

The Interesting Side of the Birth of a Demonstrator Mansur Samin in Ian Watt's Social Perspective

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Abstract

The material object of this research is Mansur Samin's social criticism in his poem entitled "Pidato Seorang Demonstran". This poem is full of socio-political protests that discuss the situation experienced by the Indonesian people during the 1960s. The formal object of this poem uses a literary sociology approach adopted from Ian Watt's theory, which focuses on the societal aspects of literary works, considering them as the author's response to social reality. The findings produced in this study are that the poem "Pidato Seorang Demonstran" reflects the background of political change, economic instability, and dissatisfaction of the society at that time. The social criticism in this poem includes abuse of power, economic, political, and human rights issues. The critique addresses military repression, economic inequality, the behavior of political leaders, and human rights violations. The poem becomes a voice that reflects the socio-political conditions of Indonesia at that time and provides a perspective on the aspirations and discontent of the people.

Keywords: Poetry, Literary Sociology, Protesters, Mansur Samin

Abstrak

Objek material penelitian ini tentang kritik sosial Mansur Samin dalam puisinya yang berjudul "Pidato Seorang Demonstran". Puisi ini sarat akan protes sosial politik yang membahas situasi yang dialami rakyat Indonesia sepanjang tahun 1960-an. Objek formal puisi ini menggunakan pendekatan sosiologi sastra yang diadopsi dari teori Ian Watt, yang menitikberatkan pada aspek kemasyarakatan dalam karya sastra, menganggapnya sebagai respons pengarang terhadap realitas sosial. Temuan yang dihasilkan dalam penelitian ini bahwa puisi "Pidato Seorang Demonstran" mencerminkan latar belakang perubahan politik, ketidakstabilan ekonomi, dan ketidakpuasan masyarakat pada masa tersebut. Kritik sosial dalam puisi ini mencakup penyalahgunaan kekuasaan, masalah ekonomi, politik, dan hak asasi manusia. Kritik tersebut membahas tindakan represif militer, ketidaksetaraan ekonomi, perilaku pemimpin politik, dan pelanggaran hak asasi manusia. Puisi ini menjadi suara yang mencerminkan kondisi sosial-politik Indonesia pada masa itu dan memberikan perspektif tentang aspirasi dan ketidakpuasan masyarakat.

Kata Kunci: Puisi, Sosiologi Sastra, Demonstran, Mansur Samin



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INTRODUCTION

Mansur Samin's poem "Pidato Seorang Demonstran" from his book "Perlawanan (1966)" details events in Indonesia in the 1960s. There were a number of important events that occurred during that time that illustrated the social, political and economic conditions of Indonesian society in that era and in particular also revealed the background of the author's social life as a journalist and demonstrator. The turmoil that occurred in that year recalls that the State Secretariat Building became the site of student protests on February 23, 1966. The students protested against the inauguration of the Dwikora government with 100 Ministers.

By including anti-Gestapu politicians, the students hoped to rid the Dwikora cabinet of the influence of Gestapu ministers. The ruler of the "March 11 Order" at the time, Soeharto, added more Gestapu ministers to the Dwikora cabinet. Originally intended to prevent the inauguration of the new Dwikora cabinet, the demonstration instead resulted in the killing of students as more clashes were unavoidable. Two students were killed in the shooting, including Arief Rachman Hakim, a medical student at the University of Indonesia. The third day of the demonstration, February 25, 1966, witnessed Arief's death. He died as an AMPERA hero.

The conditions of society at that time strongly influenced the author in creating literary works, because he is a member of society who is inseparable from his experiences and knowledge and a mirror of the culture in which he lives. Literature and life are two social phenomena that complement each other. In addition, literary works not only have aesthetic qualities but also include social values that function as educational tools or sources of knowledge (Endraswara, 2021).

Poetry is a powerful type of work in conveying social criticism by describing the social reality around the author. As a reflective medium, poetry reflects socio-economic realities that stimulate readers to reflect on life. As emphasized by Krisna & Qur'ani (2021) that the author's thoughts are reflected in the social situation experienced. The articulation of the poet's thoughts and emotions through poetic language with creative symbols is the unique appeal of poetry (Simanjuntak et al. 2022). As a literary genre, poetry is able to document and transform human experience into an artistic medium that enriches life values. Pradopo (2002) emphasizes that poetry is a form of literary composition that allows the expression of the author's imagination and creativity.

Authors, as part of society, convey their opinions and responses through poetry in a meaningful way, an exploration of social reality including themes of injustice, inequality, and other social issues communicated through the lens of social criticism (Indrastuti 2019). Social criticism, as an approach to uncovering social conditions when literary works are created, highlights social inequalities that contradict the prevailing value system, causing various social problems that pose challenges and divisions in society (Abubakar et al., 2022; Laili & Qurani, 2022).

Research on social criticism has been conducted by several previous researchers. Research conducted by Atikurrahman et al. (2021) with the title "*Sejarah Pemberontakan dalam Tiga Bab: Modernitas, Belasting, dan Kolonialisme dalam Sitti Nurbaya*" which portrays the social dynamics of Malay life in the early 20th century, such as intergroup tensions related to "Traditional" and "Modern" Malay and anti-tax rebellion in West Sumatra. Another research was conducted by Nensilianti et al. (2023), entitled "*Inspirasi dan Masalah Sosial dalam Kafilah Cinta karya Syakaro Ahmad el Alyyi: Pendekatan Sosiologi Sastra Ian Watt*", which discusses the social inspiration of Syakaro Ahmad el Alyyi's character contained in the novel *Kalifah Cinta*, which can be used as a life lesson. In addition, research conducted by Asrul & Asri (2019) with the title "Social Criticism in the Short Stories Anthology "Saksi Mata" by Seno Gumira Ajidarma", which raises social issues and criticisms made by the author in the short story anthology "Saksi Mata" by Seno Gumira Ajidarma. Finally, research conducted by Andalusia et al. (2019) with the title "Social Criticism on Formal Education Systems in Indonesia in Children's Novel Series Mata, Okky Madasari". This research examines social issues in the world of education that become the author's critical focus in the children's novel series *Mata Menjelajahi Nusantara* by Okky Madasari.

Although these studies use the sociology of literature approach, there are differences with the research being done by the author. The difference is in the object of research and the theory used. This research focuses on social criticism in the poem "Pidato Seorang Demonstran" with Ian Watt's theory, while the research of Nensilianti et al. (2023) emphasizes more on social issues and inspiration in the poetry novel "Kafilah Cinta" by Syakaro Ahmad el Alyyi with similar approaches and theories. Likewise, this study has similarities with the research of Atikurrahman et al. (2021) in the use of the sociology of literature approach but has differences in the focus and object of research and the theory applied.

The previous research that had discussed Mansur Samin's poetry was conducted by Oematan et al. (2022), with the title "*Perlawanan Hegemoni Kekuasaan dalam Puisi Diponegoro, Aku Tulis Pamflet Ini, Kita Pemilik Sah Republik Ini, Perlawanan, Teratai*". This research is about the resistance to the hegemony of power expressed in these poems. Another research was conducted by Priyanti (2014) with the title "*Representasi Kota Jakarta dalam Buku Kumpulan Puisi Djakarta dalam Puisi Indonesia yang Dihimpun oleh Ajip Rosidi Tahun 1972: Suatu Tinjauan Semiotik*". This research discusses the representation of the city of Jakarta in political events that occurred during the transition of power from the old order to the new order contained in the poems in the poetry collection book "*Djakarta Dalam Puisi Indonesia*" by Ajip Rosidi.

The similarity between these studies and this research is that they both study poetry by Mansur Samin which is certainly full of criticism of the arbitrariness of the government or rulers at that time. However, the difference is the title of the poem studied. This study examines the poem

"Pidato Seorang Demonstran" by focusing on the form of social criticism expressed by Mansur Samin. In contrast to the research of Oematan et al. (2022) who also studied Mansur Samin's poem entitled "Perlawanan". Likewise, Priyanti (2014) research raised two of Mansur Samin's poems such as "Sketsa Djakarta" and "Tekad", which is contained in the book "Djakarta dalam Puisi Indonesia" written by Ajip Rosidi.

To examine the poem "Pidato Seorang Demonstran" by Mansur Samin, researchers used Ian Watt's literary sociology theory as a conceptual framework to analyze the social criticism contained in the poem "Pidato Seorang Demonstran". This research focuses on the concept of the literary approach as a reflection of society, proposed by Ian Watt. The concept of literature as a reflection of society states that literature functions as a representation or emulation of the dynamics of society. Ian Watt argues that literature aims to reflect society by incorporating social elements into its narrative (Watt, 1964).

To classify the form of social criticism expressed in the poem "Pidato Seorang Demonstran" by Mansur Samin, researchers used the framework of Francisco Budi Hardiman. According to Hardiman (2009), criticism is intended as a stream that is critical of teachings in the social field and also critical of the state of society, which is in dire need of radical change. This critique of society is focused on various issues in various domains of public life, including art, science, economics, politics, power dynamics, culture, and human rights.

This research uses a qualitative descriptive approach. In this context, qualitative research techniques are the main approach, with an emphasis on the characteristics contained in the data (Jabrohim, 2001). The data in this study are texts containing social criticism in the poem "Pidato Seorang Demonstran" by Mansur Samin. The data sources of this research include primary data that comes directly from the poem, and secondary data that includes various documents such as books, theses, theses, journals, and articles related to the poem as well as scientific literature on study methods and literary sociology theories. The data collection techniques used are reading and note-taking.

The research design is described in steps such as reading the text repeatedly, carefully and thoroughly then noting elements that contain social criticism, understanding and interpreting the content of the reading related to social criticism, and marking the parts of the quote that contain social criticism then classifying them. Data analysis was carried out using the *content analyst* method or content analysis, focusing on identifying and interpreting the core message of the poem "Pidato Seorang Demonstran" by Mansur Samin. The steps of analysis are reviewing the poem as a whole, writing the data that has been prepared, identifying the type of social criticism, the way of delivering criticism, and the implied meaning, classifying the data, giving an interpretation of the data, and concluding the form of social criticism.



Based on several studies that have been conducted previously, it can be said that previous studies have not examined the poem "Pidato Seorang Demonstran" written by Mansur Samin from various aspects. In addition, there is also no other research that discusses in depth the background and contribution of Mansur Samin's figures through his poetry, let alone the fact that Mansur Samin is also one of the writers in Angkatan 66, it is less well-known among the general public compared to other Angkatan 66 writers, such as Taufik Ismail and W.S. Rendra.

The researcher is interested in discussing the poem "Pidato Seorang Demonstran" by Mansur Samin because it raises social problems against the background of the situation of people's lives in Indonesia during the transition from the Old Order to the New Order. Although classified as an old poem, the reason the poem "Pidato Seorang Demonstran" by Mansur Samin is still interesting to study at this time is because the social problems raised are quite relevant to the current situation, the dynamics of power, political games, economic inequality, and human rights cases caused by government arbitrariness raised in this poem can still be witnessed and felt in the current era. Thus, the purpose of this research is to analyze the subjectivity of Mansur Samin as a demonstrator in voicing criticism of the arbitrariness of the ruling government in the 1960s and dissatisfaction with the silence of the people at that time which was then voiced in another way through the poem "Pidato Seorang Demonstran".

RESULT AND DISCUSSION

A. Social Criticism in the Poem "Pidato Seorang Demonstran" by Mansur Samin

The poem "Pidato Seorang Demonstran", which is the work of Mansur Samin's pen, is not just a work of art, but it becomes the main stage for the author to straightforwardly and passionately express his disapproval of the violence applied by the military and the unpredictable behavior that often arises from leaders. This poem is not only an expression of personal feelings, but also a tool for the author to voice his dissatisfaction.

In an effort to achieve his expressive goals, Mansur Samin carefully and sharply outlines the various socio-economic challenges that plague the people, as well as the suffering they have to endure. In other words, the poem is not only a place where the author expresses his disapproval, but it is also a sharp reflection of the societal conditions faced by the individuals undergoing these hardships. In his poetry, Mansur Samin becomes a voice that articulates the suffering and needs of the people.

During periods of economic crisis or when there is a decline in the level of national production, there is a marked increase in prices. Although government officials often give assurances about price normalization, in practice prices tend to continue to skyrocket or even remain unchanged. This reflects the harsh reality that people often face when they have to deal with the ever-higher cost of



living while government promises seem to go unfulfilled.

One of the factors at the root of the social problems experienced by individuals is the phenomenon where government officials are more concerned with international affairs than paying attention to and solving the difficulties that exist within their own jurisdiction. This creates a growing inequality between the actions of governments and the needs of the communities they serve.

When confronted with legal issues, authorities often engage in a series of blame-shifting blitzes, and the mass media often feature individuals who go overboard in praising officials. The result of this is that the public is often in a state of ignorance about what is really going on, whether it is fact or slander, so the truth is often hidden.

When officials who have been elected to serve the public take office and receive salaries funded by public taxes, they sometimes fail to fulfill the promises they made during the campaign. As a result, citizens try to push for accountability by organizing protests at the offices of these officials. Unfortunately, demonstrators are often subjected to false accusations and defamation attempts, while the government denies the existence of the promises they made.

In this context, the public is expected to actively respond and voice their concerns if the actions of their elected officials do not match the promises made. Mansur Samin expresses his criticism of the government based on his socio-historical experiences, with the aim of drawing the attention of those in positions of authority and to fight for the rights and interests of the community. Through his poem entitled "A Demonstrator's Speech," Mansur Samin motivates people to not only be passive, but also to take action and respond decisively when they feel that the government's actions are unjust. His poem is a call to every individual to be an agent of change in the society they live in, and to be brave in the face of injustice that they witness.

The social problems depicted in Mansur Samin's "A Demonstrator's Speech" are characterized by their complex and diverse nature. The problems are either independent or interconnected. The categorization of social problems into various aspects is not definitive, indicating that a particular problem can be classified into several other problem aspects based on the underlying problem.

Mansur Samin's poem "Pidato Seorang Demonstran", written in 1966, provides a basic description of the economic, social and political conditions that occurred in Indonesia during the final days of Soekarno's leadership, before it passed into the hands of Soeharto. Mansur Samin's poems are not only the result of imagination, ideas, or ideas that have aesthetic words, but also describe a phenomenon that occurs in social reality. The phenomenon described in this poem is about the socio-economic conditions of a society full of worries and misery, as well as the political atmosphere during the change of government from the Old Order to the New Order. Based on the research results of the problems criticized in Mansur Samin's Poem "Pidato Seorang Demonstran",



there are indications of social criticism in various variants of social problem phenomena. The variants of the phenomenon are covered in three aspects of social problems, namely problems in the aspects of power, the political field, problems in the economic field, and problems in the socio-cultural field.

Related to the aspect of power dynamics, this poem expresses dissatisfaction with acts of violence and arbitrary behavior committed by the authorities. This reflects the conflict in power dynamics between the government and the people, where power is often used to oppress and harm society. The stanzas that contain social criticism in the power dynamics aspect are the first, fourth and fifth stanzas.

The economic aspect covers the socio-economic challenges faced by society. The poem highlights the increase in prices during the economic crisis and the inability of government officials to keep prices stable. This reflects the economic suffering experienced by the people, who often have to face severe economic pressures due to ineffective policies. The stanzas that contain social criticism of the economy are the second and third stanzas.

The political aspects mainly include the government's unequal attention to internal problems and the tendency of elected officials to fail to fulfill their campaign promises. The poem also reveals political conflicts, recriminations between officials, and attempts at defamation, creating political distrust. In addition, social problems in the political aspect also illustrate how the influence of political culture creates conflict and inequality in society. The poem describes how the media is often used to build a positive image of officials and defame political opponents, reflecting a political culture full of excessive praise and defamation. This illustrates how political culture can influence people's perceptions of government actions and conflicts in society. Social criticism in the political aspect is found in the second, third, fourth and fifth stanzas.

The social problems in the human rights aspect include violations of the basic rights of individuals that occur as a result of arbitrary government and official actions. The poem reflects injustice towards citizens who are struggling to defend their rights. It illustrates how government officials often use false accusations and defamation attempts to suppress citizen demonstrations and protests. The stanzas that contain social criticism of human rights are the first, fourth and fifth stanzas.

The criticism conveyed by Mansur Samin covers various aspects, showing that one stanza of poetry can summarize more than one aspect of the problem that is the target of criticism. In one stanza, besides summarizing the core components of the social problem, the stanza can also incorporate several other aspects related to the social problem.

B. Types of Social Criticism in Mansur Samin's Poem "A Demonstrator's Speech"

The social issues depicted in Mansur Samin's "Pidato Seorang Demonstran" are complex and diverse. These difficulties can be independent or interrelated. The classification of social problems into several dimensions is not conclusive, which indicates that certain problems can be categorized into several problem dimensions depending on the underlying problem. According to Soekanto's (1982:315) statement, it is possible to categorize a single problem into several groups.

The social issues examined in Mansur Samin's "Pidato Seorang Demonstran" relate to the depiction of the fundamental components of social problems that occurred in the 1960s during the transition from the Old Order to the New Order. Based on the results of research on the issues criticized in Mansur Samin's "Pidato Seorang Demonstran", there are signs of social criticism in various forms of social problems. Some manifestations of these phenomena are covered in four dimensions of community difficulties, namely the abuse of power, economic challenges, political problems, and human rights issues.

C. Social Criticism of Power Dynamics

The social issues examined in Mansur Samin's "Pidato Seorang Demonstran" relate to the depiction of the fundamental components of social problems that occurred in the 1960s during the transition from the Old Order to the New Order. Based on the results of research on the issues criticized in Mansur Samin's "Pidato Seorang Demonstran", there are signs of social criticism in various forms of social problems. Some manifestations of these phenomena are covered in four dimensions of community difficulties, namely the abuse of power, economic challenges, political problems, and human rights issues. Overall, the poem reflects a social critique of various aspects of power dynamics, including the abuse of power, injustice, legal uncertainty, and the passivity of the people in the face of rulers' actions.

In 1966, Indonesia had experienced a series of significant events, including the September 30th Movement (G30S) the previous year. The G30S caused political instability and divisions within the government. The demonstrations on February 23, 1966 were triggered by the rejection of President Sukarno's inauguration of the Dwikora cabinet. Students wanted the Dwikora cabinet to be freed from the intervention of ministers associated with the G30S, by including anti-G30S ministers in the cabinet. However, President Sukarno included more G30S-linked ministers in the Dwikora cabinet, which worsened the political situation and increased tensions between those who supported and opposed the government. The demonstration of students in front of the State Secretariat Building was a form of protest against the president's actions.

In the first stanza, Mansur Samin describes the events of the student and student demonstration that took place on February 23, 1966 in front of the State Secretariat Building in



Jakarta, Indonesia. This demonstration occurred in response to the tense political situation and the difficult social situation at the time. The event is described in the following array:

*Mereka telah tembak teman kita
ketika mendobrak sekretariat negara*

(First Stanza, First and Second Lines) (Samin 1971)

These two lines reflect how the student demonstrations, which initially began as a protest against the controversial cabinet inauguration, ended with the security forces shooting demonstrators. This is one example of how power dynamics and political conflicts can lead to repressive actions against people trying to voice their opinions. Indonesians experienced deep disillusionment with the country's leaders during the ORBA reign, which resulted in significant chaos and unrest. Mansur Samin's poetry serves as a means to sensitize and enlighten the people, highlighting the nation's deteriorating condition. The failure to fulfill the people's mandate and the deterioration of the rule of law can be seen in the following lines:

*sekarang jelas bagi saudara
sampai mana kebenaran hukum di Indonesia*

(First Stanza, Third and Fourth Lines) (Samin 1971)

In this line, Mansur Samin seemed to question about justice and law in Indonesia. The demonstration brought awareness that repressive actions and abuse of power can occur without accountability. This is one example of how political power dynamics can affect civil rights and freedom of speech in society.

In the fourth stanza, Mansur Samin also describes the controversial practice of power dynamics that refer to a historical event. The event is listed in the following array:

Di masa gestok rakyat dibunuh

(Fourth Stanza, First Line) (Samin 1971)

The line refers to the "gestok" period or the September 30th Movement (G30S) event that occurred in Indonesia in 1965. At that time, a group of military officers associated with the Indonesian Communist Party (PKI) attempted a military coup by kidnapping and killing a number of prominent military generals on the night of September 30 to October 1, 1965.

In response to this coup attempt, military forces loyal to the Soekarno government successfully suppressed the coup. However, following the failed coup, there was a series of repressive events involving mass killings and disappearances of PKI members and supporters. These events were part of what became known as the "Anti-PKI Movement." It is this movement that refers to the repressive actions of the government during the period in which ordinary people became victims of oppression and violence.

D. Social Criticism of The Economy

According to Mansur Samin, the economic situation of the Indonesian population at that time was characterized by extreme poverty and hardship. The inflation rate soared to 650%, which led to a sharp rise in food prices. As a result, many people went hungry and were forced to queue for essential commodities such as rice, oil, sugar and other basic necessities. This price hike was influenced by several factors, including the decision made by Suharto-Nasution to raise army salaries by 500% and the persecution of Chinese traders, which led to their migration. Due to inflation, many Indonesians were forced to consume only banana stalks, tubers, cassava, and other non-edible foodstuffs every day. In addition, they used cloth from sacks as clothing. Mansur Samin gives a description of this event in the second and third stanzas.

Mansur felt strongly the complexity of the country's increasingly complicated conditions, where unfreedom was rampant in various aspects of life. The people seemed to be silenced by the lies of the rulers, making them trapped in an increasingly difficult situation. Moreover, while the people are finding it increasingly difficult to fulfill basic needs such as food, the rulers and leaders seem to be busy with trivial matters, such as choosing a suitable suit and tie for a trip abroad. This indifference creates a worsening economic divide, with leaders prioritizing their personal interests while ordinary people are affected by increasing economic hardship. This reflects the economic inequalities that arise in power dynamics, where policies tend to benefit only the political and economic elite, while the people are marginalized. As implied in the following array:

Ketika kesukaran tambah menjadi

para menteri sibuk ke luar negeri

(Second Stanza, First and Second Lines) (Samin 1971)

Thereafter, the poem clearly describes the deteriorating situation of the country and the increasing concerns in people's lives. However, the state officials do not consider this a hardship; instead, they prioritize their personal or political interests, leading to a surge in corruption. In such a situation, the people are silent and stand idly by while witnessing the bad situation. This is clearly expressed by Mansur Samin in the following lines:



tapi korupsi tetap meraja

sebab percaya keadaan berubah

rakyat diam saja

(Second Stanza; Third, Fourth and Fifth Lines) (Samin 1971)

Furthermore, in the third stanza, Mansur Samin shows a deficit in the economic sector and domestic production that is insufficient to meet the needs of the people. This illustrates the economic problems faced by the people. Although government officials often give assurances about price normalization, in practice prices tend to continue to skyrocket or even experience no change whatsoever. This reflects the harsh reality that people often face when they have to deal with the ever-higher cost of living while government promises do not seem to be carried out, as stated in the following array:

Ketika produksi negara kosong

para pemimpin asyik ngomong

(Third Stanza; First and Second Lines) (Samin 1971)

E. Social Criticism of Politics

The poem "Pidato Seorang Demonstran" describes in depth the complexity of political problems that plagued the Old Order period in Indonesia. The poem highlights various important aspects of the politics of the period. Firstly, the poem shows that the period was characterized by significant political instability, with changes in government as well as civil wars creating uncertainty for the Indonesian people. In addition, the poems express criticism of the rulers' abuse of power, especially in the context of repression of the people and oppression of certain groups. Criticism of political inequality and injustice is also highlighted in the poem, highlighting the economic inequality between the political elite and the people as well as policies that are considered unfair. Furthermore, political corruption is a crucial issue emphasized in the poem, showing that despite changes in government, corruption is still rampant. Finally, the poem reflects the government's unresponsiveness to the needs of the people, especially in the face of economic hardship. The leaders are perceived to prioritize their personal or political interests over those of the people. Thus, the poem "A Demonstrator's Speech" provides a comprehensive picture of the complicated political situation and various challenges faced by Indonesia during the Old Order period.



Interpreting the fourth stanza, the author describes an event known as Gestok, or the One October Movement as in the first line below:

Di masa gestok rakyat dibunuh

(Fourth Stanza, First Line) (Samin 1971)

The line refers to the Gestapu, or September Thirty Movement that occurred in 1965. Gestapu was a military coup that aimed to seize power from President Soekarno. In this event, many PKI (Indonesian Communist Party) members and sympathizers were hunted down and killed, which also involved mass killings of people considered as enemies by the military. This array strongly criticizes the repressive actions against people who are considered to have communist connotations.

Furthermore, Mansur Samin reflects on the chaotic political conditions during that time. Government officials blamed and accused each other of being the masterminds or sympathizers of the PKI, creating political instability and internal conflict within the government. This shows the chaos in the government at the time, as described in the following array:

para menteri saling menuduh

(Fourth Stanza, Second Line) (Samin 1971)

Mansur Samin's criticism in this passage underscores the political instability, distrust among government officials, and loss of cohesion in the country's leadership. Mansur Samin also describes opportunistic behavior among the people who try to exploit the political turmoil for their personal gain. They are referred to as "the sycophants," which refers to people who try to gain advantage by conspiring with or licking (seducing) the rulers, described in the following array:

kaum penjilat mulai beraksi

(Fourth Stanza, Third Line) (Samin 1971)

Through this line, Mansur Samin criticizes the dishonesty and unethical behavior in politics, with people who only care about their personal gain, without regard for the welfare of society.

F. Social Criticism of Human Rights

In our country, people still often commit or become victims of human rights violations. Cases of human rights violations do not only occur in the present but have also occurred in the past. The poem "A Demonstrator's Speech" highlights several issues of human rights violations that occurred

during the 1960s, such as the killings during "Gestok," the government's indifference to the suffering of the people, rampant corruption, political violence, and the injustice in appreciating the contributions of previous generations. Social Criticism of Human Rights found in the poem "A Demonstrator's Speech" includes the following.

In the first stanza, Mansur Samin refers to two very serious aspects of history, namely acts of violence and human rights violations involving the killing of his own people. During this time, political violence and human rights violations, such as the killing of civilians who tried to protest against the government, often occurred. These events are shown by Mansur Samin in the following array:

*Mereka telah tembak teman kita
ketika mendobrak sekretariat negara*
(First Stanza, First and Second Lines) (Samin 1971)

Both of these lines are statements of criticism from Mansur Samin as a form of dissatisfaction and disapproval of government policies that are very authoritarian. When people tried to protest and voice their aspirations, often harsh measures such as shooting were used to silence the resistance.

Furthermore, Mansur Samin contemplates the question in which he has deep doubts about the extent to which the legal system in Indonesia at that time could provide justice and maintain human rights. The poem reflects a distrust of the judicial system which is often considered incapable of effectively punishing perpetrators of human rights violations, as noted in the following stanza.

*sekarang jelas bagi saudara
sampai mana kebenaran hukum di Indonesia*
(First Stanza, Third And Fourth Lines) (Samin 1971)

These two stanzas underline the uncertainty of the law and doubts about the ability of the legal system to realize justice. Mansur Samin criticizes how human rights are often ignored and disrespected, even in the legal context.

In the second stanza, Mansur Samin criticized the corruption that was rampant at that time. Corruption is considered detrimental to human rights because it drains state resources and wealth, creates social and economic inequality, and harms the basic rights of the people. These problems are listed in the following stanza:



*Ketika kesukaran tambah menjadi
para menteri sibuk ke luar negeri
tapi korupsi tetap meraja*

(Second Stanza; First, Second and Third Lines) (Samin 1971)

The stanza is a depiction of the worsening social situation in Indonesia during the Old Order period. The Indonesian people faced increasing economic, social and political challenges, including high inflation rates, rampant poverty and worsening inequality.

In this passage, Mansur Samin criticizes the government's behavior which seems to focus more on international affairs than domestic problems. Leaders tend to care more about foreign issues and seem to ignore the critical problems faced by their people. This can be interpreted as negligence in carrying out their responsibilities to safeguard the interests of the people and protect human rights.

Mansur Samin also criticized the high level of corruption in the government and bureaucracy at that time. Although the people faced economic difficulties, corrupt practices remained rampant, and state money was misused by government officials. These corrupt practices not only harmed the country's economy, but also violated people's human rights.

CONCLUSION

The poem "Pidato Seorang Demonstran" by Mansur Samin was influenced by various factors including political upheaval, economic instability, social injustice, dissatisfaction with leadership, and the spirit of activism. The poem reflects the ambition and discontent of the people at that time, becoming an expression that reflects the socio-political conditions in Indonesia. Mansur Samin's work criticizes four different social dimensions: abuse of power, economic problems, politics, and human rights violations. The criticism of the abuse of power mainly highlights the repressive actions of the military and human rights violations. The poem also expresses disapproval of oppression by the authorities. The critique of economic issues highlights the crisis, rising prices, and economic inequalities that cause suffering among the people. The poem also reflects economic uncertainty and policies that are detrimental to the people. The political aspect of the poem exposes dissatisfaction with leaders who are perceived to be more concerned with international than domestic affairs, as well as their failure to fulfill political promises, exposing dishonest and non-transparent political practices. The poem also highlights the government's lack of attention to the needs and aspirations of the people. The critique of human rights violations emphasizes military repression and violence that violates the right to life and freedom of speech. The poem illustrates the desire to protect human rights and denounces such violations.

This research is expected to be a guide to understanding the poem "Pidato Seorang Demonstan" by Mansur Samin as a whole. Further exploration and research into the work should continue to be carried out with a variety of approaches and broader perspectives. The results of this study can be a source of learning for academics and the general public to deepen understanding of the poem "Pidato Seorang Demonstan" by Mansur Samin.

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