiscriminate dredging of natural resources continues to this day.



SULAWESI

Island

**HEROISM AND VIOLENCE AGAINST WOMEN
(A COMPENDIUM OF ESSAY POETRY IN SOUTH SULAWESI PROVINCE)**

Title	: The Story of a Challenger
Year	: 1st Edition, August 2018
Page	: 129 + xii pages
Authors	: Ahmad M. Sewang, Fahmi Syariff, Idwar Anwar, M. Anis Kaba, Rusdin Tompo
Publisher	: Cerah Budaya Indonesia, ISBN 978-602-5896-06-4

Friends, what can we learn from this book?

This book tells the story of the struggle to seize and defend Indonesian independence. When the colonials were cruel and arbitrary, heroic spirit and nationalism emerged. The king and the little king abdicated their thrones in order to defend their homeland. This book also includes accounts of violence against women.

This Book's Five Key Takeaways:

1. The remainder of one's life in the palace without independence
2. Died fighting for his country
3. Resist the temptations of the throne and wealth.
4. The Heroic Struggle
5. Violation against a woman.

ONE

Ahmad M. Sewang's essay poetry "Srikandi from Mandar" tells the story of female warriors from West Sulawesi. Andi Depu is the daughter of a Mandar nobleman and the consort of King Balanipa. She was ready to divorce her husband because he was pro-colonial. Andi Depu has been proposed as a national hero. Andi Depu was a female fighter born in Tinambung, West Sulawesi, in the early twentieth century.

With her pro-colonial husband, she had a different vision. She divorced her husband in order to pursue her independence. Andi Depu then founded the Young Islamic Secret Service, or KRIS Young. After the proclamation, the KRIS Young Warriors were formed. They were a continuation of the Laskar, which was led by Amman Wewang and Ammana Pattolawali during the Dutch colonial period. They were then followed by the Islam Syarikat Islam and Muhammadiyah and Jon Islaminten Bond (JIB) movement during the Japanese occupation. In February 1942, Japan landed in Majene, the mother city of Afdeling Mandar. Japan initially accepted warm because it had liberated the people from Dutch colonialism.

Japan was also aware that the majority of people in West Sulawesi were Muslims. Japan dispatched Umar Faisal, a Japanese Muslim who spoke Arabic fluently. He founded Jamiyah Islamiyah, the only Islamic organization that receives government funding in 'Sakura Country.'

In Majene, Japan also established an Islamic school called Kai Kyo Gakuin. After Japan's position became secure, they began to do as they pleased. Japan was more ferocious than the colonial Dutch. Girls were taken away under the pretext of being sent to school, but this was all a lie. They were sent to be sex slaves. Scholars and humanists were outraged by this attitude. Disappointment was amplified during the Pacific War preparations.

Japan turned out to be more vicious than the Dutch colonial. People suffered as a result of the Japanese military's atrocities. After Indonesia declared independence, Japan accepted it through Captain Myasta Taico of the Japanese Army. The news quickly spread throughout Mandar, and the youths were ecstatic, waving red and white flags everywhere. While colonial elements, colonial officials launched the issue of Dutch propaganda will return. They were the war's winners. Indonesia's independence is regarded as a pipe dream. They remarked cynically, "How can Indonesia be independent when they can't even make their own needle?" Those words stung the Indonesian people's hearts and sparked a conflict. The people's movement could not be stopped. Japanese weapons were seized in a variety of locations. The Young KRIS, led by Andi Depu and based in Balanipa, was formed to coordinate the struggle.

Colonial henchmen expected the Dutch to return. The warriors responded by distributing pamphlets that read in various ways: "Employee Colonialism has no place in Indonesia!"; "Beware, O anti-truth of reckoning!"; "Independent Indonesia, the

colonizers will perish!”, and “If you don’t want to be free, please go to hell!” Brigadier General Iwan Dougherty leads an invasion of Mandar in October 1945. They planned to disarm Japan and return it to them. They planned to release the prisoners of war. Coming Allies, on the other hand, were met with suspicion by the Mandar people.

Behind the allied army are NICA soldiers who support the Dutch colonial rule in Return. Mandars were opposed to NICA. But the allies insisted that they were only there to disarm the Japanese and return them to their homeland. The reality was quite the opposite; when an ally entered West Sulawesi, they were able to occupy offices and fill the barracks with soldiers, thanks to NICA allies. NICA began to engage in combat politics. The palace was surrounded by fully armed NICA troops. Andi Depu wished to bring down the red and white flags flapping in the palace courtyard. Andi Depu’s heroic spirit continued unabated in the face of the NICA siege. “If you want to cut down this flagpole, step over my corpse first,” she said to NICA as she shifted her siege to embrace the flagpole. The heroic spirit of Andi Depu caused the NICA soldiers to shrink and abandon their plans. Since Andi Depu’s incident defending the red and white flag, there has been widespread resistance to NICA soldiers.

KRIS Young has evolved into an external military class movement army. The Minister of Defence had given his approval. Andi Depu was the commander. Administrators and divisions were trained to network with the central government. Andi Depu dispatched two activists, Abd. Malik and Abd. Rauf, to Yogyakarta to report the situation of resistance to the central government. KRIS Young had also broadened their network to include activities outside of Sulawesi West. Abd. Malik and Abd. Rauf were assigned to actively participate in other revolution organizations in order to prevent the enemies’ “*devide et impera*” strategy.

KRIS Young had carried out a series of struggles for independence from its inception until the formation of the Unitary Republic of Indonesia under the leadership of Andi Depu. Andi Depu never gave up her fight. It is preferable for her to suffer in prison than to submit to the oppressor. She also chose the difficult path, despite the fact that she was already a Mandar aristocrat and empress. She also had to give up her marriage for the sake of her idealistic vision of an independent Indonesia.

TWO

Fahmi Syariff's essay poetry "La Temmu Page" tells the story of La Temmu Page. La Tèmmu Pagé' Daéng Parénring was a nobility son/daughter who was eager to work in the kingdom of Bone's bureaucracy. He was the son of a Bontorihu nobleman with the title Arung Labuaja. When Arumponé, King of Bone, saw La Temmu Page on the hunt for a deer, he was pleased. The King of Bone wanted La Temmu Page to beat the person who had murdered one of the Bone palace guards. The skinny Arumponé elevated La Temmu Page to the position of warlord.

Arumponé stated that the Dutch assisted his grandfather, La Tènritatta' Toappatunru' Whitewater Palakka, hundreds of years ago. In fact, their assistance was the means by which the Dutch colonials gained control of the entire land for their own benefit. They had pitted Arumponé's grandfather, I Mallombassi Daeng Mattawang Sultan Hasanuddin, against Raja Gowa. Arumponé requested assistance from La Temmu Page against the Dutch, who would return. If there was something about the kingdom, Arumponé advised La Tèmmu Pagé' to tell To Marilalèng, the prime minister who controlled power and government in the cultural Bugis tribe during the lontara' period.

Arubbakka' Arumponé's half-brother expressed regret for his brother's unwillingness to work with other kingdoms to expel the Dutch. La Tèmmu Pagé' did nothing but listen to those words. Arubbakka' stated once more that he was waiting for his brother's death in order to succeed him as King of Bone. Arubbakka' requested La Tèmmu Pagé', who came to his house to discuss Arumponé's assassination plot.

Then La Tèmmu Pagé' met Tomarilalèng. They discussed Arubbakka's plans and eventually agreed to kill Arubbakka'. La Tèmmu Pagé' arrived at Arubbakka's house one night as agreed. Arubbakka's plan was heard by La Tèmmu Pagé'. According to the plan, "when Arumponé called him, he would carry out the murder." According to Arubbakka, all the courtiers were aware of his relationship with Arumponé. Arubbakka' would cover his mouth and stab badik into his chest at that time. His death was unnoticed, but every trace must be removed. "Leave the king when he's snoring," he'd say. Arubbakka' would use the badik he inherited from his father to kill Arumponé. Arubbakka' then showed La Tèmmu Pagé' the badik and told him to hold it. La Tèmmu Pagé' took

the badik from its scabbard and plunged it repeatedly into Arubbakka's body until he died. La Tèmmu Pagé then set fire to his house.

The Dutch Company dispatched military troops from Batavia in early 1905, accompanied by a force of 17 warships. Several messengers were then dispatched to the palace. It was the last messenger to confront Arumponé, accompanied by threats to militarily seize the ports of Bajoé and Pallimé' if permission was not granted. But Arumponé steadfastly refused. As a result, Adé' Pitué or the Royal Council met to discuss the Dutch Company threat. Arumponé made a decision and directed the Royal Armed Forces Commander-in-Chief to prepare for defense. On July 27, 1905, war broke out in Bajoé, Tippulué, Pékkabata, Pallimé', Bèнна', Lalèngbata, and Watamponé, among other places. And, on July 30, 1905, Watamponé, the capital of the Kingdom of Bone, was taken, but the palace was empty. Arumponé would be captured if the Dutch entered Bone territory, but Arumponé no longer existed.

Someone arrived at the Dutch office to show them Arumponé's hideout. The Dutch arrived at the hideout and discovered La Tèmmu Pagé. La Tèmmu Pagé' reached for the badik and buried it next to Mr. Pétoro', their leader. A hail of bullets strafes the body of La Tèmmu Pagé'. The body gradually collapsed, but he remained standing, supported by his spirit within. Earth was the place where big adults were born to welcome him back. The incident occurred shortly after the Netherlands announced the competition. The palace King of Bones was then ruled by the Dutch. The Netherlands was holding a contest in which the person who could provide information on the hiding places of Arumponé and La Tèmmu Pagé' would be awarded two hundred ringgit. A native named Sampara' Daeng Malewa appeared a moment later.

To meet and kill Mr. Pétoro directly, La Tèmmu Pagé' disguised himself as Sampara' Daeng Malewa. The courtier was shot dead by Dutch soldiers after killing Mr. Petoro. As Mr. Pétoro's body came into contact with La's hand, the outstretched Tèmmu Pagé' reached out and pulled out the badik, then immersed it in Mr. Pétoro's body several times until Mr. Pétoro' died. Three rifle lops unleashed a hail of bullets. Everything is stuck to La Tèmmu Pagé's disguised body, which has become Sampara 'Daeng Malewa.

His body sagged, but he remained upright. The earth, where he was born and raised, finally smiled at him. La Temmu Page continues to inspire people

today. Andi Alfian Mallarangang, Rizal Mallarangang, and Syafrie Syamsuddin are descendants of La Temmu Page who have become public figures.

THREE

The essay poem “Throne for the Republic” by Idwar Anwar tells the story of Andi Jemma, Datu (King) of the Luwu Kingdom, who fought for the independence of the Republic of Indonesia. Although he reigned in the Kingdom of Luwu in 1935, the Dutch colonialists and then the Japanese continued to rule.

Andi Jemma, Datu (King) of the Luwu Kingdom, fought valiantly in defense of the Republic of Indonesia’s independence. How he was forced to flee the Luwu Palace on January 23, 1946, during the Luwu People’s Uprising Incident. That was Boting Langi, according to the ancient Luwu people (The Land of the Upper World). The Luwu people (South Sulawesi) believed that the world was divided into three parts: the Upper World (Boting Langi’), the Middle World (Ale Lino), and the Peretiwi (Underworld). The people of Luwu, and South Sulawesi in general, believe La Toge ‘Langi’ was the first human to be sent down in Luwu, also known as To Manurung. Batara Guru’s other name in the world was La Toge’ Langi’. Come up villages and stacks of lined mountains and hills composing distances and valleys.

Andi Jemma was born in Salassa’, a fortified wood palace built with all sacred and magical calculations. Andi Jemma was the 36th Luwu King. He was born and grew from one upheaval to the next. When he was chosen to be king, he had no idea he would have to deal with all the debates and cunning. If he was not restrained by religion, true treasure, throne, and women could be the destroyers of morality. Andi Jemma was previously a *cenning*, a position typically held by someone who would later become *raja* or *datu* (king).

Cenning position in the Luwu Kingdom’s government, specifically held by descendants *datu/pajung* with the status of *ana’ mattola*. The Hadat Council was in charge of selection and appointment planning. *Cenning* positions could be compared to the “crown prince” who would be prepared to be appointed as *Datu/Pajung Luwu* if the current *Datu/Pajung Luwu* abdicated due to death or

resignation. As a result, the selection of cenning was very strict and cautious. People appointed as cenning must have broad knowledge, primarily of customs and governance. And, most importantly, a cenning must have good morals and not have a criminal record throughout his life or that of his family (His background and family were good). He had the right/duty to represent Datu/Pajung in court when Datu/Pajung was unable to attend. A cenning also had the authority to declare an emergency or war if Datu/Pajung was unable to do so.

Andi Jemma had to deal with the intruders who kept setting them up against one another to stir up trouble. Although he ruled in 1935, the Dutch conquerors still had power. The bone marrow of the kingdom has been penetrated by the rampaging Lickers and their henchmen. They promoted nationalism while opposing slander and sowing seeds of distrust. People are powerless in the face of the oppression of the invaders, and Andi Jemma feels alive in the shadow of their people's suffering. The Japanese arrived in Luwu in 1942. The atrocities committed by the Japanese severely disturb the residents of Luwu. Everywhere you looked, there was carnage and Japanese atrocities. They slapped, kicked, beat, and raped women without discrimination. They also made the residents of Luwu revere the flag and bow to the rising sun every morning to honor "Tenno Heiko" Mikado Japan.

The majority of the population of Luwu adheres to Islamic principles, hence this conduct was undoubtedly against them. Added Andi Jemma: "If I waved the Dutch flag, they would kill me. The Dutch must be killed for lowering our flag. I would thus sooner die than be murdered by my own countrymen." The flag in front of Luwu Palace continued to flap at the time, rendering the Dutch-influenced Allied troops impotent.

On January 21, 1946, a brigade of NICA or KNIL soldiers tore up and stomped on the Koran at Jami Bua Mosque. The half-male mosque attendant, Tomandjawani, said a boot had struck the elderly man in the mouth, and he was covered in blood. His skull was repeatedly bayoneted, and a few of his teeth fell out. The invaders were extremely vicious at the time. Why do people treat one another so poorly? Thankfully, the mosque's keeper survived. However, on January 23, 1946, the People of Luwu's rebellion was sparked in part by his suffering.

Andi Jemma had to leave the Palace of Luwu because of resistance from the Luwu people. Andi Jemma was eventually apprehended, held for two years

in a variety of jails, and then sentenced to a twenty-year banishment to Ternate. Andi Jemma was published on February 23, 1950. He was taken back to his country by the ship *Kasimbar*. He was impoverished in the independent world. A captive soul was far more potent than a free soul, which was considerably more powerful than a free body. Only one artifact, a sign for National Hero services, was brought back from the nation that had been defended.

FOUR

The essay poem “Elegi for Robert Wolter Monginsidi” by M. Anis Kaba describes the journey and tribulations of Robert Wolter Monginsidi. He was an intelligent kid who loved to read. He was a fluent speaker of Dutch, English, German, and Japanese. His father was a coconut plantation cultivator in Malalayang. Is anybody in this room familiar with Robert Wolter Mongonsidi? He was a hero in Sulawesi. He was shot by the butchers of Westerling. His fluency in various languages, including Dutch, English, German, and Japanese, contributed to his love of books. In high school, he started to interact with the freedom warriors while continuing his studies in Makassar. Young Robert became active in the opposition to Dutch colonialism while attending school in Makassar (NICA). The Sulawesi People’s Resistance, also known as SOB, was then commanded by Robert Wolter Monginsidi. He regularly broke out of jail, but after Westerling killed 40,000 people, the Dutch caught him and gave him a death sentence.

A coconut plantation was where Robert Wolter Monginsidi’s father worked in Malalayang, a beach community outside of Manado City. His father lived a moral life to support their future children. Robert was regarded as a clever youngster with excellent exam results, but he was also obstinate and forceful. His professors loved him. The third of eight siblings, Robert. Three of his eight brothers had already passed away.

Robert had a deep love for words and reading. When he first learned to speak English, his interest in literature and language was just beginning. All regulations must be adhered to as the Japanese army has taken control of the land. Those who disobeyed would be taken prisoner. The Japanese government

should receive the yield from the plantation. When Robert was seventeen years old, he relocated to Luwuk Banggai from his hometown. Later on, he went on to teach Japanese. He didn't stay for very long. To improve his education and look for new opportunities, he decided to go to Makassar. At first, he tried to enroll in a Japanese school, but they turned him down because he wasn't a nobleman. He was later employed by Chugako School, but he wasn't happy there, so he left to work for a Japanese company in Watampone and Rantepao.

The Old Brother, also known as Dai Nippon, did not always hold the keys to victory. They started educating Indonesian children in the military, which they would later employ as a defense against the approaching allies. In 1945, Japan was in danger of losing the war. On the battlefield, the Japanese were consistently defeated. The highest level of the Japanese Army, which was located in Delath, close to Pnem Peng, north of Saigon, was encouraged by this fact to fulfill the promise of Indonesian independence. Lastly, on March 1, 1945, Kumakici Harada, the XVI Army's commander in chief, made the Business Investigation Agency's Independence Preparation official. Japan's Emperor declared defeat after Hiroshima and Nagasaki were devastated and Germany was beaten in Europe. The Indonesian Republic proclaimed its independence. The Republic of Indonesia was allegedly supported by young people from many social classes.

The allied navy then arrived in South Sulawesi under the command of Australia. The prisoners of war held by Japan were freed. But the Dutch wanted to take back control of Indonesia. In secret, they attempted to seize control of Indonesia. Robert, a young man who had worked in Rantepao for a Japanese business, came back to Makassar. Robert discovered that Dr. Ratulangi, Lanto Dg. Pasewang had founded a high school, the National Junior High School. To advance his studies, Robert made an enrollment attempt. Robert made friends with some of the students there. Science started to pique Robert's curiosity. He was seldom far from a book.

Even though he was deeply interested in the conflict, he regularly left the group to read by himself. Robert penned poems about his love for his country and life. He asserted that making sacrifices for one's country was comparable to the creation of the One Almighty God. At that time, the Dutch had reclaimed control. In 1946, they created the State of East Indonesia, with Makassar, South

Sulawesi, as its capital. On the battlefield, fighters of both sexes engaged in combat. Riots broke out in the city and the countryside every day and night.

Robert engaged some of the soldiers' opponents during the attack with the help of his buddies Maramis, Aliman, Yuritman, Anwar Said, and Abdullah Hadade. They valiantly engaged a foe that employed hundreds of rifles armed with guns and tanks. Robert and his companions utilized spears that originated in the countryside. Warlords from Holland deployed troops. On December 5, 1946, Westerling arrived. Massacres happened frequently. The Sulawesi people were indoctrinated with a spirit of resistance against the Dutch by Robert Wolter Monginsidi. Robert was being sought for and detained by the Dutch. Robert was sentenced to death. After the execution-style shooting, Robert's family dug his grave nearby the following day. Robert's remains were transported to Pampang, South Sulawesi, and laid to rest there. His remains were carried by tens of thousands of people to the graveyard. A few years later, the Commander in Chief named Robert a National Hero and the Supreme Son.

* * *

FIVE

The street girl of Makassar is the subject of Rusdin Tompo's essay poem "Street Flowers." Since she was six years old, she has lived on the streets of Makassar as a scavenger, a beggar, and a vendor of tissues and newspapers. Her name was Aisha. Up until that point, she had been waving her hand in front of drivers stopped at a red light to ask for money. Most of the children that started engaging in street activities were extremely young, and some research suggests that youngsters started begging when they were four years old.

However, here is where the problem started because the government and other organizations, such as Non-Governmental Organizations (NGOs), used various meanings of the age restriction. However, it would affect initiatives to help street children. Previously, only street children between the ages of 7 and 15 were accepted by the Social Department (Depsos). Street children are those who are between the ages of 13 and 15, according to the Child Welfare Foundation of Indonesia (YKAI). Whatever they named it or how they

characterized it, Aisha lived on the streets. There was someone with Aisha. She was accompanied by her 5-year-old brother. His name was Anton. Anto was hilarious, and Aisyah appreciated him for that. Pedicabs were phased out in favor of motorbike taxis, but his father was a pedicab driver. After losing his job, her father regularly took out his frustration on the family. Her mother worked in the laundry industry, but as washing machines and laundry firms proliferated, her mother's workload decreased.

The income of the family fell as a result of each of these occurrences. Eventually, her mother changed careers and started working as a payabo, which is another word for a scavenger. "Looking for something linked to work" is the meaning of the Makassar word payabo. Customers of Payabo generally sought out worn goods that were still marketable. To gather trash, they either travelled on pedicabs or with mere sacks. The children were in charge of gathering rubbish or used items, and one adult was in charge of pedaling the rickshaw. Every day before Aisyah left for work, her mother would take her to various locations in the family rickshaw while she collected leftover home or commercial debris. Aisyah was thrilled to travel with her mother while she went on a trip. Both a playground and a location to make money were created on the street. Her mother was continually watching over her and defending her from patrols of the Civil Service Police.

Aisyah was once caught by Civil Service Police while dozing off (Satpol PP). She was so tired from seeing her mother work that she was unable to control herself. She was compelled by a patrol car to travel up into the city and be taken to a social home. She didn't have a birth certificate, so she couldn't go to school. Aisyah was born with the help of a midwife, her mother also told the authorities. After that, she was never formally registered. She was a stateless child growing up.

With various justifications for being there, Aisyah, Kadir, Rudi, Dian, and Yuyu were all still wandering the streets. Kadir left his house after becoming upset with his parents. Rudi was covered in blisters and his body was constantly scorched by his father's smoke. It used to be fun for Diane to smell glue since it let her forget about her issues. Yuyu coughed frequently throughout the night, and a chilly crust formed on her chest. At a fork in the road, Aisha chose different employment as a newspaper vendor. Aisha occasionally offered to wipe for drivers or traded wipes. Her mother and father assumed it was a given. They argued

incessantly. Her father would frequently become drunk and would frequently hit and kick both her mother and herself. At home, Aisyah didn't feel secure.

She was a popular target for thugs on the street; her money was routinely taken, and her body was mistreated. Aisyah has at last discovered love. She fell in love with Hamzah Sulaiman, also known as Anca, a busker. Anca and Aisyah shared feelings for one another. Aisyah always felt comfortable with him. Her mother, on the other hand, prohibited her from dating because she believed she was still a young girl. Her father forbade Aisyah from brandishing a machete.

The basic needs of living required a sizable chunk of money. To pay for medical costs, her mother borrowed money from a loan shark. Aisyah asked them to arrive in stages so they could travel in a leased home. Due to her past experiences, Aisyah has developed resilience in the face of difficulty. When her mother agreed to sell her virginity for a million rupiah, Aisyah was compelled to agree. Finally, Aisyah was a street girl at work. The life cycles of street girls were different from those of street kids. On the other hand, street girls made the shift from being beggars to being sex workers. Aisyah had tried everything, from begging to scavenging to busking to selling tissues and newspapers, before finally turning to prostitution.

REFLECTION

Five South Sulawesi authors contributed to "The Story of the Challengers", a collection of essay poems. The valiant struggle of heroes in the South Sulawesi region is depicted in four stories, and it should be imitated. Those individuals are putting Indonesian independence ahead of their interests. The main characters decide to join the invasion defense effort. A girl who has faced violence throughout her life, from childhood to maturity, is the subject of the final post. Due to their parents' incapacity to support their families, many youngsters are suffering. Last but not least, the kid struggles to provide for his parents by giving up on himself. The government is taking little action to improve the situation of the poor children who live on the streets.

**THE REALITY OF SOCIAL LIFE IN WEST SULAWESI
(A COMPENDIUM OF ESSAY POETRY IN WEST SULAWESI PROVINCE)**

Title	: The Spell of the Mandar Sea
Year	: 1st Edition, August 2018
Page	: 109 pages
Authors	: Adi Arwan Alimin, As'ad Sattari, Sri Musdikawati, Subriadi Bakri Juhaepa, Syuman Saeha
Publisher	: Cerah Budaya Indonesia, ISBN 978-602-5896-05-7

What can we learn from this book, friends?

This essay-poetry collection describes the social, political, and geographical realities of West Sulawesi. This province is inhabited by the Mandar Tribe, whose culture incorporates local myths and wisdom. The sea and fishermen serve as the backdrop for tales about extremely impoverished people.

This Book's Five Key Takeaways:

1. An example that is becoming less and less relevant.
2. Poverty and undernourishment
3. hedonistic conduct of politicians
4. The eater of human hearts
5. The account of the poor girl

ONE

The "Mata Air Mandar" essay poetry by Adi Arwan Alimin describes the Province of West Sulawesi after its separation from the Province of South Sulawesi. West Sulawesi is Indonesia's 33rd province. The Province turned 13 years old in 2017. This tale was a saga about a Boyang residence with thirteen plots. Even though West Sulawesi was a new province, its culture was no longer barbaric. It had diverged significantly from the traditional practices of the Mandar tribe, which had become one of the cultural icons. Boyang's

residence is a wooden stilt house supported by two-meter-tall wooden beams. The columns supported both the floor and the ceiling. These poles were placed on a flat stone to prevent the wood from rotting quickly. All of the ornaments in the home represented the strict adherence to life's rules by the Mandar people. West Sulawesi had a leader to emulate. Mandar tribe members guided their daily activities.

Post-Celebration of the West Sulawesi Province's Anniversary took place on September 22, 2017. Everyone had left notes regarding the 13-year reflection of West Sulawesi. Some areas of West Sulawesi have seen physical development, but it has not been maximized due to time and budget constraints. The government had not constructed any bridges or roads through the woods. It was contrary to the spirit of the province's formation. Sadly, several officials were also implicated in corruption allegations. Even though West Sulawesi had only recently been established, it must manage its natural environment and population. West Sulawesi should no longer hide behind the excuse, "We are a young province in Indonesia, so we must always continue to learn." Residents and stakeholders in the expansion Provinces were required to have visions and objectives. They needed a plan to strategically develop natural forces in the new province.

There were numerous social and economic issues that required resolution. The younger generation should preserve local knowledge and inherit the dependability of their ancestors, such as mastery of fishing. They required that maritime spirit in order to be independent of government aid funds. Ironically, the fishermen were entrapped in a life-threatening bondage. The people of West Sulawesi Province had lost their dignity and pioneering spirit because so many rulers and officials had abused their authority by committing corruption crimes. Supposedly, officials or rulers could emulate kings or previous leaders by enforcing severe punishments on corrupt individuals.

At that time, the people of West Sulawesi reminded Mr. Jusuf Kalla. He urged the candidates for governor and other government officials to adopt Baharuiddin Lopa's stance: "Keep your shame on your head." In addition, Emha Ainun Nadjib stated in Mamuju Pendapa that the shame of ancestors had become a Sulawesi tradition dating back centuries. People should choose

someone they know well and were encouraged to choose individuals with a shame culture. If officials lacked shame, the public would be easily duped.

The government did not encourage the younger generation to enter the fishing industry. It was because the lives of the fishermen were in danger. One fisherman, for instance, had a child who aspired to become a fishing instructor. The teaching profession and fishing had also coexisted in the fishing village for generations. Not a term a child should hear was anxiety. Government should recognize and provide budgetary allotments for fishermen to equalize the population of the mainland. Marine conservation in the land of Mandar ought not to be merely a phrase. How could they discuss the maritime spirit without assisting the fishermen? Then where was the maritime nation that had been mentioned?

Fishermen caught in bonds that entangled their daily lives. However, the fishermen still possessed sandeq boats. Sandeq was an outrigger boat type. It was the traditional boat of the Mandar people, who had partially explored a large coastal archipelago. Historically, this boat's hull was large enough to transport goods between islands. Horst Libnert, a German archaeologist who spent a decade researching Sandeq, stated, "This is the world's fastest and most powerful traditional boat. Fishing requires sandeq, not lepa-lepa. If they use sandeq, they will be able to catch fish with greater freedom." However, the price of Sandeq was increasing. Fishermen required government aid to acquire them.

TWO

The essay poetry "In the Paddy Barn of the Dead Faizal " by As'ad Sattari describes the malnourished and stunted children of Polewali Mandar, West Sulawesi Province. The populace was large and impoverished. One of the indicators of poverty was the number of children with stunted growth. Polewali Mandar was part of one of the underdeveloped participating regions. In the most populous districts of West Sulawesi Province, there were still many poor families. Malnutrition had been identified as one of the results of this. Similar to water, disease-suppressing bubbles had risen to

the surface. Stunting was a chronic malnutrition issue caused by inadequate dietary intake for an extended period of time. Despite appearances, the land was actually fertile. Some of them were actually from coastal villages. Malnutrition wasn't just caused by poverty, though. It could also have been caused by the way people thought, the environment, or even health services from countries where people hadn't learned much.

Once upon a time, there existed a village named Pambusuang. Pambusuang was a village in Polewali Mandar's Balanipa subdistrict. This village was situated on the Teluk Mandar coastline. The majority of Pambusuang Village residents were fishermen. This village had produced the greatest number of ulamas and notable figures. Prof. Baharuddin Lopa, Basri Hasanuddin, and Retired Major General Salim S. Mengga were among them. Others include K.H. Muhammad Thahir, and K.H. Muhammad Salih. In that village, one family had a child. He had the name Faizal. Faizal had a skinny body, a large head, and a constant whining sound. He remained in bed all day. In the meantime, Faizal's eyes appeared yellow and his stomach protruded. He developed a fever, cough, and breathlessness. Since he was an infant, Faizal's mother frequently fed him instant noodles. He did not consume breast milk from his mother. His parents gave him the name Faizal in the hope that he would become a powerful man. Before West Sulawesi became a province in 2004, his parents wanted him to have mandar inside his body. Mandar was the name of the region in West Sulawesi that he was born in. Mandar, in addition to being the name of a Sulawesi tribe, also had the meaning "strong." The term 'sipamanda' was derived from the word 'sipamanda', which was mutually reinforcing. In the 18th century, 'Sipamanda' was created for the purpose of mutually reinforcing the seven mountain kingdoms that existed along the coast. In the name of the family, it was desired that Faizal be a courageous child. However, prior to his growth, Faizal was stunted.

Beginning in the womb, stunting was not visible until a child turned 2 years old. According to the World Health Organization, 178 million children under the age of five were estimated to be stunted. Twenty-nine children were diagnosed with severe malnutrition in Polman in 2016; eight were declared cured, one passed away, and twenty were treated. From January to August of 2017, a total of twenty-nine patients were recorded as suffering from malnutrition; eleven were declared cured, one died, and no further treatment

was provided. Ironically, Polewali Mandar in West Sulawesi was the rice paddy paradise, but there were countless stunted children. West Sulawesi became the second region in Indonesia with the highest prevalence of chronic malnutrition.

In addition to poverty, poor nutrition was caused by people's attitudes, environmental factors, and inadequate health care. The government had not given the issue its full attention. Faizal's condition was so severe that he ultimately passed away. Faizal was transported to the city of Makassar for medical care with the aid of the funds raised. Faizal was treated for two weeks. His condition was deplorable. No matter what the doctor did, Faizal was unable to recover. Faizal died at the Wahidin Sudiro Husodo hospital in Makassar at the age of two years and three months. Multiple locations in Polewali Mandar contained malnourished children. In addition to Pambusuang Village, cases were reported in Bala Village, District Balanipa, Poda-Poda village, Tutar subdistrict, Galeso Wonomulyo village, Lontara Village, Polewali District, and numerous other locations. In certain instances of malnutrition, the patient's family sought treatment from a shaman. According to Polewali Mandar, the head of the District Health Office, "This malnutrition requires medical treatment. Since quite some time, families no longer feel comfortable bringing their children to the hospital. They cannot leave their homes because they must tend to their livestock. Therefore, do not be surprised if the disease cannot be cured due to their own negligence." The issue of malnutrition was extremely complicated. It required a comprehensive study.

THREE

The essay poetry "The People's House" by Sri Musdikawati describes the life of Cicci, the son of an old politician who was not wealthy and lived a simple life. In contrast to other politicians who were required to have capital in the form of wealth. In the past, political party leaders were not required to be wealthy. Former party members and party sympathizers would always participate in significant political party activities. Those around brought rice, fish, coconut, and bananas. At that time, Cicci's wife, along with several others, was fired from

her position as a teacher for the government. His wife was a victim of a power leader who led a political party that was not supported by the government. His wife then fought for their children's education despite losing her job. Cicci and his wife never wavered in their resolve to provide for their children's upbringing and education.

It was said that Cicci went to a family-owned wooden home filled with memories. His father was a politician from the opposition party in power at the time. His mom was an educator. At the time, all government employees were required to sign the pact of integrity in order to join the ruling party, but her mother refused. His mother was finally fired from the civil service. Cicci recalled his father and mother's struggle. Cicci was crying while gazing at his residence. That dwelling was made of wood. The house, which was typical in the Mandar region, consisted of wooden pillars, wooden walls, and plank flooring. He recalled when the house was raised by his neighbors and the party members, who pulled the stake with a rope so the house would stand firmly. When they constructed the home, they did so without incurring any expenses. It was an old politician's home, neither exclusive nor luxurious. Cicci came from the front house and observed the damaged, rusty iron roofing along the roof ridge. The house's paint had also peeled off. It saddened him to recall the hardships his parents endured so that he could become a politician. Cicci then recalled his father, who was neither tough nor fierce. His father was shorter than the other Mandar sailors, who were all tall and robust. His father always wore a simple and unpretentious black skullcap, but he was a respected party leader. He was a public speaker, writer, and mediator. His father was a legitimate politician. His political objective was to improve the lives of the people, even if it meant opposing the rulers.

Historically, only the ruling and opposition parties existed. The ruling party dominated civil servants, savvy businesspeople, and opportunists. Cicci recalled that his father's involvement in politics ultimately led to the sacrifice of his mother. The mother of Cicci was an unpretentious, courageous woman who stood up for her beliefs. The ruling party considered Cicci's mother disloyal. She was then dismissed from the civil service for not supporting the ruling party. Father's brothers despised the decision made by Cicci's parents. They forbade the parents from attending family gatherings. Their fear of being fired stemmed

from the fact that their brother was a leader in the opposition party. However, Cicci's father fought to provide for his children. His financial circumstances might well be limited, but he could not stop his children's education. His father stated, "Poverty does not have the same meaning as stupidity." The time had come for his father's political career to end. As the leader of the party, he did not earn enough money to fund party activities. Then, Cicci's father resigned and returned to being a sailor.

The governing party at the center of the government began to adopt a single ideology. Cicci's resolve to become a fisherman was strengthened by the fact that he did not agree with that principle. Cicci's family was not unfamiliar with fishing, but his father had taken a long break from fishing on the open sea. He had to navigate the ocean by ship. He would not meet his wife and children during those times. Then, after several days, Cicci's father brought the catch home, surrounded by villagers eager to buy his goods. Meanwhile, Cicci's mother woven sarongs to sell as supplemental family income. Cicci and his brothers could finally complete their education, but he had to walk over 4 kilometers to reach school. Cicci was so broke that he had to borrow a pen from a friend. His parents honed Cicci's mind and instilled in him an honorable character. His uniforms were worn and dull. Sometimes, his tuition fees were covered by parents' friends.

The life story of Cicci and his parents was nothing more than a fairy tale. Cicci was unable to keep his old home. He had no power in comparison to the vast authority of the city government. He was so impoverished that he could not afford the land on which his house stood. Back then, the land was nothing but a swamp, and the landowner simply did not care. The land was comprised of soils. His father and other families subsequently constructed their homes there. This land is now owned by the new owner. A lowly public servant like Cicci could not possibly afford it. He left his home with regret, but it was the prudent thing to do as he no longer had ownership rights. This location would become a memory. Cicci walked away. The tears of loss were in abundance. He was lost and powerless in the face of the times.

FOUR

The essay poem “Pakkande Ate” by Subriadi Bakri Juhaepa tells us about I Putu Bunga Masagala, the Commander of the Kingdom of Tie Tie in the Mandar territory. The Tie Tie Kingdom was founded in Mandar territory around 1400 BCE. I Putu Bunga Masagala was renowned as a wartime commander-in-chief. His bravery and greatness are highly admired and feared by adversaries. After the death of his beloved daughter, Potowuna, his initial demeanor changed from gentle to sadistic and cruel. He swore with rage and vengeance to consume the heart of his daughter’s murderer. Until he was given the moniker Pakkande Ate, eating human hearts became his tragic hobby.

I Putu Bunga Masagalawasis, fell in love with Calla Kanuku, the daughter of Passokkorang Kingdom’s warlord. Calla Kanuku was the princess’s title in the kingdom of Pasokkorang who was renowned for his beauty. Pasokkorang was the name of a kingdom in the Bugis region and the kingdom that bordered it, Tie Tie. I Putu Bunga Masagala was heading to Pasokkorang land. There was a competition to marry Calla Kanuku, the princess. The square was jam-packed with spectators for the fight competition. I, Putu Bunga Masagala, took a position among the fighters without batting an eye at Calla Kanuku’s face, who was seated at her father’s side. The conflict began. I Putu Bunga Masagala subverted his opponents. At the conclusion of the battle, only I Putu Bunga Masagala of the Tie Tie Kingdom and I Totandiapa of Tabuhan remained. Before the decisive battle began, the Commander of the Kingdom of Pasokkorang rose from his seat and spoke “This battle has reached its climax and is now over. Whoever wins, regardless of his origin, is the man deserving of marrying my daughter, Calla Kanuku. So fight you guys like a man.”

I Putu Bunga Masagala entered the battlefield unarmed, while I Totandiapa advanced with Sossorang I Lekkong Amessa, a nine-arched keris that had dried blood stains on it. In that fight I Putu Bunga Masagala killed I Totandiapa. When he finally approached the honorary stage, the guards quickly formed a spear-and-shield line to block his path. However, he continued to advance in front of the Pasokkorang Kingdom’s warlord. As a sign of respect, he did so. After determining the winner, the audience dispersed. I Putu Bunga Masagala won Calla Kanuku. The populace of Tie Tie erupted in jubilation upon learning that their warlord had successfully wed the woman of his dreams.

Elders and authors alternated in delivering 'kalindaqdaq,' a form of praise and gratitude. They enjoyed a joyful existence and were blessed with a daughter.

Poktowuna was the name of I Putu Bunga Masagala's only daughter from his marriage to Calla Kanuku. Poktowuna was given the moniker Lakka Belua due to her long hair. The kingdom of Tie Tie would experience a horrifying occurrence at some point in the future. Poktowuna was murdered by a contract killer from Tabulahan. She was decapitated. I Putu Bunga Masagala stared indignantly at her daughter's headless body without blinking. His eyes welled up with tears. In memory, the shadow of his daughter's existence played. Poktowuna was extremely pampered by him. Her mother recalled what her daughter said prior to the occurrence. Poktowuna stated that she had just turned down a young noble from Tabuhan and Tomadio. I Putu Bunga Masagala then stated, "Oh the nobles from Tabuhan and Tomadio, I know you were the murderers. I am aware that you conspired to exact revenge on my daughter for denying your desires. I am aware that you have hired a mercenary because you are not prepared to face the wrath of the one who enjoys riding the waves of death."

Slowly, I Putu Bunga Masagala raised his hand skyward. The veins on the hands were enlarged, and the nails were whistling and flaring with anger, as if to ruffle the nearby leaves. I Putu Bunga Masagala vowed to exact vengeance on the noblemen whose sons had murdered his daughter.

The border region between the kingdoms of Tie Tie and Tomadio was tense. I Putu Bunga Masagala readied his troops for battle. This time, he intended to attack Tomadio, who was believed to be hiding and providing protection against Tabulahan's assassins. Potowuna I Lakka Belua was his daughter's murderer. I Putu Bunga Masagala was very angry. He searched for the murderer and vowed to consume his heart. Finally, he was able to consume the murderer's heart. After being conquered by the Tie Tie Kingdom, Tomadio was in a dire situation. I Putu Bunga Masagala, murdered and ate human hearts. He was given the nickname "Pakkande Ate," which means "the eater of human hearts." Nobles of the Tomadio plotted to kill him. He was invited to a banquet by Tomadio's nobles. He ate until he was satiated and then fell asleep. The Tomadio nobles then cut down a tamarind tree and dropped him on his head, causing his death.

FIVE

The essay poem titled “The Abortion in Palippis” by Syuman Saeha describes the construction of an embankment in the Palippis Coast region. Palippis Beach, which was located on the axis road in the province of West Sulawesi, specifically in the village of Bala, District Balanipa. It was approximately 20 kilometers from Poliwali Mandar Regency’s capital city. Palippis Beach was renowned for the natural beauty of its seascape, which was very exotic. A company was given permission to construct a seawall along the coast to withstand the waves. They constructed a berm without investigating the beachside community’s needs. A young woman was hired for the administration department. The office manager raped the woman, who subsequently became pregnant. The woman was asked to terminate her pregnancy, but she refused. In the end, she was raped a second time and killed. Her body was dumped on the beach.

In the 1940s, fishermen used Palippis Beach as a small port to store tools, boats, and other necessities such as salt. On this beach, too many turtles resided. This beach became a construction site in 2017; the so-called embankment. However, it was unsuccessful because local fishermen rejected it. According to the news, the embankment project in Palippis That Bala Village was a transfer from another location because it encountered the same community opposition. “Where will the boat land if the shore becomes an embankment?” asked the fishermen. Batu Silanga, formerly known as ‘Batu Silangga’ in the Mandar language, was a layered stone that could also be interpreted as a composed rock. It was in Dusun Bala II, Bala Village, Balanipa District, Polewali Mandar. This location was referred to as Palippis, as the trans-Sulawesi road was the most dreaded to traverse at night. People have reported seeing a spirit in the form of a beautiful girl wearing a fiery red robe since time immemorial. In the hollow bridge of Takande Hamlet, Salletto Village, District Tapalang in Mamuju Regency, the same incident occurred. Batu Silangga was also feared because, since the 1990s, it was frequently a place where thieves robbed and looted passing vehicles. Also frequently occurring in Topoyo Topoyo Village, Topoyo District, Central Mamuju Regency. The three locations were replete with robberies.

Palippis Beach has become a popular tourist destination since the 2000s. Then, around 2002-2003, the district tourism office of Polewali Mandar

initiated a plan to develop marine tourism. In 2016, one hundred housing units for fishermen were constructed using state funds. The recipients of housing assistance were poor fishermen from the village of Bala, Balanipa District, Polewali Mandar Regency. Originally, one hundred housing units for fishermen were to be constructed in the village of Tonyaman, Binuang subdistrict, Polewali Mandar district. The project was ultimately relocated to the East Tallo Hamlet, Bala Village, Balanipa District, Polewali Mandar Regency, as the required location was insufficient and the landowner was unwilling to donate his land.

Palippis Beach was a small fishing boat harbor. On that beach, an excessive number of turtles lived and laid eggs. Tallo Village was also known as Palippis Beach. Located in the East Tallo Hamlet of the Bala Village Balanipa District of the Polewali Mandar Province. In Mandar, “Tallo” meant an egg. This beach was inhabited by turtles in the 1960s. Because of this, the location was known as Kampung Tallo, which meant turtle eggs. The beach was utilized by the locals as a mangrove forest. If the berm were constructed, the beach would be able to function as a port. The life of the fishermen was controlled by a “Candakula,” another term for moneylenders. This Candakula dominated many fishermen with capital in the form of fishing vessels, fishing equipment, and comestibles.

In order to construct the berm, the elders of Mandar or ‘para’ gathered. In the past, they were the confidants of village leaders, traditional rulers, and kings. If village leaders, customary holders, or kings desired to summon or assemble their subjects, these ‘para’ carried out their duties. The ‘Para’ then communicated the order by circling the village while striking a bamboo gong. The ‘Para’ could also be interpreted as a representation of government policy or a policy transmitter.

Companies were careless in their execution of government projects. The purpose of the construction of embankments along the coast was to prevent coastal erosion and save the residents of the coastal region. However, the community rejected and opposed the government project because it was perceived to be detrimental to the income of fishermen.

REFLECTION

The Mantra Laut Mandar essay poetry book describes people in West Sulawesi who use local wisdom to construct human character, namely the shame culture. Additionally, life's values Folklore can also be utilized as a mirror of society. Due to the people's ignorance of the apparatus, the region has become impoverished, with many malnourished or stunted children. It is unfortunate that the ocean's vast potential is not fully utilized. This book describes the structure of poverty. West Sulawesi's local government has not yet developed the means to meet the population's basic needs, education opportunities, and employment demands.

**THE DIVERSITY OF THE INDONESIAN PEOPLE
(A COMPENDIUM OF ESSAY POETRY IN SOUTH-EASTERN
SULAWESI PROVINCE)**

Title	: The Eyewitness from the Earth of Anoa
Year	: Printed I, August 2018
Page	: 132 Pages
Authors	: Deasy Tirayoh, La Ode Gusman Nasiru, Mas Jaya, Uniawati, Wa Ode Nur Iman
Publisher	: Cerah Budaya Indonesia, ISBN 978-602-5896-23-1

What can we learn from this book, friends?

This book is an essay poetry compilation of the local wisdom of Southeast Sulawesi Province. The five authors describe the island-dwelling people of Southeast Sulawesi. Diverse tribes inhabit islands with a blend of traditional and contemporary customs and cultures.

This Book's Five Key Takeaways:

1. Fatality consequences.
2. Aristocracy and the working class.
3. A woman who keeps longing at Kabaena.
4. The man from the deep blue sea
5. The history of the mosque of Muna

ONE

The essay poem “The Anoa’s Earth Arrow Point” by Deasy Tirayoh describes dozens of victims of PCC drugs (Paracetamol, Caffeine, Carisoprodol) in Kendari, Southeast Sulawesi. Kendari City was dubbed the Earth Anoa because it was a breeding ground for Anoa animals, which eventually became the province’s symbol.

In September 2017, dozens of Kendari residents were affected by PCC abuse (paracetamol, caffeine, carisoprodol). Some of the victims were even

transported to a facility for the treatment of mental illness. One of the victims was a young elementary school student who ultimately perished. Young drug users received free medication from the drug dealers. When they were becoming addicted, certain stores allowed them to buy more.

According to reports, her name was Alina. She had lost her mother. Her parents fought frequently until her mother left the house. Alina's loss of a mother figure caused her to despise her father. Alina ran away in search of happiness while carrying an inhaler. Inhalants (often referred to by street children as "ngelem") were volatile organic compounds in the form of a gas. Numerous products contained inhalants, including gasoline, varnish, acetone for nail polish remover, glue, paint thinner, tip-ex, spray, freon, and aica aibon glue (an inhalant frequently used by street children to 'ngelem'). Unlike other types of drugs, this glue was readily available and relatively inexpensive. The effects of inhaling glue vapors were nearly identical to those of other drugs that induce hallucinations, a floating sensation, and a momentary sense of calm. The effect could last for up to five hours.

Other effects that might have resulted from this "ngelem" activity included the suppression of hunger sensors in the nervous system, which prevented them from feeling hungry. Alina vanished within her own world. One day, someone offered him a pill with a cheaper price and a more potent effect. A substance that could alter emotions and thoughts, typically by altering vision. Alina eventually enrolled in PCC. As expected, she experienced a wonderful sensation after ingesting PCC. The following victim is Amus. He was a college student at the time of final thesis preparation. He should reflect on the books and references suggested by his mentor. He had to travel back and forth in order to meet his mentor, who was difficult to locate. Due to his lack of sleep, he was offered pills to clear his mind and restore his physical fitness. Amus required it because he had not slept in days due to his thesis writing. Amus was then enrolled in PCC and was unable to complete the task. Amus was then treated at a mental institution. An additional victim named Intan. She was drinking with her peers of the same age. She argued to her mother that she was doing homework with her friends when she was called. Intan proposed that they consume alcoholic beverages. She invited Misya and Natasha. Anton was Misya's friend, and he offered them a new item, the PCC.

The four teenagers were hallucinating until midnight when they became zombies. Zombie was actually a term derived from the behavior resulting from severe brain damage to the central nervous system, as PCC drugs produced hallucinogenic effects and made users resemble the undead. There was an issue with the behavior of the four adolescents as they recorded themselves on their mobile phones and uploaded the footage to social media. The video of these teenagers' bizarre behavior went viral on social media platforms like Facebook and YouTube.

The next case was heartbreaking. The victim was Moldy's offspring. The child was a drug PCC victim. He was only 11 years old and still sat on the elementary school bench. The mother had to admit her son to a mental institution because he was constantly angry. PCC victims exhibited symptoms such as tantrums, defiance, and babbling so disruptive that some had to be restrained in a hospital bed. The mother was heartbroken to see the condition of her son who had been exposed to PCC. Her inner anguish and tears gradually wet the leg of her deceased son.

Resky and Oni, brothers from Jalan Bunga Palem, Watu-Watu Village, District West Kendari, remained. Resky's body was discovered in Kendari Bay. The victim and his brother initially ingested multiple PCC-type drugs, causing Resky to overheat. The victim then jumped into the water near Kendari Bay, not far from his home.

Five suspects were apprehended in relation to the PCC trafficking. The two suspects were pharmacists and the assistant to one of them. They were arrested at the crime scene in Qiqa Pharmacy, Jalan Sawo-sawo, Kendari City, where 1,112 Tramadol pills were discovered. The parents were incensed. Their children developed mental disabilities or died as a result of PCC.

TWO

The essay poem "The Testimony in the Butuni Country" by La Ode Gusman Nasiru tells the story of various levels of romance in Buton. In the Land of Wolio, love stories involving caste and social class differences were common.

The story was about a woman or man with the title Ode and those from the commoners. This issue had shaped the Butonese people's lives. Wolio served as the capital of the Buton sultanate. According to the saga of Sipanjonga, the two groups that founded the ancestor of the Butuni Kingdom established coastal settlements. Then, they opened a residential neighborhood. By removing shrubs and cutting down trees, they created a new territory known as welia. It was said that the word Wolio evolved from this word. People in the Buton region reported seeing a dragon. Dragon was a symbol of the Butonese community's strength. Replicas of this legendary creature were frequently mounted on the roofs of homes and gates.

Chinese mythology originated the dragon. Wolio people incorporate dragons into their culture because they believed that a mane belonging to a former king named Wa Kaa Kaa was a stranded warrior of Kublai Khan in the land of Buton. The name Buton derived from a tree, specifically the butun tree (*Barringtonia asiatica*). Butun trees grew abundantly in the harbor region of the Buton Island's southern coast. Butun trees were widely utilized in the creation of *kaepeta*, a ceremonial craft. During the ceremony, butun tree leaves were used as placemats instead of plates. The local community also employed Butun tree leaves as a primary component in the manufacture of jewelry.

Hamid boarded a ship from Ambon to Butuni approximately eighteen years ago. His parents perished in the Ambon riots. He followed the Tanah Ambon exodus group. The group was given a plot of land in Wakonti, an integrated neighborhood in Wolio District, Baubau City. Since the mass migration from Maluku to Baubau, this region had become a refugee sanctuary. Hamid was taken from a refugee camp and brought to his home in the city by a Bugis merchant. He attended school and worked in that residence. Hamid fell in love with the daughter of that Bugis merchant when he was a teenager. She was known as Wa Ode Widarni. Hamid's love was represented by Tanah Buton and Makasar Island, which were so close yet so far apart. The ocean was precisely why they needed to sail. The stern was struck by foam and waves, but their boat did not sink. This was Hamid's expectation. But who could predict fate? In the history of all families, servants were considered second-class citizens. If he loved his noble family-affiliated master, he would be cursed. On the holy altar, the nobles were always held in high regard. Then Hamid and Wa Ode Widarni's

love story was a lifelong curse.

It was upheld more than anything else that Wa Ode Widarni's father sent his daughter to France to study business for the sake of her dignity. Wa Ode Widarni met a man named Matthew in France. He forgot that Hamid was his lover. In addition, she forgot the agreement she made with Hamid. Mathew and Wa Ode Widarni would ultimately wed. Hamid was invited to attend the wedding. Hamid declined to attend. His felt betrayed, but he did not hold Wa Ode Widarni responsible. Hamid believed that Wa Ode Widarni was deserving of happiness. During this time, Hamid attempted to forget his love by sailing across the ocean. He desired to forget about his relationship with Wa Ode. He accepted his plight. He returned to the land where he had been raised, swaying in the embrace of the barren wind that had sucked all the blessings and bounties from Wolio's soil. In the history of all genealogies, servants have remained second-class citizens, as Hamid also realized. It was a curse that he expected nobles to love the servant.

The story of Hamid and Wa Ode Wida"ni w's a dream that was woven into a saga and a curse that lasted throughout history. The title Wa Ode described the highest social status within the Butonese genealogy and kinship system. In the 13th century, when Buton emerged as a maritime-style kingdom in Southeast Sulawesi, along with other kingdoms in the archipelago, this caste was the first. Another Butonese who did not descend from ode's descendants was once regarded as servants (slave). They were servants who were responsible for caring for and serving their employers in the royal palace of Buton.

THREE

The essay poetry "Sabampolulu's Pinnacle Longing" by Mas Jaya tells the story of the inhabitants of the Kabaena nickel ore mine. Kabaena Island is situated in the Bombana District of Southeast Sulawesi Province. Initially, the President of the Republic of Indonesia issued a policy regarding the export of nickel ore. This policy was also supported by high-level officials. It was also used to recruit investors to manage Kabaena's mining companies.

A story is told of a man named Amin who had four children. He was wed to Masni. Both parties were farmers. Masni, Amin's wife, was a skilled tailor, while Amin worked as a cashew gardener. At one point, the cashew harvest was no longer profitable due to the unpredictability of the climate. When cashew season and the rainy season coincided, production and guava prices were typically lower. If unripe guavas were exposed to precipitation, they would dry out and perish before harvest. A relative of Amin's had recently returned from Malaysia. He had long been an illegal immigrant worker. His relative enjoyed great success. He built a home for his parents and sent sufficient monthly support. The relative told Amin about Malaysia, the high salary for working there, and the safest way to enter the country. Numerous citizens were intrigued by the tale. Also interested in working in Malaysia was Amin. He needed to be willing to leave his wife and children behind. Amin then borrowed funds from Mr. Aji in order to finance his trip to Malaysia. This loan had interest, but Amin agreed to pay it off in monthly installments.

Masni and her children did not learn of Amin's whereabouts for six months. Amin also did not send them any money. Mr. Aji had arrived at their home to collect his principal and interest. Masni requested a delay in payment because Amin had no news.

Mr. Aji consented to a six-month extension, but the interest should continue. Six months later, Mr. Aji returned, but there was still no word from Amin. Masni remained silent as Pak Aji removed from Masni's residence the cabinets, desks, chairs, sewing machine, and television. Mr. Aji stated that those were merely interest payments; the principal balance remained. Masni was upset with Amin because he did not provide any information regarding his whereabouts. Masni finally attempted to provide for herself and her children. Mr. Aji returned and now wished to acquire Masni's residence. She requested one month to find sufficient funds to pay the debts. She was eventually able to pay it. Masni's life was gradually improving. She resumed her customary duties as a tailor. She was vindicated. The rumor was spreading that her husband had been absent for four years. Even the death of her husband was reported. Then, one day, a shopkeeper informed Masni that her husband had called for her. She hurried to the location of the phone while accompanied by her children. Amin remained alive. He explained that his trip to Malaysia was uneventful

despite taking an illegal route. He was a plantation worker. After three months of labor, he had amassed sufficient funds to send to Masni. At that time, there was a Kabaena resident who returned to his home country. Amen deposited the funds to Masni via this individual. Six months after the separation, Amin once again sent money. The sum was sufficient to cover the debt owed to Mr. Aji with interest. The funds were sufficient for Masni and her children to live in the village. Amin sent money to the village to four times per year.

But why did the money never reach his spouse and children? Evidently, the people did not pass it down to Masni and her children. A month later, Amin called again and announced that he would be returning home soon. Amin was forbidden by Masni to return to Kabaena. Instead, she requested that Amin travel to Bangka Belitung Island. Numerous Kabaena residents attempted their luck in the tin sand grains business. There, Masni would wait. Three years later, however, Amin and Masni returned to Kabaena. When they returned, the old Kabaena was no longer present. In the mountains, the scent of cashew plantations changed to that of cloves. Later, it was discovered that the land contained nickel ore. Many people could smell ore on the ground of Kabaena slowly but surely. Ore was a mineral deposit that could be extracted for both metal and nonmetal purposes. Then, Kabaena was swarmed by investors who flocked to arrive. They bribed the officials with a large quantity of cash. Later, the mountain lands were mapped out. Foreign machines were approaching Kabaena to destroy its forests and lands. There were holes and puddles everywhere. Kabaena became a mined nation overnight. Kabaena residents did not wandering again. They became employees of the respective mining companies. Masni became a mine company's cook. The village of Kabaena had been flooded for many years as a result of mining operations. Kabaena's forests and mountains have vanished.

FOUR

The essay poetry "The Same Man in the Buton Sea" by Uniwati tells the story of the tajo tribe, who were programmed by the government to be relocated

to Terewani Hamlet, Mawasangka District, Buton Regency from a boat in the middle of the ocean. A man was pondering at the time on the beach. He was bewildered. With the mother's blessing, he and his family had also traversed the ocean on the bido for generations. Bido was a unique boat used by the Bajo as a means of sea transportation to earn a living. Mbu was a supernatural being that possessed the ability. Sailors who were at sea viewed Mbu with respect as both a protector and a destroyer. Therefore, after that, Bajo sailors typically refrained from engaging in impolite behaviors, such as spitting and using foul language, which could cause havoc when sailing. The Bajo people believed that three powerful mbu existed in the ocean. Mbu Tambirah, Mbu Duga, and Ms Ms Janggo constituted the three mothers. Mbu Tambira was believed to have the most power of the three mbu. He was regarded as the leader of all of the mothers in the ocean. The government had requested that the Bajo tribe stop living on boats. They were required to reside in housing provided by the government. Despite the fact that the Bajo people's ancestors believed that the sea was their destiny, the Bajo people now live on land. Sometimes, ripples on the surface of the water transformed into waves and tsunamis.

Makulao was born at dawn fifty-three years ago. He was honored with a celebratory birth custom. Bajo people threw a newborn's placenta into the ocean. It was believed that the placenta of the baby would become the child's protector when he grew up and sailed into the sea. The ceremony was enchanted. A puff of incense accompanied the mantra of the elders who prayed to mbu di lao. Makulao meant the universe's power. The sarong was wrapped around his frail body. His journey determined whether he would survive or thrive in life.

In 1986, the Bajo people were relocated to Dusun Terewani. In conjunction with the Canadian government, the Indonesian government would then relocate the Bajo from Kaudani Village to Terewani Hamlet. The objective was to establish order among the Bajo and teach them how to live a healthy lifestyle. Each family was provided with standard living facilities, including floating homes and toilets. Ironically, the Bajo community, particularly the Bajo elders, appeared to reject the program.

Makulao's lips suddenly uttered, "Oh Embu Madilao Pamopparahta, O sea lord, please forgive me!" The spell was spoken because a number of rules had been broken. Makulao stated that the Bajo tribe would not experience destruction. He then proclaimed that the forging of the waves would raise all newborns. Bido

was life's pulse, and the sea was its center. In the Bajo tribe, the ancestors passed down the traditional landmarks. Maculao also stated, in the name of the ancestors and Mbu in Lao, that he would not allow the bido to touch the ground, as it was a violation (pamali) of the ancestors' rules. The Bajo believed that allowing a canoe to dry out could cause misfortune, so it was forbidden to do so. It meant that Bajo people always should travel to the ocean so that their canoe might not dry out.

The primary occupation of the Bajo was fishing in the ocean. In addition to fishing, the locals also gathered resin and rattan from the dense forests near the coast. The crops were then sold in conventional markets. The proceeds from their sales were then used to purchase rice, sugar, and other necessities. Makulo brought his group from Kaudani to Terewani, but he continued to sail the sea because he did not wish to be tied down. After the government successfully transferred the Bajo people from Kaudani to Terewani, the village of Kaudani was empty. They finally moved into houses provided by the government. However, some of them chose to return to Kaudani, while others set sail in search of a new home after a time spent in Terewani. The majority of others elected to remain. The Bajo people reside in Dusun Terewani, Desa Terapung, Mawasanga Subdistrict as of now. The Bajo community can be found in large numbers at that location.

FIVE

"The Silent Footsteps in the Muna Mosque" essay poetry by Wa Ode Nur Iman describes the Islamic community on Muna Island, Southeast Sulawesi Province. The Muna Mosque was a location for religious tourism and sacred rituals. The inhabitants of the island Muna regarded the mosque as sacred. A person's visit to Muna Island would be considered invalid if they did not step foot inside the Muna mosque. Around the mosque were many recommended places to visit, including the tombs of the Muna kings, flowering stones, Sawerigading, and a shipwreck that had turned into a rock.

In ancient times, there was a legend regarding the Muna mosque. A king named La Ode Rahman with the title Sangia Latugho oversaw the prosperous existence of the populace. Sangia Kaendea was the son of King La Ode Kadiri

and La Ode Rahman. La Ode Kadiri had a Buton-born empress named Wa Ode Wakelu. The marriage of La Ode Kadiri to Wa Ode Wakelu infuriated the Buton Kingdom, which desired to pair La Ode Kadiri with Wa Ode Sope. The objective of the Buton Kingdom was to control the Muna Kingdom through strategic planning. Therefore, the Kingdom of Buton conspired with the Netherlands. They intended to dismantle La Ode Kadiri.

During the reign of King La Ode Rahman, an Arab by the name of Shaykh Abdul Wahid or Sharif Muhammad arrived. The Muna populace knows him as Saidhi Raba (Arabic Shaykh). He brought Islam's teachings. La Ode Rahman was willing to accept Islam as the official religion of the kingdom as long as the empress became pregnant. Wa Ode Sope, the wife of La Ode Rahman, was close to menopause at the time. Sharif Muhammad was willing to comply with these terms. He then performed two rak'ahs of prayer and asked Allah for His power so that the queen could bear a child. Sharif Muhammad disappeared from the king's view at that time. Sharif Muhammad was seen again soon after. His body and robes were drenched in water. Sharif Muhammad said to king: "By Allah's permission, I have placed the boy's spirit in the womb of the King's queen consort. When he is born in the future, I will communicate that his name will be Hussein." The queen consort had indeed given birth to a son. The child's name was La Ode Huseini, and he eventually became King Muna XVI. He ruled from 1716 to 1757 with the name Omputo Sangia. Thus, Islam became the official religion of the Kingdom of Muna.

The parents of Muna constantly advised their children using a variety of expressions. One of the parental expressions in Muna was conveyed to their children who were studying or migrating to another region. The advice was as follows: "Regardless of how much knowledge you've gained from outside the region, someone will always adapt to the philosophy of our daily lives."

Every Hijri Year, throngs of people visited the city of Muna. Despite claims that it was the city of Muna, the area surrounding the Muna mosque was not a city. It resembled a quiet, abandoned city. It was blisteringly hot during the day and chilly at night. They lacked access to electrical power. There was no clean water source. A 113-meter-deep well was the only available source of water. It was successful because it was excavated by a team led by Professor La Iru. The well was appropriately named the La Iru Well.

The magnificent mosque was mostly empty; only on Eid al-Fitr would it be crowded. Residents of Muna crammed into the mosque with the intention of requesting blessings for Muna land and from Muna's officials. Imam, Khatib, and Modi were the three categories of mosque officials at the Muna mosque. Visitors who celebrated Eid at the Muna mosque would select the official who would pray for them and their families.

For those who were related by blood to kings or nobles named Kaomu and Walaka, a peerage was added to their name: La Ode for men and Wa Ode for women. These individuals were eligible to elect the highest official in the mosque, the Imam. However, social strata were no longer readily apparent in everyday life. Not infrequently, those with advanced degrees were accorded societal respect due to their educational standing. People crammed into the mosque became normal, even though they didn't take their shoes off.

The Muna Mosque was only utilized on Fridays, Islamic holidays, and religious celebrations such as the Prophet's birthday. People from outside the Tongkuno District region would visit the majestic mosque on Fridays to pray. The Muna Mosque stood alone in a vast area surrounded by vegetation. In its modest splendor, it was secluded.

REFLECTION

"The Testimony of Earth Anoa," a collection of essays poetry, describes the lives of the people of Southeast Sulawesi Province. Five poets from Southeast Sulawesi addressed social issues with a cultural background. The Bajo tribe was viewed as a backward society due to the fact that their way of life differs from that of society as a whole; a disclosure of sorrow regarding PCC drug users who were separated from parental supervision and government; the distinction between the remaining nobles and commoners; women's struggle to overcome poverty; and the fading history of Muna Island. This essay poem causes us to reflect on the lives of people in remote areas of Indonesia so that we may take action, respect their feelings, and acknowledge the diversity of the Indonesian people.

**CONTAMINATION, EVICTION AND CONFLICT
(A COMPENDIUM OF ESSAY POETRY IN CENTRAL SULAWESI PROVINCE)**

Title	: The Hammer
Year	: 1st Edition, August 2018
Page	: 86 Pages
Authors	: Abdul Hanan Muslaini, Bambang Pujiyanto, Laila Kurniawaty, Novi Puspitasari, Prima Novita Indriani
Publisher	: Cerah Budaya Indonesia, ISBN: 978-602-5896-22-4

Friends, what can we learn from this book?

This book discusses the rural population's struggle to gain legal land ownership status in Central Sulawesi's customary woods, the exclusion of a remote tribe, pollution, forced evacuation of homes, and the long-running conflict in the Poso region. Everything is revealed poetically and artistically by the authors.

This Book's Five Key Takeaways:

1. What happened to the forest's internal residents
2. Troubled remote tribe
3. Product pollution from gold mining
4. The arbitrary eviction of homes
5. The Poso Conflict's Lessons

ONE

"Masewo, the Village on the Ridge" is an essay poem by Abdul Hanan Muslaini. It tells us the tale of the ancestral woodland that is farmed by the locals. Masewo is the name of a community in Central Sulawesi's District Pipikoro, Sigi Regency. It is a town located on a ridge in Sulawesi's deep jungle. The trail to Masewo is quite steep. This community is located 1,662 meters above sea level. Motorcycle taxis are the only way to get to Masewo and other Pipikoro destinations. Locals used

horses to communicate with the outside world in the past. People, other than horses, leave the village on foot. Masewo is perceived as a low-yield area, so the emergence of state boundary markers is urgent.

The story begins with a story about that issue. Masewo residents fought for recognition of their customary land. Masewo had only recently become a village. Masewo was previously known as Banasu Village's hamlet. Masewo hamlet, on the other hand, had been around before the Dutch invaded Indonesia.

Baharima was said to be a resident of Masewo village. Residents of Masewo belonged to the indigenous community of Topo Uma. The The Pipikoro Plateau, located in the heart of Sulawesi, was the home of the people of Topo Uma, who went by the name Pipikoro. They spoke in Kulawi and Uma dialects. The literal meaning of Pipikoro was "a region or site on the margin of the Koro River," Topo Uma's name for the Lariang River. This designation clarified their physical location and connected them to the Lariang River, which was thought to be the longest river on the island of Sulawesi. The river bisected two provinces.

Baharima resided in the plateau of Pipikoro. In his village, he ran a motorcycle taxi service. Baharima assisted locals traveling to the market or the Pipikoro District Office. In Masewo, crossing the roads required a great deal of bravery. The roads were incredibly steep and narrow streets. Located 1,662 meters above sea level, this town was floating in the sky. The village of Masewo already had electricity. Residents made use of the river's water as a source of energy. They put a lot of effort into creating a micro-hydro so they could have the power to light up the village. Masewo Village was taken aback by the arrival of five people who were still unfamiliar to the locals. They pretended to be from Jakarta. They went to Baharima's house, which was close to the village gate. They came to the village to build a boundary fence.

Baharima initially refused and ordered that the fence be built far away from settlements. But those same people assured Baharima that the fence would be replaced every five years. Baharima thought it was odd. He then informed the village chief and the residents. The residents of Masewo were simply silent about the installation of the boundary fence. They simply obeyed because the order claimed to be issued by the government.

Some residents believed that if they refused to install the boundary fence, Masewo would not develop. Eventually, it was discovered that Masewo was a

turned into the commercial forest's territory. With the establishment of this boundary, the majority of Masewo villages became state-owned forest areas. Sometime after the stakes were installed, heavy equipment arrived and knocked down the trees in the Marewo forest. Baharima and the villagers were powerless to intervene. They watched as the forest vanished into a wide flat land.

The village chief fought for Masewo to be recognized as a traditional forest village. The village chief was aware that recognizing community rights in forest management was a necessary step toward completing long-term forest management. The village chief was perplexed because all of the families who lived within the boundary fence were forced to leave and relocated. The village chief was fighting for the sake of his people. He stated that the community, which would manage the customary forest, would be responsible for conservation.

TWO

"A Separated World for the Wana Tribe" is an essay poem by Bambang Pujiyarto. It depicts the Wana Tribe, who live in the Tokala Mountains of North Morowali Regency in Central Sulawesi. They live in groups and occupy shifting fields. They rely on the forest for survival. The Wana Tribe, also known as the Tau Taa Wana or Taa people, are indigenous people of the Tokala Mountains region forest in North Morowali Regency, Central Sulawesi. Their ancestral home is not far from Bone Bay. The Wana tribe is one of the oldest tribes in Sulawesi, having lived there since the Mesolithic period, approximately 8,000 years ago.

They live in the fields in Lipu communities, which are made up of many families and usually have a direct descendant link. Because their farming method is based on rotation, returning to a previous field after several years has nearly eliminated the need to open new ones. They rely heavily on the forest and its abundance of wildlife. But their peace was suddenly jeopardized. The reason for this was that the government had designated the woodland where they lived as a concession area.

Jane, the main character of this story, lived in the mountainous woodland of Wana Bulang. She'd been at the Wana Tribe's headquarters for a week. The

Wana tribe believed that shamans—people who could travel to any hidden area of the world and draw strength from it—could interact with the outside world. They were farmers who moved around a lot. They adored the beauty of the mountains. The Dutch had previously ordered the tribe to relocate and settle in coastal areas. They eventually allowed Jane to stay in the mountains for a variety of reasons, the majority of which were related to her survival. Jane thoroughly enjoyed her time with the Wana Tribe in the highlands and forests.

The Wana were highly social creatures. They were made up of several families who had a direct genetic link. They made their homes on farms and rice fields. They rotated their cultivation over several years, returning to the original locations. Tautua Lipu provided the most effective leadership in the social lives of the residents. The village chief, farmer leader, and shaman were all senior males. The Wana people placed great value on the forest.

When the forest was turned into a concession area, their very existence was jeopardized. The proposed settlement by the Wana Tribe was insufficient. The government designated the forest in which the Wana lived as a concession forest, but paid little attention to their health and education. Simple dwellings were provided, with no latrines or sanitary facilities.

Jane was horrified when the Wana tribe's peace was threatened. The Wana people were thought to live an unhealthy, illiterate, and filthy lifestyle. As a result, the government would put their wood to better use. Jane witnessed hundreds of Wana members praying to two creedal statements before returning to America. The Wana people emerged from the forest holding their infants to attend the celebration. This time, Jane genuinely wept.

THREE

Laila Kurniawaty describes the condition of the polluted water, land, and air environment in her essay poem “My Valley of Mercury. It describes the gold mining operations in the Poboya region of Palu. Several people raised the issue of mercury contamination in Palu's seafood during the Environmental Impact Assessment (AMDAL) discussion in Central Sulawesi's Office Environment.

Because gold metal has a high selling price, it attracts a large labor force to its mines. According to Tadulako University researchers, the use of mercury by miners poisoned the air and sea in Palu.

The mercury level exceeds the WHO-required limit. Mercury waste has the potential to harm human health while also polluting water, food, livestock, and the environment. According to the Central Sulawesi Environmental Office, the fisher are mercury-polluted. Mercury compounds are most quickly released through the air, water, and land. As a result, those who live near gold mining sites are more likely to suffer negative consequences than those who do not. Exposure causes the release of these mercury compounds, which are harmful to human health. Mercury is a naturally occurring metal that can be found in mining ores, rocks, water, soil, and air. It is also known as mercury water or silver water.

Although mercury levels in the air, soil, and water are relatively low, many human activities, including gold mining, are contributing to rising mercury levels. Miners are increasingly using mercury to produce gold. Even though mercury exposure can cause serious illnesses, including death, before refining, miners primarily use mercury to extract gold ore from rocks. Rocks and mercury deposits will be sieved with a cloth to collect gold ore. Overuse of mercury is prohibited.

One day, police detained a person in the Poboya gold mine in Palu who was in possession of 5 kg of dangerous chemicals similar to mercury. These substances are used by the miner.

Palu City is surrounded by mountains and is surrounded by a lush forest. Mining in the area has ruined life in this beautiful setting. Mining has harmed citizens' health as a result of mercury and water silver exposure. Poboya is a mining area east of Palu City. Since discovering the valuable metal in the Palu region, they have been mining without regard for the natural ecosystem.

Mercury has harmed the lives of those who live near mines. Mining for mercury, on the other hand, is prohibited. Mercury poisoning can occur through daily activities such as breathing in the substance directly or indirectly through the food chain. A person who consumes mercury-contaminated foods such as fish or other aquatic life runs the risk of becoming ill or poisoned. Mercury poisoning in the human body can cause a variety of serious health problems. Inorganic mercury toxicity can have a negative impact on nerve, kidney, and heart function.

Poboya Palu apprehended a person with 5 kg of a hazardous chemical type mercury at the mining site. Authorities at the Poboya mining site had previously detained several people and seized 10 kg of mercury. Poboya's gold mining had finally come to an end. However, after ten years of mining, mercury had leached into the ground. Others were still uninformed about the dangers of mercury contamination. They claim that mine is a shared one.

People in Poboya had the right to live. The majority of the miners were from various provinces. The government had already granted permission. Environmentalists, on the other hand, wanted the Poboya gold mine to be closed down. Finally, Brigadier General Rudy Sufahriadi, Chief Central Police of Sulawesi, took immediate action and shut down the gold mining operations in Poboya Village, Sub-District Mantikulore, Palu City.

FOUR

Novi Puspitasari wrote the essay poem "Song of Condolences from Tanjung Sari." The residents of Tanjung Sari, Keraton Village, Luwuk District, Banggai Regency, and the province of Central Sulawesi were evicted. The eviction was ordered by the Luwuk District Court. They concluded that the eviction was illegal. Even though there were no chairman's instructions from the Supreme Court, the homes of those who lived on the land that would be used for execution had been destroyed. Despite the fact that the property's size increased from 6 to 7.5 hectares. Then, in the first quarter of 2018, locals and farmers faced eviction plans that threatened their farmland once more.

Citizens' certificates of ownership were not even acknowledged because they were still used in court. Despite the fact that the associated parties already had a sale and purchase agreement. Local government officials and authorities used heavy machinery to demolish dwellings that had been inhabited for years by locals and farmers. Furthermore, victims of forced evictions sought compensation from local authorities for their suffering.

Their dwellings were nothing more than ruins. Tanjungsari Village was part of Kraton Village in the Luwuk District of Central Sulawesi Province.

They had demolished the houses and buildings they had occupied decades before. The removal of the Luwuk District Court was viewed as unilateral in the absence of justice. The eviction was aided by the police, armies, and Satpol PP.

The eviction began when Salim Albakar's family claimed that they were the rightful heirs to the land. At least 2,000 housing units and 343 families, totaling 1,411 people, were evicted as a result of their expulsion. The claim of an unjustified eviction had some merit. An elderly man named Betalino was one of the eviction victims. He witnessed numerous cases of administrative and human rights violations, including violations of land rights.

This conflict initially began in 1977. The Luwuk District Court processed this action, and on October 12, 1977, it issued Decision No. 22/PN/1977, ruling that the Datu Adam family had prevailed. A year later, the Salim Albakar family's heirs proposed an appeal of the judgment to the High Court, which at the time was still situated in Manado. The PT determined on October 18, 1978, by Decision No. 113/PT/1978, that the family of Datu Adam had still prevailed in the matter. The family of Salim Albakar filed an appeal with the Court Agung in 1981 after being dissatisfied with the court's high judgment. According to his ruling, 2031/K/SIP/1980 On December 16, 1981, the Supreme Court upheld the side of Datu Adam's family and dismissed the appeal from the Salim family Albakar. At that time, outsiders started to work on building communities on property that both parties were disputing.

Based on the facts stated above, the People's Sovereignty Rescue Front (FPKR), Indonesian Legal Aid Foundation (YLBHI), Community Front Tanjung Bersatu (FMTB), and the Consortium for Agrarian Reform (KPA) demanded that the Judicial Commission investigate and take action against a judge who violated the law by issuing a ruling that could be used to justify eviction. The Ombudsman had to act quickly if there were any irregularities in the district government's eviction procedure. Before, during, and after the eviction, the district government and Banggai Police were accused of violating human rights. Komnas HAM should also look into this. Polda Central Sulawesi was urged to direct the Banggai Police to provide security assurances to Tanjung Sari residents. They had been evicted from their homes. The police had to protect them from any intimidation and fear perpetrated by Salim Albakar's heirs' messengers.

ATR/BPN directed the Ministry The Regional Office and Land Office BPN in Central Sulawesi to conduct an emergency case titled “land rights status investigation of Tanjung Sari inhabitants.” Finally, the residents of Tanjung Sari relocated to a new location provided by the local government.

FIVE

“Knitting Diversity in Poso” is an essay poem by Prima Novita Indriani. It tells us about the account of war in Poso, Central Sulawesi. Political and economic issues subsequently arose, and it was presumed that this ethnic-religious factor was to blame. Poso’s violence erupted as a result of the struggle for dominance, with no end in sight. Low community standards and morality fueled this battle, which destroyed all public buildings and claimed hundreds of lives. The competition among the various groups for control of the region fueled the conflict even more. Poso’s argument flared up several times. The first phase was brief and limited to Poso’s immediate surroundings. In April 2000, after more than a year of peace, tensions erupted due to a number of political and legal developments.

Muslim residents were attacked by red Christian groups. In addition to the direct conflict with the group of white Islamists, there were kidnappings and murders. Mr. Rampalino continued to chew inuyu as the sun set in the west. Inuyu, or bamboo rice, is a traditional Poso dish made with glutinous rice cooked with coconut milk and served on bamboo covered in banana leaves. It was then burned until it was ripe. Inuyu or bamboo rice was commonly found during the Eid or Padungku harvest season. Poso Lake, Indonesia’s deepest lake, was on the verge of disaster. Mr. Rampalino worked as an elementary school teacher in the District Bolano Lambunu of the Parigi Moutong Regency.

He was critical of several social and educational issues because of his memories and narrative of the Poso Conflict. Intercommunal hostility, which resulted in tragic incidents such as massacres and violent outbursts, was still fresh in his mind. The Poso people were united by their cultural

use of the Bare'e language for communication, as represented by the motto *sintuwu maroso* (strong union). If the people of Poso fought fiercely, it was in direct contradiction to their motto. Under the New Order, the reform era had been marked by an accumulation of political injustice and an unequal distribution of growth since 1998. A centralized structure was preventing many areas from benefiting from the development of the results. Conflicts over religion and ethnicity were common because people were easily offended. The eastern half of Indonesia had 547 tribes compared to 109 in the western half, and conflicts were much more common there than in the West Indonesia region.

Roy Runtu Bisalemba, a young man from a village in Lombardy with a preponderance of Protestant residents, attacked Ahmad Ridwan, a Muslim teenager from Kayamanya village, on Christmas Eve, December 24, 1998, which also happened to be the first day of Ramadan. Ridwan, according to Christian rumors, fled to the mosque after being stabbed. While the Islamic version of the incident described an assault on a young Muslim sleeping in the courtyard of the mosque, other versions claimed that the victim was praying or had even become a priest. Following a meeting of religious and political leaders, it was decided to make alcohol illegal during Ramadan because it was a major source of conflict.

The next day, Poso Police began seizing thousands of difficult-to-destroy drinks. When Christian adolescents attempted to defend a liquor store owned by Christian Chinese, they were confronted by Muslim adolescents who planned to close the store. On December 27, Herman Parimo, a Poso council member, led a group of Armed Christians boarding trucks from Tentena. In the 1950s and 1960s, Parimo was a member of the Central Sulawesi Youth Movement (GPST), a former pro-government militia that fought Permesta and DI/TII in Poso. In contrast, at least nine Muslim trucks arrived from Ampana, Parigi, and Palu's capital city. It was reported that a thousand Muslims arrived in 27 trucks. The police were powerless to stop the escalating clashes, despite claiming to have blocked off the paths leading to Poso.

REFLECTION

This essay poetry collection describes the Central Sulawesi cases. There is a tone of outrage when the interior of the forest is pillaged, remote tribes are driven out, rivers are contaminated by gold mining, and the people of Poso are at war. The situation is complicated. The most important aspects of state life Of course, the needs of the populace must come first in every country region. This essay poetry collection exemplifies how government actions are not developed with consideration for their effects on the natural and social environments. Where the earth is trodden, the sky is supported. Natural and environmental outcomes should benefit the local population.

**THE PORCH OF MEDINA TRADITION
(A COMPENDIUM OF ESSAY POETRY IN GORONTALO PROVINCE)**

Title	: The Porch of Medina
Year	: First printing, August 2018
Page	: 104 pages
Authors	: Bagus Setiawan S., Ihyaudin Jazimi, Ilham Ampo, Irvan Arifin, Nurdin D. Siu.
Publisher	: Cerah Budaya Indonesia, ISBN 978-602-5896-20-5

Friends, what can we learn from this book?

The life of the inhabitants of Gorontalo as they practice their religion and traditional worship is described in this collection of essay poems. This includes installing lanterns during the month of Ramadan, looking for a day to hold a celebration, and celebrating the Prophet Muhammad's birthday. The inhabitants of the province known as the City of the Porch of Medina adhere to the teachings of Prophet Muhammad SAW.

This Book's Five Key Takeaways:

1. The tradition's significance has faded
2. Why is it referred to as Medina's Porch?
3. The account of Wartabone's conflict
4. Life's traditions and religion
5. An incorrect belief regarding the Prophet's birthdate

ONE

Bagus Setiawan's essay poem "Tumbilotohe, I am With You" describes the tumbilotohe custom in Gorontalo, the city of the Porch of Medina, which entails installing lanterns to go to tarawih prayers or offer zakat fitrah to the mosque. The nights would be filled with lights until dawn. The first lines of the poem describe the predicament of people in Gorontalo during their fast

throughout the fasting month. When it came time to break the fast, there was an abundance of delicious food, but it was off limits because the Maghrib call to prayer had not yet been heard. Families had a good time breaking their fast together. Then, in the evening, they all prayed together (tarawih). These events occurred in the Gorontalo region during the fasting month.

When the fasting month arrived, the Gorontalo people would typically install the lanterns or tumbilotohe, which was Gorontalo for “lights.” This tradition is believed to have originated in the city of Gorontalo, which lacked electricity at the time. Residents of Gorontalo who wished to perform tarawih prayers at the mosque or pay zakat in the evening were required to bring a light or candle.

Tumbilotohe can be translated as “install the lights” because “tumbilo” and “tohe” both mean “pair” and “lamp,” respectively. As the holy month of Ramadan approached, people installed oil lamps in rows down the street, in their yards, on their rooftops, and within mosques. The atmosphere at night was vibrant and alive. This practice, which dated back back to the 15th century, was unique to Gorontalo. Tumbilotohe, or lamps, were lit on the twenty-seventh night of Ramadan, an unusual night thought to be the night of Lailatul Qadar. That night was a night of splendor, better than a thousand months, and sins committed by people were forgiven at that time.

Tumbilotohe’s appeal could be seen from atop a mountain, tower, or other prominent structure. From a high vantage point, one could see the allure and splendor of Gorontalo’s earth at night. Alikusu, or the gate structure made of yellow bamboo, banana trees, and young coconut leaves, would also be installed. The bottle light hook was then hung to contact the alikusu. Although they were most commonly found near mosque entrances, these Alikusu could also be found on roads.

Tumbilotohe was also a forerunner of the zakat collection system. The number of lights in front of a house indicated the amount of zakat required inside. After Ramadan, fewer people went to the mosque for Isha and Taraweeh prayers. They were busy preparing for Eid. Tumbilotohe was primarily used in formal rituals these days. Toward the end of Ramadan, the mosque was once again a popular destination for visitors. People loved celebrating Eid because it was more than just a ceremonial holiday; it also

marked the end of Ramadan. It took effort to restore tumbilotohe to its original meaning. It appeared that the younger generation needed a better understanding of tumbilotohe.

TWO

In his essay poem “Serambi Medina: Past and Now,” Ihyaudin Jazimi tells us about Gorontalo Province as the region known as the “City of the Porch of Medina.” In addition to Makassar and Manado, Gorontalo City is one of the older cities on the island of Sulawesi. Gorontalo City is thought to have developed around 400 years ago, or around the 1500s in the 16th century. Aside from Ternate, the city of Gorontalo at that time became one of the hubs for the diffusion of Islam in Eastern Indonesia (now part of North Maluku Province).

History claims that Gorontalo proclaimed its independence before Soekarno-Hatta did. On January 23, 1942, a Gorontalo fighter named Is H. Nani Wartabone addressed the crowd and declared, “On this day, January 23, 1942, we Indonesians are already free, free from the colonial tyranny of any nation. Our national anthem is Indonesia Raya, and our flag is red and white.”

The Dutch government has been taken over by the National Government. The people of Gorontalo will continue to maintain safety, order, and protect the land from future intruders. The Porch of Medina, a God-given blessing, is a place where people are kind to one another, look out for one another, and respect one another. The powerful will stand up to the weak. Gorontalo is a peaceful nation with kind citizens willing to help anyone in need, just as the Ansar did for the Muhajirin. All religious believers, including Hindus, Buddhists, Confucians, Christians, Catholics, and Muslims, are guaranteed equal access to places of worship and government protection. All religious adherents coexist peacefully and with mutual respect. There is a high level of interreligious harmony in the province of Gorontalo.

The majority of the population, 95%, are Muslims, and they have a strong reputation for being a welcoming and polite town to newcomers of any race, creed, or nationality. Residents of Gorontalo have ingrained this personality so deeply that

visitors to the area will refer to the city as “The Porch of Medina.” Everyone who comes will feel at ease as they witness the people who are at peace and safe in this situation. Because it is still a part of the Province of North Sulawesi, there has never been unrest or disagreement with ethnic or religious overtones in this area.

Moral ideals of the younger generations are clearly eroding. Residents of Gorontalo City behave in a way that belies their moniker as “the City of the Porch of Medina,” with the beat of the music replacing the recitation of the holy text. A disco and prostitution dens complement the mosque’s structure. Children do not respect the elderly. Exclamations, taunts, fights, and the use of illegal drugs have spread to remote areas of Gorontalo. According to reports, Gorontalo is the country’s fifth most drug-abusing region. This was discovered in a study conducted a few years ago by the National Narcotics Agency and the Health University of Indonesia’s research center.

THREE

The essay poem “Hero Nani Wartabone: The Defunct Example” by Ilham Ampo describes the life of Nani Wartabone. He is a Gorontalo hero. Gorontalo’s traditional territory was established around 400 years ago and is rich in culture and traditions. It is one of the oldest cities in Sulawesi, along with Makassar, Pare-Pare, and Manado. Gorontalo, one of the 19 regions of Indonesian Customary Law, truly respects traditions and culture, according to Prof. Mr. C. Van Vollen Hoven. In social interactions, it is the accepted norm. Before Islam arrived in Gorontalo, the locals were known for their friendly native culture, which could be seen in their speech, attitude, and behavior. As a result, that behavior becomes the dominant pattern and the basis for judging one’s own and other people’s lives. They communicate information or express feelings to others by using expressive language rather than direct language in their words and actions.

Nani Wartabone was born in Gorontalo on January 30, 1907, into a prosperous family. His mother was a member of the local nobility, and his father, Zakaria Wartabone, worked for the Dutch government. Nani had had negative feelings about the colonial administration since he was a child, despite

the fact that his father worked for the Netherlands. He once freed his parents' prisoners because he did not want to see the poor punished. He disliked going to school because the Dutch-born teachers frequently demeaned Indonesia. Nani instilled a negative attitude toward the Dutch subtly. His independence campaign in Indonesia began in Surabaya in 1923. He was a member of the Jong Gorontalo youth group at the time. Nani worked as the secretary at Jong Gorontalo and was involved in the activism management.

He embodied a fighting spirit that our children and grandchildren should emulate. Do you know that before Soekarno-Hatta, it was Nani Wartabone who declared Indonesia's independence on January 23, 1942, after defeating Dutch forces in Gorontalo? Nani Wartabone fought alongside the populace against the Dutch. They were able to seize the head of the Dutch Army Service in order to free Gorontalo from Dutch rule. Nani Wartabone then learned that the Japanese had taken control of Manado. People in Gorontalo became concerned and prepared to flee. He sensed that the time had come to confront the Netherlands.

Nani Wartabone and the other young men worked together to prepare the weapons. They kicked the Dutch out of Gorontalo at that point. On December 30, 1943, Japanese soldiers captured Nani Wartabone and transported him to Manado. Nani Wartabone was tortured in a variety of ways there. Nani Wartabone had spent a day and a night on the beach in front of the North Sulawesi Governor's Office, with all of his body except his head buried in the sand. He was entertained by the waves and sand grains.

On January 23, 1942, he was found guilty of treason and given a 15-year prison term. Nani Wartabone was transported from the Manado prison to Morotai and then held for eleven days in the Cipinang prison in Jakarta. Once more, Dutch forces imprisoned and brutally treated Nani in Morotai. Before his release on January 23, 1949, he went back to Cipinang. On November 10, 2003, Megawati Soekarnoputri, the president of Indonesia, bestowed the title of "National Hero" upon Nani Wartabone. On January 3, 1986, as a farmer in a far-off village called Suwawa, Gorontalo, Nani Wartabone, a former MPRS RI member, member of the National Design Council, and member of the DPA, finally closed his eyes.

FOUR

Irvan Arifin's essay poem "Thiyaroh Lowanga Nahati Wawu Kalisuwa" describes a life in Gorontalo inspired by religious elements and ancestral customs. Because religion does not exist in the age of the sky, indigenous people believe in cosmic signs. According to an old proverb, where the earth is trodden, the sky is upheld. The elderly are staunch supporters of cultural norms and customs. When the time comes to fulfill his wish, he should seek advice from the elders before building a house or marrying. There is a belief regarding the items left behind by the ancestors. Lowanga Day or Date is thought to be unlucky and troublesome.

When the day falls on a lucky date, its unlucky tendency can be reversed. Nahati means "heat" or "bad luck." Following Gorontalo residents' beliefs that the outcome would be disastrous, it is advised to postpone or cancel any major celebrations or desires you may have when you meet today. Even if Nahati is born on a lucky day of the month, her fiery personality is uncontrollable. Kalisuwa is a day by nature unlucky or unlucky because it follows the fatal day (in the Gorontalo Qomariyah calendar), usually one day before and one day after the fateful day.

The Taluhu Barakati spring is an excellent source of water. This is due to the spring at this location, which is said to be capable of treating a variety of skin conditions. According to local legend, the empress and her royal kin bathed in this spring in Batudaa. His Her way of life has been influenced by modernity and globalization, but it still incorporates aspects of his forefathers' culture that have been passed down from generation to generation. Asking traditional elders and priests for a good date when there is a wish or a large celebration, such as building a house, getting married, purchasing a vehicle, etc., is a tradition that is still practiced.

There is still a perception on the outskirts of the district in Gorontalo that following parental advice when you want to achieve your intentions or aspirations is against the culture. Only when this sacred admonition is ignored can bad luck, even a stamp of disobedience, strike.

Ibrahim is his name. He was married on the day of taboo because he detested tradition. His wife became ill and miscarried, and he found himself facing new challenges in his new life. Her in-laws and sister-in-law disrespected Ibrahim because he did not marry on a favorable day. As a result, his life was

difficult. Ibrahim was irritated because he was the subject of daily rumors among his neighbors. The cops eventually arrested him after he vented out and broke several items in his home.

After being released from prison, Ibrahim reflected. He eventually turned to Hulango, a respected guru, after reflecting on his life. He then paid a visit to Haji Karim, a Muslim scholar. He then proceeded to Abah Yunus. Every guru he consulted provided him with a variety of solutions and considerations.

Ibrahim finally realized that God was as good today as He was yesterday. Depending on his prayers, work, and trust in God's plan. A calamity could have been a trial, a warning, or a test from God to answer his prayers.

FIVE

The essay poem "Mawlid of the Noble Prophet" by Nurdin D. Siu explains how some people do not understand the moral lesson that the commemoration and celebration of the Prophet Muhammad's birthday convey. Who is the Prophet Muhammad? Everyone should follow in the footsteps of the Prophet Muhammad. Nobody can compare to him. He is the perfect human being who God sent among us. He is the end-times prophet. His birth was both honorable and fortunate. The Prophet Muhammad's life exemplifies how to live a contented life. He led a simple, uncomplicated life. Everyone who wishes to follow him will be rewarded with glory and happiness.

What is the Maulid commemoration, and why is it celebrated? Some Muslim organizations or individuals may be unaware of the moral importance of commemorating and celebrating the Prophet's birthday. The Gorontalo custom is fading. The locals celebrate inherited holidays, including the birthday of the Prophet Muhammad (Maulid). When residents of Gorontalo celebrate Maulid, they are typically not required to remove their possessions.

They hold a dikili, which is the recitation of poetry in commemoration of Prophet Muhammad's birth, for the entire night. Hundreds of men and women shout and perform dikili while sitting cross-legged until the sun rises. Dikili is a section of the Book Barzanji a la Gorontalo that derives from the word "remembrance"

or “remembering.” Arabic-Malay letters were used to write the story (Pegon). In Islam, the text depicts the life and greatness of the Lord’s prophet. This epic is also traditionally sung in three different languages: Arabic, Malay, and Gorontalo.

The celebration of the Prophet Muhammad’s birthday in Bubohu-Bongo Village, Batuda’a Pantai District, Gorontalo Regency is more lively than in other parts of the city. Every house is open and ready to welcome visitors. Thousands of tourists from other Gorontalo regions undoubtedly flock to the area once a year to witness the festivities in the Gorontalo seashore village. Even narrow hamlet roads are frequently clogged with cars. They make *toyopo*, a basket filled with fish, fried chicken, and cake made of woven leaves that were previously known as candlesticks. Please keep in mind that beneath the largest container, which is shaped like a square table, is a floor made of bamboo that has been sliced into small pieces, known in Gorontalo as a *tototahu*.

A *tolangga*, a large container, is decorated with a variety of cakes and snacks, including white rice, yellow rice, *bilindi* rice, eggs, and others. Priests, scholars, and employees in particular are given some special ones to distribute to the community as a “reward” for their sacrifices. Furthermore, it is entertaining to see *walima* cake, which is also known as *scramble cake* (*walima* comes from Arabic, which means celebration).

Despite the fact that the *walima* cake is commonly regarded as a confection that adorns the pillars. They also create a *walima* in the form of a bamboo container in the shape of a mosque’s dome, which is adorned with a variety of traditional Gorontalo pastries. The specialty among the cakes is *Kolombengi*, a type of dry sponge cake with a sweet and delectable flavor. This cake is typically sold in quantities of up to a hundred per *walima*. Almost every family head prepares *walima*, which is then delivered to the mosque in the morning. When the *dikili* parade is over, the numerous cakes within are delivered to the reciters and guests. Despite the fact that there are thousands of people present, the cake distribution process is usually smooth, and there has never been a competition between guests. *Mawlid* and *walima* are essential components of the Gorontalo way of life of the Bongo people.

he celebration of Prophet Muhammad’s birth anniversary was not practiced during the Prophet’s life. Long after the Prophet Muhammad’s death, this became a custom and is now a common practice in the lives of Muslims all

over the world, particularly in Indonesia. The first celebration was organized in the seventh century by Hijri Muzhaffaruddin al Kaukabri, King of Irbil in Iraq. Extremist Muslims oppose this custom, claiming that the Prophet Muhammad SAW did not provide recommendation to celebrate his birthday. Happiness arises from a sense of belonging, not from blessings. Muslims' souls are filled with love and a sense of responsibility.

REFLECTION

The essay poetry collection “The Porch of Medina” captures the outpouring of complaints and concerns about the irony occurring in Gorontalo Province, often referred to as the “City of the Porch of Medina.” Islam-related customs in Gorontalo have evolved into cultural assets that must be protected, rather than just a “rah-rah” celebratory custom. Moral principles among the younger generation are deteriorating. To preserve heritage for the present, local authorities must consider the fact that younger generations are rejecting it.

**PEOPLE FIGHT FEUDAL AUTHORITY
(A COMPENDIUM OF ESSAY POETRY IN NORTH SULAWESI PROVINCE)**

Title	: Heart Resonance of Mongondow
Year	: Printed I, Agustus 2018
Page	: 79 pages
Authors	: Deisy Wewengkang, Hamri Manoppo, Muhammad Rifsan Makangiras, Pitres Sambowadile, Sawiyah Al'Idrus.
Publisher	: CeraH Budaya Indonesia, ISBN 978-602-5896-07-1

Friends, what can we learn from this book?

The stories of the feudal aristocracy, who are still held in high regard by society, the spirit of life brought on by a difficult childhood, and how farmers' nutmeg is harmed by the price game of middlemen and gang traders are told in this collection of five essay poems from North Sulawesi Province.

This Book's Five Key Takeaways:

1. Follow local customs and laws
2. Avoid cursing despite aristocrats' negative reputation
3. Slander Hires Someone for a Job
4. Singing while planting nutmeg
5. A scrooge becomes a doctor

ONE

Deisy Wewengkang's essay poetry "Andika, the Hero of Indigenous Land," tells us about Andika. One day, Andika visited the Chinese tycoon's massive factory, PT Conch. Andika wished he could have worked for that factory but was turned down without explanation. Following a deal struck between China and Indonesia, this corporation established a branch in Solog, 15 kilometers from Lolak, the regional capital of Mongondow North Sulawesi's Bolaang Regency.

Andika and other members of his community who applied for jobs at the corporation were unfortunately turned down. The company rejected their job applications for no apparent reason.

PT Conch's structures lacked a valid Building Permit (IMB). The government then took decisive action by issuing three warnings, but it appeared that the license was still not obtained. Andika and his 28 friends attempted to join the authorities during the demolition of the building. However, he was out of luck.

Andika and his friends were accused of planning the destruction of the PT Conch cement plant. They had been apprehended. They fasted while in prison because it was Ramadan month. Before the start of Eid al-Fitr in 1439 H., Andika received bad news: PT Conch had violated his ancestral land. People with slanted eyes populated the PT Conch workforce. They were Chinese workers whose immigration status was unclear. One of the earliest agreements between the corporation and the local government was that 75% of the labor would be filled by local residents. However, the reality was that Chinese workers made up the vast majority of the workforce. PT Conch was seizing customary land without their knowledge.

Andika was a native son of Solog, a village in the Lolak District of Bolaang Mongondow Regency. On behalf of PT Conch, the China party collaborated with PT Sulenco to construct a cement mill in this area. Since 1996, the PT. Sulenco was the first company to establish a cement factory in Solog. They opened 600 hectares of land in 1997, 300 of which were used for building usage rights (HGB) and another 300 ha for cultivating rights (HGU). PT Sulenco issued a 30-year permit. However, for unknown reasons, PT Sulenco was unable to expand its operations. The world's largest cement manufacturer, PT Conch from China, was then present to expand PT Sulenco's cooperation. Their agreement stated that PT Sulenco would handle all permit-related matters, while PT Conch would build and operate the duty plant. This is when the chaos began, along with other challenges such as illegal immigrants and harassment of local residents.

Andika assisted some police officers in demolishing the illegal structure of PT Conch, but he was detained by security personnel. Andika and his friends would still be imprisoned if they refused to reveal who ordered the destruction. Andika, like his companions, remained silent. There was only one week until

Eid. Local government officials who assisted in the protection of Andika were accused of vandalism. With knowledge of the incident, the Bolaang Mongondow community and traditional elders protested against the police officers who detained local government officials. Andika and other officers should be released from jail, according to the community and some local businessmen.

TWO

The essay poem “Blood-Blue Particles” by Hamri Manoppo describes Halima as the affluent Lord Abo’ Harun’s maid in Bolaang Mongondow. Halima’s child was fathered by Abo’ Harun. The townspeople publicly permitted him because they kept the ancestor’s promise that anyone who attempted to rebel against the nobility would be cursed.

Halima, a commoner rather than a noblewoman — she had recently graduated from elementary school and could read. She landed a position as an officer in a noble family. The Bolaang Mongondow community was aware that indigenous people were classified as aristocratic, kohongian, simpal, nonow, or ata (slave). Actually, this classification was correct from the 15th century (when the last king abdicated) to the 20th century (1954). The noble class could also purchase Ata (slaves). Due to her awareness of the kinalang and paloko oaths, Halima would either submit to her master in daily activities or refuse to participate in them.

The Paloko Agreement and Kinalang were the names given to the sworn the people are known as Paloko, and the rulers or nobles are known as Kinalang. A noble family brought Halima to the village. She had to serve the owner of the paloko and kinalang oath because she was an Ata (slave). Halima’s parents were ecstatic.

Halima then worked hard, washing dishes, cleaning the house, and even massaging her master. She followed all of the nobleman’s orders. Vows were transformed into words, and customs were transformed into instruments. Whoever dared to challenge the nobility would turn black charcoal, melt like salt, and eventually sink like water seepage. That was stated in the kinalang and paloko oaths.

Abo' Harun, a noble employer, was haughty toward everyone. To his feudal master, Halima was unafraid. Halima's friend named Mansur was also an Ata at the noble's home. Mansoor chopped the firewood if Halima was cooking. If Halima gave her master a massage, Mansur would serve the coffee. One night, Halima had to fulfill Abo' Harun's lust. Halima had to hold away from challenging the request because the paloko and kinalang oaths. This action was continued until Halima got pregnant. Then she was sent back to her hometown. Halimah was banished to a remote rural area.

Halima's mother was a midwife in the community, and her father was a farmer. They stayed quiet about how the aristocracy was treating their daughter. Halima was expecting a child by herself. They said to themselves that there was no reason to repent because the divine would. The child born to Halima that night was named Aisyah. Aisyah was reared by Halima and her parents through farming, raising chickens and ducks. She was a healthy and content child. Halima was once again employed as a maid, but not in Abo' Harun's prestigious house. Aisyah then grew up now to be a stunning young lady. Halima simply smiled when Aisyah enquired about her father.

When she was older, Aisyah wished to meet her father. Aisyah's neighbors informed her that her father was a Bolaang Mongondow nobleman named Abo' Harun. Aisyah set out to find her biological father. Aisyah was exhausted and lying by the side of the road. It was then assumed that Abo' Harun assisted her. Abo' Harun brought her with him. Although Abo' Harun was unaware of this, Aisyah was his daughter. Abo' Harun considered making Aisyah his sixth wife because of her allure. As a matter of fact, such behavior was already common among the nobility. Aisyah was also unaware of Abo' Harun's paternity.

Aisyah once discovered that her mother was gravely ill. Abo' Harun accompanied Aisyah back to her hometown. Abo' Harun was taken aback when he discovered that Aisyah's mother, Halima, was the same woman he had impregnated. Abo' Harun apologized before Halima died. The strong woman who had raised Aisyah had passed away. Abo' Harun, the nobleman, bowed at Halima's grave. He was sorry and downcast. When he discovered that Aisyah was the child of Halima, the maid with whom she had been impregnated, his feudal nature crumbled.

As he bowed his head on the red clay mound, the villagers smiled. He was a direct descendant of King Loloda of the Mongondow Kingdom, the powerful first siraja of Totabuan. Male nobles were referred to as “abo” by the Mongondow tribe. Women were known as Bua’. This title reflected the outcomes of the Bakid, a traditional Mongondow gathering held on Mount Bakid in the fifteenth century. A nobleman should provide protection, be kind, and compassionate. He was awakened as a result of the event.

THREE

The essay poem “Mantra Tut Wuri Handayani” by Muhammad Rifsan Makagira describes the life of a teacher and the state of education in Indonesia, particularly in North Sulawesi. Sri worked as a teacher at Kotabunan Village, which was located in Gorontalo’s Bolaang Mongondow region. Sri was forced to leave her husband and children in order to work as a teacher in a transmigration area.

Sri began working in Kotabunan, a community that had grown into a city in Bolaang Mongondow, in 1994. The acting head of the regional education office was appointed as principal of the school where Sri worked one day. The principal of SMAN 1 Kotabunan had an open position. It had been vacant for far too long. Sri was one of the three candidates chosen. Sri was eventually preferred to be the Principal of SMA 1 Kotabunan. She overcame several obstacles while running the high school. Above the school pedestal window, trophies from extracurricular activities such as Silat, Scouts, arts, and literature were displayed. However, when she arrived, the school lacked the spirit to achieve anything.

Several events occurred prior to the national test. Sri allegedly charged illegal fees for certificates and academic performance. Allegations of extortion at SMAN 1 Kotabunan were presented at the plenary meeting of The Regent’s Accountability’s 2013 submittal. In response, the head of the Boltim Education Office denied that extortion had occurred at SMAN 1 Kotabunan. Sri also had issues with the Computer-Based National Examination due to the village’s

remote location from the city center. Sriwati Napu, the principal of SMA N 1 Kotabunan, was forced to borrow a laptop and other computer equipment for her teachers and students in order to prepare for the first Computer-Based National Examination (UNBK).

Sri's problems persisted after that. The following election was in East Bolaang Mongondow in 2015. The new regional head was being installed. Sri was hurt by her coworker's desire to occupy that seat. Sri put him to the test. She suggested to the public that indigenous people should lead the region. The political landscape was then altered by the elected regional head election. Sri, the principal of SMAN 1, was preparing to lose her job.

FOUR

The Siau Islanders were transported as slaves to a nutmeg plantation in the Banda Islands in the 17th century, according to the essay poetry "The Suffering Story of Pala Siau, Ala Siau" by Pitres Sambowadile. Banda's Siau residents were hard workers. They had no way of escaping the Dutch persecution. The Siau people were capable of producing high-quality nutmegs. Siau Island was the best place to grow nutmeg. The soil was rich due to the nearby volcanic mountains. Siau, a small island 85 nautical miles from Manado, could be reached in four hours by fast boat from Manado's port.

Nature had shaped the Siau people's character. They rolled from the headland to the cape as sea creatures before settling in the bay. People in Siau were used to breathing in the swirl of the typhoon as it was blown by the waves. Tidal dynamics set them up in Tagaroa. Tagaroa was the name given to the sea god of the vast Austronesian family, which included countries ranging from Madagascar to Micronesia and Taiwan to Zealand. The Tagaroa Sea's monarch was also known to the people of Siau, Sangihe, and Talaud. To trick the sea jinns, the Sangihe people used sasahara, a unique language, in conversation at sea, while the Siau people's heads were loaded with nautical language passwords.

In 1616, the VOC forcibly relocated the entire Siau island population to the island of Ai in Banda as laborers for the nutmeg plantations. At the time,

nutmeg was the most important trading commodity on the planet. A total of 446 people from Siau were transported to Banda. The Siau people were forced to work as slaves on nutmeg plantations after being uprooted from their maritime lifestyle. The Siau seamen then evolved into expert nutmeg farmers, adept at caring for seeds and devising methods for gathering nutmeg and seeds.

Nutmeg was widely planted on the terrain of Siau, up to sheer cliffs. The Sangihe, Talaud, and Sitaro villages (Siau, Tagulandang, and Biaro) established this genre of vocal music about the evangelism missionary of Protestant Christians in Siau. The inhabitants of Siau planted nutmeg while singing the music known as “rancak masamper.” On the island of Siau, Protestant Christians were the majority religion. After the slavery system was abolished, the Siau people were given plots of land on which to plant nutmeg. The Siau people received nutmeg as a gift from God.

Siau nutmeg was widely regarded as the highest-quality nutmeg in the world. The European Union (EU) granted Siau nutmeg Geographical Indication status as the world’s finest nutmeg due to its compliance with health criteria. The Siau people knew a thousand different ways to make better nutmeg. They bore beautiful ripe nutmeg fruits that hung from the branch and fell to the ground.

However, nowadays, price manipulation by marketers and middlemen frequently harms nutmeg producers.

FIVE

Maruatoy’s life is described in the essay poem “Maruatoy the Outcast Child” by Sawiyah Al ‘Idrus. The parents from Maruatoy named their son after a legend. Maruatoy was allegedly a little child with magical abilities. He was well-built, with flawless skin. He was still a little child when his parents had to abandon him since they could no longer afford to care for him. Since he was a baby, Maruatoy had made it a habit of devouring all home appliances. He had a propensity for eating iron and had done it since he was a baby.

To ward off evil spirits, the iron was set over his head as a companion. But out of the blue, he ate the iron that was intended for his guard with

gusto. His parents ultimately chose to murder him. His parents tried every effort to kill him, but the Creator had other plans, so Maruatoy survived. Up to that point, he left the house and did not return. Maruatoy entered and exited the forest throughout his exploration of the Totabuan plain. He frightened everyone in the forest. The land of today's Totabuan, Lopa Bolaang Mongondow, was eventually cleared by Maruatoy after he cleared all the thickets he explored.

A family named their son Maruatoy after the "Maruatoy" legend, and he later became a doctor. Maruatoy's childhood was sometimes isolated from his peers due to his name, which was inspired by the legend of the outcast. The group of kids that loved to mock him were addicted to sniff ehabond. The addiction of sniffing ehabond was a current social phenomenon among Mongondow youngsters. Ehabond was a type of adhesive that, when inhaled, can energize the neurons and enable visualization. Maruatoy was frequently teased and beaten by Sucipto and his friends. He, however, remained silent. Sucipto's father was the wealthiest person in the village. His property included numerous coconut plantations and tens of hectares of rice fields. Ardi, the son of an officer, always arrived at school in style. Samsudin, Arfah, and Dilla all had similar personalities. Because he was the poorest among them, Maruatoy was unable to participate in his friend's ehabond addiction.

Sucipto, the son of the former conglomerate who enjoyed beating him, was found dead. His body froze due to a narcotic overdose. Sucipto was an only child, which saddened Sucipto's parents. Maruatoy, who was in charge of Sucipto, was seen at the graves. Maruatoy could only remember the past.

Later, Maruatoy was surprised by a visitor. Lisa was her name. She had only wanted to meet the doctor who had last treated Sucipto before he died. Lisa eventually informed Maruatoy that she was Sucipto's mistress. Sucipto's drug use was known to Lisa. Sucipto had promised to take her on her honeymoon to Europe. Sucipto had never touched Lisa before his death. Maruatoy had secretly planned to seek Lisa's doctorate after hearing her story; he made up his mind and left the courtroom after testifying as a witness in the Sucipto death trial.

REFLECTION

The essay poetry collection “Heart Resonance of Mongondow” from North Sulawesi recounts the existence of a community that demands justice from business owners, employers, and officials. Local businesspeople frequently ignore indigenous people. There is also another aspect to how success in life is measured. Wealth is commonly used to measure success. Parents are typically able to successfully educate their children so that they can graduate from college and lead independent lives.



**BALI AND
NUSA TENGGARA**

Island

**ALL IS ATTRIBUTABLE TO THE LORD'S WILL
(A COMPENDIUM OF ESSAY POETRY IN BALI PROVINCE)**

Title	: The Stories of Sekar Tunjung
Year	: First Edition, August 2018
Page	: 124 pages
Authors	: I Gede Joni Suhartawan, I Ketut Sandiyasa, I Nyoman Agus Sudipta, Ni Luh Putu Sukma Awantari, Ni Made Dwi Ari Jayanthi
Publisher	: CERAH Budaya Indonesia, ISBN 978-602-0812-199

Friends, what can we learn from this book?

This book gathers five tales from Bali that discuss the belief system in the Gods and Bali's culture, such as the prohibition on interfaith wedding ceremonies. Caste information helps us get to know Balinese people better. Balinese women are expected to care for the home and traditional practices. Balinese people continue to believe in human life when it comes to reincarnation.

This Book's Five Key Takeaways:

1. Dewata's will is what caused Gunung Agung Mountain to erupt
2. Was Love able to defeat Faith?
3. The Castes Went Off the Rails
4. Perseverance, prayer, and struggle
5. The interplay between reincarnations

ONE

The essay poetry "Serat Gunung Agung" by I Gede Joni Suhartawan describes the attitudes of the Balinese people regarding two items. First, since Bali was named a tourist destination by the Dutch East Indies government in 1924, it has developed into the hub of the travel and tourism business. Second, observations on how people behave Bali is frequently referred to as a natural disaster when

a volcano eruption occurs. Since Dutch explorers discovered Bali's stunning natural surroundings, tourism has existed there. The Dutch find foreign people, a culture that embraces life, and beaches with waving palms to be particularly alluring. Since then, the Dutch have sold the land and inhabitants of Bali. Visitors to Bali marvel at the rows of palm trees, the rice terraces, the gamelan and dancing, and the offerings atop the heads of the women. Imitation switch dances, such as the Barong Dance or Tari Pendet, are presented to tourists in hotels. Traditions are merchandised as tourist attractions. Villas, hotels, and resorts were constructed. For tourism purposes, pure water is extracted from subsurface resources. The removal of trees for construction is ongoing, and eventually Bali will face a drinking water shortage.

When properly visited, Mount Agung, which is thought to be the final resting place of the Hindu gods and ancestors, has become a center of worship. Children are no longer given a place, and elderly women no longer receive respect. When Mount Agung erupted in 1963, the wife of Pedanda Ida Mas was preparing offerings for a customary ceremony. Numerous locals didn't flee because they believed that Mount Agung's eruption was caused by the will of the gods. Due to their excuse of accompanying Betara, residents were waiting for the lava to go down when they were killed by boiling lava (following the journey of the Gods). The wife of Pedanda Ida Mas was somehow, saved. In 2012, she passed away at the age of 111. People in Bali remember her as a courageous princess who made offerings for holy rituals. The inhabitants of Bali received an abundance of mountain materials like sand and rock as mining supplies after Mount Agung erupted. People are wealthy and numerous where there is lava-formed mountainous material. Some Balinese people escaped to Lampung when Mount Agung erupted, and they are presently residing in Lampung.

Mount Agung started to be erupted again in 2017. People made an intentional effort to leave. The public's commitment to 1963 has waned. When the lava flew from Mount Agung subsided, people were confidence again to follow 'betara', or, the voyage of the Gods. As it rises, the incense smoke signified people to sing praises. The locals prayed that Mount Agung would not spew lava once more. The gods smiled as they observed people continuing to worship them, despite their dreadful circumstances. Residents who had been evacuated, were helping the authorities assess Mount Agung's status. After the government

notified them that the situation was safe, the refugees were happy to return home and celebrate Galungan Day. While Balinese people continued to pray, they fled their houses due to the Mount Agung eruption. Nature constantly reminded people to maintain harmony between the environment and the people who live there.

TWO

The essay poem “Weaving Love with Diverse Faith at the Lempuyang’s Feet “ by I Ketut Sandiyasa describes the inhabitants of Lempuyang Hill, Karangasem Regency, Bali. The Muslims live in Kampung Anyar, which is to the east of Bukit Temple, and the descendants of Datuk Bayan from the kingdom are in Selaparang, Lombok, where the kingdom conquered Karangasem. Lempuyang Hill is where the gods are buried, and it is filled with chanting and the smell of incense. A mosque that stands firmly in the settlement of Anyar, east of Bukit Temple, echoes with the glory of Allah. There, people coalesce and lend each other a hand. There is a ceremony that honors everyone who helped prepare it; it appears to be in harmony with local religious practices.

The term “immigrants” in Balinese is “nyama selam,” which means “brothers of Islam.” The phrase “nyama selam” demonstrates the respect that the Hindu community in Karangasem has for the Sasak Muslim population. During the fifth sasih ceremony, Sasak residents are in charge of cleaning the Bukit Temple and carrying the bende. This acceptance is a manifestation of religious tolerance. In the Selaparang Kingdom, Lombok, the ancient gamelan known as bende is employed as battle drums. The bende was carried to the Karangasem Kingdom as a symbol of triumph. The descendants of Datuk Bayan in Kampung Anyar were tasked with carrying and ringing the Bende at the ceremony held in Pura Bukit. The two exchanges are known as braya. Braya is the Sasak word for brother. Braya refers to the brotherhood between the Hindus in Karangasem and the Muslims who immigrated from Sasak. The romance develops between Muslims from Sasak and Hindus from Bali, especially among the younger generations.

There, Nyoman Jaya and Siti Juleha fell in love with one another. Siti Juleha was obedient, had a lovely face, and had a powerful personality, she became the idol of the young men. Siti Juleha turned down numerous proposals that were made to her. Nyoman Jaya, a young Hindu, from Bukit Village, had already captured her heart. Jaya was the family's fourth child. He was a young Balinese from Bukit Village. Nyoman had a good voice and was physically fit. He attracted a lot of girls, but Nyoman was already in love with Siti Juleha. The two of them faced challenges in their love journey because of their family.

"If like, are there no more attractive Hindu girls?" Nyoman Jaya's father inquired. His father often prayed to God to keep Nyoman from falling in love with women of other faiths. Balinese men, according to Nyoman's father, required a bride who was skilled at offering sacrifices. Nyoman told her father about his feelings for Siti Juleha. Siti's father also questioned whether love could triumph over one's religious beliefs. Siti Juleha's feelings for him had to be put to rest. Her father was furious and demanded that Siti Juleha renounce Islam while her lips quivered. Siti Juleha stated she would continue to adhere to Islamic teachings. She gave examples of how couples of various religions could coexist.

Siti Juleha's love for the Hindu boy had to come to an end. Siti Juleha had to follow her father's orders. Finally, she decided to stop seeing Nyoman. Siti Juleha was dressed in a large robe with a veil over her head at the time. Siti Juleha, like many other women in Kampung Anyar, then concealed herself behind a headscarf. She told Nyoman she still loved him. She would wait until the fifth full moon to make a decision about their relationship. Nyoman Jaya could only wait for her news, not knowing when it would arrive.

THREE

Castes in Balinese society are discussed in the essay poem "A Caste Between Title and Love" by I Nyoman Agus Sudipta. This essay poetry describes the tale of the "I" character, who dwelt in a Balinese culture with a layering structure that leads to protracted warfare. People who believe they are Tri Wangsa descendants—Brahmins, Kshatriyas, and Vaisyas—continue to strive to rule

everything and to be revered. A female caste member formal caste faults from centuries past are like a ticking time bomb. A high caste person should not have a love relationship with a lower caste person. When a girl from an aristocratic family marries a person of lower social standing, it is referred to as “sliding” (slipping). In the family, all of her rights will be forfeited.

Since the day he was born, the protagonist’s character in this story had been tortured by the caste system. He had been subjected to caste-based discrimination. Intellectually, there wasn’t much of a difference, but because of his caste, he had to snoop on other people. Those from higher castes were given preference in public. During traditional ceremonies, people of high caste were invited to sit in a more ideal site than those of lower caste. They were served food that was not served to lower castes. If a person from a lower caste wanted to speak with someone from a higher caste, they had to always be courteous and polite; however, people from higher castes could be impolite to those from lower castes.

The “I” character was raised to a Brahmin father and a Brahmin mother from the same caste. But he was born before the marriage. His mother first became pregnant. As he was born, he did not receive the Brahmin caste designation. His name was the same as the caste of the Sudras. His siblings, who were born later, after his mother’s father’s marriage, had titles. Because of his parents’ humiliation, the embarrassment of being a ‘babinjat’ child, and the shame of being an illegitimate son born out of wedlock, the family treated the “I” character differently. He had to be courteous to his younger brothers. Despite being the oldest and firstborn, the “I” character was very different from his younger brothers in many ways.

When a woman from a high caste fell in love with someone from a lower caste, the “I” character witnessed caste injustice. The woman was required to perform a patiwangi ceremony, which was a ceremony that changed her high caste status to her husband’s caste and erased her birth name. Her family would then reject her and abandon her. In life, caste should not be worshiped or exalted. Like the character “I,” he had to deal with pain for the rest of his life. He may have even passed it on to his children and grandchildren.

The caste system exacerbates family relationships by causing parents and children to no longer greet one another, resulting in resentment and conflict. In life, size, caste, or color are irrelevant. The term color derives from the Sanskrit

word *vri*, which means “select a work” (*Varna*). The four professions in the Community Color concept Chess is the color of the Brahmins as clergy (priests), the Kshatriyas as leaders, the Vaisyas as farmers and merchants involved in the economy, and the Sudra as a servant of the three existing colors because their competencies are only dependent on physical effort. Everything has a purpose, especially nature, talent, and disposition. In addition, effort and deeds are also associated with the concept of karma.

Color Chess is the philosophical idea that the “I” character assumed everyone had. Everyone who aspired to be a Brahmin, Kshatriya, Vaisya, or someone who promoted prosperity and served others should be a Sudra. Everyone was born with the four professions or colors. Depending on their talents and abilities. Even one person of color can work in a variety of jobs. It is not based on progeny, but on usage and karma that humans are evaluated. It was instead based on abilities and skills that demonstrated the characteristics, roles, and vocation.

Education, love, and dignity did not belong solely to the Tri Wangsa. Even Sudra descendants could change their color if competence was forged in the fires of education. God saw us all as equals. Every aspect of life had a function. Humans were like different parts of a body that needed to work together to understand life. The person in the poem desired to be free of preconceived notions, classes, and vindictiveness. It’s past time to dispel the centuries-old myth that caste is a measure of life quality.

FOUR

The essay poem “Women of Bali” by Ni Luh Putu Sukma Awantari narrates the tale of women who must fulfill both their traditional and domestic responsibilities. Since this duty takes up a lot of time, Balinese women find it challenging to hold senior positions in the workplace. Anyone who marries and lives in a traditional village area in Bali is required under the social system to become a *banjar krama*, or a member of the traditional village, without exception. But what if the wife has the chance to have a more important position and earn more money than the husband? Ajeg

Bali's concept of sustainability is based on the dynamic essence of Bali, which makes it adaptable to change while remaining robust. Ajeg Bali signifies that Bali still possesses Balinese traits while preserving its culture. It is normal for a man to favor ancestral culture when his wife has more possibilities than he does.

Putu and Made had three boys together. Putu began his career as a janitor at a hotel before being promoted to room cleaner. Putu worked hard and was conscientious. She was hired as a receptionist and, afterward, promoted to hotel manager. Made and Putu fulfill their respective duties each day.

The hotel where Putu used to work had a new spot in charge of the front desk. Putu was asked to fill that position by the General Manager. Putu agreed to take the job because Made was no longer working. Putu faced numerous challenges in her job and at home. She had to deal with her mother-in-law, who had always teased her for leaving home to go to work. Putu was forced to work because there was a growing need to fund the children's schooling. Her in-laws were unaware that Made was no longer able to support his family. But Putu never mentioned Made's unemployment.

Putu had to prepare breakfast for the family early in the morning. She then began working immediately. Putu was promoted to Head of the Front Office at the hotel as a result of her dedication. Putu was also responsible for delivering offerings to places of worship, which was rarely done, and the higher her rank, the more work she had to do and the more often she had to leave the house. Her spouse became enraged using justifications, claiming Putu could no longer take care of the house because he saw Putu succeeding at work.

But with Putu's prayers and persistence, Made eventually understood that he needed to assist Putu at home when Putu was at work. "Putu, I'll help you with your work at home," Made told her. "You shouldn't have to suffer for me." Putu heard her spouse said that and was quite thrilled. However, Putu retorted, "Bali, I'm responsible for my assignment." Made firmly stated, "I will assist you in fulfilling that obligation. You assisted me in supporting the family. It's time for us to collaborate."

FIVE

The essay poem “Blanjong: The Past” by Ni Made Dwi Ari Jayanthi discusses karma in Balinese culture. Karma and birth are inextricably linked in the lives of the people of Bali. In addition to believing in the existence of God, Balinese people also believe in karma as the foundation of human life.

This tale of karma belief is told by the character Ratri. Ratri’s internal conflict was linked to karma from the previous generation. During her time, Ratri frequently dreamed about the same things, including a woman named Geg Anom, who appeared in a dream and asked for help before being greeted by an unidentified male — an opium seller with crooked eyes. Ratri had always wanted to go to Blanjong. She noticed three-burner stoves in an old building with thatched roofs’ antique kitchens.

In her dream, Ratri saw a long-haired, perfumed woman unwinding. Her body radiated the scent of sandalwood oil and yellow magnolia flower. Wearing a purple blanket across her chest, that woman was moving covertly in the direction of Mertasari beach. Her nightmares kept replaying the scene. Ratri eventually decided to go to Blanjong. She was eager to visit the location shown in a dream to Geg Anom, an opium seller.

This is an enthralling story. This type of event is frequently held in Bali. Blanjong is a neighborhood in Sanur, Bali. Blanjong was previously used as a port for Chinese ships. Ratri was a Blanjong native who was born in the present but had ties to the past. Strange shadows, particularly of a foreign woman, appeared frequently in her dreams. Geg Anom’s soul was dissatisfied. Geg Anom made the decision to divorce her husband and marry someone else. Geg Anom died after collapsing on a rock carried by the waves. Ratri requested protection from Geg Anom. She finally decided to look into the traces in her dream until she found the time to go to Blanjong.

Ratri traveled to Blanjong to support her desire. In that location, there were no longer any ancient halls, thatched-roofed structures, or opium dealers. When dusk fell, Ratri was at Blanjong beach. She snapped a few photos while sitting in the sand. Ratri then caught a fleeting glimpse of Geg Anom in the waves with a man from her dream. Ratri screamed as Geg Anom approached. A man then took Ratri’s hand in his. Lian Gauttama, the man’s name, had slanted

eyes and a yellow complexion, similar to a man who was with Geg Anom in the dream. Ratri and Lian watched the sunset from the beach.

Geg Anom, Ratri believed, should not have access to her body. Ratri was not employed as a servant by Dalem Pangembak. Dalem Pangembak was the name of the sacred site near Mertasari Beach in Sanur, where Geg Anom worked. It was once a Nirartha's trail of Danghyang's travels (a holy priest who was said to have come from Blambangan, East Java). He promoted the archipelago's teachings, humanity's faith, and the power of the universe. Ratri begged Geg Anom to let her go rather than using her body to meet the man she had once loved. Ratri's body possessed its own spirit. Geg Anom was a miserable person.

REFLECTION

The Stories of Sekar Tunjung, a book of essay poems from the province of Bali, describes the habits and culture of the local population. The five poets give a general overview of the Balinese people, whose land is held by several foreigners to grow the tourism sector. Traditional values have been adapted for the amusement of tourists visiting Bali. In essence, Balinese culture has been incorporated into the religious practices of its citizens. The tourism sector is still active, and Balinese culture is still used as a guide in daily life. The fact that caste still exists in Bali, along with all of its negative effects like exclusivity, fanaticism, and arrogance, may be what keeps Balinese culture's traditions alive today.

**SOCIAL CONFLICT AND LOVE CRISIS
(A COMPENDIUM OF ESSAY POETRY IN WEST NUSA TENGGARA)**

Title	: The Song of Tambora
Year	: 1st Print Edition, August 2018
Page	: 126 pages
Authors	: A. Rahim Eltara, Aries Zulkarnain, Fitriatunnisa, Muhammad Tahir Alwi, Purna Aprianti
Publisher	: Cerah Budaya Indonesia, ISBN 978-602-5896-17-0

Friends, what can we learn from this book?

This collection of five essay poetry by authors from East Nusa Tenggara Province explores love and social strife in local community life. Additionally, some practices get locals into trouble. In addition, when people engage with one another, religious differences can cause issues.

This Book's Five Key Takeaways:

1. Love alters customs
2. Conflicts are fueled by racial disparities
3. Life-dividing traditions
4. Lost indigenous knowledge
5. Social resentment leads to conflict

ONE

An essay poem by Rahim Eltara tells us about Lala Jinis, the daughter of Datu Seran. It is the subject of her story "A Portrait of Love with Lala Jinis." Datu Seran wished Lala Jinis and Ranpangantan to get married so Ranpangantan could succeed as Datu Seran. The Seran's top commander was Ranpangantan. The Datu-led Kingdom of Seran was a neighboring state to the state of Alas Loka, or was known as the Alas district, which was the nation's capital.

The impending union of Ranpangantan and Lala Jinis was widely publicized at the time. Lala Jinis was renowned for her angelic beauty. Ranpangantan's proposal to Lala Jinis was based on mutual understanding rather than shared feelings for one another. The following duty was too much for Datu Seran, who had grown old. There was no single heir to his throne at the time. Ranpangantan, in Datu Seran's opinion, was proper and acceptable. Datu Seran regarded him as a true commander-in-chief. Lala Jinis was dissatisfied with her marriage to Ranpangantan. She secretly admired Lalu Dia, a handsome and dashing man. She was going to have a hellish relationship with a partner she didn't want, but her wedding planning had already begun.

Lala Jinis was getting ready to leave for the Kedatuan Seran at the time. She met Lala Dia when she arrived. They eventually locked gazes. They fell in love at first sight. Ranpangantan then arrived and gave his welcome speech. Lala Dia requested to meet Lala Jinis after the ceremony by sending his servant in secret. They eventually crossed paths and exchanged heartfelt words. They were aware that certain traditions should not be broken: the existing ban or taboo in the eyes of society, especially when it occurs between two kingdoms, Alas and Seran, residents of which were not permitted to have a romantic relationship.

Lala Dia and Lala Jinis were two people from the Seran and Alas principalities, respectively. Dia declared that he would place Jinis on a pedestal at home. Jinis was then ready, but she did not appear to meet him that evening. He finally returned to Kedatuan, his face was depressed. Dia was unable to eat or drink as a result of the ordeal. Kedatuan Alas received a knock at night after spending two days at home. In reality, Lala Jinis and her assistant, Oneng, went to the Kedatuan to look for Lalu Dia.

Lala Jinis informed Lalu Dia that she did not want Lalu Dia to be accused of kidnapping her. So, Lala Jinis decided to go to the Kedatuan Alas to meet Dia so that he wouldn't be responsible for what happened. Seran's people were becoming extremely restless at the time, fearful of a disagreement over dignity. Their future bride disappeared and went to Kedatuan Alas.

Ranpangantan erupted in fury. He was convinced that Dia had kidnapped his future wife. Ranpangantan arrived in the Alas Kingdom enraged. He claimed that Dia kidnapped his future wife, Lala Jinis. However, Dia and his family both

denied abducting Lala Jinis. Jinis came by herself because she did not want to marry Ranpangatan. Ranpangatan was then eager to meet Dia's sister, Supu Ike. Ranpangatan finally permitted Lala Jinis and Lala Dia to marry. Supu Ike was asked to marry Ranpangatan.

Dia had succeeded in slicing through the tangle of traditions and conventions that had accumulated over time with Lala Jinis. There were no longer any barriers between the two kingdoms of Alas and Seran for men and women to fall in love. Then he and Lala Jinis defied tradition by marrying in a love union that Datu Seran declared to be a perfect match.

TWO

The Samawa ethnic group in Sumbawa is described in the essay poem by Aries Zulkarnain's entitled "The Ballad of Tana Intan Bulaeng". Tana Intan Bulaeng is the traditional name for the Samawa ethnic group that inhabits Sumbawa Regency and West Sumbawa Regency. It prospers from the region's natural riches. Tau Samawa is the call for each individual. Every Tau Samawa is a devoted and ardent Muslim. If Sumbawa and West Sumbawa's residents today practice religions other than Islam, it indicates that they are immigrants who have resided there ever since Indonesia gained its freedom. Samawa was unfazed when the independence chants erupted in Java even though he had already achieved independence.

The Samawa Tana boys aided in the battle against the invaders who had stolen the cattle, eggs, poultry, and barn and forced the residents to wear burlap sacks until they became ill with sores, ulcers, and itching. At the time, the Sultan was willing to serve the Republic of Indonesia without a crown. The Sultan of Sumbawa's fight to defend the Republic of Indonesia logically influenced his willingness to accept immigrants of any race or religion as long as they defend the dignity of Tau and Tana Samawa (the people/community and the Sumbawa region). Additionally, supporting this is memo Tau Samawa:

*Mana si Tau sabarang kayu
Lamen to' sanyaman ate
Ba nansi sanak parana*

Whoever it is
If he can make you happy
Then he is your brother

The arrival of transmigration caused by Mount Agung's 1962 eruption was attributed to the Lunyuk sub-district. They improved Tau Samawa's standard of living by residing in peace, prosperity, and harmony. The next entrant, however, both officials and corporate leaders (PT Newmont Nusa Tenggara, a gold/copper mine) did not understand the Tau Samawa culture and nearly destroyed the current order. When there were two ethnic conflicts (Balinese versus Sumbawa) caused by someone's actions, it was extremely embarrassing and terrible, especially when the apparatus took so long to grasp the situation. Nonetheless, the community was liable for all of the damage caused by mass hysteria. Other social and political structures were also impacted. The ethnic conflict was viewed as a collective loss by Tau Samawa.

Rumor has it that Samawa (Sumbawa) was a serene and peaceful island that tolerantly received refugees from Bali following Mount Agung's eruption. The Balinese retreated to Lunyuk, a district in Sumbawa's south. They could only work the land if there was no Brem, Balinese palm wine, or pig. The Muslim and Hindu communities coexisted peacefully. They relished the harvests of rice, mango, papaya, coconut, and other fruits and vegetables. There was a riot in the neighborhood one day. They pillaged Balinese-owned shops, stalls, hotels, and homes, as well as torching temples and temples. The incident involving the Balinese-American police officer who was riding intoxicated with his girlfriend served as the catalyst. The man had died.

On a Sunday evening in early January. Brigadier Gede Eka Swarjana, a new police officer who was born in Karangasem, indulged in excessive drinking in a line of Batu Gong beach cafes. He was dating Aryati Bunga Mayang. They continued on together after that. Gede was inebriated when he crashed his motorcycle on the pavement. Gede passed out, so he was taken to the hospital. Aryati's relatives were informed that she had been cruelly treated right up until her death. People spread false information through rumors. Her family learned that she died as a result of Balinese persecution. Then a mob erupted, destroying and torching Balinese citizens' property.

As a result of Aryati's family's disapproval, Gede's families of multiple races became enraged. The entire neighborhood had also erupted in rage. They demolished homes and places of worship. Fifty homes were looted in total, with another twenty heavily damaged, looted, and burned. A provocateur, a burned-out motel and store, and ninety rioters were detained. The peaceful and comfortable villages of Lunyuk, Kanar, Wanagiri, Wayan, Made, and Nyoman, on the other hand, were unaffected by the fire smoke riot. People banded together to heal non-existent wounds and scars. To avoid a repeat of history, temples and hotels were built as a self-sustaining joint venture for the unfortunate brothers.

THREE

Fitriatunnisa describes in her essay poem "Murni's Dreams" how conflicts between the Ngali and Renda villages in the Bima area erupt every year. The conflict dates back to the Dutch colonial era. Residents of Renda, Sakuru, and Baralau assisted the Dutch troops in their attack on Ngali. Tuan guru H. Abubakar was directly involved in the Ngali war at the time. He was defending in the area to the north in order to stop the enemy who had arrived from the village of Renda. Umi Saleha, his wife, was fighting in a guerrilla movement with other young people in the village. The Dutch entered the village and went from house to house looking for occupants. They were suddenly attacked from behind a house with daggers, spears, machetes, and other weapons.

Umi Saleha hurled a spear or a lira (a hardwood loom) at the Dutch from atop the house. The war claimed the lives of H. Abubakar and Umi Saleha. In the aftermath of the conflict, Ngali village was abandoned and dubbed "spoils of war." They were given to locals who assisted the Dutch in the nearby rice fields. The new landowners traveled to Ngali village every planting season to cultivate their fields. Fighting in the middle of the rice fields was unavoidable after several years of walking. The Lace people were driven from their homes as the new rice field owner worked on the resulting rice field, and Ngali villages attempted to reclaim their lands. Annual "Ndempa" fights took place between the villages of Ngali, Renda, Sakuru, and Baralau. The conflict between Ngali and Renda villages was

still having an effect today. Football games, traffic, student brawls, teen brawls, or simply staring. A misconstrued gaze could sometimes start a war.

Murni had stopped enjoying her childhood. Her parents, H. Abubakar and Umi Saliha, were killed in battle in their village. She was a young girl, only 11 years old at the time. She could still see his mother in her mind. Her mother was a sweet and genuine person. Before bed, Murni was often read as a sweet story about an angel from heaven. Her mother would then pray for her daughter's safety. She reflected on her mother's death. Her uncle adopted and reared her. She grew up with tenacious cousins.

One day, Ngali and Renda were in a tough spot. Local police were attempting to prevent this civil war, which was widely believed to had been sparked by the stabbing incident the evening after Eid al-Fitr celebrations. Residents of the Lace who were victims of theft admit that the thieves were Ngali residents. The charge enraged the Ngali people, who attacked the Renda residents. Murni received a reprimand for attempting to calm her brothers' rage. Despite the fact that Murni knew the battle had only just begun, she attempted to make her dream of putting an end to the village strife a reality.

Murni grew up to be a peaceful youngster. She then went to Makassar for college. On the campus where she went to school, there was a negative image of this town, which liked to brawl. Murni just stood there silently watching everything. For the time being, she had no choice but to accept it. There was a strong desire to remove this stigma. A few Bima students and a gang of Makassar youths got into a brawl one day on Mamoa Street in Tamalate's Makassar district. Locals poured into the Bima student dormitories on Lorong IV, Jalan Urip Sumohardjo, Panakkukang Subdistrict, Makassar. Murni was injured after being caught in the crossfire. She was helped by a complete stranger. He was the one who brought her to the hospital. Murni could still recognize the face of her savior. Murni's cousin in the hamlet soon announced that Tilongkabila would call at Bima port the following week. Murni's uncle told her to take the ship home.

Tilongkabila, the Pelni ship's name, was derived from the name of a mountain on the island of Sulawesi. Murni had no choice but to follow her uncle's instructions, despite the fact that the doctor had forbidden her from returning home. Her uncle always sent her money, even if it wasn't much. Murni continued her education while working. She realized she could persevere

and get a scholarship. Murni hoped to dispel the myth that her home village was only associated with civil war and lacked the kind of exceptional people who could be the archipelago's pride. She then completed her college papers. She had been waiting her entire life to graduate.

Murni was attracted to Fudi, a Renda village resident at the time. When Fudi came to visit her, her cousin ejected him and barred him from seeing Murni. Fudi was barred from returning by Ngali. Murni had to deal with a society that was already prejudiced against the Renda communities.

FOUR

The essay poem "Maja Labo Dahu" by Muhammad Tahir Alwi describes the lives of people in Maria Village, Wawo District, Bima Regency, who unbridled horses and buffalo at the base of Mount Sambu. Maja Labo Dahu is a tradition that is passed down from the forefathers. Maja Labo Dahu signifies shame and terror: God and the nature of the self: each has its conscience. Parents frequently tell their young children not to take another person's belonging without permission. It is a theft act to steal away. It is wrong to steal. Hellfire is used to punish sins. A fire that is millions of times hotter than any fire on Earth. Additionally, people ought to respect one another by being courteous and willing to acknowledge their errors. Apologies and forgiveness are common. These are all good steps in the direction of happiness.

In 1951, the residents of Kampung Maria released their buffalo on Mount Sambu, 14 kilometers away. Hundreds of buffalos were released because there was no herdsman or constant guard. To keep the buffalo out of Mountain Sambu's domain, heaped stones were used to build a fence around them. There was no stealing. There was no burglar at all. Why? The Maja Labo Dahu was strictly followed by the locals.

The community of Maria Village, Wawo District, Bima, has something exciting and relevant to teach us about peace. This community has been recognized as a perfect, peaceful village. Even the community does not require socialization in legal awareness. There is a growing sense of both individual and

collective consciousness in Maria's village. The populace coexists peacefully. The younger generation is given room and the confidence to act. Like the celebration of the Prophet Muhammad SAW's birthday, which is entirely organized by youngsters. People are very well-organized, which is great for security. There are no disputes between the villages. Nothing can be resolved in a family-centered way. There is no need to quarrel about pointless issues. In general, Maria and Wawo residents maintain a friendly and polite demeanor. Respect for one another is shared. While older individuals adore and desire to mentor the younger generation, younger people respect their parents.

This value is not represented by the two villages of Risa and Dadibou in the Bima Regency. These two communities have been at odds since 2016, and it shows no signs of abating. When tensions between the two settlements flare up suddenly, there are frequent casualties. Peace efforts were made by the military, police, and administration, but they were all futile. Both villages said in public that they are no longer at ease, especially since they can't work in the farmland that was being used as a battleground between them.

Furthermore, the people of Bima have the same personality. The Islamic concept of "Maja Labo Dahu," which upholds noble principles while avoiding destructive behavior, needs to be reintroduced into society. Bima is undergoing transformation. Most people own one or two motorcycles. Although the distance is only a few hundred meters, schoolchildren do not wish to walk it again. On average, two or three motorcycles go missing once a week. Why are the criminals so uninterested in Maja Labo Dahu? Maja Labo Dahu teaches us to "be patient and respect one another," among other things, but it appears that this lesson has been forgotten, as conflicts of opinion and complaints about emotions are common. Maja Labo Dahu has faded from view.

FIVE

An essay poem "The Love Ember" by Purna Aprianti describes the ethnic tensions between the Balinese and the Samawa. Sumbawa is home to a thriving Balinese population of many different cultural backgrounds. They hold a variety

of government positions. In Samawa, the accomplishments sparked racial resentment. Two ethnic groups are involved in the chaos: the indigenous Samawa and the ethnic Balinese immigrants. The ethnic Balinese population of Sumbawa is a result of the 1970 transmigration. Many residents of the Gods' Island moved to Sumbawa Island, particularly Sumbawa Regency, to try their luck. Balinese people, like other people who believe in transmigration, think that life in Sumbawa will be much better than in the hamlet on the previous page.

This is also demonstrated by the Balinese ethnic group's accomplishment in gaining control of every aspect of life in Sumbawa. It only took ten years for ethnic Balinese in Sumbawa to demonstrate their presence in state-owned enterprises, administrative government, agriculture, and economy. Their achievement is not free from the resentment of some Samawa people. But it doesn't seem that envy is only a mirage.

Harmony is shattered by ethnic Balinese who do not respect Samawa customs (Sumbawa). The Balinese practice of Merari, or eloping, is frowned upon in Sumbawa culture. This causes chaos between the Samawa and Balinese communities, and it began in 1980. Anger was the sudden and unmistakable manifestation of jealousy, which had previously only existed as an illusion. Something comparable is extremely rare. There was more unrest between Samawa and Balinese people in early 2013. The previous pandemonium was caused by the same thing. This is a love story between Romeo and Juliet from Bali and Sumbawa. It ended tragically and with great remorse. Shouldn't just two incidents be enough to teach everyone a lesson?

A Sumbawa woman was said to have memories of her time spent in school. On her smartphone, she had a picture of a young man named Agung that brought back memories. Agung was a Balinese descent. They had not seen each other in a very long time. It had been five years since they last spoke. They were living a quiet, beautiful existence at the moment, but a tragic occurrence destroyed that beauty.

Juliet attended the same school as Agung. She remembered it being a scout practice on a Saturday afternoon. Agung was introduced to her as the builder. Agung invited her to join the group of other scouts in tomorrow's social activities, which included cleaning some tomb complexes. Agung assigned responsibilities to each group in a loud voice. Because of the proximity of these

activities, she and Agung had become acquainted. Agung finally understood the girl's admiration for him. They were attracted to one another and frequently spent time together.

But their happiness was lost, and vengeance turned into anguish that they would never forget. There was more unrest between the Samawa and Bali ethnic groups in early 2013. The implications of Nurma, a Sumbawa native, and Dewa, a Balinese man, were gripping Sumbawa. They rode their horses out of the house one day. As a result of their mishap, Nurma died. Dewa was charged with murdering Nurma by molestation. Finally, from the Samawa to the Balinese ethnic groups, a large-scale disturbance spread. Shops and places of Hindu worship were set ablaze. The atmosphere surrounding the city of Sumbawa is tight and terrifying. A vile atmosphere pervaded the city. Not quite as hot as the sun in full rage. At the time, hundreds of people gathered in search of safety.

REFLECTION

People are inextricably linked to issues. The ongoing struggle is described in the essay poem book *Kidung Tambora*. Interactions between people of different races and religions can occasionally elicit strong emotions and lead to social unrest. Intelligence requires society to navigate life. The love problem is similar. It is common for a man to fall in love with a woman. They can legally become husband and wife if the following conditions are met: others must be of legal marriageable age and have parental consent. When the partners have racial and religious differences, the situation becomes more complicated.

**SHACKLE TRADITIONS AND BORDERLINES
(A COMPENDIUM OF ESSAY POETRY IN EAST NUSA TENGGARA)**

Title	: The Thunder of the East Sea
Year	: 1st Print Edition, August 2018
Page	: 105 pages
Authors	: Imelda Oliva Wissang, John Tubani, Marsel Robot, Muhammad Safin Panara, Usman D. Ganggang
Publisher	: Cerah Budaya Indonesia, ISBN 978-602-5896-18-7

Friends, what can we learn from this book?

This collection of five essay poems from East Nusa Tenggara province addresses the community's social problems and internal character. Five different authors tell the same story: Despite modernization, life remains traditional. In an unbroken tradition, human steps are constrained by their feet.

This Book's Five Key Takeaways:

1. Woman exposes the limitations of tradition
2. Love's honesty
3. Running into a sibling at the border ditch
4. Retribution without end
5. Mindful departure

ONE

The essay poem entitled "Enu Molas Lesung" by Imelda Oliva Wisang recounts the fortitude of Flores women who broke free from traditional restraints. Enu Molas Lesung resided in a community called Compang, which was a complex of buildings in the shape of a circle that serves as the barrier between the village's inner and outer courtyards. A taduk tree was always planted in the center of a ragged tree as the focal point for the execution of customary ceremonies and feasts. Traditional dwellings known as niang drums were typically built along a ragged edge.

The story began when the “he” character first heard the name Enu in his village. He was raised in a loving, kind family in a culture that valued obedience and the preservation of one village’s, one heart’s, history. Laziness is associated with beauty in the Manggarai language. The term “lazy” was also used in the traditional Manggarai ceremony known as “roko molas poco,” which involved removing a wooden pole from the main niang drum. The term “major pillar” was sometimes used to refer to a beautiful girl or a lazy guy who served as the primary pillar of the niang gendang. Enu was more magnificent and beautiful, with a dynamic demeanor. Her ruby red cheek appeared to have a dimple without the artificial cosmetics. Enu became aware of the mortar on her cheeks. As she matured, she became more attractive and intelligent.

Enu blossomed into a lovely young lady. She was an expert at sanda dancing. Sanda was the name given to the traditional Manggarai dance. The dance was accompanied by gongs and drums, as well as lines in the native language. Sanda was used to commemorate large events such as religious ceremonies, cultural ceremonies, and welcoming guests. Sanda was performed by a man and a woman. The vast majority of sanda dancers in the large circle were female. Chants in Indonesian were accompanied by traditional gongs, drums, and sanda, and had a high value and exquisite flavor. Sanda dancers were typically female and wore woven clothing in the Manggarai style. Enu Molas Lesung rose to prominence.

But the old village was slowly eroding away from the “he” character. His shadow grew larger as he attempted to conceal himself from Enu Mole Lesung. Enu Molas Dimples had already traversed time and space, leaving behind the peaceful, old village. Everything had changed abruptly. The stench of the city was too strong. There were no longer rows of departing village tales, though they remained faint. A once-calm community was now facing new challenges, such as the hustle and bustle of numerous people competing against daily demands. Boys and girls both fought on their own. Life was already difficult enough without having to give in and struggle.

Enu Molas Lesung proved to be capable of dealing with reality. Every day, she endured the pitch-black night until the next morning. Enu faced it head-on, even though her once-fading beauty was gone and she had many new mask-filled cosmetics with holes in them. The struggles of daily life in the shining city

carried Enu Molas Lesung away. It was time for her to leave the vile chamber of pleasure and venture out into the world. She was seeking education in order to achieve her goal of encouraging women in their community to be intelligent and advanced. She learned about human rights and life in general. She returned to Pu'uu after finishing college. Pu'uu village in Ruteng, Manggarai, was thought to be the birthplace of the Manggarai people, who later spread to other villages such as Kampung Leda.

She wished to liberate women from the constraints of Flores' culture. She desired to make space for women in this new era. Women should not be limited by their physical appearance. Active young ladies should not be constrained by a basket on their backs, sucking up their future offspring to fill the day's leftovers. Enu's behavior, which was unique to her area, was ridiculed. She was tired of hearing about young girls who didn't move much at home or in bed and whined quietly.

TWO

In his essay poem "Love that Should Be", John Tubani describes a young man named Kristian (Kris) who, due to sickness, had to drop out of the Catholic seminary where he had been studying to become a priest. He traveled to Kupang City from his hometown in Ainan's Belu Regency. When the women's case came to light, Kristian's parents and other family members disapproved and assumed he would leave the seminary. His hometown of Ainan, Belu Regency, was the subject of rumors, and rather than being forced to leave, he vanished and traveled to the city of Kupang to try his luck.

He was fortunate to be hired by a domestic chicken farming firm run by a wealthy businessman named Haji Arsyad. Kris was regarded as a hardworking employee. Kris maintained his modesty despite being known as "the cold-handed. Kris' stories about the Laban people's customs piqued Pak Haji's interest, especially for the Dawan people, also known as the mountain people or people who did not live near the sea. There was also a story about Pah Koko. Kris was able to tell right away. During the Japanese occupation, Pah Koko, a Catholic

missionary, was hidden in the Ainan region. His hiding place was still there, complete with artifacts such as a hot water pot, a bed, and a few other culinary tools. He came to symbolize the expansion of the Insana Catholic church.

Pak Haji was happy with Kris's work, so he invited him to his house that night for dinner with his family.

Kris was already familiar with his employer's Haji family. The sole daughter of Pak Haji who was betrothed to a gallant officer Malih, was named Aisyah. After Eid, Aisyah would marry Malih. After meeting Aisyah, Kris fell in love. Kris, however, understood that Aisyah and Malih were engaged and were getting married soon.

Kris' heart was constantly troubled by love. Pak Haji also advised him to continue his studies at a prestigious private university. Pak Haji adored Kris because he was devoted and trustworthy. Pak Haji gave Kris advice without regard for profit or loss because he genuinely wanted to help Kris. Pak Haji's loving family had soothed Kris's pain at leaving the seminary and being rejected by his family.

One day, Aisyah had accident. The public transportation that was carrying Kris and Aisyah suddenly turned over. An atmosphere of panic was created by the hysterical shouts of the passengers, overlapping cargo, and passengers colliding. After removing the mass of bags that had engulfed his body, Kris attempted to stand up. Aisyah was found slumped and unconscious under a chair as he searched for her. Blood covered his entire body. He tried his best to help Aisyah. Aisyah's head kept bleeding, her favorite purple headscarf was falling off. Kris screamed for help loudly. As they traveled to the hospital, a middle-aged man offered assistance.

Then, together with his aide, Pak Haji arrived at the hospital. Aisyah's head had twenty stitches. Her brain was gushing blood. Kris' condition, in other hand, was not that critical. There was only a small bump on his temple.

As a result of the car accident, Aisyah lost her memory and refused to dress. Kris looked after Aisha. He looked after Aisyah, who was always naked, for years. Pak Haji and Aisyah's fiance decided to hasten the wedding. Kris persuaded Aisyah to marry his fiance, Malih. But Aisyah was no longer interested in marrying Malih.

THREE

The essay poem “Stones Grow Stories” by Marsel Robot describes life in the border regions of Indonesia and Timor Leste following the 1999 public consultation. Sibling relationships were brutally severed. Both geographically and historically, the people of these two locations are blood cousins. Manamas is a town in the East Nusa Tenggara Province’s North Central Timor Regency. The majority of the residents live in Oekusi (Timor Leste). They share an ancestry, a traditional home, and a culture.

Sabita awoke her daughter Sabina early in the morning and told her to hurry and look for shrimp, eels, crabs, and stars in the river. The wind blew the cold air through the wall break. Sabina quickly washed her clothes in an earthen pot with water. Uncle Sabina paid her a visit yesterday to inform her that her grandmother was ill. They were on their way to see their grandmother, who was in poor health. Soares, Sabita, and her daughter Sabina’s journey across the Faunoem cliff was halted by border guards. They were not allowed to meet their grandmother because the border patrol was unaware. Grandma finally died, and they couldn’t even see her.

Following that incident, Soares became ill and was discovered unconscious in the room. He asked Sabina and Sabita to write stories on stones. Soares asked Sabina to call Tapenit and inform his family that he was sick. Sabina and Sabita were overcome with sadness. They remembered granny’s death a year before. Grandma’s death could only be described in writing, making her immortal.

The cross symbolized security in the Catholic religious tradition. They also lit candles on the sandy ground in the gloomy calm of the border river. While drenched in tears, these eyes shed the melody of death on the rock. The narrative, never silent, lamented on the rock. Grief was poured on the stones as a safety cup. Apart from loved ones, as a tribute to those who have died. Soares was afraid he would die soon. He swept the floor and was rewarded with five spittles. Soares had no knowledge of the country’s geography or borders. Soares was only familiar with blood brothers. Furthermore, Soares stated that if he died, he would like his burial to resemble a fortress. His death was in retaliation for Nipani’s prohibition on close familial ties.

FOUR

In his third essay poem, “The Unbelievable Belis” by Muhammad Safin Panara, describes a love that is thwarted by vengeful ancestors on Alor Island in the East Nusa Tenggara Province. The stories of the Christian or Catholic people in the mountains, Noah Mate, and the Muslim population in the coastal areas, Noah Atinang. Due to past feuds in the village, revenge is passed down through the generations. The Alor area of East Nusa Tenggara’s is divided culturally by the labels Noah Atinang and Noah Mate. Both Noah Atinang and Noah Mate refer to huge mountains or mountainous areas, respectively. Noah’s father, Noah Mate, is typically a Protestant or Catholic, while Noah’s mother, Atinang, tends to be Muslim. From the top down, the plains of Alor and Pantar look like arid mounds devoid of any trees during the typical dry season, which runs from August to October. Due to a history of animosity between two large families’ ancestors on Alor Island in NTT Province, the love tale came to a grinding halt in the middle of the road.

A Baoerae girl from Noah Atinang and a Kapitang guy from Noah Mate (a mountainous region where most people practice Christianity or Catholicism) fell in love (coastal region, most of the population is Muslim). For two seasons, Baoerae, a girl, had been waiting for Kapitang, a man who was a lover of the heart, to propose. How surprised she was when the Baoerae girl’s brother and uncle blocked the path with spears and swords solely because of the hostility of both parties’ ancestors in the past. Uma’s traditional home in Alor Kecil, Pelangsang, was disturbed by a girl.

She had no idea her brother and uncle were confronting the Kapitang man when he arrived. Noah Mate, a male Kapitang descended from Noah Atinang, beheaded Noah Atinang’s ancestor. Kapitang men were not welcome in the community. With shaky steps and sweat on his brow, he made his way back to Atimelang. He left Nuha Atinang without seeing his love. He had left his love behind Pelang Serang Uma’s window.

The Baoerae Girl was still seated behind the window, sending messages to her love. Along with old mom and dad and other traditional elderly, the Kapitang man arrived to request betel and areca nuts. But the visit never took place. She remained seated behind the window, wishing her fiancé, the Kapitang man, would come closer. The girl from Baoerae had no idea her brother and uncle had

blocked her boyfriend. Evening hadn't arrived yet. She wishes for her idol to lift her and crush the betel nut.

Only love, the Kapitan man realized, had the power to heal heartaches. True love did not require bows or belis, petahala or riches. Love demanded trust and faith, and there would be a solution. The Kapitan Man declared that his heart would once again choose the Baoerae Girl. If the sea calmed down again, the two of them would be carried to the island of love.

FIVE

Usman D. Algae's essay poetry entitled "Love Memories at the Boundaries of Timor Leste" addresses the issues that exist amongst brothers and sisters on the Indonesia-Timor Leste border. In Atambua where the narrative begins, the "I" character longed for her ex-girlfriend who lived close to the Timor Leste border.

The woman had a lover in the past. Her lover eventually left and didn't give her any updates for some time. Because of the conflict between Indonesia and East Timor, she was abandoned by her lover, by "me". After the evening shower, the woman enthusiastically accepted "my" proposal. The "I" character eventually began dating that girl. I was preparing to ask that girl to marry me when East Timor was liberated from Indonesia. But my plan wed her was ultimately failed. Her family had to decide whether to be Indonesian or East Timorese citizens when Indonesia was forced to give up East Timor.

At the time East Timor became the 27th province of the Republic of Indonesia, Balibo served as the administrative center for the Bobonaro Regency. The city, which was close to the border, had a long history. Sadly and painfully, on September 4, 1999, UN Secretary-General Kofi Anan released the findings of a poll conducted in Lorosae on August 30, which revealed that the majority of the locals opposed the Indonesian government's autonomy. 94,388 voters (21.5%) chose autonomy, while 344,580 voters (78.5%) chose independence from Indonesia and rejected autonomy.

The fact that East Timor had to break apart from Indonesia after 23 years of close ties was both heartening and alarming. The woman and her family decided to become East Timorese citizens, and I decided to become an

Indonesian citizen. We ultimately parted ways. The act of blaming one another was fatal. Portugal was able to provide a direct dialogue with the Indonesian side through the mediation of the UN Secretary-General by playing a very effective and graceful game of diplomacy (tripartite). The Tripartite debates (I and II) were masterfully used by Portugal to stifle Indonesia's stance. This was where Indonesia's position began to be trapped (or perhaps had been cornered). Portugal's offer gave the East Timorese the chance to control their fate, and Indonesia had finally embraced it.

Assembly passed a resolution in 1975 requesting Indonesia to withdraw its soldiers from the East Timor region. Seventy two nations voted in favor of the resolution, 10 refused, and 43 stayed silent. It was already clear at the time that many nations opposed Indonesia's entry into East Timor. However, as it evolved, the United Nations assembly had consistently tabled discussion on East Timor, and support for Indonesia has risen.

Indonesian people already recognized that the current DPR-MPR was the product of the new order, so it was only natural that the Panther car ad, which was "barely audible," clinged to the vice of the people. Habibie could design the "court" so that there was no question and answer by the people's representatives. East Timor was now beyond Indonesia's control as a result of the people's representatives' silence, for which Indonesia had pay a high price.

REFLECTION

Numerous human issues are discussed in the essay-poem collection "The Thunder of the East Sea." The Young Flores women's determination to break free from suffocating conventions is admirable. Each of the diverse tribes that comprise Indonesian civilization has its own set of social mores. When we consider how closely the culture is linked to humanity, being Indonesian is a pretty unique experience. Essay poetry demonstrates that Indonesia, with its diverse cultures and religions, can coexist peacefully. The brilliance or darkness of each tribe's history is used as a tool to facilitate human interactions..



MALUKU

Island

**LONGING FOR HOMELAND, BROTHERHOOD, AND PEACE
(A COMPENDIUM OF ESSAY POETRY IN MALUKU PROVINCE)**

Title	: Ambon Manise
Year	: 1st Print Edition, August 2018
Page	: 90 pages + xvi
Authors	: Denny Tulaseket, Rizky Umahuk, Rudy Rahabeat, Stefy Thenu, Yudit Tiwery Weldemina
Publisher	: CeraH Budaya Indonesia, ISBN 978-602-5896-16-3

Friends, what can we get from this book?

This book, which consists of five pieces, describes the circumstances, surroundings, and issues in Maluku Province. We learn from fairy tales that can be learned wisdom and mandate according to the times about people's longing for their hometowns, the value of fraternity, the need for security, and local knowledge.

This Book's Five Key Takeaways:

1. Where is my current home?
2. Yearning for Maluku's tranquility and beauty
3. Us-Indonesians
4. Wanting to pass away while living in Maluku
5. Is your God different from mine?

ONE

"Denny Tulaseket's essay poem "Don't Make Ambon Manise Torn Again" describes the life of an Ambonese refugee named Stenly. Others had taken over the houses that the owners had left vacant during the riots. Following the social conflict in Ambon City, it became clear that the property and buildings whose owners were forced to evacuate were eventually held by a group of people, potentially leading to a new crisis. Possession of property and buildings caused violent tensions and confrontations when the owner wanted to return.

Some factors contributed to ownership disputes over these lands and buildings. Stenly, a refugee, returned to his home but was unable to enter. He slammed the government's efforts in this area. The conflict in Ambon had five distinct effects on social trauma. Its social structure has been uprooted. The second type of trauma was communication trauma. Conflicts stifled communication between parties to a disagreement.

Third, people lost faith in one another, which had the consequence of twisting knowledge around to solely benefitting their group.

Fourth, the conflict's escalation. When outsiders intervened in a social conflict, it frequently escalated. Finally, opposing parties would find it difficult to forget each set of events they had witnessed, especially the elderly, women, and children.

Violence had an impact on communities, as well as people's ideologies, attitudes, and behaviors toward others. The government then handled the trauma. These initiatives had not yet yielded successfully. Government social security existed, but it had yet to be implemented. In fact, it had a negative impact because it made society reliant on the government.

The officials repeatedly reassured Stenly that they would find housing for the refugees, despite the fact that their homes were already occupied. Stenly sat on the sand, gazing out at the deep blue water. Ambon Bay was riddled with mysteries. He fixed his gaze on Mount Salahutu. There was a sense of calm in the air. However, following the riots, Ambon began to feel uneasy. Maluku's violence from 1999 to 2002 was essentially a series of conflicts fueled by social injustice and societal marginalization. It was the result of poor government policy. Primarily, it increased conflict over political, financial, and administrative resources.

The Maluku conflict was successfully ended by the Malino II Agreement, which was a consensus agreement for the Moluccan people's peace. However, the ideals of local knowledge may aid in reducing conflict at the community's core. Stenly was upset that some people were living in his house. Stenly wanted to resolve the situation through litigation. But Stenly turned back to face his scarlet roses garden. Maria, his daughter, had already requested that the flowers be looked after. Stenly felt pain in his chest. Maya, his lovely wife, had also suffered a significant loss.

Stenly felt that something was still missing after the conflict in Ambon. He wished Ambon would obey the law. Maluku's residents, Muslims and Christians alike, should indeed coexist peacefully and collaborate to resolve issues as they arise. These values reflected the Maluku people's way of life. However, a series of unfavorable events shattered the peace and unity. Thousands of people had died as a result of the conflict. Transportation, particularly air travel, was temporarily halted, as were educational activities and the cost of essential goods.

TWO

Rizky Umahuk wrote the essay poem "Maluku Under the Shadow of Grandma Luhu." He contextualized contemporary local folklore. Maya, the story's main character, had lost both of her parents. Her parents were killed in the Ambon riots. Maya remembered a fairy tale her mother had told her. It was about Seram Island, which was located in Luhu Country. Grandma Luhu's story was a fascinating depiction of the mindsets and fancies of the time, reflecting people's lives and providing moral examples. It served a noble purpose by assisting children in moral education.

The island used to be an independent country before the Dutch colonial era. The name of the old country was Luhu, a clove-producing nation. King Gimalaha ruled over that nation. King Gimalaha fathered two boys named Sabadin Luhu and Kasim Luhu, and a daughter named Ta Ina Luhu. Ta Ina Luhu's royal title was a princess by the appellation of Puar Bulan. Princess Ta Ina Luhu was virtuous, upright, and devoted to worship.

She adored her parents and two brothers. The Dutch then invaded Luhu with fully armed forces. King Gimahala fought back with vigour. The conflict was dubbed "the Huamual War or the Pongi War." The combat was out of balance due to the advanced weaponry from the Netherlands. The Dutch finally took control of the Land of Luhu. King Gimhala and his family died, as did the entire Luhu population. The only survivor was Ta Ina Luhu. She was apprehended, transported to Ambon, and intended to be presented to the Dutch war commander as the present war.

Ta Ina Luhu disregarded the commander's zeal. The commander-in-chief, on the other hand, was more powerful. He then mercilessly raped her. Ta Ina Luhu managed to elude the guards one night after that terrifying experience. She arrived in Soya's Land. At the Soya Country palace, she was welcomed and treated as a member of the family. The Dutch warlord who raped Ta Ina Luhu caused her to become pregnant. Ta Ina Luhu was afraid of upsetting King Soya because rumors about her unmarried pregnancy would spread. She finally rode a horse away from Soya Castle and the palace. The next day, King Soya discovered Ta Ina Luhu had vanished from the palace. The king directed the guards to seek out the princess. The guards discovered the princess's footprint near the mountain's summit. The princess was aware that King Soya's guards were on their way. Ta Ina Luhu then flew to Amahusu Beach. But the King's Guard found her and told her she had to go back to Soya Palace. After being pressed, Ta Ina Luhu dismounted her horse.

She bowed down, pleading with God to keep her from being taken back to Soya Country's palace. Then miracles happened. Ta Ina Luhu miraculously vanished just as one of the guards was about to take her hand. The bodyguards were taken aback. Ambon residents had witnessed strange occurrences since then. A ghost frequently frightened them. When it rained frequently or was hot outside, children went missing. Grandma Luhu, the princess's embodiment, was the name given to the ghost.

Maya recalled her mother's advice to "Be brave" like the princess after reading Grandma Luhu's fairytale. It was pointless for her to be a Moluccan if she became a coward. Maya needed to be brave in order to deal with the situation. Following the war, Ambon City degenerated into a filthy slum. Maluku used to be a peaceful and beautiful place, and Maya yearned for it. This social situation pitted Christians, known as Obet in the local language, against Muslims, who were known as Acang. In this battle, the Acang group was in charge of the settlements in the low-lying coastal and plain regions. While the Obet faction controlled the hills and mountains.

The majority of the Obet group's homes, businesses, and other structures, which were under Acang's authority at the time, had been pillaged and set on fire. Acang's group's properties in Obet's territory, on the other hand, were primarily looted and set on fire. Infrastructure and basic facilities were also

targeted, including government buildings, schools, communication networks, and water pipes. The precise number of fatalities during that time period was unknown. Acang and Obet both escaped to locations deemed safe. Because the owners were still weighing the security of the situation, burned-out buildings and homes were not usually repaired right away. People on the opposing side of the conflict were filled with rage, distrust, and animosity.

THREE

Rudy Rahabeat wrote the essay poem “Is it true that Katong Samua Basudara?” This story recounts the history of the Maluku people, who are ethnically diverse. The fish were sold at Ambon’s main market, Mardika, where the majority of vendors were from Buton. Toraja residents opened workshops, and Arab traders brought their faith. Arab traders were also granted the right to live in Ambon. They arrived in this country from Al-Mulukh, which means “land of kings” in Arabic. They brought their religion with them, and they coexisted in Ambon. The Ambonese are indeed a diverse group of people who have melded in with the immigrant population.

The following story examines the diversity of numerous ethnic groups in Maluku Province, Indonesia, drawing inspiration from a song whose lyrics proclaim that Maluku residents from “the point of Halmahera to the Southeast” are “brothers”. Chinese, Arabic, Persia, Java, Makassar, Bugis, Toraja, Padang, Madura, Lampung, and other ethnic groups may all be found in Maluku. They are all brothers because of their inherent humanity. Pluralism in terms of ethnicity, social class, and religion is essential, which we must get from God. No more enmity and hatred, no more conflict or prejudice. It is said that an immigrant’s identity is equivocal in this context or that their “identity has been split.” For instance, a Butonese who was born in Ambon and considers themselves an Ambonese may yet experience rejection from the Ambonese people. On the other hand, they are no longer regarded as Butonese when they return to Buton’s homeland. There is no denying that the presence of other tribes in Maluku facilitated changes in several spheres of life. not just in the

economic sector but also in politics, health, and the environment. These ethnic groups' perspectives are quite constrained, but I don't want to minimize their variety or fall victim to clichés by associating them with a single occupation. For instance, Bugis people mobilize Maluku's educational and religious sectors in addition to their activity in the economic sector.

A dispute between Bugis and Ambonese at a terminal on January 19, 1999, sparked unrest throughout Maluku. Because of varying religions, people murder one another. even though, previously, race and religion were irrelevant. After the war subsided, those Ambonese Butonese who had fled to Buton returned to Ambon. While being evacuated to Buton, some Buton-Ambon residents did not feel at home. They make the locals there feel uneasy. "Beta Ambonese adore our country and are willing to make sacrifices for it. Beta loves this country, and therefore allows him or her to just sell fish and vegetables. Beta has modified its name to be approved, and it has altered its accent to be accepted. Should beta adopt a religion in place of beta? They were finally evacuated and returned to Ambon, where they were born. The Toraja father started to set up his workshop. Mr. Hair Long feels like an Ambonese because he has resided in Ambon City for a long period. They also developed into regional congregations. Members of congregations in Maluku include both "original" Maluku people and other locals, who are typically classified as merchants or immigrants. The church preaches that regardless of race or religion, everyone is equal in God's eyes. The father from Toraja also consumes papeda and kasbi (cassava). One of the traditional foods from Maluku is papeda, which is made from sago brewed with hot water. In Ambon, the Toraja people also produced rattan chairs. Paimin is a Javanese who sells fish, chicken, and veggies. Paijo is a meatball vendor. People from Padang sell rendang. Madurese works as a barber and satay vendor. Chinese people who have lived in the city for centuries run the shops. I'm from Indonesia. Religious diversity, yet oneness in diversity. Without our asking, we were given that without a comma. Keep in mind the adage that says "where" the sky is trampled, the sky is upheld. Love the earth and the water wherever you are. You won't be hurt if you welcome everyone as brothers and accept them with an open heart. Like the sea, which does not object when ships sail through it. Ambon's way of life is comparable to a ship with its anchor removed. The

ship moved in the direction of the first location with everything inside. Both calm and wavy moments can occur. On the ship, there is a division of labor. Together, the crew (ABK) and the captain kept the ship afloat. There is not enough time to inquire as to your origin. But let the question “Where are we going?” be answered. Because getting there is more crucial than everything else. The question “Where are you from?” is not off-base. Because it’s a voyage, is it still when the storm suddenly rages, making our boat unstable, the wind still blowing, and the water entering the stern? Is it accurate to say that everyone in Basudara? Who no longer exists inquired, “Where are you from?” But they quickly band together to fight the storm and escape it. We are relieved as the storm passes and affirm that we are brothers since we felt the same things, not simply said the same things.

FOUR

In her poetic essay “One Blood, Maluku,” Stefy Thenu describes Opa Wiem, a former Hutumuri KNIL Ambon soldier who now resides in the Netherlands. He desires to pass away and be buried in Hutumuri village as an Alifuru, a member of the Moluccan nation, rather than as a Dutchman or RMS. Nunusaku is a legendary kingdom on the island of Seram in Moluccas mythology. The former KNIL Ambon employees who have been suspected of being sympathizers are anxious and yearning for Opa Wiem, a fictitious character who embodies the creation of the Republic of South Maluku (RMS). Opa Wiem wishes to pass away and be buried in his native Desa Hutumuri. Die as a Moluccan, the Alifuru people in the land of Nunusaku, rather than as Dutch or RMS. But while others like him were already branded as rebels and traitors, including by their own people, the Moluccans, his wishes and longings were fulfilled.

He found it uncomfortable that they had lived on the land for so long. In a nation that has been plundered of the bounty of Maluku’s nature for millennia, he feels alone. His blood relatives are still from the Moluccas. You must first be born a Maluku person, then die a Moluccan, before traveling to Nunusaku country. not banished.

The ship carrying thousands of Moluccans to the Netherlands when it first docked in Rotterdam was known as the *Kota Inten*. Opa Wiem was among those that disembarked from the ship and landed in the Netherlands. In 1951, 12,500 or so Moluccans were shipped from Java to the Netherlands. The majority of them were colonial army soldiers from the Netherlands (KNIL), along with members of their families. The Indonesian side, the Netherlands, and the Maluku army (RMS) were unable to agree on their demobilization after the KNIL was disbanded and submitted to sovereignty. The decision to temporarily relocate Maluku troops (RMS) to the Netherlands was made in the end. It turns out that, for some, a return to Indonesia is really unlikely. The KNIL was dissolved after the shift of power. Moluccan soldiers were given the option of moving or enlisting in the new Indonesian military. Others declined to make a decision, while some chose the latter option. Moluccans continued to labor for KNIL Netherlands in Indonesia between 1949 and 1950. The majority of KNIL's members are Maluku-born, and it backs RMS (Republic of South Maluku). The first assault was carried out at the Wassenaar residence of the Indonesian Ambassador. A cop fired and killed the Dutch. The hijacking of a train in Wijster in 1975 happened after this attack. Along with the hijacking, a phony assault on the Indonesian consulate in Amsterdam also occurred. On a train, three hostages were killed, while an Indonesian national was gravely hurt while attempting to flee the consulate. A train was hijacked in De Punt, taking the elementary school hostage in Bovensmilde. Through operations by the marines of *Bijzondere Bijstands Eenheid* (BBE), who killed six terrorists and two hostages, these actions were brutally put to an end. The last RMS protest took place in 1978 when RMS members occupied the provincial hall in Assen. It was challenging for them to remain in Indonesia at the time due to the country's political climate. The best course of action is to relocate Maluku and his family to the Netherlands, along with the original KNIL soldiers. They believe they will only remain in the Netherlands for a brief amount of time—perhaps around six months—before being transferred back to Maluku. The Netherlands, it seems, just made hollow promises. reaching Holland These Moluccans were housed in barracks, camps, or isolated villages far from the city. Additionally, they lose their KNIL membership and their pay. Their arrival provides a short-term fix to Indonesia's political issues that emerged following the transfer of

power and the dissolution of the Dutch colonial force (KNIL). The Netherlands implemented a policy to integrate the Moluccan community starting in 1956. Self-help laws were established, and the Maluku people were given new lands.

Opa Wiem lives alone in a nation that has been stealing the natural resources of Maluku for centuries. Even today, Moluccans are still in their blood. Born, you have to pass away as a Moluccan. and underground in Nunusaku's home country. Exile not on the ground, Grandpa Wiem started to cry. It's heartbreaking that his hometown of Hutumuri is where he passed away and was laid to rest. When it expires, some respectful processions are prepared to welcome him as the former KNIL in the Netherlands. Families, coworkers, in-laws, grandchildren, and great-grandchildren go to show their respect. Just one wish: to perish as a Moluccan. The region is known as Nunusaku. The Maluku tradition of summoning the kids back to Seram Island and Ambon Island takes the place of the heads.

FIVE

Weldemina Yudit Tiwery describes the rioting on Kayeli, Buru Island, on Christmas Day, December 24–25, 1999, in her poem essay “Christmas 1990, The Heart of the Kayeli Girl.” The Kayeli girl describes the religious disputes that the Kayeli people in the North Hunt subdivision have had to deal with. The widespread disturbances that took place at Kayeli, Buru Island, were a terrible shame. Additionally, it occurred on December 24–25, 1999, Christmas Day, during a tense situation. The North Buru District's Namlea village and other villages and hamlets are also affected by riots and disputes on a horizontal scale. Conditions and the situation grew uncertain. Mass combat and residential area destruction now include some additional fronts. Given that the climate of security for Christians or the local Buru who are Christians is no longer guaranteed, the government is urged to promptly evacuate their community members.

The settlement of Kayeli is some distance from Namlea and Ambon. North Buru Island's Namlea region is a district that resembles a small city. According to census data from the 2000s to the present, it is a small district with a majority of Muslims. However, many residents practice other religions, including Christianity

and others. The surrounding community of Kayeli is surrounded by some little islands, including Manipa Island, Ambalau Island, and others. The sea is roughly two kilometers away. In 1990, only a small number of individuals resided in Kayeli. They assist one another in building a home. They are not workers in an office or as employees. Numerous residents are skilled artisans, including fine carpenters, greengrocers, fishmongers, and other tradespeople. For them, the term “artisan” simply refers to someone who enjoys their work. They draw their survival and educational needs from nature. Their teacher has been a natural, even since they were young children. Cell phones are not used by people. A kindergarten and a PAUD school are located in the village. On Sundays, people in the community attend church. They work from Monday through Saturday. The name of their church is Bethesda. One of the oldest congregations on the island of Buru, the Kayeli Congregation, dates back to ancient times. It has been renovated twice, the Bethesda Church. The Kayeli Congregational Church was first located in Old Nametek. The flood that destroyed the church and the village washed away the village. The Kayeli villagers have been preparing for Christmas in December ever since November. On Christmas Day, they intend to provide cakes and other goodies. As December draws near, there are a growing number of community events being held in anticipation of Christmas. The house is painted after being cleaned. Some of them are anticipating their children’s return from their studies in Ambon so they may enjoy Christmas at home. In December, families celebrate. The whole village population of the city returns home to spend Christmas with their families. A neighboring family in Namlea informed them on December 12, 1999, that Buru Island would experience horrible commotion and that they should take precautions. Because the date of the mayhem was not specified, it is difficult to believe this news. Let’s say it’s December. People appear to be present, but it’s unclear who has started planning for the December activities that have been canceled.

On December 22, 1999, a woman who was swimming from Namlea to Kayeli reported seeing men burning homes and churches while singing the name of God. They were dressed in white robes and had beards. Without taking anything from their home, the Kayeli people immediately fled into the mountains or the wilderness. A Babinsa and a few kids arrived across mountains and forests after almost nightfall. There are so many Kayeli inhabitants hidden in the mountains and the forests. On the peak, they could

see the raging fire that destroyed the village and the expanse of the crimson sea.

On December 23, 1999, at precisely 07:00 WIT, Babinsa led the people down to the water with the help of several of his troops. When it was revealed that there were already more than 100 patients receiving serious medical attention at the hospital, in addition to scores of fatalities. In contrast to previous years, when there were only gunshots around, there was no Christmas carol at that time. Citizens of Kayeli, who had rescued Babinsa by boat, departed the violent scene. Who knows how long, but Kayeli locals have been referred to as refugees. The 25th of December 1999 was a difficult Christmas for them. They were sitting on the ship, quiet, afraid. On that day, a brand-new chapter in history began to depict how the Kayeli people had dispersed. Some people reside in refugee settlements, while others are welcomed into Ambon residents' houses. They reject the notion that conscience is the source of the conflict. Because the sound of kindness is always present in the conscience. No one can engage in jihad against anyone. Before Christmas 1999, there was a disturbance in the Waenibe, Waekose, and Waeputi regions that purportedly started over a disagreement between two PT. Winebee Wood Industry (WWI) employees who, coincidentally, are both Muslim and Christian. Mass violence was committed as a result of this conflict, which was extremely upsetting for the neighborhood.

REFLECTION

An essay and poetry collection titled "Ambon Manise" portrays the face of Maluku Province. Five authors make an effort to carefully describe the circumstances that exist in Maluku Province. Religion and ethnic conflict have made the inhabitants of Ambon and the Maluku region more resilient and independent. Existing tolerance vanishes. They are only concerned with personal issues. What was formerly considered clean in Ambon City today appears worn out and filthy. Conflict leftovers and burning building rubble weren't immediately cleared up. Because the government takes so long to address riot and post-riot issues, society becomes complacent. Maluku's rich history and stunning natural surroundings have drawn people back to the region.

**NATURAL EXPLOITATION RESULTING IN CONFLICT
(A COMPENDIUM OF ESSAY POETRY IN NORTH MALUKU PROVINCE)**

Title	: Gaung Moluku Kie Raha
Year	: First Print Edition, August 2018
Page	: 128 pages
Authors	: Alyn Wulandary, Ebin Eyzer Danius, Evi Rianty Dias, Indra Bagus Susila, Reza Fajar Bagus Putra Pattikupa, Ricardo Freedom Nanuru
Publisher	: Cerah Budaya Indonesia, ISBN 978-602-5896-15-6

Friends, what can we learn from this book?

This collection of poetry and essays explains how religious disagreements led to conflict in North Maluku. The neighborhood that had previously been friendly turned antagonistic. The battle of the populace to defend the land that the government has acquired for development purposes, the expansion plan, and the miners who dig nature arbitrarily serve as our mirrors.

This Book's Six Key Takeaways:

1. Combatants don't give up easy
2. Religious differences do not exist.
3. Interreligious disputes
4. The results of relocating the capital
5. Officials on the run from justice who are corrupt
6. Kuabang is not fazed

ONE

The struggle of Sultan Nuku Muhammad Amiruddin, the second Sultan Jamaluddin of the Kingdom of Tidore, is described in Alyn Wulandary's essay poem "Nuku, the Son of Tidore," which serves as an example for the younger generation in terms of expanding their domain. Nuku was a Tidore Island native who fought and struggled to free the area from Dutch colonial rule due

to his tenacity and love for his country. He was able to drive the invaders out of his country simply because he had a strong sense of inner purpose and faith. In order to foster positive relationships, it expanded to numerous islands within the country as well as islands in the Pacific Ocean. He fought without losing a drop of blood. Even as his physical condition deteriorated with age, his spirit and struggle did not. His spiritual essence and spirit remained strong until his death at the age of 67. Sultan Nuku Muhamad Amiruddin was the second son of Sultan Jamaluddin of the Kingdom of Tidore in North Maluku.

Muhammad el Mabus Amirudin Syah Kaicil was Nuku Muhammad Amiruddin's full name. He was not only intelligent and charismatic, but also brave, funny, and wise. He was successful in uniting Ternate and Tidore under his control. When he led the Kora-Kora fleet to victory over the army, it became a success story that the Tidore people passed down from generation to generation. For so long, the Maluku Islands had been administered by the Dutch. Europeans were increasingly traveling to Maluku in search of herbs and spices. Tidore was a small, if not extremely small, island that did not appear on a Hindi Pacific map. The invaders, on the other hand, were willing to travel great distances to obtain the aromatic clove scent and the crimson fruit of the nutmeg plant. The archipelago's hero, Nuku, engaged in combat while moving from one location to another. A bridge connected one body of water to another. Everything was done to free the population from the control of the invaders. He desired to drive foreign invaders out of the Maluku Islands, particularly Tidore. These invaders meddled in the process of determining who would rule the kingdom or sultanate.

Typically, the person with whom the Dutch could collaborate is referred to as the "ruler." Even the heir to the throne could be deposed if they were deemed a threat. What a clever game they devised to satisfy their greed. Nuku resisted the Dutch and their attempt to install him as King of the Kingdom in order to liberate his country from their avarice and arbitrary actions. The Tidore Kingdom had a tradition that required pedigree to be considered when choosing a new monarch. Nuku gathers strength to fight the colonials through his bravery and ingenuity. He built the Kora-Kora fleet around Seram Island in Irian Jaya by establishing a defensive facility in East Seram. The Kora-Kora Fleet was a collection of ships.

Sultan Nuku used boats as a fleet during the colonial era to increase his power and organize his army's defense against the colonizers. In East Seram, the Dutch invaded Nuku. Nuku was able to flee after the Dutch successfully took control of his defense base. He, on the other hand, never gave up. The general public encouraged him to keep fighting. Nuku eventually defeated the Dutch. Nuku and his troops routed the invaders between the islands with the help of the Kora-Kora fleet. Ternate could hear the cheers of the crowd. People admired Nuku for fighting and triumphing. He was unyielding due to a number of strategies and ideas.

Nuku bowed his head humbly in honor of his people. He then bowed in reverence to the designer. Nuku was elected Sultan by the people of Tidore. Tidore residents referred to him as "Sultan Nuku." Sultan Nuku, the tough warrior died when he was 67 years old.

Sultan Nuku's tenacity and determination serve as a source of inspiration and pride for the citizens of Tidore. Nuku did not take his position as Sultan for granted. He expanded to encompass several islands: Papua includes East Seram, Ambon, East Halmahera, North Halmahera, and even Bacan. Sultan Nuku gained control of Raja Ampat and the Papuan mainland. Nuku's battle never ends. He was devastated to learn that invaders had entered the neighboring Maluku Islands to snatch the spices. Nuku sent troops after his Kora-Kora flotilla to help it reach the Dutch-controlled island. He'd spoken with the intruders. Negotiations came to an end when the invaders announced their departure from the Maluku Islands.

TWO

The essay poem "Knitting Red and White" by Ebin Eyzer Danius narrates the tale of Menas, who resided on Gebe Island, halfway between Halmahera and Papua. Menas enjoyed a happy childhood. He believed that rather than dividing different ways of living, religion should unite people. He gained the wisdom for the from his friends that did not saw the differences between religions as a chasm. They even liked celebrating religious holidays together:

Menas's father moved to Gebe island due to the abundance of minerals in the area. Nickel was plentiful there. Menas made friends on that tiny island. A boy named Anto lived next door to his house. Anto's mother converted to Islam in order to follow in his father's footsteps. Menas had several friends, including Marto, Udin, and Ading. Three of them belonged to the Muslim faith. Udin was the government officer's son, and he was always driven home from school in a corporate car. He owned three cars and shared a large official residence with his parents. Ading, a shrewd companion of Menas's, consistently won student awards. Menas' friends were extremely diverse. He was satisfied, and he had a good memory. During Ramadan, Anto, Marto, Udin, and Ading invited him to the mosque. They described the mosque as lovely, cool, and cozy. It was a nice place to relax while waiting for iftar. Nothing to worry about; no one asked him about his religion while he was sleeping in the mosque. Everyone on the tiny island knew everyone else.

The visitors were well aware that Menas was Mr. Matthew's son. Mr. Matthew was also a church official. Menas recalled that when he broke his fast with his friends in the mosque, he received no chastising glances or words. He also remembered how much he looked forward to the fasting month at his house because it was the moment he had been expecting. He had been fasting for a month. When Christmas rolled around, his mother was preoccupied with delivering meals to the neighbors.

Menas reflected on his high school years. The post office was sending out flyers to the public. When society read the flyer, everything changed abruptly. The letter contained a provocative message about Christianization. Menas' friendship was shaken by the letter. Because of the letter's influence on religion, Islam and Christianity now faced a challenge. The large degree difference had irreparably shattered their close bond. Anto, Menas' closest friend, came suspiciously and demanded an explanation for the letter's contents. At the time, Menas did not respond to the accusation. Who disseminated the letter? That year, printers, computers, and photocopiers were not available. It was all spread with a stencil machine, then retyped on a typewriter in government buildings and distributed to the public.

The pleasant memories of his childhood inspired the community where he grew up to help. He wasn't a native, but he chose to return because

he considered North Maluku to be his home. He served God by serving and assisting his people in the remote region where he lived. Menas realized his childhood ambition by becoming a priest. To be called a priest, he had to get training in theology and then be sent as a vicar. The actual ordination took place in a procession that was set up according to church rules, each of which sometimes differed from each denominations. Menas, on the other hand, was dealing with a tragic human event.

On December 27, 1999, an intercommunity conflict erupted. The first issue that emerged was Malifut's refusal to accept the territorial partition. After that, the conflict took on a religious dimension and spread to nearly all of North Maluku. Menas reflected on what it meant to live together in diversity after a conflict of such magnitude, brutality, and displacement. He pondered some more. Could these differences bring the community together?

THREE

The essay poem "The Red Blood of North Maluku" by Evi Rianty Dias describes the controversy over religious concerns brought on by several factors concerning gold mining regions. Since the first Christian missionaries set foot in Tobelo, North Halmahera, more than 127 years ago, Islam and Christianity had been fighting for control over the religious landscape in North Maluku.

According to the volcanologists' projections, Mount Makian would erupt considerably more violently in the future, necessitating the evacuation of the Makian islands. Mount Makian last erupted in 1975. The Makian tribe, which was made up of 16 villages, was responsible for the transmigration. The Makian tribe was then relocated to the southernmost region of North Halmahera, presently known as Malifut, close to the Bobaneigo. The North Maluku Regional Government Level II neglected to address the status of this new settlement, which consisted of 27 communities, for twenty-four years.

There had also been small disputes during that period, such as land clearing where the Makian tribesmen grew cassava, cloves, and coconut. This issue kept recurring occasionally. Natives who were envious of newcomers'

material prosperity had cleared the land for the immigrants. Immigrants from Makian were well known for their tenacity and persistence. They had succeeded in attaining a far higher degree of welfare than the Kao and Jailolo inhabitants. The social resentment of the natives toward the immigrant population was exacerbated by differences in religion and ethnicity. The resentment started to congregate and build up over time.

When it was discovered that gold existed in the region inhabited by the Makian and Kao tribes, the peaceful situation abruptly changed. They established a gold mine under the name PT Nusa Halmahera Minerals (NHM). Kao's people were carried out in 1999 by PT Nusa Halmahera Minerals (NHM) in collaboration with a state-owned enterprise, PT Aneka Tambang. A public announcement said that the Malifut sub-district was made at the time under the terms of PP No. 42/99. The newly built village, which was supposed to be officially opened, was made up of 16 Makian tribal communities with Muslim immigrants, 5 native villages of the Christian-majority: Kao tribes, and 6 indigenous Jailolo villages.

Kao and Jailolo residents refused to join the new subdistrict that was to be established because they would be a minority among the 27 villages that made up the Malifut subdistrict. In the context of religion, both Village: Kao and Jailolo used the term "minority." As a result of this denial, the official opening of the new district had been postponed. The Kao and Jailolo tribes refused because they knew there was gold to be mined in their territory. The two tribes refused to interact with the Muslim Makian tribe, which shared a subdistrict with them.

For the first time, battles between the youths of the two tribes, Makian and Kao, sparked disputes in Malifut sub-district. The discovery and subsequent exploitation of gold mines in the promising Malifut territory widened the socioeconomic divide between the two overlapping groups with religious emotional boundaries even further. These gold mines happened to be near native Kao settlements. As a result, the indigenous rejection on PP 42/99 was motivated by a desire to monopolize gold mines as well as the distribution of resources among religious communities. The benefits of gold mining could increase the amount of money produced locally in the Kao sub-district. As a result, it was not surprising that the subdistrict head of Kao, a

Muslim man, led the attack against the predominantly Christian Kao tribe rather than the Muslim immigrant Makian tribe.

Conflicts ensued. The sixteen tribal communities in the Makian villages were attacked by Christian Protestant tribes, primarily the Kao, Jailolo, and Tobelo. They set fire to migrant camps and destroyed coconut and clove plantations. Many people were killed, and many more were injured.

The entire Makian tribe of migrant people from 16 villages escaped from the Malifut sub-district by covering their bodies. The refugees were then evacuated to Ternate and Tidore with the assistance of local authorities and security personnel. Peace initiatives had been launched, and all parties involved had been identified. A governor and deputy military officers were present, as well as a yellow troop representative (Sultan's Troops of Ternate) and a white troop representative (Sultan's Troops of Tidore).

Ternate Sultan, however, was nowhere to be found. The populace demanded that the Sultan of Ternate explain why his people had been victimized by the yellow forces. The yellow army was hurting the Ternate people, but the Sultan of Tidore's white forces were able to stop them. Tens of thousands of white soldiers marched through the streets yelling, "Allahu Akbar, Allah is the Greatest, Allah is the Greatest!" as a declaration of victory over injustice.

Thousands of white troops paraded the governor and the Sultan of Tidore across Ternate at the same time. They noticed the smoldering debris of the yellow squad. The once beautiful and serene area had become a shambles. Banyan and coconut trees were set ablaze. Exotic species were on the verge of extinction.

FOUR

The essay poem "Sofifi's Men's Elegy" by Indra Bagus Susila describes the eviction of Djakarta as a result of North Maluku's transfer as the nation's capital. Control and improvement were implemented by the North Maluku Provincial Government. In Sofifi, abandoned buildings became permanent or semi-permanent residences on public land. Sofifi was the provincial capital of North Maluku. Sofifi was located on Halmahera Island, the largest island

in North Maluku. Sofifi was currently a part of the administrative territory of Tidore Islands City. Sofifi was one of four provincial capitals in Indonesia that had not yet been unified as an autonomous city, along with Manokwari (West Papua), Mamuju (West Sulawesi), and Tanjung Selor (North Kalimantan). The Sofifi Development had been implemented.

As a result, the residents were displaced and became victims of urbanization. People's homes had been seized because they were deemed to be in violation of the law. The local government used arbitrary control to drive people out of the state's land region. Their strategy was antiquated.

Due to Djakaria's house in Sofifi being demolished by authorities. His family had to move back to his birthplace in Madura. The home of Djakaria was situated in the future parkland. The local government seized the house. He then sent back to Madura. He heard that his wife had remarried. The love was no longer there; their love had died.

Djakaria then spent a lot of time researching the legend of the lovers, Manjojaru and Magohiduuru. Manjojaru and Magohiduuru were a couple who lived in Halmahera's northern hemisphere, specifically the Galela region of Lisawa hamlet. Magohiduuru once escaped from the house. They had promised to stay together until death. Magohiduuru had to leave the island to work. Majojaru had been waiting for her lover to return for more than six months. But then Majojaru was struck by lightning. She had no idea if Magohiduuru had married another woman. Majojaru sought solace in her love story by sobbing beneath a banyan tree. Her tears were uncontrollable, pouring forth in a single, unrestrained stream. Majojaru's tears completely submerged her: Her tears formed a tiny lake whose clarity matched her own. That was the legend of Telaga Biru, the legend that gave birth to North Maluku. Djakaria bemoaned his situation. He was homeless in Sofifi because he no longer had a place to live. He sought refuge in the marketplace.

FIVE

The essay poem "A Beautiful Fugitive" by Reza Fajar Bagus Putra Pattikupa describes how corrupt officer who was involved in the regional government

spatial plan for North Maluku Province. That officer became fugitives. The North Maluku Province's former chief officer of a regional apparatus organization (OPD) vanished. There was a Supreme Court decision letter (MA) with the following number: 741 K/PID.SUS/2016, dated November 7, 2016. In a letter from the Supreme Court, the district attorney in the area was urged to execute the official who had been found guilty of stealing 2.2 billion rupiahs from the North Maluku Provincial Spatial Planning (RTRW) in 2011.

According to reports, the authorities never found that pretty suspect. She bolted. A fictitious journalist and a friend were looking into it. To keep track of the cases being investigated in North Maluku, the Commission for the Eradication of Corruption, or Komisi Pemberantasan Korupsi (KPK), was forced to pay special attention to this case.

Hasan, a journalist for the media, has just published a piece on how the attractive former official ended up on the run. The Supreme Court enhanced his punishment from 3 years to 6 years in prison since it was deemed to be uncooperative. Previously, the official was given a sentence of three years in prison and a fine of 300 million rupiah, in addition to three months in jail, by the Assembly Judge of the Court of Corruption Crime (Tipikor) at the Court of the State of Ternate. This sentence is significantly less severe than the prosecutor's demand of 8 years in prison, a \$300 million fine, a subsidiary of 1 year, and subject to replacement money of 2.4 billion rupiah, a subsidiary of 4 years. In truth, he had already been jailed due to being implicated in a case involving alleged corruption of funds collected from RT RW 2010 totaling 2.183 billion rupiah. After 5:00, he was found to be using money from Ranperda for personal advantage after being examined.

Hasan's career as a journalist covering corruption cases was not easy. While covering up, Hasan was frequently harassed. His friend advised him to prioritize good prejudice when reporting. It appeared that a powerful individual could persuade the public that the current bureaucratic system could not be defeated through financial support and diplomacy. Internal sources were the result of systemic failures and weaknesses in the bureaucracy. Another thing that led to corruption in the bureaucracy was the lack of strong internal control systems. In a system where everyone was physically corrupted, it was almost impossible to have a system of leaders and subordinates. Externally,

the connections between several interconnected systems, such as co-optation and political involvement, might contribute to the disease of bureaucratic corruption. Political pressure was a common contributor to regional bureaucratic corruption. Having said that, the fugitive's property was seized for 250 million rupiah. That sum was only a fraction of the previously confiscated funds totaling 1 billion rupiahs. She still had one billion rupiahs in her possession, which had to be confiscated.

A father and his daughter were involved in this corruption case. The father, the regional leader, appeared to have received a two-year prison sentence. The fugitive's father was convicted of corruption in the North Maluku Provincial Government's 6.916 billion rupiah budget (DTT). It was claimed that the fugitive's father was legally and unequivocally shown to have participated in corruption. The fugitive's father also stole state budget funds that were supposed to be used for urgent needs such as bogus civil emergencies.

Thaib Armaiyn, the former governor of North Maluku, was sentenced to two years in prison, a 150 million rupiah fine, and three months house arrest by Jakarta's Corruption Court. The North Maluku Fiscal Year 2004 Unexpected Fund (DTT) budget was determined to be corrupt by the panel of judges, Ibnu Basuki Widodo and Thaib Armaiyn, according to the ruling read by the chairman. Corruption cases in North Maluku were reported to the Corruption Eradication Commission.

Several cases of corruption were reported in North Maluku. Corruption was to be expected in the purchase of the 2006 Halsel Express speedboats in South Halmahera, valued at 14.8 billion rupiahs. Furthermore, PT Nusa Halmahera Mineral CSR funds were allegedly misappropriated between 2007 and 2014. For the people of Halmahera, 109 billion rupiahs was a large sum. The purchase of generators for the North Maluku Energy and Mineral Resources Office in 2010 cost 17.5 billion rupiahs, which is comparable to the 4.7 billion rupiah alleged wrongdoing in the Social Assistance Fund. It was disheartening to see so many corrupt bureaucratic officials.

SIX

The essay poem entitled “The Dream of Time” by Ricardo Freedom Nanuru narrates the tale of the character of Kuabang, a warrior who sought to rid his region of commercial activities like gold mining that harmed the ecosystem. He fought to stop PT Nusa Halmahera Minerals’ gold mining operations in the North Halmahera area around Kao Bay (NHM).

He persisted in his battle despite being mocked, having his beloved wife abandon him, and being left to raise children by himself. He kept fighting with tenacity. Kuabang didn’t seem to mind if he was offered a job with a high salary, cash, or any of the company’s benefits. Despite realizing in the end that his efforts were futile because they were hampered by this country’s restrictive laws and regulations, he persisted.

Kuabang made every effort; regardless of the outcome, the struggle to uphold the fundamentals of life was important. Kuabang, who was still unmoved, wished that his life and death set a good example for future generations. Kuabang grew up dreaming of dying old and being buried in his favorite bay, Kao Bay.

Kuabang came from a seafaring family. He was a fisherman who had followed in his father’s footsteps. He was having a good time in the water, playing with the waves and boats. Kuabang observed his mother and father interacting with nature to produce results. He remembered his father’s advice to always practice patience and tenacity. “My son, do your best. Never eat something that wasn’t made by you. Work comes first, then eating.” Kuabang and his brothers were warned once more. Kuabang’s three brothers. The other two went on to become sailors. Kuabang appreciated life because nature provided everything they needed to eat with their loved ones.

Then disaster struck. After it was determined that a volcano eruption would destroy their home, the Makian were relocated to Malifut in the 1970s. Following their arrival in Malifut, these Makian immigrants gradually established a comparatively powerful economic and political position in the Kao region. The Makian ethnic group was also responsible for some urgent administrative tasks. The residents of Kao believed that the mining firm NHM only provided a small number of jobs to the community. These tensions were

heightened when the administration established a new district. After the Makian ethnic minority was granted official status, Kao District expanded, resulting in the Malifut sub-district. Because the mining company, NHM, was located in this new subdistrict, the Kao people were unable to enter the mining area.

In August 1999, the Makian and Kao ethnic groups began attacking each other's villages, just one day after the Malifut sub-district, which was home to ethnic Makian immigrants, received official opposition. As a result of the violent struggle that drove out Makian society, violence erupted in North Maluku. Mining had harmed the ecosystem and nature. The immediate surroundings of the mine were also impacted. Kuabang and his family used to eat from nature, but that nature had been tainted by gold mining.

The traditional authorities declined. They have a discussion with the villagers. At the same time, the communities staged a protest demanding that the company cease operations immediately. Kuabang continued to fight for the right to protest mining companies that polluted the environment.

REFLECTION

The essay poetry collection Gaung Moluku Kie Raha is evolving into a form of scenario that invites people to comprehend the war in North Maluku. Major clashes have occurred in this area, one of which was caused by the authorities' carelessness in allowing investors to conduct gold mining. Before beginning mining operations, all parties must be consulted, and socialization efforts must be carried out in the neighborhood whose land will be used for mining. These corporations arrogantly dig up the natural environment under the guise that they already have a government license. To avoid community opposition, the local government should issue mining permits and be involved in protecting and supervising mining operations.



PAPUA

Island

**WHY ARE PEOPLE TREATED DIFFERENTLY WHEN THEY WERE BORN EQUAL?
(A COMPENDIUM OF ESSAY POETRY IN PAPUA PROVINCE)**

Title	: The Cendrawasih Bird Flutters
Year	: 1st Edition, August 2018
Page	: 97 pages
Authors	: Alfonsina Samber, Anggia Budiarti, Elisabeth Tukayo, F.X. Purnomo, Ida Iriyanti
Publisher	: CERAH Budaya Indonesia, ISBN 978-602-5896-20-0

Friends, what can we learn from this book?

Five essay poems from Papua province are collected in this book. The Papuan people's struggle to survive in an era of racial and religious turmoil is shown in this work. A Papuan woman's experience of living in the interior, far from civilization, is also discussed. Although customs and nature vary, humans are all the same.

This Book's Five Key Takeaways:

1. Love has transcended differences.
2. Amber women are not safe.
3. Dowries are used to buy women.
4. Unbreakable love
5. Korowai Wilderness

ONE

The essay poem "The Tolikara's Tempest" by Alfonsina Samber describes what happened in Tolikara, Papua, on July 17, 2015. This is where the rioting known as the "Tolikara Incident" took place. The administrative hub of the Tolikara district, Karubaga, is where this incident specifically occurred. The local religious authorities claim that if there was an open channel of communication between all parties interested, notably security, this occurrence wouldn't happen. People set fire to homes, shops, and prayer places.

The Church Evangelicals in Indonesia (GIDI) circulated a letter asking Muslims not to pray Eid in Tolikara and forbidding the wearing of the headscarf, which was when the incident first occurred. A seminar hosted by GIDI's International and Youth Revival Services had been conducted from July 13–19, 2015. The police chief permitted Muslims to pray on Eid till 8:00 WIT. When a prayer room in Karubaga District, Kabupaten Tolikara, caught fire and numerous GIDI teenagers were shot, Papua was the focus of international media attention. Papua was viewed as an intolerant place that did not accept religious differences. Even though God had blessed the Christian and Muslim communities there. Every dawn and night, the Azans for Fajr and Maghrib were recited without interruption.

The Tolikara incident resulted from a miscommunication between two religious organizations that were participating in concurrent festivities. Reconciliation efforts have been made, and now religious people in Tolikara coexist harmoniously. The incident taught us two crucial lessons. The first step to living in peace is to appreciate one another, including people of different faiths. Second, the majority party should defend minorities in the spirit of mutual respect. The minority party, on the other hand, must recognize the unique characteristics of the majority. The mob should not have arrived at the scene to pray and demand that Muslims cease their actions. The crowd had gotten out of hand. The police have fired shots at many of the attackers. There were twelve casualties and one fatal shooting. A prayer room, a kiosk, and several homes were destroyed by Mass.

Chief Yikwa Neri lived in the Poganeri district, which was the borderline between Tolikara and Karubaga districts. Since Ustadz Ali Mukhtar arrived in Karubaga nine years before the Tolikara event, Neri Yikwa was friendly with him. That's why Neri Yikwa acted right away and sent assistance to his friend who was having trouble. He promptly dispatched some young people from the Diben-led Yikwa tribe. The young people bolted off, leaping like deer at the lightning.

As soon as he came on the scene, the young man started putting out the fire and trying to save the people. Everything was flying and slamming in the air, including rocks, wood, jubi, and bullets. Rescuers for Diben and his group had to duck for cover. The public's tantrums were getting worse. Numerous gunshots resounded. They ran for shelter after Diben and his crew made a threat. The musala of Ustadz Ali Mukhtar collapsed in flames. Ustadz Ali was quickly protected from the mob.

Ustaz Ali came to grieve if there were any deceased Christians among the villagers. They were familiar with him. Friendship was highly valued in traditional society, and it endured. Despite the land being obliterated and completely burned, the brotherhood was considerably stronger and closer.

Ustaz Ali Mukhtar and his followers all resurfaced following the Tolikara event. Receiving a visit from Christians communities. On the occasion of Eid al-Adha, they gave five cows. Additionally, the Regent of Tolikara gave five cows. He hosted Christian services at his home. Their faces conveyed a tight brotherhood. The Ustadz's home and the prayer chamber were previously destroyed by the mob, now is firmly standing impressively. He and his fellow Muslims in Tolikara, who nearly lost it in front of the crowd, are now grinning with gratitude.

The principles of harmony have not changed. In the eyes of the Ustaz Ali, Muslim and Christian people shall gather together. The Tolikara event was a horrid incident. However, the national mass media was fascinated and mentioned in their social media accounts: The land of Papua was founded on the tenets of religious peace and tolerance, Love Through Diversity. Luke Enembe, the governor of Papua, exposed "Please try not to be easily provoked. Bring harmony and respect between people. Always be optimistic and put peace first. Because the Creator is the only perfect thing."

TWO

The poem "My City is Bleeding" by Anggi Budiarti describes the tale of a Javanese woman who married a Papuan native. At the Abepura school in Papua, she started teaching. She's got three kids. The teacher then learned that Dr. Thomas Wanggai had passed away at Cipinang Prison on March 13, 1996. He was the founder of the concept of Free West Melanesia. He was responsible for having the Fourteen Star flag raised at the Stadium Mandala Jayapura on December 14, 1988, officially establishing the day as West Melanesian Independence Day in front of an audience of about 60 people.

Dr. Wanggai did not refer to West Papua in the same way that Organizational Fighters for Free Papua does (OPM). He went by the term West Melanesian, which

referred to the whole of the region rather than just the Land of Papua. He was detained and given a 20-year prison term in Cipinang Prison for his efforts to secure the Papuan people's right to self-determination. On March 12, 1996, he breathed his last while incarcerated. The death of Dr. Thomas invited a polemic. Some claimed that he was poisoned. The news infuriated the residents of Jayapura. His body would be buried in Jakarta, contrary to original reports that they might not fly to Papua. But Jayapura people wanted Dr. Thomas' body to be buried to Jayapura.

On March 18, 1996, his body was then delivered to Papua. There were a lot of Papuans waiting at Sentani Airport. A 50-kilometer-long casket was carried by Papuans to the funeral home. Students had been lining up in front of Cenderawasih University for many hours. But his casket could not be found. He must have been transported to the funeral home by helicopter. The students' rage erupted. They developed an aggressive attitude similar to the wicked cassowary. Dr. Thomas Wanggai's passing left a wound and made the public aware of West Papua's battle for independence. Students at University of Cenderawasih stood up furiously. There were riots taking place. People were killed while the mobs burnt markets, homes, and automobiles.

Dortheys Hiyo Eluay, the man behind the declaration of Free Papua, would hoist the Morning Star flag in the city center on December 1, 1999, the teacher learned once more. Tuesday, November 30, 1999, appeared to be a deserted day in Jayapura City. Many homes were empty, and residents had fled the city. Her husband, like the teacher's two children, fled, but in a different way. After that, the teacher filed for divorce. According to the husband's family, his wife was an amber woman, an immigrant woman who threatened to tear the city apart.

But the teacher held a different opinion: she had given birth in Papua to a clan child and had spent more than half of her life serving Papua. The teacher believed she had put all of her strength, energy, and effort into her beloved Papua. The husband was deeply troubled by the fact that their parents, native Papuans, had previously opposed immigrants. The teacher was alone at home at the time. There was no sound around her, and the streets were uniformly silent. People fleeing sell their belongings at a hefty discount. Traders who dared to bet on them bought them. They would be willing to lose if Papua gained independence; if not, they would resell it at a premium price once Papua was secure. Numerous migrant homes and vehicles had Papuan names written on

them (OAP). As a result, the news broke on December 1, 1999. Many Indonesian government employees applied to relocate because they were concerned about their safety once Papua gained independence.

Many older people (OAPs) left the mountain the night before December 1, 1999, to witness the raising of the Morning Star flag. That teacher was terrified to think about what might occur tomorrow. Her youngest boy was being carried in a sling. She was fussy, sobbing, and overheated. She was startled by his son's wail and wondered where she should find safety. In the house, it was only herself and her children. The neighbors had fled the city.

The door was unexpectedly knocked on. Her heart started racing. Her heart seemed to stop as the teacher pulled back the window curtain. A senior citizen with a beard begged for a razor to shave his beard. She grabbed her husband's beard razor with all her strength and handed it over through the window bars. A short time later, there was another knock, this time from an elderly man standing in front of the window, who asked for some used sandals. She told him not to enter the house and handed him the sandals through the same trellis-covered window.

Her son's sobbing continued into the night, and it was getting late. Someone yelled as they continued to pound on the door. The voice was familiar to her. It was Minus, one of her students. He was from Oksibil, one of the regency cities in Papua Province. Minus then went to the hospital with the teacher and her child. That night, Papua City looked deserted. Minus spent the night in the hospital. The rain was pouring heavily and hadn't stopped since before dawn. The teacher prayed to God for protection during the upcoming events. That morning, the rain continued to fall, and the sun did not rise. Because the rain dispersed the crowd, the Morning Star flag was not flown. Although the city had died, the flag could not be raised. Would Jayapura regain its composure, or would its political rage persist?

THREE

Elisabeth Tukayo's essay poem "Khena Himi" recounts the lives of women in Papua who are constantly in pain. Domestic violence is a common occurrence

for Papuan women, and these women generally endure the same misery. One reason to stand with indigenous Papuan women is that the pain of this indigenous Papuan woman is still felt in the community as it moves toward special autonomy. Papuan women are often dubbed “Papuan Black Orchids.” The Papuan black orchid must be protected and kept alive due to its scarcity and high selling price. Papuan women face cultural and traditional obstacles in their fight for basic rights and dignity. Despite the passage of numerous laws to protect Papuan women, violence against them persists, even when it occurs in the context of politics and customs.

Domestic violence has occurred in cases where a husband has killed, burned, or beaten his wife. There were several objections and criticisms raised, but little changed. There is a widespread belief that Papuan women must exact revenge by killing and burning a man because such a person should not exist. A call for women to stage a demonstration to end domestic violence supports this belief. Others contend that family matters and that outside interference is unnecessary. When conditions like those are present, urgent action must be taken to ensure that there are no violent victims. Let the Papuan black orchids grow and bloom so they may be seen.

This story is about a Sentani woman who lived in the Tabi cultural region. Elis was her given name. As a Tabi woman, she should follow the established custom. Elis had experienced injustice in her life. She weighed a lot in the house by herself. Her husband played dumb to hide the fact that he had an affair in front of her. Elis was unable to provide an explanation. Because any weary remarks she made would result in a hit to her body. She couldn't complain because doing so would result in a kick to her body, as well. She, too, should not be upset because it would make her life miserable. Elis had little joy in his life. She couldn't get enough sleep at any time of day or night.

She wondered why her mother had given birth to her in a female body. Her heartache could only be communicated to the wind and the floating clouds, leaving her anguish to the flying seagulls. Her parents gave her to Mr. Ondo because he requested her. The tribal chief was Mr. Ondo. His name is an amalgamation of Ondofolo or Ondoforo, Teluk Numbay, and Yotafa. Elis had no desire to marry Mr. Ondo, whom she considered to be too old for her. But, according to her mother, Elis had no choice but to follow tradition because it was the way things were done.

Nobody was allowed to disagree with custom, and everything had to be done according to it. Furthermore, a woman like Elis lacked manners. Women in the Sentani tribe were viewed as the carriers of the family's interests. Women in the Sentani tribe were only used to satisfy male sexual desires.

Mr. Ondo, her husband, had complete control over her. Elis was unable to look after herself. Everything was done in exchange for the dowry received by her parents. Elis then became a mother. Elis was expecting a child. She was eight months pregnant. Despite the fact that Elis was not physically capable of giving birth, she was unable to prevent her pregnancy. The local midwife predicted that she would give birth in a month. Her body was weak, her stomach was too large, and her cheeks and lips were yellow from exhaustion. Elis had to work in the fields all day while also cooking for her husband and large family.

She felt obligated to her family and couldn't refuse the tradition. Finally, Mr. Ondo had grown tired of her and was frequently absent from her home while she slept. Elis discovered that her husband paid frequent visits to an amber woman who was not a native of the neighborhood at the end of the road. Her husband preferred non-Native women who were white. Her husband beat her when he returned from the bar. Elis wished Mr. Ondo would divorce her and marry the amber woman instead. Elis had to find the money to change the dowry that Mr. Ondo had given her parents so that her husband wouldn't cut her throat.

Elis was working hard to gather the dowry that her husband had requested. Despite her best efforts, she was unable to provide the funds requested by her husband. When her husband returned home from drinking a week later, he begged Elis for a dowry. However, Elis had not yet received the requested funds. Elis told her husband she was pregnant and that he had gone too far. Elis frightened her husband because he yelled much louder when he was upset. According to Sentani tribe custom, women were not allowed to express their opinions in the local customary or in the household.

Elis' husband exploded in rage. As he slapped Elis, he kicked her expanding tummy. Her unborn child was eight months old. Elis writhed in agony as fresh blood spurted from her crotch and stomach, robbing a newborn of the chance to breathe in fresh air. Elis and the infant both died.

FOUR

F.X. Purnomo's essay poem "The Colorless Rainbow" describes a battle for a mining region that culminates in a love triangle. Love, material wealth, and self-esteem are all at odds. Tablasupa was a floating community on the Sentani Regency's Depapre coast, according to legend. As a result of the Tepera tribe's long-standing customs in the Depapre region, the name of this village was promoted as the community's identity. The trip to this location from Depapre Distrik District took about 25 minutes by speedboat. Tribal disagreements arose as a result of the exploration and the discovery that the area was rich in nickel.

Each tribe stood firm in their beliefs. One tribal chief from Tablasupa village filed a motion of no confidence in the upcoming mining projects. Naomi's father was a 60-year-old tribal chief named Septinus. For him, tradition had to be settled by custom. Meanwhile, Martinus, Abraham's father and the chief of the tribe in Tablasupa village, filed a claim with the firm. Martinus was 70 years old at the time. He proposed building a road connecting villages and cities, as well as providing clean water and electricity, because they would build livable housing for residents and benefit indigenous peoples from profit sharing.

Stefanus and Joehanis had approved the mining project with the condition that profit sharing be distributed according to the territory of each ethnic group. The situation worsened when a conference was held at 'ParaPara Adat' (the customary council), as each tribal head defended their position. On the other hand, a squabble erupted when three of their family's teenagers became involved in a love triangle. The object of Abraham's (24-year-old) crush was Naomi, the daughter of Septinus. Naomi, on the other hand, chose Joseph (24 years) - Joehanis' son. When Naomi made a motion and turned to face Joseph, Abraham made a quick decision. He spread a lie when he claimed Naomi had HIV/AIDS. He spread the lie among the local youth and college students at the university where Naomi was studying.

Little Naomi once witnessed a brawl in the Tablasupa village. The peasants suffered as a result of the fury of two groups at the time. The Regency Government and the Provincial Government of Papua met in January 2008 to talk about the legality of the mining operating permission. The permit of the Tablasupa nickel mining area was under the control of the Regency area, not

the Provincial Government. The district and provincial governments continued to suggest that there should be two management authorities. It resulted into a protracted customary battle. Conflicts with customs inevitably erupted. There was violence between brothers and sisters. No one could stop them. When the incident occurred, Naomi and her pals, Joseph and Abraham, fled to find safety. Vandalism and looting occurred everywhere. Residents were protesting ongoing mining exploration and demanding their rights in opposition to Ondoafi's decision. The tribal chief was called Ondoafi or Ondofolo.

Naomi grew to be a 25-year-old young lady, and she evolved into a stunning one. She was the student enrolled in a medical faculty at a university. The brave Joseph always accompanied his idol after she returned from the Netherlands with her college diploma. Abraham envied Naomi and Joseph's closeness. Naomi's mother then proposed to her, but she turned it down. Joseph was just a fisherman's kid, and her mother despised him. But Naomi persisted. Her love for Joseph was still burning brightly within her, perfectly preserved and undamaged, and it would never be divided by anything.

FIVE

"Lamentations from the Peak of the Korowai Wilderness" is an essay poem by Ida Iriyanti. It depicts the Korowai people living in the Papuan forest. About 30 years ago, the Korowai tribe was just beginning to learn about. This remote tribe resided in a tall dwelling, or tree houses, that rose to a height of 50 meters above the earth. This tribe could be found in the Mappi district, namely on the Brazza river's coast, south of the Jayawijaya foothills. This location had to be reached by air, by the river, on foot through the woods, through bogs, or through muck. While the women farmed in the hills, the Korowai men went hunting every day.

Papua, one of Indonesia's largest islands, has an abundance of internationally renowned natural and mineral resources. Despite the success of the mining industry, there are still areas of Papua that are extremely underdeveloped and have few amenities, including those related to health and education. When a story about a three-year-old boy named Puti Hatil broke, it

was devastating for Papuans. His father carried him through the forest for ten hours to the village of Danowage, where he received medical attention. That occurrence sparked a lot of discussion in the neighborhood due to the tribal conditions in Korowai being so poor in comparison to other locations. The government does not appear to be concerned about their plight; instead, foreign missionaries who live among them try to help.

This story is about a three-year-old boy named Puti Hatil. He was sick and had boils on his cheeks. His mother treated him with herbal remedies. Puti's boil had an odor, as well as holes and cracks. Puti was getting sick, and he moaned in agony every day. Daniel Hatil, his father, could no longer bear his son's groans. Daniel intended to hunt for treatment for his son in the early morning hours. The forest was still pitch black, and the air was cold. Puti was taken to the Danowage treatment facility by Daniel.

The Korowai Tribe's settlement is called Danowage and is situated in the Yaniruma District of Boven Digul Regency. From Tanah Merah, this somewhat remote village can only be accessed in 30 minutes by air. It must cross minor rivers that flow into the Digul river. Road travel is feasible in a week. There are no government-built communal facilities, such as quality housing, health facilities, schools, village halls, or other structures.

Daniel was making his way through the river, the hanging tree roots, and the shrubs. He was not exhausted even when he moaned while holding his adored child. They would occasionally take a short break under a tree to relieve tiredness, thirst, and hunger by eating simple food prepared by his wife. He rested for a while before continuing his journey through the bushes. Daniel Hatil paused briefly among the reeds after ten hours of walking through the dense bush, then continued down the path's edge. He focused on the Danowage town in front of him. He embraced his proud son. Daniel had arrived at the far end of the village with his child in tow. He went to his family's house because it was getting late. He slept with his son there.

The following morning, Daniel made his way to the office of Mr. Trevor Christian Johnson. It was the sole clinic available. Mr. Trevor Christian Johnson was not mere a missionary, but also a nurse and an educator. He formerly resided in a remote tribe in the Amazon's interior before serving in Korowai. He had spent the last ten years working in Korowai. At the clinic, Puti was

examined. As it turned out, Puti's cheek boil had gotten worse. There was no equipment or medication to treat it at the clinic. Puti had to be transported to the city. Puti was willing to go wherever his father, Daniel, wanted him to go in order for him to recover.

After that, Mr. Trevor assisted Daniel in transporting Puti to the city. In the city, Puti received prompt medical attention. The wound on Puti's cheek was cleaned and medicated. Puti had recovered from the bacterial infection that had crept into his cheek cut, but there was still another hole. But Puti didn't feel at ease in the capital during his stay. He yearned to return to his village, which was deep in the jungle.

Puti returned to the village of Korowai after improving. Because the government had not interfered with its development, the community grew to famish. Since there was no local school for Puti and his friends, they were forced to learn in the great outdoors.

REFLECTION

The Cendrawasih Bird Flutters is a collection of essay poems written by five Papuan authors. The issues they discussed in their essay poetry were how different people are even if they all come from the same place of origin. Natural laws and cultural traditions govern human behavior in everyday life. Differences in ethnicity and race cause internal conflicts and social interactions. Discrimination against women persists in some areas of Papua. They resemble items that humans own, but their existence is not considered necessary for survival. It's fascinating that there are still parts of Papua that are inaccessible to modern civilization.

**THE SOCIAL PHENOMENONS IN PAPUA'S LAND
(A COMPENDIUM OF ESSAY POETRY IN WEST PAPUA PROVINCE)**

Title	: The Love Letter from the Land of a Thousand Labyrinths
Year	: 1st Edition , August 2018
Page	: 90 pages
Authors	: Fitria Andriani Fakdawer, J. Edward T, Natalia Dessy, Rasid Woretma, Wempi Moom
Publisher	: CERAH Budaya Indonesia, ISBN 978-602-5896-19-4

Friends, what can we learn from this book?

The West Papua Province is described in this essay's poetry. There are tales of a youngster hooked on sniffing glue, a modern-day believer in shamans, a child's spirit studying in a rural town, the natural wealth stolen by investors, and burdensome local customs.

This Book's Five Key Takeaways:

1. The habit of sniffing glue
2. Guidelines for teaching in a small village.
3. Develop a desire to study more.
4. Owned ulayat property
5. A dowry that interferes with love

ONE

The essay poem "Entangled in Glue Opium" by Fitria Andriani Fakdawer describes the lives of underprivileged youngsters in the Kokoda Tribe, Sorong, West Papua. These kids are dependent on sniffing the 'aibon glue'. There are many tribes in Sorong Regency, but the Kokoda Tribe's young people are the ones who sniff aibon glue the most frequently. Their ages range from 5 to 10 on average. It's sad but true, and their addiction has caused them to stop attending

school. Due to their addiction, they become imprisoned in underage labor, a form of contemporary slavery. These kids search for cans by the side of the road day and night so they can sell them later. Some of the kids wash cars in the parking lot as well. The writer is shocked by the parents' silence as they watch their children labor while ignoring their education. The youngsters of Kokoda have never been informed of the dangers of aibon glue.

One morning, a group of kids were strolling along the side of the road barefoot. They slung worn-out sacks on their tiny shoulders. Despite their lack of personal cleanliness, they were the adorable black guys from Kokoda. They said hello to everyone they encountered on the street. In West Papua Province's Sorong Regency, the Kokoda tribe. These native people worked mostly as stonemasons. The Kokoda people frequently visited mangrove forests, also known as "mangi-mangi", along the shore. Their ability to make a living depends heavily on the mangrove forest.

Their kids were working in Sorong City unsupervised at the same time. To sell at the end of the day, the kids gathered all kinds of cans. It was crucial to earn some money. They should still be in school because they were typically the age of fourth graders. But they had thought about working -- on how to make money. Not a single day went by where they didn't make any money. These small children travelled through and out of city alleys for miles.

Their parents did not pay attention on what their children do. Even the Kokoda Tribe's young people were ignorant of the risks associated with sniffing the aibon glue. There were several ways to purchase aibon glue. The kids were hunting for cash so they could buy glue. They smoked glue and got high late at night on the side of a dark road. Their parents disregarded them. The youngsters of the Kokoda tribe were not under the supervision of the regional social service either. Additionally, the Organization Child Protection did not give a damn about the young kids who wandered around all day. Because the children of the Kokoda tribe could not read and write, the government merely put up a banner warning about the risks of inhaling aibon glue, which did not receive much attention.

Aibon glue could be used to adhere to a variety of equipment and objects. Its adhesive was used to affix animal skins (such as bags and shoes), plastic, wood, paper, aluminum, rubber, copper, and iron. A dangerous and addictive chemical it was. Chemicals that were penetrating into the body of a person

through ingestion, inhalation, or injection through a vein are considered addictive chemicals. They simply set out on their own, leaving the pier, and sailing across the ocean. Sweet black boys were abandoned on the dock.

TWO

An essay poetry by J. Edward T. Basri, a West Papuan from the village of Bintuni entitled "I Entrust My Hopes to You," tells us about Basri and Joan. They were students, studying in Yogyakarta. Basri had a distinctive personality. He was sincere and impartial, not favoring any group over another. Basri often offered genuine assistance. He did not consider helping people based on their identities, religion, or ethnicity. Basri had white teeth, dazzling eyes, and curly hair. Basri and Joan were close friends. Joan practiced Christianity, whereas Basri was a devout Muslim. Basri lived at a Christian relative's home. He raced to the house on stilts at the edge of the shore every time before dusk. He conducted prayers (shalat) at the appropriate hours. It was the moment when Basri's family gathers for worship and fellowship. Basri also assisted in serving cake or delivering drinks. After the service, refreshments were frequently offered to the congregates. Basri became more mature as time passed. He had a unique perspective on life. Religion and obedience were brought forth and applied in daily life. He was precocious. Joan and Basri had a great friendship. They interacted by playing, laughing, and sharing sorrows.

Basri frequently discussed Bintuni, his native land. As of November 11, 2002, Bintuni, a new regency in the province of West Papua, had been put in existence by the government. According to Basri, to travel there by ship takes days. Waves and wind were unpleasant when sailing. There was a waterfall at Bituni that rose over the jungle. He also spoke about the village-adjacent Jagiro River. Stags were clashing their horns, and the river was home to crocodiles that looked like dead logs. Kangaroos were also present. Several species of birds, including parrots and taon-taon (*hornbill*) were occupied the land. Taon-taon birds should not be hunted or retained in Bintuni since it was thought that they were the manifestations of the gods.

As the years went by, Basri and Joan chose various majors for their studies. They encouraged each other to finish their study. Joan wanted to stay in Yogya once she graduated, whereas Basri wanted to go back to Bintuni. At Bintuni, Basri aspired to become a teacher. Additionally, he already had a future bride named Hayati who might support him in the hamlet. But then, the conflicting religious beliefs hampered Basri and Hayati's relationship due to cultural differences and religious backgrounds. Their union was opposed by the two families. They had to split up and put an end to their romantic feelings.

Then came the news about Basri's sister. It reached him in depressing mood from the village. There was a plague in the village. According to rumors, the plague came from the village chief. His father was the target of a black magic curse delivered by the opposition, but his adored sister intercepted it. It was absurd how his sister's death was announced. They should had gone straight to the closest hospital or health facility instead of consulting a shaman. Basri regretted the culture of his village. He travelled back to his village, to Bintuni. He was sobbing at his sister's burial. He vented his sorrow out and frustration over his relationship, which had fallen apart over religious issues, and about the loss of his cherished sister.

Basri was still depressed after arriving back in Yogya, but he had to finish his studies. The scientific report's final chapter should be completed soon. Then another news came from the village that his mother was severely sick. He pleaded his father to take the mother to the doctor right away. At the moment, Basri was ill as well, his chest tightened. At that point, Hayati arrived in Yogya to company him. But love had a different story for them. As soon as Hayati landed in Yogya, Basri developed TB. Basri was in so much pain when Hayati arrived that he passed away in her arms. Basri, at the end of his time, finally had a sweetheart who loved him unconditionally. His lover, Hayati, requested permission from Basri's family to return his body to his homeland while also requesting blessings to be able to work there as a temporary freelance instructor. Three tombstones with the names Basri B. Solehudin, Maryam Binti Solehudin (Basri's sister), and Rahmawati Binti H. Suaeb (Basri's mother) were cemented close to the head of the Jagiro River.

THREE

The essay poem “A Letter from Bonifasia” by Natalian Dessy describes Bonifasia Magdalena Frabun, who is tenacious about studying to succeed. Bonifasia was from the Teluk Bintuni Regency’s Sebyar tribe. Bonifasia was a bright youngster with a strong desire to study. This Bintuni Bay girl’s perseverance and effort enabled her to represent Indonesia in India. In recent years, Bonifasia experienced sickness and passed away in July 2017. Although Bonifasia was no longer with us, her desire to learn and improve her family’s lot will be remembered.

Bonifasia lived with her mother and father. She tried to get up early every morning. She observed her mother nursing her sister and father, who still had the wine in his arms, dozing out. She had a 10-kilometer commute to the school. She typically travelled by coral-carrying truck from the seaside. She rushed to school if there wasn’t a truck to get there on time. When the school bells started to ring at eight in the morning, Bonifasia arrived at class. Due to her tardiness, Bonifasia had to clean the school grounds. She was unable to hail a motorcycle cab since it cost 5,000 rupiah. Her mother did not have the funds to pay for a taxi. Her father remarried a non-Papuan widow named Amber, and he rarely came home to look after the family. Her mother and her three sisters were cared for by the omnipotent God.

While cleaning the yard, she imagined her coughing mother was holding her sister and prayed for Bonifasia to get knowledge at school so that she would be smart and skilled when working on their corn fields later. Her mother cultivated the corn field but frequently failed to harvest them. While cleaning the toilet, Bonifasia could only see her pals from behind the bathroom door. She had to return after that, fumbling with rubbish. She saw some of her teachers busily nibbling on fried bananas while engaging in chatter. Excited, Bonifacia jumped into the the school fence. Her tired body was discovered by the petrol teacher, who punished her by sending her home for family counseling. Being informed that her daughter was running late for school infuriated her Mama. Why not ask her for some money? Because Bonifasia didn’t want it, her mother would later plead with Mama Amber, her father’s new wife. Her mother struck her with a rattan. It’s never okay to hit a child with a rattan stick. This culture is based on the Papuan Christians’ conviction that education is at the end of

the rattan. Bonifasia was bound to be silent. She didn't eat, even though she had not spoken for days. Bonifasia sometimes urinated her pants or defecated on a chair. Her teacher and buddies were perplexed. Because Bonifasia's family lacked the resources to get her to the hospital, she wasn't given medical attention.

The older brother of Bonifasia's father, who was also a shaman, arrived and carried Bonifasia to the doctor. Her face had been healed with drugs and potions on a sheet of Timor cloth. The healing of Bonifasia pleased his family. The elder chief requested Bonifasia to marry his only child. Medications and potions for a Timor cloth sheet would serve as Bonifasia's dowry. She declared aloud that she needed to return to school. She was opposed to being married to his cousin. Bonifasia said incoherently, "I have to go to school." Finally, she escaped and took refuge in the monastery. She persisted in her studies up to the point where she was appointed an ambassador for Indonesian students and dispatched to India. As part of the Ministry of Youth and Sports' 2015 ASEAN Students, Bonifasia Magdalena Frabun was chosen as a student ambassador. She was picked because of her ability to articulate children's issues in English from a Papuan cultural perspective.

Unfortunately, Bonifasia's hand developed a swelling one day. Because she slept without a mattress. She then had a fever and felt constricted in her chest. After going back to her mother's house, Bonifasia was driven to the public health facility. They claimed that Bonifasia had only asthma and shortness of breath. Traditional medicines including coconut, ketapang, and concoctions were consumed. Also requested was that Bonifasia consume lemongrass leaves. Her condition worsened and she failed to recover. According to her mother, Bonifasia was over dancing. Strokes were the medical term.

FOUR

The essay poem "I Spit on the Ancestor's Face" by Rasid Woretma describes how a region that was previously abundant in natural resources has transformed because of the presence of capitalists dredging up Papuan natural

wealth. The Papuan people are currently living in marginalization as the legitimate owners of customary rights.

Because their land was pawned, they no longer own the forests, beaches, or rivers. The abundance of natural resources, the tribal chiefs' unquestionable authority, the rah-rah culture, and the naivety of the Papuans are factors that are pushing life to the edge of extinction. Some Papuans are sluggish because they become complacent when they utilize the lingo of the "Enjoy' and Receive" are preferred. Most indigenous Papuans' custom rights are currently being squeezed. They live near rivers, beaches, and forests that do not belong to them.

The forest is gone, the sea and the beach cannot be crossed, and treasure has been sold and pawned. Crossbar litigation is now a common feature on television. There is an open jealousy show between indigenous Papuan landlords and immigrants. The rumor that "Papuans are only spectators" has begun to circulate, declaring "Papua Merdeka," uncensored. Up until the age-old query, who's doing this? Papuans or non-Papuans, the government, or both?

A Bintuni mangrove forest covering 225,367 hectares, to be exact. Because almost all of the river water in this area is brown or cloudy, the bays and rivers around it are full of hazy water. For centuries, the king of the swamps has guarded these enigmatic twists and turns. Large crocodiles can still be found in a number of rivers, lakes, and wetlands. The customary land is safe from danger because it is surrounded by thousands of hectares of wild land where trees like merbau, gaharu, masohi, and lawang grow. Thousands of hectares of sago fields are waiting in pangkur, which is the operation of taking/processing/combining sago from cutting to flour. There are many aquatic species that people can eat in Papua's natural environment. Crude oil and natural gas are abundant until the coal burns out.

The story starts from this: The light was shining beautifully on the stilt homes along the riverbanks that morning, in a serene and sober atmosphere bordered by a forested mountain range. Unadorned people smile. To be a force for good, become the Father of the Tribe, 'he' discloses all ones concerns and the certainties of people's lives. People from the city had arrived to gain anyone's trust by offering a large plan for rupiah. After Father of the tribe and its residents appealed, these city people intended to seize what was in the occupied land. They intended to take wood, gas, oil, and coal. They

implored the Father of the tribe to relinquish control of the legal land so it could be used and processed for the benefit of society. Children of the Father of the tribe, as well as children within the community, would receive the best education. If they wanted to work, simply chose a job with a pay that had been quadruple. The region of the Father of the Tribe would receive financial assistance. People had arrived to bring life into the tribe's village. The village would be a metropolis such as Jakarta, Batam, or Singapore. Everyone had access to it. That was the proposal from the city people.

The tribe's leader grinned at the idea of having money in a suitcase and imagined how joyful life would be if he could go to the ends of the earth and purchase everything he desired. The investors eventually acquired forest management rights from ulayat land owners. These people were successful in persuading the tribal chief to allow management of the forest using natural resources like oil, coal, gas, and timber through persuasion and the promise of alluring benefits.

Forests with all of their natural wealth were transforming into modern structures, restaurants, and entertainment venues. Family property had been pawned. There were prohibitions posted everywhere. The locals were no longer free to do whatever they pleased. They began to believe that life was limited in every way.

Customary rights were unable to determine which properties had changed ownership as a result of boundary changes. There was no more land available for locals to grow sweet potatoes. There was no land available for pig hunting. Pigs went extinct in their natural habitats as well. It had been replaced by modern machinery, which had obliterated the pig habitat and the forest. Breeding grounds for birds of paradise were also lost as a result of the logging. Investors who came looking down no longer considered the tribe's chief and his descendants. They were unconcerned about the locals who lived near the land they had cultivated. They took the natural resources of the Papuans. Papua's entire territory had been pledged.

FIVE

The essay poem “Love and Dowry” by Wempi Moom describes the love of a couple who is constrained by dowry-related customs. Men who want to marry women in the Biak Numfor tribe of Papua must fulfill present prerequisites. One of the most significant events in everyone’s life is marriage. The institution of marriage is quite extraordinary everywhere. Likewise, one of them was in Papua. The Biak Numfor tribe is aware that weddings are among the most revered social occasions. It is required to follow and put into practice all stages of legal marital customs. Fines and the payment of dowries in cash or in the form of commodities are two examples. This tradition caused Niko, a guy from Folley Village in Raja District Ampat, to constantly be taunted, ignored, and denigrated by his family, who also forbade him from seeing Fitria, a woman from Biak Numfor, due to the difficulty of paying fines and dowries. But Fitria was always there for Niko, and because of her courage, their love was so immense. Then they did an illegitimate marriage. Niko and Fitria dealt with dynamic issues in society rather than static issues. It’s time for religious leaders and the government to pay more attention to social issues and work together to free people who are suffering from physical and religion persecution.

Niko and Fitria were in a relationship and so much in love. Fitria’s parents invited Niko’s parents to talk about their wedding plan. Fitria’s parents requested the payment of the dowry by the terms, and the sum was terminally decided by the family in the form of commodities, milk money, and door money. The items used to pay the dowry Numphors for the Biak tribe included dishes, jars, bracelets made of seashells, beads, fish, vegetables from the farm, and several other items. The wedding would be performed under the customary law to pay milk money in honor of the tireless care that mothers gave to their children from the time they were nine months old until they were adults.

By giving door money, Niko’s family was assumed to have the intention of giving the male party member a chance to meet the female party member. The Biak Numfor tribe used the payment of dowries as proof or a requirement for legally binding union between a man and a woman, as well as a means of

transferring a man's responsibility to a woman. No holy marriage would take place if the male side was unable to meet these standards, confirmed by God, which was to say, approved by God in the church's confirmation process and marriage blessing. Unconfirmed marriages between husband and wife were invalid and would displease God. It would be viewed as kinds of adultery or impurity, and are at odds with God. Fitria's parents and family stated all of these reasons aloud.

Niko's father retorted that he would make payments as he could. The groom had to give the dowry they decided to the bride, according to Fitria's family. If not, it would be implied that the person was lack of customs. The Niko's family understood the customary laws and was aware of them, but there were limits. Niko's father was outraged. Niko and Fitria were forbidden from speaking to one another again by her family.

Even though their relationship was not family-approved, Niko and Fitria nevertheless stayed together. Fitria met Niko in private at her house after finishing college. Their bond remained strong. They wanted to live together since they love each other. Niko just pulled out a pair of sarak and placed them on Fitria's wrist. The Biak Numfor tribe's language, sarak, refers to a silver bracelet that is used to bind both men and women. That was a representation of Niko and Fitria's forbidden love that the elderly did not approve of.

Just through love. God was love, therefore they kept meeting and got more intimate. Finally, when Fitria finally became pregnant, Niko would be the one to respond. They had to inform the family. Niko would undoubtedly receive a fine. Fines were imposed as punishment for actions that contravened the rules of customary law, such as eloping, becoming pregnant outside the wedlock, and engaging in domestic infidelity. He might be required to make a monetary payment as punishment for breaking a rule, regulation, or other requirement, or he might be imprisoned for breaking a custom.

The happiness of their offspring was not a concern for those elderly people. They simply considered getting a dowry and hid behind the tradition to do so. What customs did they uphold? If asking for dowry assets was beyond the capabilities of most people, was it still appropriate to marry according to the law and customs? Where were the traditional and religious leaders? Were they merely bystanders?

The story reminds us that it is time for the elders to do their duty, to reflect on what has changed and what has not. It is time for the government, religious authorities, traditional figures, and local authorities to be more receptive to social development issues.

REFLECTION

“The Love Letter from the Land of a Thousand Labyrinths”, an essay poetry collection from West Papua, depicts the social and cultural issues in Papua that still require government attention. The primary issue that the government must address is the exploitation of nature by large corporations with financial backing that dredge natural resources under the guise of societal development. Native Papuans are marginalized. To prevent being misled and falling into situations that shouldn’t happen to them, the younger generation needs support, supervision, and aid from relevant parties. In addition, the community and the government must communicate about customary concerns that affect the community.

