

“TRIWIDA” JAVA LITERATURE COMMUNITY
(Sociological Exploration of Local-Based Indonesian Literary
Community)

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ABSTRACT

The contemporary history of the literary community is ongoing history. The perpetrators and witnesses of history are generally still alive. East Java as the largest population province on Java Island has various literary communities that have become part of the history of Indonesian literature. The history of the literary community in East Java needs to be put forward so that the flow of literary history is not dominated by information from the center of Indonesia (Jakarta). Of the various literary communities in East Java, there are Javanese-based literary communities, commonly known as Javanese literary communities. They are Sanggar Triwida (Tulungagung), Sanggar Pamarsudi Sastra Jawi (Bojonegoro), Paguyuban Pengarang Sastra Jawa Surabaya/PPSJS (Surabaya). The present research focused on one of the Javanese literary communities, namely Sanggar Triwida (Tulungagung). It is due to the fact that this community has many members, not only in Tulungagung but also in several regencies in East Java. This research is expected to be useful for exploring materials for Local-based Indonesian Literary History and Sociology of Literature courses. This qualitative research, which is under the umbrella of sociocultural studies, aims to obtain an in-depth description of the organization, the social status

of the members, the work of the members, and contributions to aspects of literacy in society.

Keywords: Javanese Literary Community, Sociocultural, History of Indonesian Literature, Triwida Community.

1. INTRODUCTION

Since its inception, there have been various literary groups or communities in the history of Indonesian literature that became characteristic of its era. Members of a community or group generally have the same views on literary creation which are voiced through their works. The emergence of literary communities is part of literary politics. The name Pujangga Baru was also originally a literary community pioneered by Sutan Takdir Alisyahbana, Amir Hamzah, and Armijn Pane. During Japanese colonialism, Perkumpulan Sandiwara Maya was established with its pioneers namely Usmar Ismail and El Hakim. At that time there was also the Angkatan Baru community. During the Generation of '45, the Gelanggang community was established by Chairil Anwar, Rivai Apin, and Asrul Sani as its pioneer. In Generation of '66, there was the Manifest Kebudayaan and the Lekra community. The 1970-the 1980s also was the emergence of the Persada Studi Klub (PSK) which was very influential in Jogjakarta with its character Umbu Landu Paranggi, the Kelompok Rawamangun which developed a model of literary criticism, Himpunan Penulis Pengarang Penyair Nusantara (HP3N), Warung Kopi Diha, etc.

After these years, the literary community in Indonesia has spread with various activities. Their number is countless because they are found in almost all regions of the country. The list of communities can be monitored through the website of the Indonesia Literary Community (INLIC) Indonesian Literary Community (<https://komunitassastra.wordpress.com/tag/komunitas-sastra-indonesia-ksi/> or https://id.wikipedia.org/wiki/Komunitas_Sastra_Indonesia). The emergence of the literary community originated from the desire to develop a

literary map to be not concentrated in big cities and "controlled" by certain groups. Counterforces need to be created in order to strike a balance.

In the early 1990s, there was a movement led by Kusprihyanto Namma (Ngawi) and Beno Siang Pamungkas (Semarang) namely the Revitalization of Interior Literature (RSP) movement. After that, many communities were born including Masyarakat Sastra Jakarta (MSJ), the Indonesia Literary Community (INLIC), Komunitas Gorong-gorong, Teater Utan Kayu (TUK), Forum Lingkar Pena (FLP), Yayasan Multimedia Sastra (YMS), Rumah Dunia, Komunitas Budaya Buruh Tangerang (BUBUTAN), Aceh Literary Alliance, Forum Kopi Sastra, Malang City Writers' Forum, Forum Sastra Lamongan, Kantong Sastra, Komunitas Bambu, Komunitas Embun Pagi, Komunitas Lembah Pring, Komunitas Godhog, Komunitas Jaguar, Mata Pena Community, Tikar Pandan Community, Komunitas Pekerja Sastra Pulau Bangka, Jakarta Writers' Community, Portal Sastra Medan, and many more. On the INLIC website (komunitassastra.wordpress.com, 8 October 2012) there are more than 85 literary/arts communities can be found.

The study of literary communities, aside from the discipline of literary history, is also related to the sociology of literature discipline. The sociology of literature examines the mutual relations between literary works, authors, readers, society, and institutions (Teeuw, 1984:50; Wellek and Warren, 1990:111; Faruk, 1999:1-5; Ratna, 2003:3; Escarpit, 2005:3). The literary community deals with complex relations in the life system in society. It is a social institution that specified space for the movement of writers in the creation and activities of arts and culture. Meanwhile, Teeuw (1984: 333) emphasizes that if the object is transferred to the history of the literary community, it is not sufficient to use only one approach, a variety of approaches must be employed.

In the development of the sociology of literature in Indonesia, Jakob Sumardjo has made studies on the *Segi Sosiologis Novel Indonesia* (1981) and *Masyarakat dan Sastra Indonesia* (1982) which discuss authors and

their territories, social groups of authors, and authors' organizations. Regarding the author's organization, the main urgency is to form intense communication relationships (Sumardjo, 1982:108). Research on the literary community within the framework of the sociology of literature has also been carried out by Manuba (2019) entitled *Komunitas Sastra, Produksi Karya, serta Pembangunan Karakter*. This research involved eight literary communities as objects in Jakarta, Yogyakarta, Bandung, Denpasar, Tulungagung, Padang, Balikpapan, and Makassar City which only one popular community took for each city. It can be concluded that in popular communities there tends to be regeneration, producing literary works and other creative activities. All activities correlate with literature and there is an attempt to revitalize local wisdom in their works.

In light of local wisdom in East Java, there is a Javanese literary community that is still active nowadays. These communities include (1) Paguyuban Pengarang Sastra Jawa Surabaya (PPSJS); (2) Pamarsudi Sastra Jawi Bojonegoro; dan (3) Komunitas Sastra Jawa Triwida. The members of these three communities still actively work and read their works on stage. Based on intensive observation, of the three Javanese literary communities, only Komunitas Sastra Jawa Triwida has members from various cities, such as Tulungagung, Trenggalek, Pacitan, Ponorogo, Kediri, Jombang, Blitar, and Malang. In addition, this community also holds regular meetings to discuss the work and welfare of its members. Therefore, the community discussed sociologically in this article is the Komunitas Sastra Jawa Triwida because it provides abundant data to be explored. The aspects examined and described in this research include, (1) organizational aspects; (2) social status of members; (3) work; and (4) contribution to literacy aspects in society.

2. RESEARCH METHODOLOGY

This research is descriptive qualitative research. The object of this research is the Javanese literary community “Sanggar Triwida/Komunitas Sastra Jawa Triwida (Tulungagung)”. It was chosen because the

studio/community is still active today and also has a large number of members spread across various regencies in East Java. Data were obtained through field observation and recording, library sources (hardcopy), work documents, and online sources. The data collected was examined carefully and repeatedly, selected, grouped, then analyzed, and described as research results. The research leader is in charge of collecting and processing data meanwhile research members are in charge of collecting and grouping data.

3. LITERATURE REVIEW

Many relevant studies have been conducted on the Javanese literary community, but they are still concerned with the results and analysis of works. The studies entitled (1) *Komunitas Sastra Jawa: Penciptaan, Penerbitan, dan Pergelaran Tembang Macapat* (Nugroho) (<https://jurnal.unej.ac.id/index.php/SEMIOTIKA/article/view/6540>); (2) *Kedudukan dan Fungsi Singir Sebagai Sastra Jawa Pesisir Kajian Genre dan Sosiologi* (Mussaif) (<https://ejournal.undip.ac.id/index.php/nusa/article/view/21317>) ; (3) *Etika dalam Sastra Jawa Macapat 'Sekar Pangkur': Studi Kasus Komunitas Macapatan Campurdarat Tulungagung* (Amaryk) (<http://repo.uinsatu.ac.id/14208/>).

4. RESULTS AND DISCUSSION

Komunitas Sastra Jawa Triwida or widely known as Sanggar Sastra Jawa Triwida was established in 1980. In 2022, it has been existing for 42 years. If likened to a human being, this age is not young and mature for wading through life. Based on the results of interviews with the community leader (Sunarko), at the early establishment of the Sanggar Sastra Jawa Triwida, there was a large number of potential Javanese-language writers from the three southern regions of East Java (Tulungagung, Blitar, and Trenggalek). The founder of this community is Tamsir AS, who is also a

well-known Javanese writer, immediately accommodated authors from the three regions so that the community was named TRIWIDA (Tri = three, Wi = region, Da = area). From Triwida which means three regional areas, now the meaning has developed and changed into TRIWIDA (Tri = three, WIDA = fragrant) meaning three fragrances. Hopefully, the language, literature, and content are fragrant. As an organization, it also has objectives to determine a definite direction. These objectives include (1) preserving and developing Javanese literature, especially Javanese Gagrag Anyar literature; (2) improving the quality of new Javanese literature; (3) ensuring that Javanese literature is part of the Indonesia cultural art and the pillar of the unified language can be enjoyed by the Indonesian people; and (4) presenting Javanese literature as a part of Indonesia and world literature.

Members and the Development: (Triwida Document, 2022: Unpublished)

1. In 1980 when the studio was established, there were 7 members (Active)
2. In 1990, the total number of members was 12 people (Active)
3. In 2000, the total number of members was 34 people (Active)
4. In 2010, the total number of members was 42 people (Active)
5. In 2020, the total number of members is 38 people (Active)

Areas of Work & Activities That Have Been/Regularly Conducted:

1. Publishing books, especially school and public library reading resources, in this case, a publication namely "Paramarta" and the Children's Education magazine "Jemparing" were established.
2. Organizing literary workshops, regular meetings every 3 months, seminars, gatherings, workshops, competitions, writing education and training, and workshops on Javanese Gagrag Anyar literature.
3. Broadcasting Javanese literature as widely as possible through mass media and social media, in the form of writing, audio, and video.
4. Ensure regular communication/information among members.
5. Giving gifts and tokens of appreciation to written works or those who have contributed to Javanese Gagrag Anyar literature every 5 years.

6. Establish a collection of Javanese literary manuscripts “Gagrag Anyar” as documents in the form of an anthology of poetry, short stories, and novels.
7. Hold a meeting of writers, publishers, and editors every 5 years.



Figure 1. Komunitas Sanggar Sastra Jawa Triwida

According to Sunarko (Community Head of Sanggar Sastra Jawa Triwida), there are no membership fees, no lottery clubs, or savings systems. On the anniversary, there is a non-binding donation to the contest fund. It can be stated that the organizational management of the Sanggar Sastra Jawa Triwida is good because many communities that charge mandatory membership fees disband quickly. The social conditions, especially the economy of the community members can also be categorized as good conditions (no shortage). It is based on the researcher's data collection regarding the work of the members. The average occupation of the community members is a teacher, civil servant, entrepreneur, and private employee. Members work independently or jointly work together to publish works. They print, publish, and sell books independently. Several books are not sold but distributed as a contribution to literacy for society. It can be inferred that the members of the Sanggar Sastra Jawa Triwida have good economic status.

Literary Works: (Document Triwida, 2022: Not Published)

1. Presidential Instruction Book (the 1980s).
2. Publishing of Javanese Children's Magazine "Jemparing".
3. Publishing books and novels.
4. Publishing the Anthology of *Cerkak* (Javanese Short Story) and *Guritan* (Poetry) (every 5 years and before the anniversary).
5. *Wetan Rantak-Rantak* (1985), the anthology of *cerkak* (Javanese short story) and *guritan* (poetry) for the 5th anniversary of Sanggar Triwida. Tulungagung: Paramartha.
6. *Esuk Kencar-Kencar* (1990), *Esuk Kencar-Kencar* (1990), the anthology of *cerkak* (Javanese short story), and *guritan* (poetry) for the 10th anniversary of Sanggar Triwida anniversary. Tulungagung: Paramartha.
7. *Byar* (1995), an anthology of *cerkak* (Javanese short story) for the 15th anniversary of Sanggar Triwida. Tulungagung: Paramartha.
8. *Sumunar* (2002), an anthology of *cerkak* (Javanese short story) for the 20th anniversary of Sanggar Triwida. Tulungagung: Paramartha.
9. *Trubus saka Pang Garing* (2005). An anthology of *cerkak* (Javanese short story) for the 25th anniversary of Sanggar Triwida. Tulungagung: Paramartha
10. *Mrajak*, a collection of Triwida *cerkak* (Javanese short story), 2010, an anthology for the 30th anniversary of Sanggar Triwida.
11. *Pupur Panglipur*, an anthology of the 2013 Triwida *cerkak* (Javanese short story).
12. *Nrembuyung*, an anthology of the 2015 Triwida *cerkak* (Javanese short story) for the 35th anniversary of Sanggar Triwida.
13. *Ginanda Wida*, a collection of the 2018 Triwida *cerkak* (Javanese short story).

Awards Received by the Community and Members: (Document Triwida, 2022: Unpublished)

1. In 2006 received the Rancage Award on behalf of Tiwiek SA.

2. In 2009 received the Rancage Award on behalf of Sunarko Budiman
3. In 2010 received the East Java Language Center Award
4. In 2010 received the Rancage Award on behalf of Sumono SA
5. In 2010 received the East Java Governor's Award
6. In 2015 received the East Java Language Center Award
7. In 2016 received the East Java Language Center Award on behalf of Drs. Sunarko Budiman, M.KPd (Best Local Language Novel).
8. In 2016 received the East Java Language Center Award on behalf of Davit Harijono, M.Pd, a member from Malang (Dedicated Local Language Teacher).
9. In 2018 received the Sutasoma Award from the East Java Language Center on behalf of Drs. Imam Riyadi, M.KPd, a member from Blitar (Dedicated Local Language Teacher).
10. In 2018 received the Sutasoma Award from the East Java Language Center, on behalf of Tiwiek SA as an activist for Javanese literature.
11. In 2018 received an Award from the Governor of East Java, on behalf of Tiwiek SA as an artist and humanist in the field of Javanese literature.
12. In 2019 received the East Java Language Center Award on behalf of Mistiyah, M.MPd., a member from Kediri Regency (Dedicated Regional Language Teacher).
13. In 2020 received the East Java Language Center Award on behalf of Sri Istu Isminingsih, S.Pd, a member from Pacitan (Dedicated Local Language Teacher).
14. In 2021 received the East Java Language Center Award on behalf of Gayuh Risdian Saputro, M.Pd, a member from Ponorogo (Dedicated Local Language Teacher).
15. In 2022 received the East Java Language Center Award on behalf of Supanji, S.Pd, a member from Tulungagung (Dedicated Local Language Teacher).



Figure 2. News in Online Media when Researchers visited the Sanggar Sastra Jawa Triwida

In light of the abovementioned works, Sunarko argued that most of these works were donated to regional and school libraries, related offices, and teenagers who have an interest in literature, especially Javanese literature. It implies that Sanggar Sastra Jawa Triwida has contributed to aspects of literacy in society. Societies that have limited exposure to literature, especially Javanese literature, become familiar again through the donation of Javanese literature books from this community. The community is active in re-literacy through words that are broken down through Javanese literature.

5. CONCLUSION

Based on the results of observations, interviews, and reading of documents related to the Sanggar Sastra Jawa Triwida, it can be concluded that this community has good organizational management in terms of age (42 years) and a stable number of members. Likewise, this community has produced 13 joint works for 42 years that were published independently

based on documents from the studio. This independent publication indicated that the community members have good economic status. In addition, the works produced by the Sanggar Sastra Jawa Triwida also offer a major contribution to the development of literacy in Tulungagung and its surroundings.

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