

## **Literature and 4.0 Industrial Revolution: A Challenge for Indonesian Millennials**

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### **ABSTRACT**

Literature has been considered as the right concept in building a nation. China and United Kingdom for example were known as high developed countries in history that used literature in building their countries. By learning contemporary literature, Indonesian millennials will be able to live competitively in global life that tends marginalized the national cultural identify. Indonesia has been ratified the WTO Agreement and General Agreement on Trade in Services (GATS) is a part of it. Education and travel and tourism services are two of 12 fields in GATS. Literature learning for those Indonesian millennials have to design in the proper way by introducing the contemporary theory and criticism in the 21st century approach, which is Cultural Studies. This is actually the aim of Industrial Revolution 4.0. Meanwhile, travel and tourism services belong to cultural tourism science which is the concentration of cultural studies. In the year of 2020 till 2030, the population of millennials up to 70% in Indonesia. By learning literature they will understand the disruptive mindset and use technology in the global life and communicating creative industries based on cultural tourism in building Indonesia.

**Keywords:** Literature, cultural studies, cultural tourism, disruptive, and millennials.

### **Introduction**

Literature has an important role in building a nation and many developed countries in the world have proven its use in establishing their human resources. History tells us that these countries have successfully managed to become well leading nations by using literature methodologies. China and the United Kingdom, for instance, are two of many developed countries that seriously encourage their government and societies to study literature because of its useful properties; especially as means of teaching humanistic values like morality, spirituality, good will, education, politics, ideology, etc.

The important roles of literature in China can be seen from its civil servant examination system; where the participants' skills are tested in understanding and memorizing Confucian Bibles. The Confucian doctrine furthermore states that moral guidance is the essence of a good governance. Literature is also used as the country's main education curriculum and core materials in imperial examinations (Fridolin, 1998). Similarly, Chris Baldick in Eagleton (1996: 25) states that English literature was once used as civil servants' test requirement in Victorian England. In accordance, Latif (2009: 21) explains that Shakespeare's poems has become a required reading for elementary school students in the United Kingdom. These efforts are intentionally meant to instill the country's ethic tradition and culture. Meanwhile in Sweden, various literature banners are displayed during public holidays.

It should be noted that in Indonesia still occurs a cross opinion of using western literature theories in analyzing Indonesian literary works. There is a tendency of rejecting these theories and critics, especially among the country's poets, artists and campuses. In order to acquire its own relevant theories and critics, Universitas Bung Hatta in Bukittinggi held a national Indonesian literature seminar in 1988. Rachmad

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Djoko Pradopo (1988: 105) furthermore explains this in his paper entitled *Menuju Poetika dan Kritik Sastra Indonesia yang Berwatak Indonesia* (Toward Indonesia's Literary Poetics and Critics with Indonesian Characteristics), as follows:

*“Pada waktu sekarang ini ada tuntutan untuk teori sastra dan kritik sastra yang sesuai dengan sifat karya sastra Indonesia sendiri sebab ada anggapan atau hipotesis bahwa sastra Indonesia mempunyai sifat khusus yang lain (sekali) dari sastra Barat ataupun sastra lainnya. Sekarang ada hipotesis bahwa sastra Indonesia mempunyai konsep estetik konsep estetik yang berbeda dengan konsep estetik sastra Barat. Konsep estetik itu tercermin dalam karya sastra itu sendiri”.*

“In this day and age, we demand literary theories and critics that suit our own Indonesian literary works, because there is an assumption or hypothesis that Indonesian literature has a (very) different characteristics compared to English or other countries literature. There is a hypothesis that Indonesian literature has different aesthetic concepts than English ones. These aesthetic concepts are reflected in the literary works themselves”.

The cross opinion on accepting and rejecting the western contemporary literature theories and critics resulting an unfamiliar use among Indonesian scholars. According to Yulhasni; a quite famous North Sumatra literary critic; in his book *Senjakala Kritik Sastra (Kasus Sumatera Utara)* or “The Twilight of Literary Critics (North Sumatra cases, 2016: 49), contemporary literature is rarely taught in higher education due to lack of materials, lack of certified lecturers, and our ignorance of understanding new things. Yudiono (2009: 12) states that the occurrence is simply caused by the late introduction of Indonesian oral tradition by individuals such as Armijn Pane, S. Takdir Alisjahbana, and Hoesein Djajadiningrat during the 1930's, while Europe and America have already acknowledged them for centuries apart. In addition, Yulhasni (2016: 6) supposes that the era of quality Indonesian literary discussions has ended since HB Yassin stopped writing about his critics.

Recently, a contemporary literary theory and critics or Cultural Studies, is widely spread in Indonesia, yet accepted with various manners. It is implemented in Udayana University, Bali's Masters Study Program, especially in the concentration of Cultural Tourism. According to Richards (1996), Cultural Tourism is a derivative of Cultural Studies. It has an important position in facing the 4.0 Industrial Revolution. In the Kemenristekdikti's press conference on “Facing the Education Globalization and 4.0 Industrial Revolution” policy, it is known that Indonesia has ratified the WTO Agreement of GATS (General Agreement on Trade in Services) through Constitution Number 7 Year 1994. Moreover, GATS includes 12 sectors of services, in which two of these sectors (travel, tourism, and recreation services) belong to Cultural Studies and Cultural Tourism.

The curriculum of literature teachings for the Indonesian millennial generation needs to be reviewed in the scope of contemporary literary theory and critics. According to Alvara Research Center (2017), in 2020 until 2030, the number of Indonesian millennials may cover 70% of productive age population. Therefore, they are expected to be aware of cultural heritage and Cultural Tourism issues. In addition, the higher education academics should contribute the cause by helping out the government in preparing these millennials. The North Korean and Japanese millennials, for instance,

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have succeeded in implementing Cultural Tourism in their tourism sectors. Moreover, the North Korea tourist attractions combine both tradition and modernity properties of Cultural Tourism in the fields of literature, music, art, dance, architecture, clothing, and culinary.

Cultural Tourism aims to the issues of preserving both tangible and intangible cultural heritage. It demands society's participation in constructing, supervising, and monitoring its continuity. In fact, Indonesian societies are aware of tourism due to the successful development of Cultural Tourism approach in certain places, yet they often fail in 'selling' their cultural heritage potentials in the purpose of building the economic benefit. Therefore, the Indonesian millennials are expected to balance the cultural resources, natural resources with human resources; since they are considered to be creative, confident, connected individuals and familiar with the social media use. Thus, they really need to be taught the lessons of innovating their soft and hard skills in travel, tourism, recreation, and culture services.

### **Methods**

This article uses qualitative method supported by quantitative data. The data consist of primary and secondary data. Data collection techniques are gained by doing interview, observation, library research, and online data. Relevant data then analyzed by using the theory of postmodernism, cultural studies, and cultural tourism theory.

### **Discussions**

In the introduction section, it is explained how literature is responded by various circles in Indonesia. Apart from the issues of accepting or rejecting the western literacy theory and critics, it is known that many Indonesian literature students' scientific writings, such as bachelors' thesis, masters' thesis and doctorate dissertations are using the western perspectives. According to Yulhasni (2016: 46-47), a lot of things need to be reviewed in North Sumatra due to the usage of obsolete theories and approaches. Moreover, there are almost no critical studies available here because of the misconceptions in using proper literary theories. Thus, we are still unable to release ourselves from structuralism tendencies and fail to understand the post structuralism and postmodernism theories offered by Cultural Studies.

In Indonesia, we often mistakenly assume that Cultural Studies is similar to studying traditional culture. As a result, many people tend to discriminate this theory because of their own speculation, such as its unclear scientific discipline, and not to mention, its radical stigmatization. Moreover, Indonesian students often misunderstand and mix cultural issues with anthropology studies. In order to explain the true definition of Cultural Studies, Ziauddin Sardar & Borin van Loon (2001) write a book entitled *Mengenal Cultural Studies fo Beginners* or "Understanding Cultural Studies for Beginners (translated by Alfathri Aldin)" as follows:

*"Cultural Studies adalah suatu bidang studi yang memikat dan "hangat".  
Ia telah menjadi kegemaran di tengah-tengah kalangan progresif-  
setidaknya karena budaya (culture) sebagai tema atau topik studi telah  
menggantikan masyarakat sebagai subjek telaah umum di tengah-tengah  
kalangan tersebut".*

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“Cultural Studies is a fascinating and “warm” field of study. It has become a favorite among progressive circles—at least because culture as a theme or topic has replaced society as general study for them”.

Cultural Studies is proposed by Birmingham University’s Centre for Contemporary Cultural Studies by several English literary critics in 1964. They are known to be influenced by the Critical Paradigm Theory of the Frankfurt School. In Indonesia, Cultural Studies is introduced since the establishment of Udayana University’s Masters Study Program in 1996. In accordance, Lubis (2006: v) states that the emergence of Cultural Studies issues in several Indonesian scientific forums and the rejections of positivism paradigm among young campus activists is started in 1996.

Even though many misinformed Indonesian society tend to doubt the position of Cultural Studies as a legitimate science, it should be noted that Cultural Studies falls under the category of postmodernism philosophy. According to Murphy (in Lubis, 2006: 48), the works of Cultural Studies intellectuals emphasize on how to build a social structure by creative actions in order to avoid social repressions. In addition, these individuals are expected to contribute an emancipator empowerment process known as social praxis discourse. Thus, The Cultural Studies intellectuals is positioned as ‘agents of change’, who stand by marginalized communities, Cultural Studies is also suspected as an instrument of progressive social change.

According to Klarer (1999: 96), the philosophy of Cultural Studies originates from one of English Literature theoretical approaches. He furthermore explains about its development in a book entitled “an Introduction to Literary Studies”, as follows:

Antiquity and middle Ages	Rhetoric
Modern times	Philology
Nineteenth century	Stylistics
	Biographic Criticism
First half of twentieth century	Psychoanalytic Criticism
	Mythological Criticism
c. 1920-30	Russian Formalism
c. 1940-60	New Criticism
c. 1970-80	Reception Theory
c. 1970-	Semiotics
	Feminist Literary Theory and
	Gender Theory
	Deconstruction
c. 1980-	New Criticism and Cultural Studies

From the explanation above, it is known that a 21<sup>st</sup> century literary studies and its derivative subjects should be adapted to the current paradigm. Therefore, the teaching materials of scientific philosophy, literary theory and approach, and research methodology subjects should enroll with the Critical Theory Paradigm as well. Moreover, we must be aware that since 1979 to 1990, Cultural Studies has migrated to USA, Canada, Australia, France, and India alongside transformation of interests yet with the same issue, which is culture. Thus, subject matters in Cultural Studies are different and adapted to the problems faced in each countries. As a result, Cultural Studies should be seriously and continuously studied, also be taught correctly in schools

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and universities. Nevertheless, these works should encourage a praxis (integrating proper theories and practices).

As the Indonesian government has established a policy in facing the Education Globalization and 4.0 Industrial Revolution, we need to take responsibilities and reevaluate our literary studies teaching methods. In order to develop a creative and political industry, contemporary literature, Cultural Studies, and Cultural Tourism should be taught and be socialized by proper intellectuals in all university levels. Moreover, Sardar & Van Loon (2001: 36) explain about the intellectuals responsibilities according to Stuart Hall (an English Literary critic and founder of the influential CCCS), as follows:

*“Kaum intelektual, Hall berulang-ulang mengatakan, harus selalu terdepan dalam pengetahuan dan teori, sambil juga melibatkan diri untuk menyampaikan ide-ide melampaui “batas-batas kelas intelektual”. Kehidupan dan karya Hall dapat dilihat dalam hubungan ini-mencoba menerima kekuatan-kekuatan yang bertentangan, menggunakannya, dan menyalurkannya dalam arah yang kreatif dan politis”.*

“The intellectuals, Hall repeatedly states that, must be the foremost ones in knowledge and theories, while participating on expressing ideas exceeding their “intellectual limits”. Hall’s life and works can be seen from this relationship-tries to accept the contrary forces, then to use and channel them in creative and political manners”.

### **The Relationship between Cultural Studies and Cultural Tourism**

Cultural Tourism is becoming a warm issue in the global scientific world, which is often discussed both in national and international meetings. Japan is known as one of the countries that strongly support the concepts of Cultural Tourism for developing their tourism industry. In Indonesia, the effects of Cultural Tourism have not been widely spread because of the people’s lack of understanding for its scientific framework and basics. As a result, we often find unfinished discussions performed by speakers from different disciplines. Therefore, meetings of scientific Cultural Studies and Cultural Tourism by competent speakers are very needed in order to prepare the Indonesian millennial generation to face the 4.0 Industrial Revolution.

According to Richards (1996), the Cultural Tourism concepts originate from Cultural Studies. Therefore, the term culture itself is different compared to those of anthropology, sociology, and classic literature discussions. In other words, the study itself positions culture as a heritage. Moreover, Richards (ibid: 265) explains, as follows:

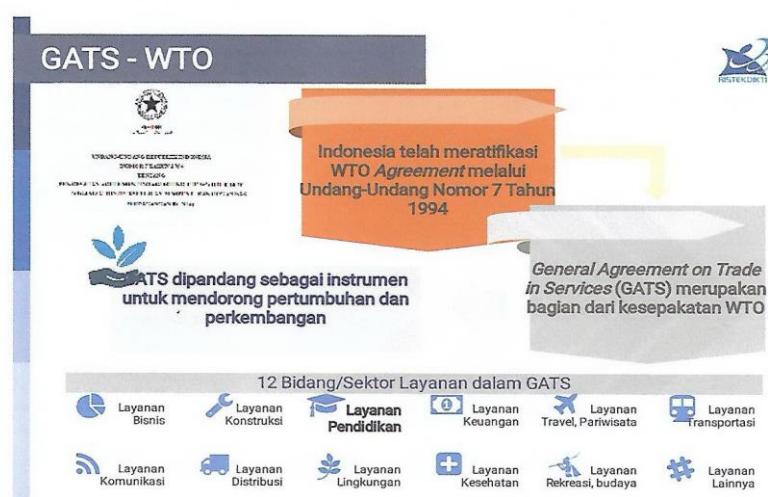
“Culture as process is an approach derived from anthropology and sociology, which regards it mainly as codes of conduct embedded in a specific social group. The culture as product approach derives particularly from **literary criticism**. Culture is regarded as the product of individual or group activities to which certain meanings are attached. In recent years, however, there has been growing concern expressed about the commodification of culture. Tourism in particular has been identified as a major force for commodification”.

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In similar manner, these concepts are later applied by the late Prof. I Gusti Ngurah Bagus of Udayana University with the opening of cultural tourism concentration in the university's Masters Study program.

### **Cultural Studies, Cultural Tourism, 4.0 Industrial Revolution, and Indonesian Millennials**

In early 2018, Indonesian Kemeristekdikti issued a policy on Facing Education Globalization and 4.0 Industrial Revolution in a press conference, in which included a ratification of WTO's 12 Sectors of Services Agreement in GATS with the use of Constitution Number 7 Year 1994. Moreover, GATS is later considered as an instrument to encourage the nation's growth and development, especially in the fields of literary studies (Cultural Studies and Cultural Tourism). Thus, literary study is assumed to be an important and strategic maneuver in order to develop the Indonesian millennials' human resources in near future. In addition, the relationship between GATS and WTO can be seen from the following picture.



Courtesy of: Kemenristekdikti (2018)

The use of technology among Indonesian millennials tends to fall under negative impacts; and therefore should be limited. The millennials' ability of using technology such as surfing the internet will often lead them to become unresponsive, individualistic, addicted to chatting (Instagram and other social medias celebrities), and arrogant individuals. According to Alvara Research Center, (2017), the development of instant messaging applications such as BBM, WhatsApp, LINE, Telegram etc. have forever changed the human behaviors of using cellphones features. In addition, Sarup (2008) states that the real threat in a postmodern age (where the Indonesian millennial generation belongs) is the split of personality or schizophrenia or the failure in using proper languages.

According to Yudiono (2009), literature is believed to be the means of enriching the humanistic and scientific competence, especially in encouraging truth, honesty, beauty, morality, patriotism, and faithfulness among societies. Therefore, Indonesia should reevaluate its education qualities by implementing contemporary literature studies toward the millennials. In relation with GATS, Cultural Studies is suspected to strengthen the Indonesian national sovereignty, bring up its cultural identities, and give

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birth to the spirit of competition. In addition, Latif (2009: xiii) in his book, *Menyemai Karakter Bangsa Budaya Kebangkitan Berbasis Kesastraan* or “Sowing the Nation’s Cultural Characters The Rise of Literary Studies”, states that Indonesian millennials, both as young generation and agents of change have the potentials to reinforce science as means of gaining dignity through character building.

As a discipline, western literary theories and methodologies should be openly accepted in analyzing Indonesian literature. This is done to minimize the large numbers of scientific works associated with Indonesian traditional theories and approaches, especially in journals, masters’ theses and doctorate dissertations. Moreover, Pradopo (1988: 115) states that literature has a general and universal characteristics; so that Indonesian literary works should also have their similarities with the works of other countries (universality). Thus, Indonesia should be willing to accept the western literary studies contributions, especially in teaching Cultural Studies and Cultural Tourism to the Indonesian millenials.

GATS’ 4.0 Industrial Revolution is known to cover services in the fields of travel, tourism, culture and recreation as means of preserving and developing nation’s cultural heritage. According to the Annals of Tourism Research Journal Volume 23, Number 2 (1996), it is known that in 1996, a high number of Indonesian scholars have attended scientific Cultural Tourism meetings in Indonesia. However, they are proven fail to see the issues and to apply the acquired knowledge within the same perspectives. As a solution, the 4.0 Industrial Revolution demands us to reevaluate our literary studies curriculum.

In relation to the pros and cons of using western literary theories in analyzing Indonesian literary works, Yudiono (2009), in his book, *Masa Depan Kritik Sastra Indonesia* or “The Future of Indonesian Critical Literature” states that the Indonesian intellectuals should act as a bridge to unite the two different viewpoints in the purpose of equating perception. Therefore, we can consider this effort as an actual movement of supporting the 4.0 Industrial Revolution. In accordance, Yudiono (ibid: 197) explains about the role of intellectuals, as follows:

*“Pengembangan teori sastra yang dengan sendirinya adalah pengembangan teori kritik sastra Indonesia secara formal merupakan tanggung jawab perguruan tinggi, tempat para ilmuwan sastra berpikir keras merumuskan teori-teori yang relevan dengan pengkajian karya sastra Indonesia. Nyatanya hingga saat ini telah berkembang dan diperdebatkan sejumlah teori sastra yang prinsip-prinsipnya berasal dari teori sastra asing (Barat). Di tangan mereka itu dapat berkembang teori-teori yang rumit-rumit dan sulit dipahami masyarakat pembaca umum. Akan tetapi, justru itulah tugas dan kewajiban profesional ilmuwan sastra di perguruan tinggi dan lembaga penelitian yang pada batas-batas tertentu membedakannya dengan kewajiban masyarakat pembaca”.*

“The development of Indonesian literary theory is, by itself formal and should fall under the responsibilities of a university, the place where literary scientists think hard in formulating relevant theories. In fact, today we can still find some arguments about using foreign (English) literary principles in Indonesian literary works. They are known to be capable of developing complicated theories that might confuse the general readers. Thus, it is their duty to explain the subject matter to the public”.

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The history states that North Sumatra have already experienced its literary glory in the past. According to Yulhasni (2016), the Universitas Negeri Medan (Unimed) has once excelled in the fields of literature from 1990's to 2000's. It is later known as the rise of the Unimed's literary authors. During those times, a shift of creativity spread among students; in which was previously done by the literary communities and enthusiasts alone. By the socialization of 4.0 Industrial Revolution, today, the literary and Cultural Tourism intellectuals are expected to contribute their efforts in order to give birth to the disruptive Indonesian millennial generation. In addition, Kasali explains that the term disruptive is the phenomenon of future carried by the pioneers in this present day (www.kompas.com). Therefore, the concept itself is very similar to those of Cultural Studies and Postmodernism approaches, as to connect the past with the present and the future.

### **Conclusions**

The pros and cons of western literary theories and critics in Indonesian literary works should be ended for good by accepting their universality and similarity. The Indonesian intellectuals in university levels are expected to give their contributions in introducing contemporary literary theories and critics such as Cultural Studies and Cultural Tourism, especially in their teaching materials. The purpose of this effort is to prepare the Indonesian millennial generation in order to fulfill the two fields from GATS' 12 sectors, such as travel, tourism, recreation, and culture services.

As technology-literate individuals, the Indonesian millennials should be introduced to creativity, innovation and entrepreneur issues. The two sectors of GATS' Education Globalization and 4.0 Industrial Revolution are closely related to the fields of contemporary literary studies such as Cultural Studies and Cultural Tourism. They represent the strategies in cultural heritage preservation, Cultural Tourism development and disruptive mindset of the 4.0 Industrial Revolution. In the year 2020 until 2030, the number of Indonesia millennials is expected to reach 70% of productive age population. Thus, by studying contemporary literature, they are expected to understand the disruptive mindset and the ability to use technology in communicating with the global world, also to create a creative industry based on Cultural Tourism as means of building Indonesia's economy.

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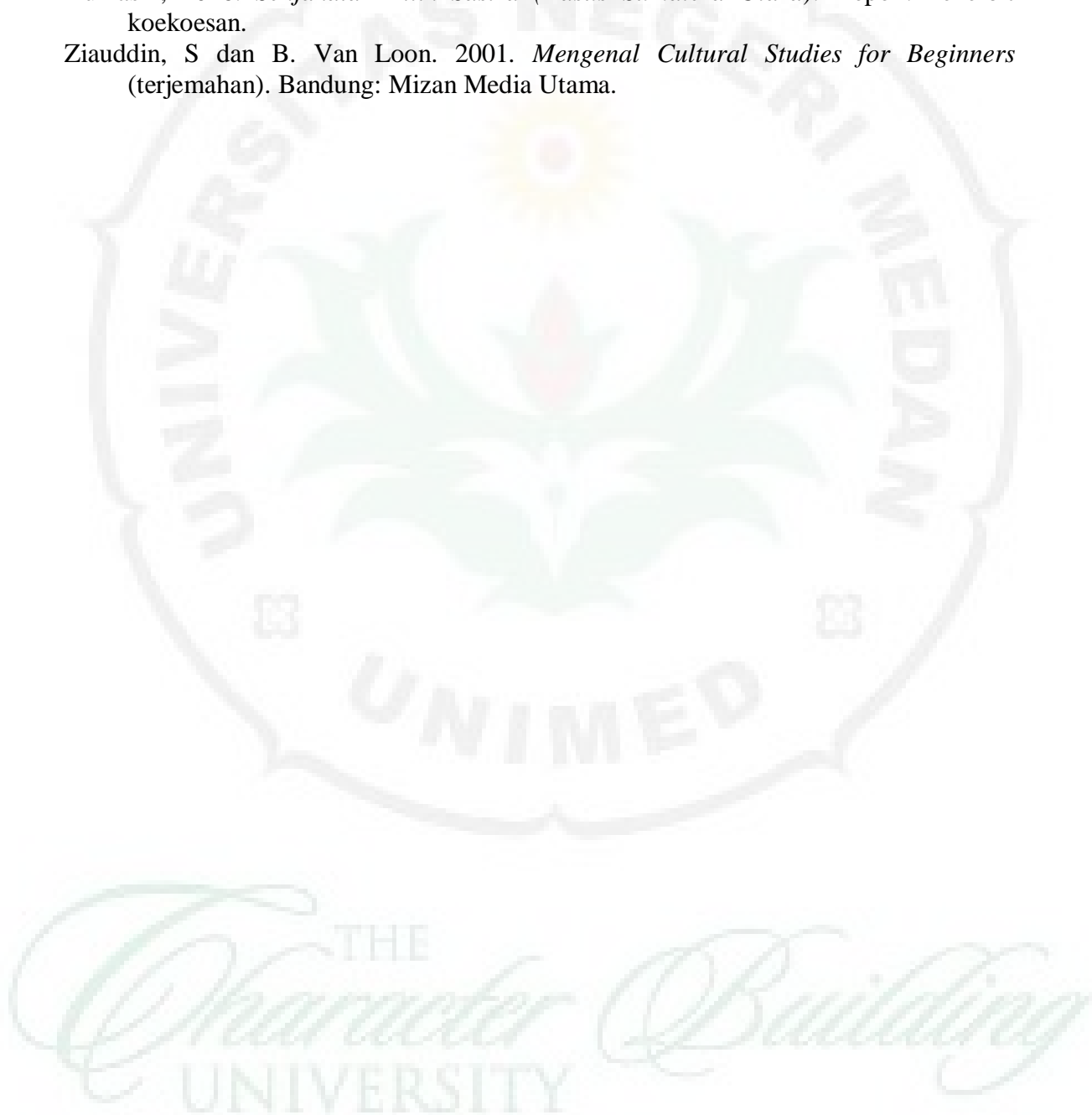
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*Proceedings of the 1<sup>st</sup> International Seminar on  
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