

2021_JCC_ Comparing Cultural Values of South African National Anthem of Nkosi Sikelel 'Iafrika and Indonesia's Indonesia Raya National Anthem.pdf

by

Submission date: 27-Mar-2023 02:10PM (UTC+0700)

Submission ID: 2047820739

File name: 2021_JCC_ Comparing Cultural Values of South African National Anthem of Nkosi Sikelel 'Iafrika and Indonesia's Indonesia Raya National Anthem.pdf (410.67K)

Word count: 2938

Character count: 16240

2
Comparing Cultural Values of South African
National Anthem of Nkosi Sikelel 'iAfrika and
Indonesia's Indonesia Raya National Anthem

*1st Suzy Azeharie
Faculty of Communication
Universitas Tarumanegara
Jakarta, Indonesia
suzya@fikom.untar.ac.id

2nd Michelle Gabriela
Faculty of Communication
Universitas Tarumanegara
Jakarta, Indonesia
mchellegriella14@gmail.com

Abstract— The research objective aims to compare the semiotics of cultural values between the South African national anthem of “Nkosi Sikelel ‘iAfrika” and Indonesia’s Indonesia Raya. There are five official languages for the national anthem of South Africa. While the national anthem of Indonesia, “Indonesia Raya” was written in one language. The two national songs were selected due to the reasons of religious, social and political values in the national anthems. The research uses semiotic method after carrying out observation, in-depth interviews, library research and online data to the two songs. The theory in this research uses Ferdinand de Saussure semiotics. The conclusion shows that the national anthem of South Africa has the God’s concept. Religious life has important part on South Africa’s Christian community as the majority. This song also contains the historical value of the struggle of black people in South Africa during the existence of apartheid politics and the ‘Ubuntu’ philosophy in social life the country. Moreover, in the Indonesia Raya song created long before Indonesian independence, it has the value of the spirit of the Indonesian people, particularly young people in the independence fighting in addition to the philosophy of Unity in Diversity.

Keywords— semiotics, Ferdinand de Saussure, national anthem, South Africa, Nkosi Sikelel ‘iAfrika, Indonesia Raya, values, culture

I. INTRODUCTION

Difference and diversity are natural. Aang Ridwan has stated that every nation has its unique characteristics. Despite national borders have been disappeared gradually due to technological development, differences and diversity will remain exist [1].

Cultural diversity is a worthwhile value for a nation. Knitting cultural diversity can start from a viewpoint of life diversity and cultural policies which accept the existence of cultural diversity in people’s lives regarding the values, systems, cultures, habits and politics they embrace [2].

According to Edward Sapir and Benjamin Lee Whorf, language structure determines and influence the way of thinking and culture in a society. Language order becomes the foundation of a human civilization. Moral input and ethical integrity of a society depend on language and speech. In the same book, Brown and Yule have revealed that being a communication tool, language is a part of the message in communication [2].

According to Avi Gilboa and Ehud Bodner, when hearing national anthem of their home country, people feel proud and patriotism. The national anthem has the power of uniting people around the same association [3].

South Africa is a targeted country of the imperialists and colonialists. It has abundant natural resources, fertile soil structures and the largest gold mines after Indonesia, Nevada, Peru and Argentina. This had attracted Europeans such as Portuguese and the Netherlands, to make expansion in the region [4].

On the other hand, South Africa is famous as a country with multiracial population. Its population is distinguished between Europeans or white and non-European or non-white residents. Those in white groups are residents who speak English. There is also the Boers, descendants from the Netherlands called Afrikaners. While those in the non-white groups are natives, i.e. Asians and Cape-Colored [5].

Apartheid political system in South Africa prevailed in South Africa from the beginning of the 20th century to 1992. According to Paharizal, the apartheid is a system of racial segregation enforced legally by the government [4].

4
The short version of Nkosi Sikelel ‘iAfrika and The Call of South Africa officially became the national anthem of South Africa ratified in the South Africa Act Section 4 of 1996 and Proclamation Number 68 in the supplement of the state gazette number 18341.

The South African national anthem was written in five languages that are Xhosa, Zulu, Sesotho, Afrikaans and English. There are 12 official languages in South Africa. The first two lines in the first stanza Nkosi Sikelel ‘iAfrika uses the Xhosa language. The second two lines in the first stanza use Zulu. The second stanza uses Sesotho. The third stanza uses Afrikaans (Dutch). The last stanza uses English [6].

6
Botswana’s First President Seretse Khama stated that a nation without a past was a lost nation. And people without the past were people without souls. The national anthem of South Africa faced all sides of its past and firmly set the direction for a positive nation’s future [6].

As the archipelago country, foreigners began interested in spice and crop in Indonesia back to 14th century. European traders competed each other. They wanted to control the wealth of the archipelago. This of course brought changes in

the order of life of Indonesian people such as in the field of culture, religion, economy and so on [7].

At the first Indonesian Youth Congress held in 1926, one young fellow, Sumarno in his speech said that the spirit of Indonesian unity was essentially rooted in the spirit of independence.

The speeches were so memorable for a man named Wage Rudolf Supratman. They inspired him to create a song. The song of "Indonesia, my mother" known as "Indonesia Raya" was finally created in 1928. The arrangement of sentences popularly described patriotism and it reminded the Indonesian people that they were under colonialism and lived in the sufferings [8].

According to Ferdinand de Saussure, the semiotic approach developed the foundations of general linguistic theory. The theory has the specificity in reality. Saussure regards language as a sign system. The most important thing in the main discussion on Saussure's theory is the principle that language is one of the sign systems, and each sign comprises of two parts, i.e. signifier and signified. According to Saussure, language is a sign system. Signs in the Saussure approach are concrete manifestations of sound images and the sound images are identified as markers [9].

II. METHOD

The research aims at knowing the semiotics study on the South African national anthem of *Nkosi Sikelel' iAfrika* and Indonesia's *Indonesia Raya*. The author uses the qualitative research methods. According to Strauss and Corbin, the qualitative research is a research type with the findings that cannot be achieved when using statistical procedures or other quantification ways. In general it can be used for researches on community life, history, behavior, organizational functioning as well as social activities [10]. Meanwhile, according to Robert C. Bogdan and Steven J. Taylor, the qualitative methodology is a research procedure that produces descriptive data in a kind of written or oral words from people and observable behaviors [11].

This research uses the semiotics method, the method that analyzes signs. The semiotics method to be used in this research is Saussure semiotics. Saussure puts the signs in the context of human communication by sorting between the so-called signifier and the signified [10].

Data is obtained on the basis of data collection methods through observation of the two national anthem as well as the in-depth interviews with Inayet Hassan (Main Secretariat of Politics and Culture of the South African Embassy in Greater Jakarta), the literature studies and the online data.

III. RESULT AND DISCUSSION

A. "*Nkosi Sikelel' iAfrika*

The Signifier Aspect

Lord bless Africa
May her glory be lifted high.

The Signified Aspect

South African population shows that 80% of South Africans are Christians, 15% are not affiliated with religions and 5% are Muslims, Hindus, Jews or other religions. The

constitution guarantees the religion freedom (<https://www.gov.za/about-sa/south-africas-people> accessed on June 25, 2019).

The Signifier Aspect

Hear our prayers,
Lord bless us, your children

The Signified Aspect

This section illustrates the wish of South Africans to God to listen to their requests and prayers. The word "your children" describes that the people of South Africa consider themselves as children who respects their 'parents'. The figure of the parents here is God who can be asked for help and blessing.

Adrianus Sunarko states that Christianity adheres to the trinity system or the Triune God. This concept illustrates an absolute unity. God is One but has three personalities, i.e. God as Father, God as Son and God as Holy Spirit. People believe that the figure of 'Father' can be asked for help and must be respected [12].

The Signifier Aspect

Lord we ask You to protect our nation.

The Signified Aspect

An anti-apartheid mass strike took place in March 1950 in Johannesburg. This action involved activists from black African workers, Indians and communists. What's interesting about the emergence of the protest actions against the implementation of apartheid's politics was the emergence of a unified organized, broader and modern resistance method. The native activists led the actions, those who grew out of apartheid's political oppression and became more mature in politics as their experience in the twists and turns of friction [4].

The Signifier Aspect

Intervene and end all conflicts.

The Signified Aspect

The conflict referred to in the song lyrics is a problem that occurs for the apartheid political system. There was a racial separation between the white group and the black groups in South Africa. Agus Budiman in his journal with the title of *Apartheid Politics in South Africa* wrote that racial discrimination was one of the big problems in the early 20th century and was found in several countries such as the United States, Britain and in South Africa with its apartheid politics. Therefore, South Africa was the focus of the anti-racism struggle towards the realization of justice. The white population held power while the black population did not get the right to the decent life [13].

The Signifier Aspect

Protect us, protect our nation,
Protect South Africa, South Africa.

The Signified Aspect

This section illustrates the high level of love and patriotism towards South Africa so that the population does not want the

conflict during the apartheid era to continue or other conflicts to emerge in future.

The Signifier Aspect

Out of the blue of our heavens,
From the depths of our seas,
Over our everlasting mountains,
Where the echoing crags resound.

The Signified Aspect

This section describes the beauty and natural wealth possessed by South Africa. The blue of their heavens depicts the beautiful views of the sky and sea. The lowest point is the Atlantic Ocean at 0 meter and the highest point is Mount Njesuthi at the altitude of 3,408 meters. In this section, they describe the pride and admiration of the South African population for their people (www.saeon.ac.za accessed on June 25, 2019).

The Signifier Aspect

Sounds the call to come together,
And united we shall stand,

The Signified Aspect

Archbishop Desmond Tutu, said that the South African people had the philosophy or motto called 'Ubuntu'. The Ubuntu emphasizes a sense of mutual need or interdependence, togetherness, a sense of mutual love and empathy between human beings. In short it can be formulated with "I am because we are and we are because I am". From the statement it can be summarized that the lyrics of this national anthem contains the philosophy of. In the section of sounds the call to come together and united we shall stand, it depicts a very humane side of South African society and they uphold the unity [14].

The Signifier Aspect

Let us live and strive for freedom, In South Africa our land.

The Signified Aspect

Santoso A.Z. stated that before the anti-apartheid revolution pioneered by Nelson Mandela, South African society was a society with the segregation or forced separation tradition of racial or ethnic groups for decades. This was due to the distrust among various groups, particularly between whites and blacks. Therefore, the reconciliation and national unity were the main priorities of the movement driven by Nelson Mandela (15).

Inayet Hassan also added that at this time maybe the millennial generation did not feel the heavy struggle that their predecessors had experienced. Through this challenging historical event, however, it is expected that it is able to give a message to the people of this era; they should continue to fight for the welfare of the entire population in South Africa.

B. Indonesia Raya

The Signifier Aspect

Indonesia, our native country,

Our birthplace,

The Signified Aspect

This section describes the close relationship between humans and the natural environment in Indonesia. Culture has placed the relationship between humans and their environment so that nature becomes part of the life, the history, the cultural process [16].

Indonesia experienced the European colonialism period such as the Portuguese, Dutch and British. The imperialist's policies to the indigenous people of Indonesia made suffering, reaction, strong criticism and resistance. Some resistances were in a kind of the bloodshed causes, i.e. the Maluku War, the Paderi War, the Diponegoro War, the Aceh War, the Banjar War, the Balinese Resistance [8].

The Signifier Aspect

Where we all arise to stand guard,
Over this our Motherland:

The Signified Aspect

From their childhood, Indonesian citizens must feel obliged to be polite and respectful to people who are weaker than themselves. Weaker people are parents, small children and women [17].

Wage Rudolf Supratman wished to present his song at the Second Youth Congress in 1928. He wished that youth and scouts in their teenage years could study his song at first. [8].

The Signifier Aspect

Come then, let us all exclaim Indonesia united.

The Signified Aspect

Indonesia is one of the island nations in the world. The nation has more than 17 thousand islands and more than 652 languages and more than 200 traditional beliefs (liputan6.com) 19. There are various people with very different cultural backgrounds.

Bhinneka Tunggal Ika (unity in diversity) is the national motto lifted from one great piece of work called "Kakawin Sutasoma" written by Mpu Tantular during the Majapahit Keprabonan era in the 14th century. This word literally had been interpreted as the separated but one meaning. And it represents the diversity of Indonesian culture and nation. The nation is socially culturally built on the diversity of ethnicity, language and culture [18].

The Signifier Aspect

Arise then, its spirit,
Arise, its bodies.

The Signified Aspect

The association between Wage Rudolf Supratman and the young men was very dynamic in carrying out the struggle task. It greatly affected his mentality [9].

The Signifier Aspect

Indonesia the Great, independent and free.

The Signified Aspect

Despite the song of Indonesia Raya was created about 19 years before Indonesia's independence in 1945, the seeds of independence had been voiced since around 1926. The desire for independence had long been echoed among young people as a form of resistance against foreign colonialists.

IV. CONCLUSION

The South African national anthem of Nkosi Sikelel 'iAfrika was originally a church hymn and was a prayer to God to protect his people. The song describes the suffering that the people of South Africa had suffered during the political period of Apartheid particularly black population. In addition, the national anthem has the Ubuntu philosophy. The philosophy represents the value of unity, humanity, mutual cooperation for people in South Africa.

On the other hand, the Indonesian national anthem, Indonesia Raya, represents the spirit and patriotism of the Indonesian people. This song was written long before the Republic of Indonesia proclaimed its independence. The song aroused enthusiasm to fighting against colonialism. Wage Rudolf Supratman wrote the song when he saw Indonesia's independence as the final form of youth struggle at that time. In the song there is the philosophy of Unity in Diversity. The philosophy illustrates the unity value of the Indonesian people with a multicultural diversity of cultures and populations.

ACKNOWLEDGMENT

We want to thank the Embassy of the Republic of South Africa especially H.E Mr. Ambassador Dr. Hilton Frasser and Mr. Inayet Hassan who has helped us throughout the study.

REFERENCES

- [1] Ridwan, H. A. Komunikasi Antarbudaya: Mengubah Persepsi dan Sikap dalam Meningkatkan Kreativitas Manusia. Bandung: CV Pustaka Setia, 2016.
- [2] Syah, D. K. Komunikasi Lintas Budaya: Memahami Teks Komunikasi, Media, Agama, dan Kebudayaan Indonesia. Bandung: Simbiosis Rekatama Media, 2016.
- [3] Gilboa, A and Bodner, E. What are your thoughts when the national anthem is playing? An empirical exploration. *Psychology of Music Journal*, 2009.
- [4] Paharizal. Long Walk Nelson Mandela. Yogyakarta: Narasi, 2013.
- [5] Soeratman, D. Sejarah Afrika. Yogyakarta: Ombak, 2012.
- [6] Magangane, L. The National Anthem of South Africa. Johannesburg: Partridge Publishing Africa, 2016.
- [7] Anshori, M. Sejarah Nasional Indonesia: Masa Prasejarah Sampai Masa Proklamasi Kemerdekaan. Jakarta: PT Mitra Aksara Panaitan, 2010.
- [8] Sularto, B. Wage Rudolf Supratman. Jakarta: Direktorat Sejarah dan Nilai Budaya, 2012.
- [9] Sobur, A. Semiotika Komunikasi. Bandung: PT Remaja Rosdakarya, 2013.
- [10] Sujarweni, W. Metodologi Penelitian Lengkap, Praktis dan Mudah Dipahami. Yogyakarta: Pustakabaru Press, 2014.
- [11] Moleong, L. J. Metode Penelitian Kualitatif. Bandung: PT Remaja Rosdakarya, 2014.
- [12] Sunarko, A. Allah Tritunggal Adalah Kasih: Tinjauan Historis-Sistematis. Bogor: Maharsa, 2017.
- [13] Budiman, A. Politik Apartheid di Afrika Selatan. *Jurnal Karya Tulis Dosen Unigal*, 2013.
- [14] Farhati, M. The Traveling Students--Belajar dan Bertualang di Delapan Negara. Jakarta: Gramedia Pustaka Utama, 2016.
- [15] A.Z, Santoso. Para Penggerak Revolusi. Jakarta: Laksana, 2017.
- [16] Mintargo, W. Kontinuitas dan Perubahan Bentuk Serta Makna Lagu Kebangsaan Indonesia Raya. *Jurnal Ekspresi Seni*, 2012.
- [17] Djojodibroto, R. D. Pandu Ibuku Mengajarkan Budi Pekerti, Membangun Karakter Bangsa. Jakarta: Yayasan Pustaka Obor Indonesia, 2012.
- [18] Winataputra, U. S. Multikulturalisme-Bhinneka Tunggal Ika dalam Perspektif Pendidikan Kewarganegaraan Sebagai Wahana Pembangunan Karakter Bangsa Indonesia. *Jurnal Pendidikan dan Kebudayaan*, 2008.
- [19] Internet Sources: Liputan6.com

2021_JCC_ Comparing Cultural Values of South African National Anthem of Nkosi Sikelel 'Iafrika and Indonesia's Indonesia Raya National Anthem.pdf

ORIGINALITY REPORT

10%

SIMILARITY INDEX

%

INTERNET SOURCES

5%

PUBLICATIONS

8%

STUDENT PAPERS

PRIMARY SOURCES

1	Submitted to Universitas Muhammadiyah Ponorogo Student Paper	3%
2	Submitted to University of Melbourne Student Paper	2%
3	Submitted to Swinburne University of Technology Student Paper	1%
4	Submitted to Institut International de Lancy Student Paper	1%
5	Indra Ranggadara. "Evaluation for Improving Security Management of Service Oriented Architecture At Meraki Digital Indonesia", International Journal of Innovative Technology and Exploring Engineering, 2019 Publication	1%
6	Submitted to American University of Beirut Student Paper	1%

7

Metoh Theresia Njuabe, Jun-Hu Chen, Philip Fon Gah, Zhou Xia, Somo.Roger Moyou, Xiao-Nong Zhou. "Genetic diversity of Plasmodium falciparum and genetic profile after artemisinin-based combination therapy (ACTs) deployment in Cameroon for the management of uncomplicated malaria in Children", Research Square, 2019

Publication

1 %

8

Meghan Hynson. "A Balinese 'Call to Prayer': Sounding Religious Nationalism and Local Identity in the Puja Tri Sandhya", Religions, 2021

Publication

<1 %

9

Meili Kurniati, Yasir Arafat, Mulyadi Mulyadi. "DEVELOPING TEACHER'S PROFESSIONALISM TO IMPROVE THE QUALITY OF EDUCATION IN REMOTE AREAS", INTERNATIONAL JOURNAL OF EDUCATIONAL REVIEW, 2020

Publication

<1 %

10

Ali Akbar. "Cultural Resource Management for a Majapahit Kingdom Site in Trowulan, East Java, Indonesia", Conservation and Management of Archaeological Sites, 2015

Publication

<1 %

Exclude quotes On

Exclude bibliography On

Exclude matches < 5 words