

Literature Philosophy-Basic Characteristics for EFL Teachers and Lecturers in the Teaching

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Abstract—The fact that the existence of literature both in terms of appreciating or teaching in Indonesia is still far from the expected, one reason is the lack of understanding of the importance of teaching literature to future participants of teaching. This study aims to inspire the reader in understanding the literary context as a large capital to teach the participants in the next life by describing the literary effect of the three great statesmen namely Kaloa Laliddong, Mahatma Gandhi, and Soekarno. This study was compiled from several written sources and from interviews with the leader of one of the chairman of the Student Association of Bone 'La Mellong'. Furthermore, this study asserted that overall a statesman capable of raising the country because it has been from having the statesman with the literature. By looking at these effects, the author invites the reader to think about and consider as early as possible the teaching materials, and methods of teaching literature to be presented to the participants of teaching of literature.

Keywords—literature philosophy, teachers' and lecturers' characteristics, teaching literature

I. INTRODUCTION

DO you agree with the following statements? First, the literature is the cultural heritage that is freely available to everyone, and can enrich life by way of imaginary and meaning. Second, in addition to entertaining, literary works can also cause psychological situation that is beautiful, funny, or even tragic. Third, a literary work can convey the depth of thought of the readers in various forms of wealth of emotion, and insight into the character. Fourth, a literary work can bring readers beyond the day-to-day life experiences that are limited. Fifth, a literary work can deliver readers to life in the future. The sixth, literary works can process and make dialogue intellectually and emotionally with readers, as well as deepen the reader's understanding of the history of themselves, the community's history, and the history of human life itself by which the reader insight will be increasingly opened up in addressing life.

If you agree, then why the fact the existence of literature as one of the subjects in the curriculum in Indonesia is not scoring individuals wisely? The reason for this statement will be implied by itself by answer the following questions. Are literary literature taught only because in fact attached to a

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teaching material in the Indonesian language teaching? Or is literature taught simply complement the ongoing educational curriculum? Or anyway literature taught only to show the literary forms that already exist? And also literature taught only to expose the stories of past lives that never existed? And if literature is only considered necessary as a driver of creativity ethics and aesthetics for students? And whether a literary program aimed at creating man of letters or literary activists?

Each of the reader must have its own conclusions of a series of questions above. As a comparison for your answer, Endraswara's writing can be used as a reference. In one of his writings, Endraswara (2002) presented the problems of teaching literature in Indonesia which he has not found the path to enlightenment, in the text selection of teaching materials and teaching methods are not relevant literature rumored as a possible cause. In contrast to the article, in this study the authors show that it is important to teach literature because literature is essential ammunition to win the Indonesian in a third world war that was rife discussed.

It is common knowledge that this great nation is experiencing a moral decline. State officials are no longer ashamed of corruption, collusion, nepotism. As the nation's children did not question anymore shame if caught violating the norms of society. Even some people have openly undermining Pancasila and desire to replace the republic of Indonesia. So do not be surprised if the role of the third world has been on the verge of the gate.

Imagine, if just a third world war occurred in the five years to come. Then, consider that the next five years in the next year students who have to sit down with you in a small lecture hall, which is waiting for the material and explanations from you, which may be debated and questioned shrewdness and your understanding of literature, which when later on student next five years you have been sitting in their official chair, either as practitioners of economics, politics, education, health, or legal practitioners.

Then imagine that every day they would think to find solutions to the various conflicts of life and if you agree to say that while the literature we teach today will be one important reference in the middle of the conflict resolution process faced? Also not likely to solve the problem of human reflect past experiences? And what if at the time they are the leader of a nation of policy makers resolve conflicts of the third

world war that has been predicted?

So, whether you have understood your position as a scientist of literature practitioner? And then if you have to appreciate yourself as a teacher of literature? Whatever your answer, certainly not is not any answer and certainly supported by a number of theories, conjecture, reasoning, judgment, analysis, and evaluation. However, do not doubt your answer to this question is a brief reflection about yourself and Literature.

So you mind if the author asks, as if you look at the current literature? Have appeared in your mind and in your heart an idea, or concept, or method, or technique, or a strategy to teach literature? Please answer honestly, so that together we can not only teach the literary straight but also equip the participants for their lives to come.

If only five years later, a student becomes the highest leadership in this country, and if only in the next five years happen a third world war, then you believe that you are teaching literature today is powerful ammunition to win Indonesia in the third world war?

II. LITERATURE IN HUMAN LIFE

In his book, Teeuw (2003, p. 19) emphatically said that until now no one has yet managed to give a clear answer to the main questioned most essential, which inevitably must be filed by the humanities: What is literature?. Of course, by looking at these statements, readers will be frowned and tried to define its own terms literature by evaluating a number of series of life events readership concerned with literature.

Teeuw (2003: 19) it is no exaggeration if then pointed out that the definition of literary failure is caused by a particular emphasis on the definition of the limits that apply to certain literature. Or preferably, sometimes limit the definition of a number of theories actually very loose, so it covers a lot of things that are not literary. If so then how do we put literature in life?

In the writer's belief, literature is not just a useful tool in people's lives but literature is life itself. This statement does not appear immediately granted but accompanied by several reasons. The first reason, even if the statement Weelek and Warren (1993) on literary see literature as written works, but both experts further concluded that the work of imaginative literature that highlight the shape of a writer and literary expression.

Isn't the life of being alive when that happens in front of the eyes is something that as expected? And if maybe someone would imagine would be something that is not wanted? Of course not, isn't it? Then the Weelek's and Warren statement refers to literary statement is a living thing.

The next justification comes by a statement quoted by Teeuw (2003: 82) about the idea of Benjamin Lee Whorf (1956), then worked in the science of modern language that a human view of the world around him in the broadest sense is determined by the system of language. It is obvious that literary is beautiful language, and even more Teeuw (2003, p. 3-4) stressed that speeches that someone has is a 'high

science' in this literature that is considered as higher than pearls as having 'copyrights literature'. Copyright literature then associated with the teachings of truth that then become treasury of spiritual life in society. So it is not surprising that literary mastery becomes benchmarks and high intelligence and social status in society.

Let's briefly review some of the terms from Teeuw's statement "doctrine of truth" and "spiritual life". The second term is the highest peak in the life quest of human life. In order to find "the teachings of truth" then the Prophet Adam was placed in heaven still confused looking to be willing to sacrifice his loyalty to God by eating an apple. Here, the Prophet Khidir walking aimlessly looking for something to teach reverence to mankind in order to find the teachings of truth and sacrifice his son Prophet Ismail to find the truth, and there are a number of stories other prophet of God who was willing to sacrifice himself for the teachings apappun the truth. Then lo Sidarta story of Gautama. Gautama spent nearly half his age to seek "truth teachings. Why? Will be missed by itself.

Before answering, let's spend a little bit of space in the head to think that to find the truth of the teachings of the Sufis are willing to sacrifice the entire time in his life, the Sufis are willing to walk thousands of miles, the Sufis willing to leave his wife and children, the Sufis are willing to let go of possessions and even his throne. Even today, not only Sufis who desperately seek but a general audience began looking for. Again and again, why?

Any answer is in your mind, the authors will justify. That is the doctrine of truth "that is the essence of human life. So, if Teeuw has Questioning literary is as a depiction of "the teaching of truth", the author re-affirming the belief that the literary is life.

Justification follows upon the author's belief that literary is of life of the Quran. There is no doubt about it, Al-Quran is a masterpiece that is unmatched. A masterpiece that is written in beautiful language. Isn't a condition of validity of a work considered as a literary work that is a beautiful language? So let's just loosen the perception of the reader to conclude that the Qur'an is a literary work.

So how literary in the Qur'an is viewed as the life for the author? In the prophetic era, many leaders of Quraysh who opposed the great struggle of the Prophet Muhammad, became melted her heart after hearing Qur'an. Then, the common reality that when a Muslim feels despondent that her life like torpor then immediately after reading the Qur'an then he will find life.

Not only from Qur'an, a number of other literary works can hypnotize readers to rise up, to fight, to re-fill his life with real life. Well, true literary has inspired thousands of millions of people, perhaps even the whole of humanity. It is clear that if the man died without literary and this means that literary is life itself. Thus teach literary as early as possible to your students.

III. LITERATURE IN STRUGGLE

One of the things that inspired the author to explore the topic of 'glance on literary teaching materials as powerful weapons upon World War III is a statement of Anis Matta (deputy chairman of House of Representatives 2009-2014) in the seminar SALAM UI 2010. He raised the question of knowledge that must be mastered by a statesman (say a president) accomplished. He mentioned three sciences which must be owned by a statesman namely geography, history and literary.

If Anis pointed out that a statesman must master literary because of the narrative literary statesman capabilities evolve. The authors thrusting concept that statesmen should understand literary because literary is closely related to humans and development. Where a statesman worthy statesman said when he leads the nation showed significant progress. The significance of this case and will only occur when the statesmen understand the essence of the meaning of man in him, and essence of the meaning of 'human' for the people he leads.

How does a statesman understands the meaning of the essence 'man' through literary? Would you agree if we for a moment we offer the author to re-unite togetherness perception of literary?

Let us return for a moment to remember a number of formulation of the definition of literary, one from Mursal Ensten which defines "Literature or Literature is the disclosure from the facts of artistic and imaginative as manifestations of human life (and society) through the language as a medium and has a positive effect on human life (humanity)" (1978, p. 9).

This statement is in line with Anis Matta's thought that spur literary narrative ability of a statesman, so he was able diplomacy well. The ability of the narrative is meant here is the ability to deliver a message either verbally or in writing. Do not we always expect that when a statesman spoke then delivered are facts and expectations (imaginative) who is able to resolve the conflict?

Results of interview with Irfan A. Amir Mappasessu, Chairman of the Bone Student Association La Mellong, discussing the idea of a scholar Kingdom of Bone, which is recorded in history as a great empire in the archipelago of the last undermined by the Netherlands. The scholar, La Mellong, which later got the title Kajoa Laliddong which means clever or intelligent people from the village Laliddong. Because of their versatility, the words La Mellong plays an important role in enlarging the kingdom of Bone. From an ancient manuscript found in a number Kajoa Lallidong advice, including advice about the government. Kajoa Laliddong states "...maduanna maccapi pinru ada Arung Mangkaué, matellunna maccapi duppai ada Arung Mangkaué, maeppana tekkallupa surona poada ada tongeng." which in the Indonesian language ".... second clever king must prepare and express words, the kings must

be good at giving answers, representing the fourth messenger do not neglect to always speak the truth."

The Kajoa fully aware that depicted the king had absolute power, and therefore the words or orders uncontested, then Kajao Laliddong advise kings Bone to be borne in reviewing everything before acting, articulate and answer questions, and choose delegates who always trustworthy.

The Kajoa thinking not only in line with the definition from Einstein but also in tune with the idea of Engleton (1988: 4) which states literary is "work fine writing" (belle lettres) are works that recorded daily language forms in a variety of ways with the language solidified, deepened, lapped, stretched and thinned and published, made odd ". From the message Kajao Laliddong above shows clearly that the word' enormous influence in a country the setting of. The word is meant here is certainly not just any word but the words were subtle, wise words, and words are right on target. As quoted from adage " duppai ada, 'pinru ada, and 'ada tongeng'. If this all three phrases are contextually analyzed it will be found deep meaning that the word that is intended by the Kajoa that is subtle language, the targeted language, and wise and prudent language.

By adhering to these principles, the kingdom Bone expands its influence not only in the archipelago but also in foreign countries. Thus, this is one example of literary role of a statesman.

The next statesman who can be role models in line with the definition from literary Ensten above is Mahatma Gandhi. Gandhi is an inspiring figure who until now the charisma and his teachings are still popular. The principle of Gandhi, Satyagraha, often translated as "the right way" or "road to truth", Even Satyagraha contains moral values are very simple, that is the truth (satya), and non-violence (ahimsa) but precisely this simplicity is power inspiring from Gandhi. Why? The reason is very simple, because Gandhi understand the essence of the 'man in him and also understands essence of 'human' around. Do not we always expect the truth, and we will not get angry when oppressed?

So, where was the teaching of literary in Gandhi? The author believes the intouch literature experience someone will be attached strong to the end. Mahatma Gandhi question can be answered by looking at the information from the site http://en.wikipedia.org/wiki/Mahatma_Gandhi:

"In 1888, Gandhi travelled to London, England, to study law at University College London, where he studied Indian law and jurisprudence and trained as a barrister at the Inner Temple. Gandhi tried to adopt "English" customs, including taking dancing lessons. Influenced by Henry Salt's writing, he joined the Vegetarian Society, was elected to its executive committee, and started a local Bayswater chapter. Some of the vegetarians he met were members of the Theosophical Society, which had been founded in 1875 to further universal brotherhood, and which was devoted to the study of Buddhist and Hindu

literature. They encouraged Gandhi to join them in reading the Bhagavad Gita both in translation as well as in the original."

Excerpt of this information shows that there is a period in which Gandhi intimated and deepened the Literature. And anyone who doubts the Buddhist and Hindu literary works, let's call it the Mahabharata, the story of the heroic life of all time, and the authors believe so much from the reader never touched by the stories that exist in it and also implement in daily life. Moreover, Gandhi who has fused with the literary work of Bhagavad Gita, a rich literary inspiration about life. Isn't Gandhi enlightened after the reading of this writing? A site wrote down the importance of the meaning for Gandhi "Not having shown interest in religion before, he became interested in religious though".

This quote reinforces the strength of a literary work of Bhagavad Gita in the process of self- Gandhi's enlightenment. Then the values of the teachings from these works Gandhi applying his daily life and further advance Gandhi inspired the world through the teachings his Satya Graha.

To reinforce the importance of literary for a statesman, following the author describes literary force against the sovereignty of a state. Sudjiman (1986: 68) defines "Literature as an oral or written works that have various characteristics of excellence such as originality, artistry, beauty in the content section, and expression.". In this case, return menegok backward, see Bung Karno through speeches of nationality, and State of the Union speeches. Speech that is able to raise the fighting spirit of the Indonesian people for independence in 1945. The State of the Union speeches are capable to amaze other nations to recognize the independence of Indonesia. Even a writing asserted:

"In the days of leadership as president famously known as the Son of the Dawn, people willing to squeeze in order to listen to the speech of the Leader from the radio broadcast. Thousands of people are always enthusiastic about a rally featuring Bung Karno oration. When the oral communication is more popular, speech from Sir of Proclamation takes place to be heard and obeyed."

At least from speeches and writing can be concluded that Bung Karno's speech is not just an attraction but also the greatest strength possessed by Soekarno. One example of Bung Karno's speech the writer get from a website:

"Bung Karno said: Now, champions of independence marched prominent. Revive all the passion that is inside your chest, for all the organizing skills that exist within the body. You are pen holder, Move your pen tip as sharp as an arrow Rama, you are champions organizer, organize the people's expectations become fortress ramparts that withstand earthquakes, you figure of the pulpit, shout out stronghold sound until the air vibrate. Pour out all physical and spiritual into a mass struggle, pour out all your life become a fire awareness and fire willingness of the masses. Revive mass action to achieve

Indonesia's independence."

If the excerpt is analyzed structurally then one result of Bung Karno's oration delivered using poetic language, using the diction struggle to inspire and encourage listeners and load the meaning with the value of the struggle. Also from excerpts of speeches on literary materialized as a means of communication. Soekarno reduce the information about the emergency in Indonesia at that time without reducing the expected value of the message to the people of Indonesia. Thus literary is embodied in speech and speech Soekarno not only motivate the Indonesian people but also shows literary as a means of communication. As noted in Jabrohimb Lotman (2003: 10) that the position of such information (information that solidified) literary is a solid tool information. He became the most economical means of information and most compact device that has the ability to convey information that is not shared by others. Soekarno in an oration speech using literary as a medium to arouse patriotism of the people of Indonesia and in the same context Soekarno convey the message about the circumstances in Indonesia.

If Kajoa Laliddong understands the power of literary in raising the kingdom, then Mahatma Gandhi who inspired a literary work of Bhavagad Gita who teaches Satyagraha to liberate India and Africa from long oppression, and also Soekarno gave speeches through speeches and speeches to encourage the struggle of the Indonesian nation. Thus, if we still doubt that the teaching of literary right then Indonesia can win in the third world war?

IV. LITERATURE IN EDUCATION

Perhaps we will agree that the form of the school curriculum is not an underlying principle in the Indonesian education gap. And if after all the issue of KTSP curriculum will be changed again so let's hope the next curriculum will glance literary as the best solution to overcome the principle problems in the education system in Indonesia. This Introduction also leads to the conclusion that tinkering with the curriculum is not something urgent to be done in the context, conditions, and problems of education in Indonesia.

For more valid, the author will dedicate Boediono's thought that has become the fire for change of KTSP Curriculum which applies only to the curriculum few times then replaced to 2013 curriculum. Of course with the aim of directing the reader at one point between the understandings of literary in education.

Boediono believes an absolute truth that education is the key to development. To achieve this goal, Boediono reminded the audience that there is one important thing that is "lost", which is about the "what" should be taught to prepare Indonesian men who are able to contribute to the advancement of the nation. Then he was invited by audiences to think in greater depth the critical issue.

Responding to the invitation, the authors further appreciate

the return of continued statement of Boediono that emphasized that something is "lost" was caused by the absence of a clear concept of the substance of education in Indonesia. So the concept of what should actually be applied? And how the fate of this nation after the concept is actually implemented?

Before getting the answer, the authors will describe the results of the evaluation Kemendikbud before making any changes to the curriculum from the KTSP curriculum to 2013 curriculum or later. Kemendikbud concluded that the cause of the failure of our educational curriculum lies in educational curriculum. It is a straightforward example of corrupt officials as a result of the educational curriculum that has been unable to provide adequate supplies honesty; many students brawl as a result of our education has not been able to provide supplies good character, and if a lot of students were truant at school study hours not only as a result of the disinterest of students to teachers, methods, and teaching materials, but also a lack of appreciation of students against the older figure or the elder in this case the teacher. Moreover, if we are pushed to the phenomenon of terrorism in Indonesia, the more it will lead us to see the depravity of this nation's children. Of course we agree that it is appropriate that we as teachers seeking teaching alternative for teaching to avoid the learners from depravity.

At least the author realized that the education system in Indonesia, there are number of conditions that should be prioritized for attention. One of them is a multi payload science in the curriculum that leads to loss of noble character, low moral and ethical nation, strengthening of radicalism, and the weakening of tolerance. This condition is considered to be rooted in the failure of the Indonesian education system. Then of course the reader have no objection to cut a deal that moral values are things that deserve to be the key to filling something "missing" from the substance of the concept of education in Indonesia. Moral and literary are two related things that is not in question anymore. History records that from Sabang to Merauke, literary occupies an important role in society. Even before, literary is seen as a symbol of one's acceptance in society. As revealed by Taum (2011: 3-4) states that those who master, hear, understand, and appreciate literature considered high position. Aesthetic value in the literary is the answer to the real moral substance must be presented to the Indonesian students. Because it involves an element of aesthetic understanding, inspiration, and appreciation, its aesthetics will also lead students to a wonderful act in this case act with regard moral values prevailing in society.

V. LITERATURE IN ENGLISH TEACHING

Students who have good English skills are considered as modern students. The modern in the sense of students who go with the flow of time, a student who does not miss, and students who ready to go international. In the minds of

readers would have danced a number of assumptions about modern students will culminate in the perception of students who associate with promiscuity. None of these things will be discussed by the author but on the matter of "go international".

That the modern students we not only need good English skills to go international, but there are other Questions that they need. Mind, body, and soul next is a question that we need as teachers need to consider. Or indirectly can be said to be of good character and morals should we prioritize in teaching. There who wondering, how is it possible in a short study hours that sometimes not enough to make the learners understand the subject matter of teaching the English language to be taught again divided his time by teaching literary? The author does not necessarily answer this question, but the authors re-offer the readers to look at two things: literary as a language of instruction in the teaching of English language and literary as a medium of learning English.

Psychologically, speech language of teachers effect on admissions to teaching materials. The more aesthetic language that teachers use the more interested the students to follow the lessons. With the interest that the easier it will of teaching learners to master the material.

As the language of instruction in the teaching of English language of course we will look at literary in oral form. Taum (2011: 27-28) explains that oral literary is the art of verbal utterances who have characteristics of *dulce et utile*. A characteristic that makes literature becomes a social reality that is acceptable as a branch of art as well as a means of communication. Because besides having an aesthetic function, literary also has a religious function and social function. Taum also added that even people of nirakrasa also make oral literary as a place of traditional sentences that contain custom, convention, system of values and norms prevailing in the society.

In short, the use of oral literary as a language of instruction in the teaching of English will make students easy to understand the context and background relation of Indonesian history and can help to provide an explanation and a more complete understanding of the culture, history and world view toward the meant groups. Is not it common agreement that this great nation has lost her identity? It is not whether literary by making oral literary as a language of instruction in the teaching of English make our students understand identity of his people?

Furthermore, other than literary used as the language of instruction in the teaching of English language, literary will greatly affect the moral of students if presented as teaching materials. In addition to the beauty of the language elements that can attract and bind students to follow the lessons, in the literary there are a number of products language course in which includes elements of language that can be used as a data source language ranging from phonology subject to the

level of discourse analysis.

As written in Teeuw (2003: 47-48) that there are a number of semiotic models in analyzing literary works as literal works, one of which Morris models that adjusted by Foulkes. Both of these experts see literary as a literary work that the readers understand the foresight needed to sort out the syntactic and semantic dimensions from the work. The author would not dilate to discuss the syntactic and semantic study but the author only wanted to show that it is true in a literary work contained linguistic elements. And then, these linguistic elements can be used as a medium of learning in English teaching.

Utilization of a literary work as teaching materials, in addition to making students understand the material also allows the teacher to fulfill its obligations as educators. Literary works that presented as teaching material even read while ago by the students still will store value for them.

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