

THE LATE AJIP ROSIDI IN THE EYES OF JAPANESE PEOPLE: INTERPRETIVE ANALYSIS OF JAPANESE WEBSITE CONTENTS

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Abstrak

Kematian sastrawan Ajip Rosidi 29 Juli 2020 tidak saja berarti kehilangan bagi masyarakat Indonesia tetapi juga menimbulkan duka-cita bagi orang Jepang seperti mantan mahasiswanya, teman dekat, dan pecinta karya-karya sastranya. Hal ini menandakan bahwa sosok Ajip Rosidi dan karya-karyanya mendapatkan tempat yang khusus di hati orang-orang Jepang. Rasa sedih dan simpati warga Negeri Sakura terhadap sosok almarhum Ajip Rosidi misalnya bisa dilihat di situs internet mairi.me yang mengungkapkan bela-sungkawa dan mengirim karangan bunga secara virtual. Artikel ini bertujuan untuk mengungkapkan bagaimana sosok Ajip Rosidi dalam laman Internet berbahasa Jepang, baik yang disampaikan segera setelah kabar kematian Ajip Rosidi maupun sebelumnya. Kajian kualitatif ini menggunakan data yang dikumpulkan dengan metode nethnography dari berbagai situs internet berbahasa Jepang termasuk weblio.jp; blog.goo.ne.jp; kotobank.jp; dan mairi.me. Data kualitatif berupa pernyataan, ekspresi, ungkapan, dan visual dianalisis dengan teori interpretive content analysis (interpretasi analisis isi). Hasil analisis menunjukkan tiga hal yaitu. Pertama, sosok Ajip Rosidi dikenal luas di Jepang terbukti dari ekspresi simpati dan kesedihan disampaikan ketika kematiannya secara spontan. Kedua, ekspresi simpati dan kesedihan disampaikan dengan istilah mairi 'berbela sungkawa' dan pengiriman karangan bunga secara virtual sesuai dengan tradisi dan budaya Jepang. Ketiga, warga Jepang mengapresiasi kiprah Ajip Rosidi dalam membangun persahabatan antara Jepang dan Indonesia melalui person to person contact dan lewat kontak formal institusional ketika Ajip Rosidi mengajar bahasa, sastra, dan budaya Indonesia di beberapa universitas di Jepang.

Kata kunci: Ajip Rosidi, persahabatan Indonesia-Jepang, nethnography, interpretive content analysis

Abstract

The death of litterateur Ajip Rosidi on July 29, 2020 does not merely mean loss for the Indonesian people but also causes sorrow for Japanese people such as his former students, close friends, and lovers of his literary works. This indicates that the figure of the late Ajip Rosidi and his works have a special place in the hearts of Japanese people. The sadness and sympathy of the citizens of "Sakura Country" (Japan) for the late Ajip Rosidi, for example, can be seen on the internet site mairi.me, which expresses condolences and sends virtual wreaths. This article aimed to reveal how the figure of the late Ajip Rosidi on Japanese internet pages / websites, both the ones that were delivered immediately after the news of Ajip Rosidi's death or before. This qualitative study used the data collected by applying the nethnography method from various Japanese-language internet sites including weblio.jp; blog.goo.ne.jp; kotobank.jp; and mairi.me. The qualitative data in the form of statements, expressions, utterances, and visuals were analyzed using interpretive content analysis theory. The results of the analysis show three things. First, the figure of the late Ajip Rosidi is widely known in Japan as evidenced by the expression of sympathy and sadness conveyed soon after his death spontaneously. Second, the expressions of sympathy and sadness have been conveyed with the term *mairi* 'condolences' and virtual delivery of wreaths in accordance with Japanese traditions and culture. Third, Japanese citizens appreciate the late Ajip Rosidi's work in building friendship between Japan and Indonesia through person to person contact and through formal institutional contacts when the late Ajip Rosidi taught Indonesian language, literature and culture at several universities in Japan.

Keywords : Ajip Rosidi, Indonesia-Japan Friendship, nethnography, interpretive content analysis

INTRODUCTION

The litterateur figure of the late Ajip Rosidi (1938-2020) has a special relationship with Japan. This happened because the late Ajip Rosidi had taught Indonesian language and culture in Japan for nearly 20 years. During that time, he taught many students who admired him not merely as a teacher but also as a writer / litterateur. During that time, he also had many friends.

The late Ajip Rosidi firstly visited Tokyo in 1970 during his trip as a delegation of Indonesian writers who were invited to attend the Asian Litterateur Conference in Taipei, Taiwan and the 37th PEN Congress in Seoul, South Korea [4] (Rosidi, 1981: 39). He wrote a manuscript about Japan in Indonesian to introduce Japanese history, culture and customs to Indonesian readers [6] (Rosidi, 2008: 817). During his time as a lecturer in Japan, Ajip Rosidi taught Indonesian Language and Literature, Islam, and Sundanese to Japanese students. He taught in Osaka. One of his first students was Mikihiro Moriyama who studied Sundanese from the late Ajip Rosidi in 1982-1984 [5] (Rosidi, 1988: 93).

The beginning of the story of the late Ajip being able to teach in Japan occurred when he met the late H. Ismail Nazir at Wisma Indonesia Kobe, who had taught at Osaka Gaidai since 1938. The meeting was when the late Ajip Rosidi became a fellow of The Japan Foundation in Kyoto in 1980 [7] (Rosidi, 2010: 316-318). A year later, in 1981, the late Ajip Rosidi immediately replaced H. Ismail Nazir to teach at the Osaka Gaikokugo Daigaku (Osaka University of Foreign Studies). According to Mikihiro Moriyama, the number of students majoring in Indonesian at that time was 30 people in average or about 300 people each

year in four places. The late Ajip Rosidi is known to be close to his colleagues and students in Japan, especially in Kansai and Kanto regions (Rosidi, 1988: 93-95). The late Ajip Rosidi's familiarity with Japan had occurred since the 1970s, when he represented Indonesia in 1973-1979 in the annual editorial meeting of the Asian children's reading books preparation and meetings as an expert in the Asian Cultural Center for UNESCO (ACCU) [7] (Rosidi, 2010: 324). This familiarity in relationships and education made the late Ajip successful in teaching so that he was trusted to work in Japan. Some of his students have become Indonesian language teachers.

There are four Japanese who become the pioneers of Indonesian language teaching in Japan, three of whom are graduates of the Osaka University of Foreign Studies (Osaka Gaikokugo Daigaku). They are, first, Kasuya as a teacher at Kyoto Sangyo University, second, Matsuura Kenji as the chairperson of the Indonesian Language Department at Kyoto Sangyo University, third, Matsuoka Kunio who translated Kawabata Yasunari's work entitled "Daerah Salju" (Snow Area) that was published by Pustaka Jaya Jakarta in 1987 and "Penari-penari Jepang" (Japanese Dancers) that was published by Djambatan Jakarta in 1985. The late Ajip Rosidi helped to edit Indonesian sentences in those books. Fourth, Sato Masanori, a graduate from the Indonesian Language Department at Kyoto Sangyo University who had worked at the Japanese Embassy in Jakarta [6] (Rosidi, 2008: 809).

Many of the late Ajip's works were translated into Japanese, for instance, "Perjalanan Penganten" (The Journey of the Bridegroom) [Nuki no inai tabi], "Anak Tanah Air" (Children of the

Homeland) [sokoku no ko e-mimei no tegami], and a collection of short stories entitled “Sundanese Shigishi hi no yume”, and so on. Through his services and works, the late Ajip is widely known in Japan.

One of the late Ajip’s former students, Moriyama wrote the late Ajip’s services in introducing Indonesian culture and language in Japan. Moriyama once calculated that in 6 years, the late Ajip Rosidi had 2,000 students. If we count it for the 20 years of his teaching, that number roughly tripled, reaching 18,000 students. In addition, according to Moriyama, the late Ajip’s presence in Japan also introduced Indonesian studies (Indonesianology) and Sundanese studies (Sundanology). Moriyama himself was a student of the late Ajip who later took up Sundanese literature. The late Ajip Rosidi opened a very wide door for Japanese students to pursue their studies on Indonesia. According to Moriyama, the late Ajip also helped students if they wanted to study or did a research in Indonesia. Moriyama wrote:

“The late Ajip was happy to help or arrange study tours for new students who wanted to go to Indonesia. Many of them had made a good impression about Indonesia, especially in Bandung.” [5] (Rosidi, 1988:93).

The death of the literature Ajip Rosidi on July 29, 2020, does not merely mean loss for the Indonesian people but also causes sadness for Japanese people such as his former students, close friends, and lovers of his literary works. It is not surprising since his works have a special place in the hearts of Japanese people. The sadness and sympathy of Japanese citizens for the late Ajip Rosidi, for example, can be seen on the website

mairi.me which expresses sorrow and provides opportunities for Japanese people to virtually send flower bouquets through the site.

This article reveals how the figure of the late Ajip Rosidi is featured on Japanese internet sites, both immediately after the news of Ajip Rosidi’s death and earlier. This qualitative study used the data collected using the netnography method from various Japanese-language internet sites including weblio.jp; blog.goo.ne.jp; kotobank.jp; and mairi.me. The qualitative data in the form of statements, expressions, utterances, and visuals were analyzed using interpretive content analysis theory.

RESULT AND DISCUSSION

Based on the data collected using the netnography method from various Japanese-language internet sites. In general, the late Ajip Rosidi is known as a writer, litterateur, and literary critic of Indonesia. What was less known by the public but really supported the late Ajip Rosidi’s popularity was his work in building and developing Pustaka Jaya publisher. This publisher publishes literary works, literary criticism, literary theory. The Japanese literature book that was translated into Indonesian was published by Pustaka Jaya. Through this publication, the late Ajip Rosidi’s dedication to the Indonesian-Japanese transculturalism became broader and stronger.

インドネシアの詩人、作家、文学評論家
スダ地方を代表する作家の1人とされる

([1]kotobank.jp, 2020; [10] weblio.jp, 2020; [9] wpedia.goo.ne.jp, 2020)

Translation:

“An Indonesian poet, writer and literary critic
One of the leading writers in the Sundanese
area”

From the three different pages, the late Ajip Rosidi was introduced as a poet, writer, critic and some gave information that the late Ajip Rosidi was one of the most prominent writers in the Sundanese region. This expression shows that the author of the page recognized that Indonesia is not merely has a national culture as an Indonesian nation, but also has Sundanese ethnic culture, particularly Sundanese literature.

On one of the internet pages, *Minamijūjisei* magazine dated in August 2020 was found and published by the Alumni Association of the Indonesian Language Department of the Osaka University, Faculty of Foreign Languages. Toshiki Kasuya, a graduate of Osaka University in 1962, revealed his closeness to the late Ajip Rosidi as follows.

彼の仲介で、多くのインドネシアの作家、文化人、学者などとの交流が可能になり、日伊文化交流も促進されたと思います。インドネシア現代絵画展、詩朗詠大会などの開催も彼の功績です。

しかし、授業については、見方が分かれませんでした。レベルが高すぎてついていけない学生には不評でした。京産大でも、そんな不満が出たので、私が「もう少し学生の力を考慮して教えほしいのだが...」と苦言を呈すると

[3] (*Minamijūjisei*, 2020: 23—25)

Translation:

“Through his intercession, I think, the interaction with many Indonesian writers, cultural figures, scholars, and others, and promoting cultural exchange between Japan and Indonesia would be possible. He was also credited with organizing an exhibition of contemporary Indonesian paintings and a poetry competition.

However, there are different views regarding the lessons. He earned a bad reputation from students who couldn't follow his lessons because the levels taught were too high. In fact, at Kyoto Sangyo University such complaints also emerged, so I did express a complaint, “I want you to teach with a little more consideration of the ability of the students ...”

The comment above was sincerely and critically expressed. It contained not merely praise,

アイブ・ロシディ

あいぶ ろしでい

1938 - 2020

インドネシアの作家 詩人

亡くなってから53日過ぎました。

82歳で亡くなりました。

1938年01月31日に誕生、2020年07月29日に亡くなりました。

暮らした時代は、昭和 から 令和 です。 [一覧](#)

次の法要は46日後、2020年11月05日の百か日です [一覧](#)

現在0人がこのページに訪れています。

1時間:0人 1日:0人 1週:2人 1カ月:29人 1年:82人 [詳細](#)

[お線香をあげる](#) [お花をあげる](#)

メッセージ

アイブ・ロシディさんあてにメッセージが投稿できます。

あと 500文字入力できます

Fig. 1. The late Ajip Rosidi's name
in *mairi me* site
(source: *mairi.me*, 2020)

but also criticism; not merely a good thing but also the problems faced by students when taking the late Ajip Rosidi's language classes. Toshiki Kasuya did not merely hear complaints from the late Ajip's students at Osaka University but also heard them from students at Kyoto Sangyo University so that Toshiki Kasuya conveyed this to Ajip. Through the opinion of Toshiki Kasuya, we can see that apart from the figure of the late Ajip who was considered important as an intermediary for getting to know Indonesian literary figures and bridging Japanese-Indonesian cultural exchanges, it turns out that the late Ajip had experienced problems in teaching for the first time in Japan.

An opinion regarding the figure of the late Ajip Rosidi was also found on a blog of a graduate of Osaka University of Foreign Studies.

私の大学在学はもっと昔だったので、アイプ先生とは面識がない。だが、いろいろと話は聞いていた。十代のころから異彩を發揮しだした文学者であり、特に出身地のスンダ文化に対しての思い入れは熱い。敬虔なイスラム教徒。教員としても魅力的な人柄が慕われ、一方では日本文学の紹介など文筆活動も。エネルギッシュな仕事ぶりは周囲を驚かせた
[9] (Tani Kazuya.blog.goo.ne.jp, 2008).

Translation:

I do not know Mr. Ajip because I was in the earlier years (Osaka University of Foreign Studies). However, I did listen to various stories. A literary scholar who had been prominent since he was a teenager, he was very fond of Sundanese culture in his hometown.

He was a devout Muslim. He was also admired for his attractive personality as a teacher, besides that he also had writing activities, one of which was to introduce Japanese literature. He had an energetic performance that shocked those around me.

From this article, it can be seen that the figure of the late Ajip Rosidi had a good place in the eyes of graduates of Osaka University of Foreign Studies where the late Ajip Rosidi had taught. Although it is said that the author of this blog does not know the figure of the late Ajip Rosidi directly, he is very interested in the late Ajip's works as evidenced by the content of his blog which displays a photo of the late Ajip's book entitled "Hidup Tanpa Ijasah: yang Terekam dalam Kenangan" which is the late Ajip Rosidi's autobiography. This is a proof that the late Ajip is not merely well known to his former students, but also people who were not his directly students.



Fig. 2. Flowers that can be offered on the *mairi me* site
(source: mairi.me, 2020)

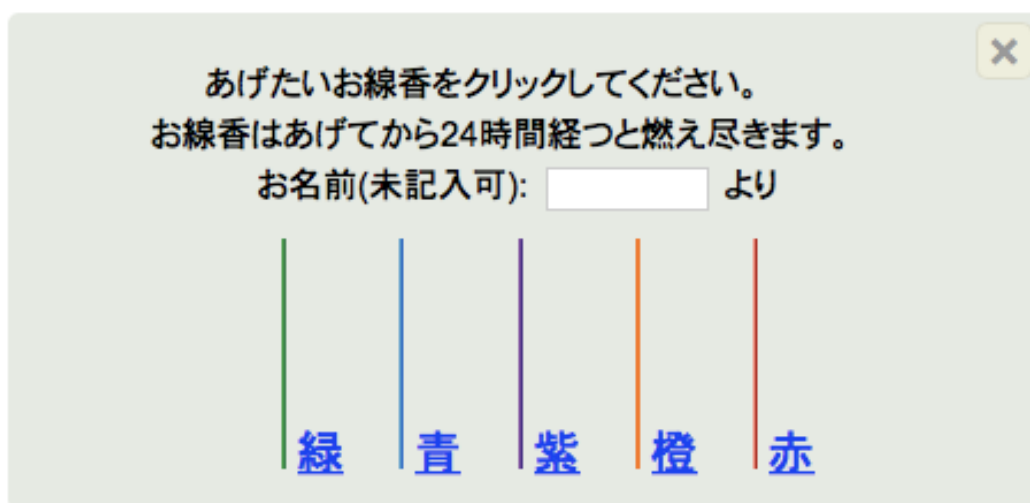


Fig. 3. Incenses that can be offered on the *mairi me* site
(source: mairi.me, 2020)

Praises towards the late Ajip were conveyed intensely.

Another interesting page about the late Ajip Rosidi is on the Mairi Me page, a site to convey condolences to deceased figures. This is quite unique because this page contains names of figures from various countries. Several Indonesian figures listed on this page, for instance, are Yusuf Habibie, the Indonesia's 3rd former president, and Pramudya Ananta Toer, an Indonesian litterateur.

There are very few figures from Indonesia are listed on this page, so that of course the late Ajip Rosidi has a special place so that his fans or admirers in Japan have the opportunity to offer their condolences online.

On the mairi me page, the late Ajip Rosidi was explained as an Indonesian writer and poet, his year of birth and death are also mentioned. There is information that the late Ajip lived during the Shouwa to the Reiwa era (Japanese calendar calculation). This webpage as well lists the 100th day since his death and how many people visited to offer their condolences on that day.

It is quite interesting from this website that we can offer condolences by sending incense and flowers online.

In figure 2, there are choices of flowers that can be given to offer condolences to the late Ajip Rosidi and there is information that the flowers sent will be tidied up after 14 days. There is also a column for writing the name of the sender.

In figure 3, there are incense sticks with various colors that can be offered to condolences to the late Ajip Rosidi, namely green, blue, purple, orange, and red incense. There is an explanation that this incense will "light" within 24 hours, at the top of the images there is also a column to write the name of the sender.

The expressions of appreciation for the late Ajip Rosidi are not merely conveyed verbally in wordily expressions, but also the expressions conveyed with flower or incense illustrations. In combination, being viewed in terms of content, both of them strengthen evidences of Japanese people appreciation for the figure of the late Ajip Rosidi. The available evidences show that the late Ajip Rosidi really has a special place in the

hearts of Japanese society. In Indonesia, there are many figures that have a relationship with Japan, either through trade, marriage, education, or other reasons, but not many can have a special place in the hearts of Japanese society like the late Ajip Rosidi.

CONCLUSION

The analysis results of the internet site contents relating to the death of the late Ajip Rosidi in relation to other related writings in the books can be concluded in three things.

First, the figure of the late Ajip Rosidi is widely known in Japan as evidenced by the expression of sympathy and sadness conveyed soon after his death spontaneously.

Second, the expressions of sympathy and sadness were conveyed with the term *Mairi* ‘condolences’ and the sending of wreaths virtually in accordance with Japanese traditions and culture. Expressing feelings through flowers is indeed a universal culture, in the sense that it has been existing in various parts of the world since ancient times until present, but Japan has made it a unique and distinctive Japanese tradition as can be seen on the Mairi Me website.

Third, many Japanese people appreciate the works of the late Ajip Rosidi’s figure in building friendship between Japan and Indonesia through person to person contact and formal institutional contacts when the late Ajip Rosidi taught Indonesian language, literature and culture in several universities in Japan. The personal and educational contacts were lasting for 20 years but had implications for long even after the late Ajip Rosidi returned to Indonesia.

The expression of condolences from the Japanese people after knowing the news that the late Ajip Rosidi passed away was a spontaneous natural expression. In the future, it is expected that there will be a more specific study regarding the response of Japanese citizens to the figure of the late Ajip in various contexts such as the context of Indonesian language education, cross culture, international friendship, and so forth. After all, the late Ajip Rosidi is a special figure in Indonesia-Japan relations and a cultural bridge between the two nations.

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