

(Hadiah Roman ASEAN TERBAIK 1977)

IWAN SIMATUPANG



ZIARAH

"Ziarah tidak sekadar menyampaikan sebuah cerita—lebih dari itu,
ia juga menunjukkan bagaimana sebaiknya cerita disampaikan."

—Faisal Oddang, penerima anugerah ASEAN Young Writers Award 2014

Ziarah Sebuah Novel Iwan Simatupang

Dami N. Toda



Ziarah Sebuah Novel Iwan Simatupang:

Ringkasan dan ulasan novel Indonesia modern Maman S. Mahayana, 2007 Summary and criticism of modern Indonesian novels Menelusuri makna Ziarah karya Iwan Simatupang Okke K. S. Zaimar, 1990 Structural analysis of Ziarah a novel of Iwan Simatupang Indonesian author **ZIARAH** Iwan Simatupang, 2017-10-06 Esok akan menjadi kini Kini yang menjadi kemarin tak dihiraukan karena segala yang lampau hanya gumpalan hitam Tokoh Kita merasa sangat kehilangan Kematian istrinya membuat dunianya kacau Dia begitu rindu sampai sampai dia terus berjalan dan pada setiap tikungan dia berharap akan berjumpa dengan istrinya Dia pun memutuskan dia harus ziarah ke makam istrinya Sepanjang perjalanan menuju ke sana Tokoh Kita mengambil berbagai keputusan ajaib Mula mula dia bekerja menjadi pengapur dinding kuburan mendobrak aturan hingga seisi kota geger Ziarah merupakan salah satu novel monumental yang membuka cara baru dalam penulisan sastra Absurditas yang dihadirkan Iwan Simatupang seperti mata lain untuk menelisik psikologis manusia Patutlah bila novel ini memenangi Roman ASEAN terbaik tahun 1977 Novel yang ajaib sekaligus layak untuk terus diperbincangkan Mizan Noura Books Ziarah Keluarga Indonesia *Novel baru Iwan Simatupang* Dami N. Toda, 1980 *Iwan Simatupang pembaharu sastra Indonesia* Korrie Layun Rampan, 1985 Surat Panjang Tentang Jarak Kita yang Jutaan Tahun Cahaya Dewi Kharisma Michellia, 2013-06-05 Ada surat panjang yang terlambat sampai Tanpa nama pengirim dan hampir basah oleh tempas hujan Sejak kecil kita berdua merasa diri kita adalah alien alien yang tersesat ke Bumi Pria itu sudah melupakan seorang teman masa kecilnya saat sebundel amplop itu sampai di beranda rumah Kalau kau perlu tahu aku hanya punya satu macam mimpi Aku ingin tinggal di rumah sederhana dengan satu orang yang benar benar tepat Bila memang aku harus mencurahkan seluruh perhatianku kepada satu orang itulah hal itu akan kulakukan Ia bahkan sudah melupakan mimpi mimpi masa kecil mereka Berpuluh puluh tahun lamanya bahkan sejak kali pertama bertemu aku telah memilihmu dalam setiap doaku Sesuatu yang tak pernah kauketahui bahkan hingga hari ini Dan bila kau suruh aku pergi begitu saja di usiaku yang lebih dari empat puluh ini aku mungkin telah terlambat untuk mencari penggantinya Dan ia tak tahu teman masa kecilnya itu masih mencintainya Surat surat itu menarik pria itu ke masa lalu Hingga ia tahu semuanya sudah terlambat **Sastra, tata nilai dan eksegesis** Suyitno, 1986 *Mistisisme Jawa* Niels Mulder, 2001 Rezim Presiden Soeharto memproyeksikan diri sebagai sebuah orde kultural dengan justifikasi atas nama tradisi dan keaslian Rezim ini mencita citakan pembangunan sebuah negara Pancasila berisikan Manusia Indonesia Seutuhnya yang berbudaya dan sarat dengan investasi dalam pendidikan nilai nilai Untuk memahami apa yang terjadi kita harus menyelami latar belakang pemikiran Jawa mengenai semua itu dan karena itu tujuan buku ini adalah menjuntaposisikan pola pemikiran mistis Jawa dengan pola pola pemikiran yang tampaknya menyokong rekayasa kultural nation building di Indonesia Adalah hal yang teramat menarik membandingkan dua pola pemikiran itu serta melacak kesejajaran yang jelas diperlihatkan keduanya Tak pelak upaya semacam itu melahirkan pertanyaan pertanyaan historis sosiologis Tentu saja pemerintah Indonesia menganggap masih

relevan dan terus menerus tanpa kenal lelah memeras otak dalam menangani subyek subyeknya Akan tetapi bukankah memang sedemikian rupa keadaannya sehingga orang-orang itu hidup di sebuah dunia yang kian berjarak dari ideal negara Pancasila

Socio-historisitas Godlob dan Rintrik-nya Danarto: Kajian Historisisme Baru Dipa Nugraha, Buku ini membicarakan dua cerita pendek karya Danarto Godlob dan Rintrik dalam konteks sosio historisitas akhir tahun 1960-an dengan menerapkan perspektif historisisme baru. Pelibatan konteks sosio historis dalam pembicaraan dua cerita pendek tersebut selama ini belum pernah dilakukan padahal keduanya tercipta di sekitar terjadinya geger besar di Indonesia. Hasilnya Godlob dan Rintrik terbaca sebagai dua karya sastra yang lahir berkat pengaruh kejadian-kejadian sosial politik pada akhir tahun 1960-an. Dalam pada itu cerita pendek Godlob bisa dianggap sebagai satu karya yang turut melahirkan energi sosial di dalam masyarakat untuk menerima pembunuhan terhadap kekuasaan Presiden Sukarno. Adapun Rintrik bisa dilihat sebagai satu cerita pendek yang menggambarkan pembunuhan kepada orang yang tidak bersalah, satu hal yang masih terkait dengan keadaan yang terjadi saat itu dan depiksi dari tidak selamatnya bayi-bayi revolusi sesudah kegagalan Gestapu atau G30S.

Marxisme seni pembebasan Gunawan Mohamad, TEMPO Publishing, 2011. History of communism festschrift in honor of 70th anniversary of Gunawan Mohamad.

We are Playing Relatives H.M.J. Maier, 2022-07-18. We are playing relatives offers a comprehensive survey of literary writing in the Malay language. It starts with the playful evocations of language and reality in the Hikayat Hang Tuah, a work that circulated on the Malay Peninsula in the eighteenth century and follows the Malay literary impulse up to the beginning of the twenty-first century, a time when the dominant notions of Malay literature seem to fade away in the cyberspace created on the island of Java and the Hikayat Hang Tuah's play and dance on the sounds of Malay words seem to be infused with a new vitality. We are playing relatives covers a highly heterogeneous group of texts published over a long period of time in many places in Southeast Asia. The book is organized around a discussion of related texts that are crucial in the rise of the notion of Malay literature.

Nabi tanpa wahyu Huda Hidayat, 2008. Essays on literary criticism in Indonesia.

〇〇〇〇 〇〇〇〇〇〇〇〇 (Japan), 1974.

Accessions List, Southeast Asia Library of Congress. Library of Congress Office, Jakarta, 1985. Cumulative author index in final number of each volume.

Pengarang tidak Mati Maman S Mahayana, 2024-05-29. Maman S Mahayana Seorang Munshi Pemerhati Sastra dan kebudayaan yang memiliki cara pandang ilmiah dan kritis. Pengajar di Fakultas Ilmu Pengetahuan Budaya Universitas Indonesia FIB UI dan Dosen tamu di Hankuk University of Foreign Studies Seoul Korea Selatan. Bersama karya ini Maman menghadirkan sebuah literatur modern tentang sastra, pandangan hidup, dan tradisi penulisan Indonesia.

Yes! Fokus Lulus UN SMA/MA IPS 2017 Ima Kadarmastuti, dkk, 2016-10-17. Ujian Nasional UN tinggal di depan mata. Sudah siap menghadapi UN dengan sistem Computer Based Test CBT? Siap atau tidak siap sebentar lagi kita akan menghadapinya. Jadi kita sudah harus mulai berlatih dari sekarang. Fokus dan siapkan dirimu menghadapi UN baik dengan sistem CBT ataupun PBT Paper Based Test. Gunakan buku ini sebagai bekalmu melewati Ujian Nasional dan meraih kelulusan dengan nilai maksimal. Buku ini

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Knight Writer 4 Punya Kenangan Knight Writer 4,Q-Writing Consulting,2016-08-09

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