

## **CHAPTER I**

### **INTRODUCTION**

#### **1.1.1 Background of the study**

Indonesia is a country rich in various of traditional cultures that must be preserved. It is not enough to preserve this cultural diversity by studying about it, but we also need to develop the cultural values and foster them in education. Cultural diversity in Indonesia is a wealth that belongs to the Indonesian people and is not owned by other nations. Therefore, culture must be preserved. According to Koentjaraningrat, culture is "the whole system of ideas, actions and results of human work in the framework of the life of society that is made into human property by learning" (1990: 180). Then according to Hermawan, culture is "the result of the human mind that can be transferred and changed through the learning process" (2001: 10). Therefore the Ministry of Education and Culture seeks to strive for the preservation of Indonesian in order to produce young generations who love their culture.

Suwaryo argues that one of these traditional culture is pencak silat and it can be classified into martial arts which have certain patterns and have its own customary behavior. Pencak silat is a concrete human activity in society, which can be observed (2008). Pencak silat is traditional Indonesian martial arts. Pencak silat as part of Indonesian culture developed in line with the history of community development. Pencak silat is one of Indonesia's cultural heritages that deserves to be preserved because pencak silat is one of the unifying tools of the nation and the

identity of the Indonesian nation. National identity must be owned by every country, because with the existence of identity the nation has its own characteristics which is not owned by other nations. Citizens' self-identity will be transformed into a marker of Indonesian identity as an alternative to build the aspects of education, economy and public welfare to realize the national unity of Indonesia (Budimansyah, and Suryadi, 2008: 87).

Pencak silat is a national cultural heritage that is often considered outdated and countrified which still survives on the sidelines of increasingly modern times, but the young generation began to abandon pencak silat because the impacts of globalization and the inclusion of modern martial arts. Many of the young generation are more concerned and interested in martial arts from neighboring countries such as karate, taekwondo, judo and others. One of the causes is developments in technology, which influence the changes in insight and mindset of the people themselves who consider that pencak silat is an outdated martial art (Natassia et al, 2015). Another factor that causes low public interest in pencak silat art is the development of technology. The emergence of various forms of modern entertainment such as cinema, gadgets, magazines, music, bands and K-Pop music also influenced the existence of martial arts arts which began to shift (Nur Ikhsani, 2017).

This is inversely proportional to the expectations of pencak silat, the Indonesian nation today is experiencing various kinds of crises, both economic, political, legal and moral. These facts shows that most Indonesian people still do not have a character that leads to positive morals. Arya Ginanjar said that the

moral crisis in the community was marked by: 1) loss of honesty, 2) loss of sense of responsibility, 3) unable to think forward (visionary), 4) low discipline, 5) lack of cooperation, 6 ) The crisis of justice, and 7) The crisis of concern. This situation automatically eliminates the spirit of sportsmanship, honesty, self-confidence, attitude of tolerance between people, as well as the lost of mutual respect. Which means that humans are unable to introspect, admit mistakes and cannot socialize well with others (2008).

There are many kinds of pencak silat in Indonesia, it shows the cultural richness in Indonesia with the existing values inside. Pencak silat is an original Indonesian sports and martial arts, the movements of native Indonesian animals and contain the elements of traditional dances. In some ethnic cultures, this martial art becomes an integral part in rituals and religious ceremonies. More than just a means to protect self-defense, it can also be a vessel of nationalism, an identity of Indonesia in its art and aesthetic beauty. It is then concluded that Pencak Silat may directly or indirectly build and develop the personality and noble character of Indonesian people through sportsmanship training.

In order to create the quality of Indonesian human resources, Indonesians have to strengthen the concept of the Unity in Diversity (Bhinneka Tunggal Ika) based on Pancasila and UUD 1945 and maintaining the wisdom of local culture (including pencak silat). Pencak silat is an Indonesian culture to defend and maintain its existence and integrity towards the environment to achieve harmony in life and increase faith and piety to God Almighty (Murhananto, 1993: 4 ). By learning Pencak Silat they can find their identity, have willingnes to be invited to

rebuild their character, and jointly build the character of the nation so that Indonesia returns to be a nation that has better self-identity. It is known that there are some noble values in pencak silat that are easy and understandable based on 4 four aspects: (1) spiritual aspects (2) mental aspects, (3) aspects of sports, martial arts aspects and the last are (4) aspects of motion art.

If the four aspects can be integrated in the fighters, of course it will be one of the elements to unite and raise the dignity of the nation in the eyes of the world. With these practices, the formation of national morality can be increased by actively participating in sports activities, especially pencak silat. The results of Wilson's research stated that Pencak Silat is a means of body cultivation, a means of spiritual development, performance arts, and international sports and its history is closely related to the rise of Indonesian state (2015).

Pencak silat as one of Indonesia's original cultural arts is able to provide an important role for the Indonesian nation to increase its existence in the eyes of the world. At the national level sports through games and sports pencak silat become one of the unifying tools of the archipelago, even to uplift the nation, and become national identity. Pencak silat has been competed on an international scale. This can be seen from the development of Pencak Silat today, especially developments in neighboring countries, such as Malaysia, Brunei. Singapore. The Philippines and Southern Thailand, precisely in Pattani province. Beside the developments in several countries, currently Pencak Silat has been competed in official events such as the SEA Games, Asian Games and World Championships.

This will make Pencak Silat is increasingly in demand and known by many people, so it can elevate the dignity of Indonesian people.

In the context of national resilience, this martial art can be used as a cultural filter from outside that enters Indonesia. Silat has given many contributions to this country and nation, both in terms of sports achievements and country's defense. This is reflected in 7 prasetya pesilat, they are; Indonesian fighter is a citizen who devoted to God Almighty and noble character, citizens who defend and practice the Pancasila and the 1945 Constitution, love the Nation and the Motherland of Indonesia, uphold fraternity and national unity, always chasing the progress and having a good personality, always uphold the truth, honesty and justice, the knights who stand the test in dealing with problems and temptations.

Based on the noble values of pencak silat that have been mentioned, pencak silat are in line with the objectives of national education based on Pancasila to improve the quality of Indonesian people. Pencak silat as a means of spiritual and physical education to develop a whole person who have a virtuous character and good personality based on Pancasila.

Now this nationalism is no longer just an idea that is used to unite a nation. The intact and concrete nationalism is an idea and aspiration about a future: how the character of an independent nation is firm in the midst of globalization. Therefore nationalism must be reconstructed into nationalism which is based on increasingly complex national challenges. New challenges in maintaining

independence are far different from the challenges of the time of independence. The new challenge we face today is aligning ourselves with developed nations (Z. Ittihad 1998, 110).

On the other hand the artistic value of martial arts was made in an innovation work that was raised in a big screen entitled "Merantau" in 2009. The main actor was Iko Uwais as the main character and also senior artist, Christine Hakim, who appointed to represent pencak silat from Minangkabau, North Sumatra. Merantau film received an international award as the best film in Action Fest 2010 held in Asheville, USA. Merantau is an action film that carries the theme of nationalism, this film shows pencak silat scenes which is one of Indonesia's cultural heritages. Film does not merely emphasize the element of entertainment, but rather the moral responsibility to elevate the value of nationalism and cultural identity of the nation. But the most important of all is how films can be used as tools or media for information, education, alternative ideas for and has many benefits for society (Nissa S.K, 2010).

Merantau is an action film that tells about a young wanderer named Yuda who goes wonder about his life. This is a tradition that has been handed down from generation to generation that must be carried out by a young boys in Minangkabau, West Sumatra to go far from his hometown. Usually they went into a big cities and looked for fortunes, experiences, and new knowledge as a preparation before eventually they return and serve in their hometown.

Behind the depiction of the main figure, Yuda fought against the illegal organization of human trafficking led by Europeans, Ratger and his right hand Luc. This film represents Yuda's nationalism spirit. In Merantau film, nationalism can be conveyed by the description of pencak silat used by Yuda to fight the illegal actions which is human trafficking. According to Kansil, that nationalism in Indonesia was aimed at eliminating each form of colonial power and achieving a situation that gave place to the development of the independence of the Indonesian nation (1993, 19). The spirit of nationalism that showed can give a sense of social solidarity, a spirit of willingness to sacrifice that can foster a sense of nationalism. The spirit of nationalism is the spirit to uphold the dignity of the nation.

Merantau film is a means of preserving pencak silat culture, indeed deliberately made by the filmmakers as a form of concern for the preservation of martial arts (pencak silat), especially pencak silat Minangkabau, which is commonly known as silat harimau. This film tells about everyday life activities. This film with the theme of pencak silat is expected to encourage Indonesian people to preserve one of the nation's cultures, which is pencak silat. In its efforts to remind people of pencak silat which is the original culture of the Indonesian nation which has long been abandoned, the film is considered to be the right choice as a medium for delivering its message.

In order to analyze the significant portrayal of pencak silat, the writer needs to present the previous study to make sure this study about the spirit nationalism in Merantau film through pencak silat had never been done yet before.

The first previous study is conducted by The film combines the elements of drama of life and the elements of action presented through various conflicts that revolve around Ye Wen (main actor) who lives under the shadow of a cruel Japanese army accompanied with the slick choreography of the film that has become the hallmark of Chinese films . The story presented always revolves around the scope of the conflict between Chinese people and foreigners who come to China, and the message of nationalism contained in the film can be conveyed well. The description of nationalism can be found in the scenes presented throughout the story. The similarities between the writer's studies and this study are using the same object which is film, both of these films are focused on how films with the theme of martial arts can elevate the country's nationalism. Resistance towards the incoming foreigners and the desire to colonize the country.

The second study is conducted by Ramadhan,Riyo, Hafiz Aziz Ahmad & Alvanov Z. Mansoor (2017), Master of Design Study Program, Faculty of Art and Design Institute Technology of Bandung. His study with entitled "Translasi Pencak Silat Kedalam Film Animasi (Studi Kasus Film Kung Fu Panda)". The discussion in this paper emphasizes the strength of delivering the story through images (visual storytelling) effectively associated with pencak silat. The result of the research is an effective way of delivering a message about the elements and essence of pencak silat translated to animated film.

The third studies is conducted by Ulinnuha, Emzir, Prima Gustiyanti (2018). His study with entitled "Kajian Semiotika: Identitas Budaya Lokal Dalam Film Golok Lanang Wanten Karya Darwin Mahesa". This study focus on how to



empower Indonesian local communities especially in Banten Province. In the form of understanding and sensitivity among cultural signs, viewed from the icon sign system, index, and symbols in the film.

In Merantau film there is a nationalism ideology that the filmmaker tries to convey to the audiences. Based on the description explained by the researcher above, this is the basis of the researchers to conduct the current research on the Representation of Nationalism in Merantau Film. This film not only shows the visible meaning but this study also reveal the hidden meaning in describing the martial arts of Minangkabau and how it relates towards the continuity of this film. An attitude of defending the right and the weak is a must and always be done in order to create a harmonious relationship between society and maintain the values of goodness.

## **1.2 Statement of the Problem**

Depend on the issue that the writer want to analyze, the study will primarily examine about the following problem:

- How is the spirit of nationalism represented in Merantau fim through Pencak Silat?

## **1.3 Objectives of the Study**

- To find out and analyze the representation of nationalism in Merantau film by analyzing the scenes.

#### **1.4 Significance of the Study**

The aims of this study is to analyze the way of the main character in Merantau film displayed the spirit of nationalism by analyzing the several scenes. The film, directed by Gareth Evans, British director tried to pick up one of the original culture of Indonesia, namely pencak silat, it could be the other expression of the film director to engage the young generation in Indonesia to love their native culture because it should be maintained. The writer also wants to explain that images could have a certain meaning that can be constructed by the audience, in this case the writer will focus on the nationalism spirit which contained in Merantau film. The writer hopes that this study can be used as a reference for English Department Student of Universitas Airlangga or those who interested in analyzing film because it is considered as a common thing in our everyday life.

The meaning of nationalism is considered very important to be appointed in order to foster a sense of ideology. Therefore, from now and then it is expected from Indonesia's young generation has a sense of nationalism, love and safeguard the sovereignty of the Republic Indonesia. This research is expected to enhance the insight in the field of science and mass communication, and the influence of mass communication to the public. This research is also expected to be a reference, for the study of symbols which appear in the narrative of the film. This research is also expected to provide an inputs to the producers, workers, and film lovers about how the system of signs which is displayed in the film.

## 1.5 Definition of Key Terms

- **Nationalism:** loyalty and devotion to a nation; especially: a sense of nationalism consciousness exalting one nation above all others and placing primary emphasis on promotion of its culture and interests as opposed to those of other nations or supranatural groups.
- **Film:** to make a movie of (something): to photograph (an event, scene, etc.) with a movie or video camera.
- **Pencak silat:** is an umbrella term for a class of related martial arts originating in Indonesia. It is a full-body fighting form incorporating strikes, grappling and throwing in addition to weaponry.
- **Semiotic:** a general philosophical theory of signs and symbols that deals especially with their function in both artificially constructed and natural languages and comprises syntactics, semantics, and pragmatics.