

**AUSTRALIAN INDONESIAN
ASSOCIATION OF VICTORIA
NEWS**

April-May 2022, ISN 2206-1037



AIAV LANGUAGE CLASSES

AIAV runs evening Indonesian language classes throughout the year during school terms. Classes ranging from beginners to advanced are taught by experienced and qualified teachers. Classes are always fun and engaging. If interested in joining one of the classes, please contact the AIAV language coordinator Bea Awiati, or the AIAV president Nani Pollard for more information.

Or visit www.aiav.org.au

Contact details are on page 2



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EDISI
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Interview with Ibu Mantarina Herlianti

By Carly Norman

The Indo Day: Food & Games held at the D'Penyetz & D'Cendol (<https://www.dpenyetz.com.au>) in Carlton saw many AIAV members and associates in attendance, including Ibu Mantarina Herlianti, Chair of the Indonesian Ladies Association (Dharma Wanita Persatuan DWP) <https://www.facebook.com/dwpkjri.melbourne> and wife of the Consul-General of Indonesia, Pak Kuncoro Giri Waseso. Ibu Mantarina willingly provided us an insight into her life here in Australia, the holy month of Ramadan, her role with the Indonesian Ladies Association, and some helpful tips for her famous Tempe-making.

Interview with Ibu Mantarina on pages 3-4.

**AIAV
Australian Indonesian Association
of Victoria**

*“To foster and promote friendship,
understanding and good relations
between the peoples of Indonesia
and Australia.”*

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the AIAV News do not necessarily reflect
the views of the Australian
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**The AIAV Newsletter invites contributions on
all aspects of Indonesia-Australia relations.**

The Newsletter belongs to you, the AIAV members. We
encourage all members to contribute articles in either
English or in Bahasa Indonesia. We particularly encourage
contributions from our language class students.

If you would like to contribute an article, or a **“letter to the
editors”**, do not hesitate to contact members of the
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AIAV is excited to offer a revised edition of our very popular
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Selamat Bergabung

To our newest members. Welcome to
AIAV

Daniel Ch'ng

Retno Pamiasih

Justin Russell

From the Committee Salam kompak

By AIAV President

Nani Pollard

president@aiav.org.au

Kami Mengucapkan:

“SELAMAT HARI RAYA IDUL
FITRI 1443H
MOHON MAAF LAHIR &
BATHIN”

Salam Hangat
Nani Pollard

Interview with Ibu Mantarina Herlia

Continued from page 1

Ibu Mantarina and the Consul-General arrived in Melbourne, Australia, in June 2021, just before the impending Melbourne lockdown. Before being posted to Australia, Ibu Mantarina and her family lived in a diverse range of countries, such as Bangladesh, Denmark, and Switzerland - commenting on the uniqueness of each country; However, she noted that they did not have large Indonesian communities, unlike Australia. In comparison, a large community of Indonesians is located in Australia; the 2016 Census showed 73,213 Indonesian-born persons located in Australia, with links between the two countries existing before European settlement.

(<https://www.homeaffairs.gov.au/mca/files/2016-cis-indonesia.PDF>)

These communities in Australia are very active and help promote Indonesia's language and culture. In particular, Melbourne has a thriving Indonesian community;

<https://liveinmelbourne.vic.gov.au/discover/multicultural-communities/indonesian>

Ibu Mantarina commented on the ease of finding an active community and the "delicious Indonesian food" available. Moreover, she remarked that the friendliness and hospitality of Melbournians have made her time here in Melbourne an easy transition.

Due to arriving amid the pandemic, Ibu Mantarina's travels became limited throughout the first year. However, with the three-year posting, she is excited to visit more of the beautiful beaches on offer and the diverse states and territories. Thus far, she has travelled to various regional towns, including Ballarat and the gold mining museum, and a trip to Tasmania.

Moving overseas usually comes with its challenges; however, Ibu Mantarina was fortunate enough to find ease in adjusting to each different country. Nonetheless, she noted the difficulties for her three children adjusting to attending new schools and making new friends. She advised anyone planning to move overseas that "it is a convenience when we can talk in the local language, it is easier to adapt." Ibu Mantarina did not have any issues with learning new languages; she had no problems with English and even learned Deutsch as it was convenient throughout the postings.

At the time of the interview, the holy month of Ramadan was approaching, commencing on April 3rd until May 2nd. (<https://www.reuters.com/world/asia-pacific/indonesia-greets-ramadan-with-mass-prayer-covid-curbs-ease-2022-04-03/>)

When in Indonesia, Ibu Mantarina celebrates the end of Ramadan, Eid Al-Fitr, by visiting family and spending time with loved ones. However, experiencing Ramadan overseas is a different yet unique experience; Ibu Mantarina spoke of the importance of Ramadan as a time to connect with their community. The Consulate-General of Indonesia usually hosts prayer and Eid to celebrate with the community throughout the holy month.

Ibu Mantarina spoke passionately about her role as Chair of the Indonesian Ladies Association (Dharma Wanita Persatuan DWP). She advised that every country usually has an active association that supports the Indonesian Consulates' work. As the wife of a civil servant, she is automatically inducted as a member of the DWP. In Melbourne, the DWP has a further 80 members, including six core members, that develop different activities and events to support the Consulate in promoting Indonesia through food, culture, and society, such as tempe cooking classes. It is vital to create a strong association as a way for Indonesian women to connect over disconnection with their loved ones and their country; it creates a support network and a new family.



Ibu Mantarina is known for her marvellous tempe-making; in 2021, the DWP, in collaboration with the AIAV, held a tempe-making workshop. She stated, "everyone is interested in making tempe, but it is not so easy," with only a few people in attendance successful.

Ibu Mantarina has been making tempe since her period in Bangladesh; she was inspired to make tempe after she could not find any tempe in stores and decided to make her own. She confessed that she failed many times at first, and it took much practice for her to master the recipe; although sometimes she *still* fails, it is not easy to understand why. Since living in Australia, she noticed that tempe is more accessible and can usually find it at most supermarkets, but now prefers to make her own. Tempe is highly temperamental, as the weather and temperature are important to get right; the temperature needs to be between 20-30 degrees; if it is too cold, then the starter will not grow.

Ibu Mantarina gave our readers some key advice when making tempe, "in winter, you need to find somewhere that is a bit warmer," "everything must be very clean," and "try again and again," "[it requires] a lot of patience."

The AIAV looks forward to hearing of Ibu Mantarina and her family's adventures here in Australia and how the Indonesian Ladies Association continues to promote Indonesia here in Australia and also hoping for more tempe workshops.

Obituary

Hugh O'Neill

By Tim Lindsey



Hugh O'Neill AO
1933-2022

In 1958, Hugh O'Neill was a young architect, recently graduated from the University of Melbourne. His older brother was part of a small group who had set up the Australian Volunteer Graduate Scheme to Indonesia, and Hugh was one of the first to take part in it.

As he later recalled, 'When I decided to seek employment in Jakarta in the public service, friends and mentors said 'professional suicide''. But in this, as in all things, Hugh was his own man, and for the next two years he designed public housing and taught in Jakarta and Bandung, later spending two more years in Yogyakarta. These experiences were to define the course of his life.

Hugh's work in Indonesia led him next to London. There he worked with the 'champions of tropical architecture', as he put it, Maxwell Fry and Jane Drew. Their concrete shade screens and louvred windows came to define the architecture of Southeast Asia for decades.

By the time Hugh returned to Melbourne in the early 'sixties, his path was clear: to teach Australians about Asia, and, as he put it, 'help many from our region to turn their vision back to their places of origin'. By 'our region' he meant Asia, of course, reflecting his belief that Australia was firmly part of it,

an idea he promoted with almost missionary zeal throughout his life.

For most of the next five decades Hugh worked in the University of Melbourne's Faculty of Architecture, pioneering the study of Asian architecture in Australia and mentoring generations of students from Asia – especially Southeast Asia, India, China, and Sri Lanka. As the Australian Institute of Architects said, he was ‘a seminal figure ... The lessons learned during the intense first-year design studio influenced and informed the careers of more architects than Hugh, in his humble manner, would have ever imagined or would acknowledge’.

But Hugh's contribution to Australia's understanding of Asia went much further than his work at the university. Charles Coppel has said that ‘In his very self-effacing way Hugh was an important figure in the history of person-to-person relations between Australia and Indonesia’. Hugh achieved this not just through teaching but in myriad other ways as well. He kept working for, and chaired, the Volunteer Graduate Scheme for Indonesia, and was a leader of the Australian Indonesian Association of Victoria and the Overseas Service Bureau (now Australian Volunteers International).

In 1974, Hugh helped set up the Indonesian Arts Society, which became a bridge for many to the vibrant world of the arts in Indonesia. With the Society, Hugh curated exhibitions on Indonesian textiles, musical instruments, masks, and contemporary art at a range of galleries including the National Gallery of Victoria and the Australian Centre for Contemporary Art. He also edited beautiful books to accompany them that the Society published.

Milton Hall, Hugh's rambling Victorian house in Dryburgh Street, North Melbourne, was famous for the immense purple bougainvillea he had planted that strangled half the building, climbing through the lacework verandas and into the roof. Milton Hall was also famous for the magnificent old ballroom on the top

floor, where the Society regularly held its meetings. No one who sat on Hugh's ikat cushions in that room, eating a plate of Indonesian food he had spent the day preparing, watching Indonesian dance and music performances or listening to artists and writers that Hugh had cajoled to Melbourne, can ever forget the experience.

In 1992, Hugh was appointed Senior Fellow at the University of Melbourne and, in 2000, Adjunct Professor in the Cultural Heritage Centre for Asia and the Pacific at Deakin University. Hugh's passion for Islamic architecture, and his encyclopaedic and probably unrivalled knowledge of mosque design in Indonesia, also led to a visiting fellowship in 1988 and 1990 at the Aga Khan Program for Islamic Architecture at Harvard–MIT in Massachusetts. This resulted in an important chapter in Martin Frishman and Hasan Uddin Khan's seminal book, *The Mosque: History, Architectural Development and Regional Diversity* (1994). In 2017, Hugh also co-authored the book *The Life and Work of Thomas Karsten*, a visionary Dutch architect and town planner Hugh greatly admired and felt had not been properly recognised. (<https://www.ideabooks.nl/9789461400598-the-life-and-work-of-thomas-karsten>)

Hugh was a naturally modest person, who wore his learning very lightly. But the deep respect so many Indonesians had for his profound knowledge of their arts and cultures became very obvious to me when I travelled with him in Indonesia. Word would quickly spread that Hugh was back in town. We would turn up for ‘a quick coffee with an old friend’ in Jakarta to find the café full to bursting with Hugh's fans, ranging from Indonesia's most senior architects, to poets, renegade activist artists, and the latest batch of newly-returned Melbourne graduates. Likewise, it was almost impossible to get further than half a block walking with Hugh down Jalan Malioboro in Yogya. Friends and admirers would materialise from the crowd and drag Hugh off to their gallery, workshop, favourite restaurant, or home, to meet the family.

Even when Hugh was finally alone at a remote temple site or forgotten mosque, a close eye had to be kept on him; he was liable to wander off without warning, muttering about another site he remembered that was ‘nearby’. By lunchtime most days, the plans fixed for that morning would have disintegrated into something entirely unpredictable but always wonderful. A day in Hugh's company in Indonesia was enlightening, a month left you painfully aware of how much you had to learn.

Hugh was a giant of architectural education in Australia and the study of Indonesian arts and cultures, as well as a pioneering champion of Australia's engagement with Asia. He put into practice his deep belief that not only did we belong to Asia, but we had responsibilities to it. These life-long contributions were recognised in 2013 when the University of Melbourne conferred an honorary doctorate on him and he

was made an Officer of the Order of Australia, and again in 2014 when he was made a life fellow of the Australian Institute of Architects.

Soon after, the Faculty of Architecture, Building and Planning set up the Hugh O'Neill Fund Scholarship to support the work of a student who has excelled in design or architectural heritage. It was a fitting way to remember this gentle and generous man - a devoted father to his five children, a great teacher and mentor and a friend to generations of students here, in Indonesia, and around the world.

Article
When Merdeka came to Australia



Sekilas Sejarah Pengasingan di Australia

By Jeffrey Liando
 Indonesian Diaspora Network Victoria

Ketika Jawa jatuh ke tangan Jepang, pejabat pemerintahan Hindia Belanda, termasuk Gubernur Jenderal Herbert Van Mook, terbang ke Australia pada 7 Maret 1942. Mereka hendak melanjutkan pemerintahan dari pengasingan. Misi

politik itu terwujud dengan pertama mendirikan *Netherlands East Indies Commission for Australia and New Zealand* (NEICANZ) pada April 1942 di Collins St, Melbourne. Dalam bulan yang sama didirikan pula kantor *Netherlands Indies Government Information Service* (NIGIS) di Temple Court Building 422 Collins St, Melbourne.

Kemudian pertengahan tahun 1943 markas besar *Royal Netherlands East Indies Army* atau *Koninklijk Nederlands Indisch Leger* (KNIL) didirikan di 441 St Kilda Rd, Melbourne. Pada 14 September 1944 Ratu Belanda Wilhelmina mengeluarkan sebuah dekret untuk membentuk *Netherlands East Indies* (NEI), *Government-in-Exile*, yang mana semua kantor NEI dipusatkan di Camp Columbia, Wacol, Brisbane.

Ketika dalam pengasingan di Australia, para pejabat pemerintahan Hindia Belanda membawa sekitar 6.000 orang Indonesia, termasuk sekitar 500 orang tahanan politik (selanjutnya, tapol) Boven Digoel bersama keluarga mereka, 2.000 anak buah kapal dan opsir pelaut perusahaan kapal Belanda *Koninklijke Paketvaart-Maatschappij* (KPM), dan sekitar 200 tentara, opsir KNIL, dan pegawai kantor pemerintahan Hindia Belanda (*ambtenaars*). Selain itu pada bulan Maret 1942 sekitar 67 pengungsi dari Jawa tiba di Port Melbourne.



Indonesian people at Cowra

Tawanan perang atau pengungsi?

Orang-orang Indonesia yang datang ke Australia kala itu ada yang bekerja sebagai pegawai kantor pemerintahan Hindia Belanda, opsir KNIL, dan buruh kapal Belanda KPM. Ada pula yang datang ke negeri itu sebagai tapol Boven Digoel. Perlu dicatat, kondisi kerja di kapal Belanda KPM sangat buruk ketika itu. Maklum para buruh kapal asal Indonesia itu tidak cukup berpendidikan, jika tak mau dikatakan tidak berpendidikan samasekali.



Ex-KPM Seamen

Setelah menyadari kondisi mereka yang buruk dengan gaji yang sangat rendah dibandingkan buruh-buruh kapal asal Australia dan Belanda, 2.000 buruh kapal asal Indonesia melakukan mogok kerja pada tanggal 1 April 1942. Oleh karena kapal-kapal yang mereka awaki itu untuk perang, pemogokan mereka dianggap sebagai pemberontakan melawan Belanda. Alhasil mereka dijebloskan ke dalam penjara Long Bay. Kemudian 700 dari para narapidana (selanjutnya, napi) itu dipindahkan ke *Cowra Prisoners of War (POW) Camp*, 300 km sebelah barat kota Sydney. Mereka mendekam dalam penjara dari bulan Juni hingga bulan September 1942.

Sekitar 524 tapol dari Boven Digoel tiba di Cowra Camp Compound D pada 25 Juni 1943. Para tapol itu ikut dievakuasi oleh Pemerintah Hindia Belanda ke Australia. Ada 316 laki-laki, 69 perempuan, dan 139 anak-anak. Mereka ditempatkan bersama-sama tawanan perang dari Jepang dan Itali. Mereka dijaga oleh *22nd Garrison Battalion of the Australian Army* dan beberapa tentara Belanda. Oleh karena mereka tiba saat memasuki musim dingin, ada 13 dari mereka termasuk anak-anak meninggal karena penyakit kronis dan kedinginan.

Pemerintah Hindia Belanda mampu meyakinkan Australia bahwa mereka adalah tawanan perang bukan tapol negara jajahan. Namun demikian, setelah mengetahui bahwa mereka bukan tawanan perang Laura Gapp dari *Civil Rights League* meyakinkan *Attorney General Dr Herbert Vere Evatt* bahwa

orang Indonesia itu sebetulnya rakyat sipil biasa dan perlu segera dibebaskan dari Cowra Camp. Akhirnya mereka dibebaskan secara bertahap mulai 7 Desember 1943. Ada yang bekerja seperti semi-militer, di perkebunan/perternakan, dan ada yang pindah ke Mackay dan bekerjasama dengan Belanda.

‘Roemah Indonesia’ di Hotel Metropole dan Gamelan Digoel

Pada tahun 1943-1945 ada suatu tempat di Melbourne bernama, ‘Roemah Indonesia’. Rumah itu berada di Hotel Metropole, 377 Bourke St Melbourne. Itu tempat yang dipersiapkan Belanda untuk pertemuan bagi orang-orang Indonesia yang direkrut menjadi pegawai Pemerintah Hindia Belanda setelah mereka dibebaskan dari Cowra POW Camp pada bulan Desember 1943. ‘Roemah Indonesia’ itu menjadi tempat mereka berkumpul dan saling berbagi cerita, pengalaman dan berita dari Indonesia, juga tempat mereka saling menghibur dan melepaskan rasa rindu dan kangen akan tanah airnya.



Adapun orang-orang Indonesia bekas tahanan Digoel yang bekerja untuk *Netherlands Indies Government Information Service (NIGIS)* di Temple Court Building 422 Collins St, Melbourne antara lain Boerhanoedin (PNI Baroe), Sardjono

(PKI) dengan jabatan Kepala dan Deputi Kepala Malay Department, juga Alibasah Winanta (PKI) sebagai *editor-in-chief* "Oetoesan Penjoeloeh" terbitan NIGIS yang masih di bawah redaksi "Penjoeloeh" dengan alamat redaksi 375 Collins St Melbourne. Hadji Moechlis (PKI), Sayid Abdurrahman Almassawa (keturunan Arab), dan Pieter Kalalo (asal Manado) di *Malay Broadcasting Department*. Maskoen dan Moerad dari PNI Baroe menjadi staf editorial dan Soeka istri Boerhanoedin bekerja sebagai tukang ketik. Ada yang bekerja untuk Radio Australia (RASI) yaitu Moenandar (PARI).

Para tapol membawa perangkat gamelan yang dibuat ketika mereka masih berada di Boven Digoel. Ketika mereka diberangkatkan ke Australia, mereka membawa gamelan itu ke Cowra yang kemudian dikenal dengan 'Gamelan Digoel'. Oleh beberapa musisi gamelan, Gamelan Digoel ini dibawa dari Cowra ke Melbourne yang kemudian digunakan untuk pertunjukan hiburan bersama tarian Jawa dan wayang orang di Melbourne dan para pengunjung Hotel Metropole.

Di Hotel Metropole ini pada tanggal 1 Oktober 1945 terjadi penangkapan tiga orang Indonesia termasuk dua kopral tentara Belanda oleh polisi militer Belanda. Penangkapan ini berkaitan dengan peristiwa pemogokan 33 anak buah kapal Karsik dan 62 anak buah kapal Merak di Port Melbourne juga penangkapan 23 tentara di Middle Park dan 30 pelaut di depot angkatan laut St Kilda.

Siti Chamsinah bersekolah di Emily McPherson College

Surat kabar Argus Melbourne edisi Jumat 14 Juli 1944 memberitakan bahwa ada enam gadis muda Indonesia yang disekolahkan di Emily McPherson College Melbourne, tepatnya di 405 Russell St. Sekolah itu dianggap bergengsi khusus untuk bidang kerumahtanggaan dan keperawatan. Sekolah itu kini menjadi bagian dari

Royal Melbourne Institute of Technology (RMIT).

Enam gadis muda itu dikirim dari Cowra. Salah satu di antaranya adalah Siti Chamsinah. Ia lahir di Bandung, Jawa Barat, tapi dibesarkan di Boven Digoel karena orang tuanya adalah tapol Belanda. Setelah para tapol dibebaskan dari Cowra POW Camp mereka dipindahkan ke Mackay Queensland untuk bekerja di perkebunan dan perternakan. Belanda kemudian memberikan kesempatan kepada mereka untuk belajar ilmu keperawatan agar bisa bekerja di rumah sakit Belanda di New Guinea.

Saat bersekolah di Emily MacPherson College, Siti Chamsinah berumur 18 tahun. Dia sangat pintar dan bisa menguasai lima bahasa yaitu Belanda, Melayu, Jawa, Sunda dan Inggris.

Sumber:

Black Armada (Rupert Lockwood) pages 22-23, 61-63, 87, 107

<https://www.teman-teman.com/story.php>

From Foe to Partner to Foe Again: The Strange Alliance of the Dutch Authorities and Digoel Exiles in Australia, 1943-1945 Harry A. Poeze

Prof Margaret Kartomi presentation at IDN Victoria webinar "From Boven Digoel to The Land of Hope" 27 Nov 2021

Anthony Liem presentation at IDN Victoria webinar "When Merdeka Came to Australia" 23 Oct 2021

<https://www.awm.gov.au/visit/exhibitions/alliesinadversity/australia/columbia>

<https://dutchculture.nl/en/news/camp-columbia-project-connecting-wwii-and-colonial-histories-australia-us-and-netherlands>

POJOK BAHASA

DEWI ANGGRAENI

Language and its accompanying cultural ambiences



You may be speaking to a fluent speaker of a particular language, who has used the language functionally for an inordinate part of their life, yet while communicating with them, one slip could land you ‘in hot water’ – incidentally, just a phrase to illustrate what I’ll be talking about.

Every language, being the means of communication of a people, has its peculiar cultural slant and sense of humour which, when translated into another language, may finish up a little off-centre, even misconstrued.

In terms of English, it is even more confusing, since it is used by many cultural communities, - English and other ethnic groups of the British Isles, each with its variant, and among others, American, South African, Australian, New Zealand, Singaporean, and to a certain extent, Malay. Each of these groups progressively infuses its own cultural ambience into the language.

It is when transferring an English expression into another language that we often find ourselves in a dilemma: translate it literally or use an equivalent expression you believe is the closest to what you mean?

In fact, you may be speaking the same language with some friends, but the people you are conversing with, are still

subconsciously keeping their own original language with its accompanying psyche. In the meantime, you (also subconsciously) are comparatively more immersed in the language being used then.

Let me offer an example:

Some time ago, an Indonesian friend, fluent in English, recounted on Facebook, telling us, illustrated by photographs, about some tiny bumps on his back and upper arm. He believed they were the results of an unidentified spider’s sting. Apart from causing extreme itchiness and dull pain, he had been feeling a little dizzy and asked if anyone would suggest any effective remedy. All this was written in excellent English.

Responses, coming mostly from Indonesian friends, suggested various kinds of liniment and traditional pastes. My first fear was that they may have been snake bites. I am shamefully ignorant of snakes in general, despite living in the bush, so I showed the photos to my husband. Being familiar with Australian bush crawlies, he assured me that if they were snake bites, my friend would have seen the snake jumping up to his back and biting him. Most snake bites, said my husband, were below the ankles, that was why their victims often were often unaware. They didn’t see the snake, who moved quickly.

Seeing that, these bumps had been acquired a few hours before I saw them on Facebook, I presumed they could not be too serious, especially when this friend was able to respond to suggestions about various brands of liniment and traditional paste. I mean, he couldn’t be badly ill.

I have my own trusty brand of liniment, which is my panacea of any physical complaint from mosquito bites, itchiness caused by mysterious sources, bloated stomachs, headaches, to muscular pains, and many others. Wanting to be equally useful, I named my brand of liniment to him on the same page of FB, saying ‘Believe me, it is so potent it could revive anyone in a state of near-death, even rejuvenate anyone in any state of decrepitude’ or something to that effect. I am obviously given to melodrama.

Shortly after that I read his response, in English, the tone very sweet– which he appeared to hope would disguise his feeling of being offended, saying, first, he was very much alive, nowhere near death, let alone decrepit, second, he was a young man still under fifty, or words to that effect.

I explained to him then, that what I’d said was just a manner of speaking. ‘A joke’, I said lamely while realising that if I were saying the same thing in Indonesian, most likely I would not have said, ‘*Wah, obat itu begitu manjur, bisa membuat yang hampir mati, bangun lagi, bahkan yang sudah jompo, muda lagi*’. It would not have the levity or the hint of humour contained in the English sentences.

Indeed, as shown by his reactions, they are just plain offensive. He received them in English but digested them in Indonesian.

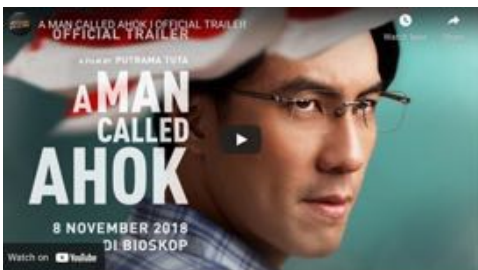
To console me, some friends told me they had done similar stupid things to unsuspecting friends too. When I promised that I would, from that moment on, consider my words before allowing them to jump out of my mouth, especially in situations involving language transference, they said, ‘But then, if we all had to do that, we would hardly say anything. Too busy swallowing our words.’

Well, maybe I have to accept that from time to time, some people would send me to coventry.

Dewi Anggraeni April 2022

Film Review

A Man Called Ahok



Images, Official Trailer, Youtube

Film: A Man Called Ahok Apa kata mereka?

Compiled by: Justin L. Wejak
Advanced Indonesian teacher at AIAV

Ahok, kini BTP, lebih dari sebuah nama. Ia merupakan representasi dari identitas minoritasnya. Sebuah identitas gado-gado. Ia adalah putra Tauke Kim Nam dari Pulau Belitung, dan mempunyai

perusahaan pertambangan. Ayah Ahok dikenal sangat dermawan. Ia membantu siapa pun khususnya kaum papa.

Saat kecil sang ayah memberinya nama Ban Hok. Namun orang-orang sekampungnya lebih senang menyapanya Ahok, bukan Ban Hok. Ban berarti puluhan ribu. Hok berarti belajar. Jadi Ban Hok berarti puluhan ribu belajar. Memang belajar itu bagian dari hidup. Kata orang, hidup untuk belajar, dan belajar untuk hidup. Tak terpungkiri, belajar itu kegiatan alami manusia semenjak bayi, tak terpisahkan dari eksistensi manusia. René Descartes berdalih, “cogito, ergo sum” (I think, therefore I am) – saya berpikir, maka saya ada. Manusia ada untuk berpikir, dan belajar merupakan bagian dari itu, bagian dari sebuah proses berpikir.

Usai dibebaskan dari penjara atas tuduhan penistaan agama Islam, ia tak mau lagi dipanggil Ahok. “Panggil saya BTP”, singkatan dari Basuki Tjahaja Purnama. Demikian ia mengumumkan nama barunya. BTP itu simbol kebaruan. Ahok itu representasi simbolis dari masa lalu, khusus masa antara akhir 2016 hingga masa *metanoia* di balik jeruji besi. Sebuah masa yang jika tak sudi dilupakan, cukup tak lagi disebut, apalagi dibicarakan. Penjara menjadi akhir sebuah kisah lama – kisah Ahok – sekaligus awal kisah baru – kisah BTP.

Di kelas Bahasa Indonesia term 1 2022 untuk tingkat maju (*Advanced Indonesian*), para peserta kelas diminta menonton sendiri di rumah film, *A Man Called Ahok*. Kemudian mereka membahas bersama film itu di kelas. Berikut intisari tanggapan dari tiga peserta kelas tentang film tersebut.

Tanggapan Angela Patterson:

Sebelum menonton film – *A Man Called Ahok* – saya tidak tahu banyak tentang Ahok, kecuali bahwa dia adalah Gubernur DKI Jakarta yang dihukum penjara atas perkara penistaan agama. Ia divonis dua tahun penjara. Dari film itu saya belajar bahwa Ahok adalah anak sulung dari lima bersaudara. Mereka dibesarkan di Belitung Timur, sebuah pulau kecil. Ayahnya seorang pengusaha pertambangan. Keluarganya keturunan Tionghoa-Indonesia. Ayah Ahok memiliki impian besar untuk anak-anaknya. Ia menekankan pentingnya menjaga nilai-nilai universal kemanusiaan. Film ini memperlihatkan pentingnya keluarga dan pengaruh sang ayah. Film ini yang saya tonton di YouTube sangat sulit untuk saya pahami. Tidak ada *subtitles* dalam bahasa Inggris. Saya mencoba mengaktifkan *subtitles* dalam bahasa Indonesia, tetapi *subtitles* tersebut buruk sekali dan mengganggu. Saya kira, *subtitles* itu muncul secara otomatis menggunakan aplikasi pengenalan suara sehingga penuh dengan kesalahan bahasa. Cerita hidup Ahok perlu ditonton oleh penduduk Indonesia untuk lebih mengerti Ahok. Ia adalah korban rasisme, kefanatikan dan ketidakadilan. Saya harap, akan ada *subtitles* dalam bahasa Inggris untuk film ini. Tentu saja saya akan menontonnya lagi.

Reaksi Caitlin Ryan:

Bahasa Indonesia dalam film ini sulit untuk dimengerti, tetapi saya suka mengalami suasana dan berimajinasi seolah saya di Indonesia. Saya sangat suka dengan sinematografi. Saya bisa menggunakan petunjuk konteks untuk memahami alur ceritanya. Saya sudah menonton film autobiografi tentang Habibie, dan menurut saya, film A Man Called Ahok mirip: ada musik yang sedih dan penuh dengan emosi. Saya suka film yang kurang dramatis. Tetapi saya suka cerita tentang tokoh politik Indonesia, dan khususnya cerita tentang Ahok. Menarik sekali. Sebagai Gubernur DKI Jakarta saat itu, Ahok menerapkan kebijakan yang baik, tetapi ada juga beberapa kebijakan yang buruk, misalnya ketika dia memindahkan orang-orang miskin dari gubuk-gubuk mereka ke dalam gedung baru bertingkat. Ini kebijakan yang baik, tetapi untuk orang miskin, mereka merasa terpaksa meninggalkan komunitas dan gaya hidup mereka. Jadi, hemat saya, itu kebijakan yang sedikit kontroversial. Menurut saya, tema utama film ini tentang keluarga, khususnya ayah Ahok, yang ‘kasar tapi adil’. Ini menarik. Namun saya lebih suka cerita tentang politik. Jadi, menurut saya, bagian cerita tentang keluarga terlalu panjang dan agak membosankan. Ketika saya menonton film ini, saya menyadari bahwa saya belum pernah mendengar suara Ahok. Saya terkejut mendengarkan suara Ahok yang besar dan dalam. Singkat kata, saya menikmati film, A Man Called Ahok. Film itu mampu membangkitkan beragam reaksi emosional.

Rhyll Rivett menulis:

Keluarga Ahok dari etnis Tionghoa dan beragama Kristen. Ketika kecil Ahok sudah banyak belajar dari ayahnya, seorang pengusaha pertambangan di Pulau Belitung Timur. Karena ayah Ahok seorang tauke yang relatif kaya, orang-orang yang kurang beruntung di pulaunya sering meminta bantuannya. Biasanya ayahnya memberikan uang kepada mereka. Ayah Ahok selalu menerapkan disiplin tinggi dan prinsip-prinsip kemanusiaan kepada keempat

anaknyanya. Dia mengharapkan semua anaknya belajar dengan rajin untuk menjadi orang yang baik dan berguna di masa depan, misalnya menjadi dokter, dan lain-lain. Ia menginginkan anak-anaknya bisa membantu seluruh masyarakat Indonesia, khususnya masyarakat Belitung Timur. Ayah Ahok pernah menjadi sangat marah ketika pengelola di perusahaannya membayar gaji pekerja yang tidak sesuai dengan regulasi perusahaan. Ahok kemudian memutuskan belajar di Universitas Trisakti di Jakarta. Ia bercita-cita menjadi seorang politikus karena ingin mendorong perubahan dalam masyarakat. Secara khusus, ia ingin membantu rakyat yang kurang mampu dalam berbagai dimensi kehidupan. Akhirnya, Ahok menjadi Gubernur DKI Jakarta, tetapi ada banyak persoalan yang dihadapinya karena etnisitasnya dan agamanya. Identitasnya sebagai ‘minoritas ganda’ menjadikannya korban empuk kaum oportunistis dalam politik praktis. Ia juga dinilai berbicara terlalu terus terang di hadapan khalayak, apalagi di muka kalangan agama tertentu yang beriman secara fundamental. Meskipun demikian Ahok tidak pernah lupa ucapan ayahnya: ‘Kalau kamu ingin memburu seekor harimau sebaiknya diikuti saudara-saudara kandung karena ketika kamu dihadapkan pada harimau yang ganas saudara kandung tidak akan melarikan diri dari kamu.’ ‘Tidak pernah berhenti kecintaanmu pada Tanah Airmu’. Menurut pendapat saya, Ahok, seorang yang berpikiran mendalam tentang persoalan-persoalan besar di Indonesia dan dunia. Semoga Ahok, si jujur yang bekerja keras dan cerdas tak lelah membantu Indonesia di luar panggung politik. (***)

Forthcoming Event



Papua Series - Jewel of the East



Filo Reiss and her fellow explorers will be sharing their adventure in Papua again!

This time we visit the Manirem tribes of Beneraf, Sarmi Regency who are living on the north coast in Papua province and the Mairasi ethnic group in Kaimana West Papua province. Both these tribes/ethnic groups don the same bark clothing living in two different areas of Papua.

Happening on SATURDAY, 28th MAY at 3pm on ZOOM

Time is rather short so if interested, could you please register by THURSDAY 26th MAY with Hakina on halinano@tpg.com.au with the heading Papua. All welcome.

CROSSWORD
By Helen
Anderson



SOLUTION CROSSWORD 2022 #02

Y	U	R	I	D	I	S		R	E	L	A	W	A	N
A		U		A		E	L	U		E		A		A
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Crossword: 2022 #03 April-May

1		2		3		4		5		6		7		8
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							37							
38									39					

Across

- 1. After
- 5. Stroke
- 9. What
- 10. Month
- 11. Count
- 12. This
- 14. Race
- 15. Late
- 16. Lie
- 18. Nowadays (--- kini)
- 21. Another time
(--- kali)
- 23. Whenever
- 24. Last week
(minggu yang ---)
- 25. Thirsty
- 27. Evident
- 28. Night
- 31. Level
- 33. Hour
- 35. However
- 36. Second
- 37. Announcement
- 38. Tip (4,3)
- 39. His/her brother,
sister, cousin-in-law

Down

- 1. Before
- 2. Greetings
- 3. World
- 4. Day
- 5. Morning
- 6. Not on time
(jam ---)
- 7. Local
- 8. (Jv.) Get a ride
- 13. Archipelago
- 16. Future (masa ---)
- 17. Agenda
- 19. There is, there are
- 20. I, me, my
- 21. Particle urging action
- 22. That
- 24. Uninterrupted
- 26. (Jv.) Immediately
(dengan ---)
- 29. Although
- 30. Minute
- 31. Easter
- 32. Weekly
- 33. Long beforehand
(--- hari)
- 34. Let us (do)