

WIBOWO'S EXPERIENCE AND PERSPECTIVE TOWARD INDIAN SOCIETY AS SEEN IN HIS TRAVEL WRITING "GROUND ZERO: WHEN THE JOURNEY TAKES YOU HOME"

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Abstract

Nowadays, travel narrative or travelogue is famous among society. Travel narratives are non-fictional prose forms that are written out of the personal experiences and perspectives of the traveler or researcher. As Indonesia citizen, Wibowo may have different perspectives in seeing some phenomena of the country that he visits like religion, ethnicity and environment. Thus, the researcher would like to focus on Society in India. Wibowo writes travel writings as a platform to deliver the reality of some countries and issues that he visits through his experiences. One of the issues that he tries to deliver is the condition of Indian society. In accordance, the aim of the research is to reveal the Wibowo's perspective toward Indian society inside his travel writing "*Ground Zero: When the Journey Takes You Home*". The research applies sociological approach and genetic structuralism theory from Lucien Goldman as its theoretical framework. The research also usestext structure from Meyer to see people's perspective by using descriptive expository text structure. It is necessary to know the description of the narrations and paragraph about Wibowo's perspective toward society in India. The research used library research to collect the data the data in this research is the naration and the paragraph about society in India and the data source is the nonfiction travel writing book "*Ground Zero: When the Journey Takes You Home*" by Agustinus Wibowo. There are several experiencesfoundby Wibowo such as rudeness, unhygienic life and bad treatment to women in the social behavior of Indian Society, unproper way of marriage of Brahmin in Indian culture and poverty on Economic condition in 2005-2006 in several places in India. His journey in India leads him to show his ethnocentric perspective about society in India. In some ways he believes that Javanese culture that he holds is better than India. The research shows that his perspective toward his experiences about society in India comes from the circumstances of his life in Indonesia as Javanese and his family personal experiences.

Key words: Travel Writing, Ethnocentrism, Nonfiction Prose, Perspective

INTRODUCTION

Literary works uniquely contain stories from human experience, feeling and emotion (Mertania & Amelia, 2020a; Nindyarini Wirawan, 2018; Puspita, 2021). Human experience can be gotten from social interaction. Human as a social creature cannot be separated from others to live their life (Aminatun et al., 2021; Fadilah & Kuswoyo, 2021; M Yuseano Kardiansyah, 2019b). It means that human life is closely related to society or social surrounding. Then, Author as a part of society creates a story based on his knowledge of the society where he or she lives. Therefore, literature can be seen as the medium to deliver human perspective and feeling toward something happening in their life (Amelia & Dintasi, 2019; Gulö, 2018; Qodriani & Wijana, 2020).

Literary development took place by way of shifts within this hierarchical system, such that a previously dominant form became subordinate or vice versa (Al Falaq et al., 2021; Mertania & Amelia, 2020b; Sandika & Mahfud, 2021). The dynamic of this process was 'defamiliarization': if a dominant literary form had grown stale and 'imperceptible' - if, for example, some of its devices had been taken over by a sub-genre such as popular journalism, thus blurring its difference from such writing a previously subordinate form would emerge to defamiliarize' this situation (Amelia, 2016; Amelia & Daud, 2020; Maskar et al., 2021). Historical change was a matter of the gradual realignment of fixed elements within the system: nothing ever disappeared, it merely changed shape by altering its relations to other elements (M Yuseano Kardiansyah, 2016; Puspita et al., 2021; Qodriani & Kardiansyah, n.d.).

Based on the quotation above, it can be assumed that travel writing is a form of literary journalism since this sub genre of literary work use the language and plot as fiction prose. Historical study toward the development of travel writing argues that the boundaries of travel writing genre are vague, because both fictional and non-fictional travel writing, between novel and travelogue, can have inherent characteristics as literary work (travel literature (M Yuseano Kardiansyah, 2017; Keanu, 2018; Sasalia & Sari, 2020).

As the number of English travel writing authored by Indonesian researcher is very limited, it is challenging to find printed form of such writing. Finally, the researcher found Indonesian travel researcher who wrote travelogue non-fiction work in form of books. His name is Agustinus Wibowo. He has produced more than 10 blogs and 3 books about his travel stories. The witer chooses one of his books entitled "*Ground Zero: When The Journey Takes You Home*" 2013. It contain a lot of travel stories authored by the owner of the blog themselves. He involved in making works about humanity, religion and self-esteem issues. he giveshis perspective on issues that happen during the exploration.

As Indonesia citizen, Wibowo may have different perspectives in seeing some phenomenon of the country that he visits like religion, ethnicity and environment. Thus, the researcher would like to focus onSociety in India. Wibowo who write travel writings as a platform to deliver the reality of some countries and issues that he visits through his experiences. One of the issues that he tries to deliver is the condition of society in India.

"*Ground Zero: When The Journey Takes You Home*"by Agustinus Wibowo is written in 2013. It contains a journey of Wibowo in 2005. He travels to several countries to explore new things in his life. It starts from China, India,Pakistan and Afganistan. The researcher will focus on "*Ground Zero: When the Journey Takes You Home*"written in 2013. Since thetravelogue hascontained about the condition of society in India 2005 and Wibowo's experience and perspective to society in India. Indiahas social issues that makes society do several actions and perspectives of life that beyond Wibowo's imagination. For example, people's reactions to foreign travelers, cultures, behaviors, economical problem or religious activity. Another reason, India is the country where he felt to stop do traveling, so it makes the researcher want to show what the experiences and perspectives of him in this non-fiction travel writing book. Furthermore, the researcher will applysociological approach to see thepastime that influences the author to create his works.

LITERATURE REVIEW

Genetic Structuralism

Genetic Structuralism is a theory in literary research in which combine structural analysis and sociological analysis. The human life facts are meaningfulness structure". Further he says: The basis of genetic structuralism is the hypothesis that all human behavior is an

attempt to give a meaningful response to a particular situation and tends, therefore, to create a balance between the subject of action and the object on which it bears the environment (Amelia, 2021; Heavenly & EWK, 2020; Muhammad Yuseano Kardiansyah, 2019). This tendency to equilibrium, however, always retains an unstable, provisional character, in so far as any equilibrium that is more or less satisfactory between the mental structures of the subject and the external world culminates in a situation in which human behavior transforms the world and in which this transformation renders the old equilibrium inadequate and engenders the tendency to a new equilibrium that will in turn be superseded (Al Falaq & Puspita, 2021; Kuswoyo et al., 2020b; Suprayogi & Pranoto, 2020). Thus human realities are presented as two-sided processes: deconstruction of old structures and construction of new totalities capable of creating equilibrium capable of satisfying the new demands of the social groups that are elaborating them (Cahyaningsih & Pranoto, 2021; M Yuseano Kardiansyah & Salam, 2020; Puspita, 2019).

Human Fact

In genetic structuralism there are three main topic discussions which have correlation each other (Afrianto et al., 2021; An & Suyanto, 2020; Qodriani & Kardiansyah, 2018). Goldman builds a set of categories. Human fact is one of them. Human fact is every result of human activity and behaviour either verbal or physical that it trying to be understood by social science (Ahluwalia, 2020; Kuswoyo et al., 2020a; Nani & Safitri, 2021). Human fact can be divided into two, individual and social fact. Human fact is not something that shown in society; it is the result of human activity as the subject (Gulö, 2014; Nurkholis et al., 2022; Sartika & Pranoto, 2021). Every individual or social fact appears as the struggle of subject to adapt in the surrounding of the world. The travelogue is the human fact. Since, it is the creation of the result of Wibowo's travel experiences during his journey (Istiani & Puspita, 2020; M Yuseano Kardiansyah, 2019a; Kuswoyo et al., 2021).

Collective Subject

From the explanation of the human fact above, the researcher concludes that human fact is divided into two parts; Individual Subject and Collective Subject. Individual subject it the individual fact and collective subject is called as the social fact (historical fact) for example revolution, social, politic, economy on culture are the forms of social fact. Here, the researcher believes that in the analysis collective subject comes from the historical and cultural context. In *Ground Zero* travel writing by Agustinus Wibowo, 2005-2006 was the year of some social problems in India. India was in social and poverty problem and the society shown their reaction to the situation that was happened there.

World View

The categorical structure which is a whole complex of ideas, aspirations and feelings, which links together the members of a particular social group called worldview (Novanti & Suprayogi, 2021; Pranoto & Suprayogi, 2020; Yunara & Kardiansyah, 2017). In world view, the ideas, aspiration and feeling play important role and the way of the researcher understand those things need to understand the mix of both intrinsic and extrinsic elements. Genetic Structuralism is the studies which learn about the behavior of all human that are related to the subject and object that appear on it. This study focus on thing that appears inside the story.

METHOD

In analyzing the research, the researcher applied qualitative method research as the data in the form of words, phrases, clauses, and sentences. The research aims to review case studies, to review how the case study methodological approach was applied, and to identify issues that need to be addressed by researchers, editors, and reviewers (Baker & Edwards, 2012; Mandasari & Wahyudin, 2019).

In this study, The researcher analyzes and interprets all data through a certain process of data collection and data analysis to describe the world view of the author as a part of society. The method involved description, analysis, and interpretation of the condition that were found in the travel writing. In addition, the researcher deals with the dialectic method from Lucien Goldmann in analyzing the data. As a coherent structure, literary work is a unity which develops from smaller partial (Afrianto, 2017; Gulö & Nainggolan, 2021; Qodriani, 2021). It deals with overall-section. The overall-section should be continued with an attempt to understand it in whole. Then, it deals with understanding-explanation, understanding is a description attempt of object structure which being studied, while explanation is a way to combine into larger structure.

RESULTS AND DISCUSSION

4.1 Wibowo's Perspective toward Indian Society

In this part, the researcher analyzes Wibowo's perspective toward his experiences toward the society in India. Generally, there are still many people who think India's image is like in the Bollywood movie where a mixture of romance, endless song, dances and all smiles in people faces are easy to be seen. Wibowo has his own perspective toward Indian society. The researcher will see his perspective through his experience in social behavior, Indian culture and economic condition. Since AgustinusWibowo is an Indonesian Travel Researcher and a Javanese. He may have his own way of thinking over some experiences that he ever faced during his journey in his Nonfiction travel writing.

4.1.1 Social Behavior

In this analysis, the researcher tries to analyze Wibowo's perspective through the social behavior of society in India from several places and type of caste.

“Social behavior may be defined as the behavior of two or more people with respect to one another or in concert with respect to a common environment. It is often argued that this is different from individual behavior and that there are "social situations". There are, of course, many facts—concerning governments, wars, migrations, economic conditions, cultural practices, and so on—which would never present themselves for study if people did not gather together and behave in groups, but whether the basic data are fundamentally different is still a question.”

From the quotation above, it is stated that social behavior is created by the environment of the society in that particular setting. It derives from the a lot of factors such as economic condition, cultural practices and so on. In this analysis, the researcher finds that there is social behavior of society in India such as screaming and shouting of the people in daily life, lies, dirtiness, congested roads, rubbish until the stench of urine and bad treatment to women during Wibowo's journey. In the beginning, Wibowo starts his journey by having a special perspective of India condition.

“Kuch Kuch Hota Hai’s India and the India reoresented by films that came after it was a New India, with all apparent characteristics of European Nation: globalised, prosperous, energetic, and full of young progressive people looking for ove. Yet India was still India, with its long winding romances full of surprises, able to make you laugh and cry almost simultaneously, and constantly wrapped in endless songs and dances and people.

“This was my India: a mixture of strange romances, fantasy, and nostalgia all of which i carried with me as I walked towards the gateway of this country.”
(Wibowo, 2013:214)

From the quotation above, In his view before he visits India, Wibowo has a vision that India was very delightful to be visited as a traveler since it has a beautiful and enjoyable moment as a country. India was a prosper country where the society is able to manage his economic condition. Wibowo also recognizes India as a country who can make the visitors and society feel happy and romances. But those views change during his journey in India. When he experiences about the society’s behavior in the train station. In this quotation “Passengers ran to the train like wild lions just as it pulled into the station, leaping onboard not through the doors, but through the windows” (Wibowo, 2013:218). It can be seen that there is behavior of passengers who run out the train through windows like a wild animal. His perspective about this behavior is stated in this quotation: “Perhaps this brand of Indian physical exercise was exactly what Rahul needed to get so toned.” (Wibowo, 2013:218). From the quotation above, he has seen a lot of Indian Movie, Wibowo’s perspective seems like this physical exercise is a normal things in the Bollywood movie. He can think that it is a normal thing because he has a perspective of Indian society like in Bollywood movie that the men are toned. As stated in this narration “Bollywood came with heroic figures a la Rahul, who looked like a bodybuilder and make more noise when he was crying than when he was beating someone up” (Wibowo, 2013:214). From that narration, it can be seen that his perspective of the passenger of Gorakhpur starts from his own understanding about Rahul in Indian movie.

4.2 Ethnocentrism toward Indian Society.

The result of previous analysis is used for coming into the next step in this analysis, which is to understand what kind of Wibowo’s perspective is in his travel writing “*Ground Zero: When The Journey Takes You Home*”. The researcher believed that his perspective is ethnocentric perspective. In the beginning, ethnocentrism was a purely sociological construct, describing ingroup vs. outgroup conflicts.

"The view of things in which one’s group is the center of everything, and others are scaled and rated with reference to it. Each group nourishes its own pride and vanity, boasts itself superior, exalts its own divinities and looks with contempt on outsiders."

From the quotation above, the researcher finds that ethnocentrism is a view of one group or culture of society. This view appeals more than others view. It has its own pride of the culture that they belong to and ties to justify that other views or culture are bad. Ethnocentrism also defines their own cultures as "natural" and correct" and what goes on in other cultures as "unnatural" and incorrect", perceive in-group customs as universally valid what is good for us is good for everybody.

As discussed in previous analysis, Wibowo as the narrator portrays ethnocentrism in his perspective during his journey in his travel writing. The representation of ethnocentric perspective of Wibowo can be seen in his interaction with the behavior, Indian culture and also belief. The first ethnocentric perspective is when he describes the social behavior in India and he compares with Javanese in Indonesia.

In his perspective, as a moderate society from Indonesia, he also believes that there are also things that beyond people's control but those things can not be the reason to accept the reality is because of people's past sins. The researcher can assume that the reason when Wibowo depicts the past sins and kindnesses in karma gives no guarantee to be happy at the end. It shows to the readers that in Wibowo's perspective, people can be successful or failed not because of their past sins. In his perspective, human should see and run their life freely. It should not be based on the karma that they believe. He neglects the culture and beliefs of Hindu who believe that there is karma in life. It implicates that moderate society believe in humanity that people should not always make religion and fate as the failure of human efforts is better than karma that society in India believe in.

From all of those findings, the researcher concludes that Wibowo has ethnocentric perspective when he sees some phenomenon about society in India during his journey. He is proud of being Indonesia and tries to make comparison between his perspective about culture in Indonesia and society's perspective in India. He shows his perspective in which his culture and society are better than society and culture in India.

CONCLUSION

This chapter aims to conclude the detailed analysis of the research from the previous chapter. The analysis was aimed to show Wibowo's perspective. The researcher analyzes the textual structure of the travel writing then the researcher continues to see his perspective from descriptions of the experiences that are related with the issue of the nonfiction travel writing. The first result is Wibowo's perspective toward social behavior in India is derived from his background as Indonesian travel researcher who lives in Java that leads to bad perspective of social behavior in India. It includes the screaming and the shouting of the people in daily life, the lies, the dirtiness, the congested roads, the rubbish until the stench of urine and bad treatment to women during Wibowo's journey.

The second analysis is Wibowo's perspective toward Indian culture. Wibowo believes when arranged marriage in Brahmin family caste only focus on the pledge to Gods and do not care about the feeling of the bride and the groom is something wrong. In his perspective as Indonesian traveler when people marry they need to have their own choices to choose their partners of life. He believes that marriage should contain "love" in it. Love should be the reason why people marry because atleast it can give hope to a blossom of love His perspectives about "Love" should not be forced is started from his mother's wedding. Bride or Groom should fight for their own choices in choosing their couple for the rest of their life.

The last is Wibowo's perspective toward economic condition in India. He shows that India in several places such as Gorakhpur, Paharganj, and Mumbai were under poverty level and he also witnesses that there is big dream from this people under poverty in India for their life unfortunately they had no education, and no connections. But the problem is within their beliefs of Karma drove them to accept anything in their lives even it is a bad condition. On the other hand, Wibowo's perspective is different. He believes that everything can be changed when dream and hard work is equal. The researcher can

conclude that the reason when Wibowo depicts the past sins and kindnesses in karma gives no guarantee to be happy at the end. In Wibowo's perspective, people can be success or failed not because of their past sins. In his perspective, human should see and run their life freely. Karma should not be the reason why they still accept failure of life.

The analysis has been done to prove those entities above, those narrations and dialogues contain Wibowo's perspective toward Indian society from many acts and perspectives of Indian society. Therefore, Wibowo's perspectives toward his experiences about society in India is accomplished to be proven that the perspectives come from the circumstances of Wibowo's life in Indonesia as an Indonesian travel researcher and his family personal experiences. From all of those findings, the researcher concludes that there is ethnocentric perspective toward Indian society depicted inside Agustinus Wibowo "Ground Zero: When The Journey Takes You Home". During his journey, he is proud of being Indonesia and tries to make comparison between his perspective about culture in Indonesia and society's perspective in India. The researcher shows that his perspective about the group or social class that he belongs to is better than what India has.

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