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Internalizing the Historical Values of Ternate Island through Novels *Mata dan Rahasia Pulau Gapi*

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Abstract

This research aims to show how children's literature, namely the novels *Mata dan Rahasia Pulau Gapi*, internalizes the historical values of Ternate Island and their impact on children's behavior in loving historical buildings. The method used in this research is a qualitative descriptive method. The data for this research comes from the novel *Mata dan Rahasia Pulau Gapi* and non-literary texts, which explain historical facts obtained by close reading. Meanwhile, it was researched using the theory of new historicism to find the harmony between the history depicted in the novel and the historical facts. The results of this research show that the internalization of historical values in the novel *Mata dan Rahasia Pulau Gapi* seeks to highlight the image of Sultan Khairun and Sultan Babullah and the importance of preserving the historical heritage that is connected to these two sultans, namely the Gamlamo fort or Kastela fort. Apart from that, the internalization of the history of the Dutch occupation, the arrival of Alfred R. Wallace, and the Japanese occupation in the novel *Mata dan Rahasia Gapi* show how the novel tries to instill an attitude of loving nature.

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INTRODUCTION

Literature offers pleasure and understanding as the two main things contained in it. Literature is here to provide fun entertainment. Literature presents interesting stories, invites readers to fantasize, and has an appeal that seeks to bring the reader's emotions. The storytelling presents these things interestingly (Nurgiyantoro, 2004). Literature always talks about life and provides an understanding of life. This understanding comes from an exploration of life and everything in it.

The truth of humanity is explored through literature. The truth is packed with language that plays a role in providing understanding to the reader; the story told is sometimes acceptable to reason and sometimes not. Lukens (1999) finally offers a limitation: literature that expresses a significant truth into a worthy element with impressive language. The above understanding is not entirely acceptable to readers of all ages. Saxby (1991) suggests that to reach children's readers, life images or metaphors that involve aspects of emotions, feelings, thoughts, sensory nerves, and moral experiences must be adjusted. This is then expressed through language that is easy for children to understand.

Adults often write children's literature. Children depend on adults to meet their reading needs. Adults write children's stories to meet children's needs for information and understanding. So, sometimes, adults pour their thoughts and desires into the process of writing. The purpose of a children's story ultimately depends on who wrote it. Therefore, children's reading can sometimes have a positive or negative impact.

Children's literature can tell anything, including stories that do not make sense. For example, stories about animals that can talk, animals that act like humans, or animals described as having thoughts and feelings like humans. The child's imagination and emotions can still accept the story naturally, and such stories are still within the child's understanding (Nurgiyantoro, 2004). Children's stories can also contain history, either in the form of myths, such as legends of the origin of a place or long history commonly learned in school.

Man and everything that occupies nature was formed from a very long history. A narrative accompanies a place, thing, or even a person. This narrative is often the reason to defend something. Stories are passed down from generation to generation with the hope that an object and history will last with it. This is expressed by Sidharta and Budhiarjo (Sidharta & Budihardjo, 1989). Destroying historical buildings is tantamount to

erasing history. The loss of a historical building means the loss of cultural identity attached to the building. Unfortunately, nowadays, rapid development is carried out to eliminate these historical values, so often, historical places or objects are destroyed. For example, Soekarno Halfway House, which became one of the historical buildings protected under the Padang Mayor Decree Number 3 of 1998, was torn down by the house owner to build a restaurant at the location. The homeowner successfully claimed the City Plan Information from the Public Works and Spatial Planning Agency (Anonim, 2023). This is also conveyed in a children's novel entitled *Mata dan Rahasia Pulau Gapi*, which seeks to internalize historical facts to make them easily remembered by children.

Mata dan Rahasia Pulau Gapi (2018) is a children's novel by Okky Madasari. It is the second novel in the serial tetralogy "Mata." Her first book was titled *Mata di Tanah Melus* (2018), the third book is titled *Mata dan Manusia Laut* (2019), and the last book is titled *Mata dan Nyala Api Purba* (2021). The novel *Mata dan Rahasia Pulau Gapi* tells the adventure of Matara with a cat named Molu, tracing the history of Gapi Island or at this time, better known as Ternate Island. In her adventure, Mata was invited to understand the long history of Gapi Island, starting from the beheading of the Sultan, the expulsion of the Portuguese, the destruction of Portuguese fortifications, the Dutch occupation, and the Japanese occupation. After knowing the long history of Gapi Island, which is now his residence, Mata, Molu the cat, and Gama, the spider tried to protect the Portuguese heritage fort, namely Gamlamo Fort or Kastela Fort on Gapi Island, from being destroyed for the construction of a hotel.

Novel *Mata dan Rahasia Pulau Gapi* is one of the most researched Indonesian children's novels. Some of them are research conducted by Nuurul Izzah and Anas Ahmadi (2022) entitled *Novel Mata dan Rahasia Pulau Gapi Okky Madasari's Work: The Psychoanalytic Perspective of Erich Fromm*. The results of the study show that the personality of the Matara character has a desire to meet the needs for numbness and attachment, the need to understand and move, and the effort made by Mata to escape freedom comes from the dilemma of existence.

Like Nurul and Anas' research, Ichsan Andi Lubis' research (2019) also uses a Psychological approach; the study was entitled *Analysis of Unconscious Psychological Motives In Mata dan Rahasia Pulau Gapi* by Okky Madasari. The main focus of the study was to look at the unconscious motives of the figure Matara. Thus, the study's

results found that the id, ego, and superego are behind the escape of the Matara character.

Similar to the previous two studies, Suhailah Naili Salsabila's research (2020) entitled *The Educational View of the Main Character in the Novel Negeri Lima Menara* and Novel *Mata dan Rahasia Pulau Gapi* uses literary, psychological theory and Comparative literary techniques. Suhailah found that differences influence one's actions and mindset in overcoming a problem in age and gender. Unlike the previous research, the research of Tania Eka Pratisi and Syarif Hidayatullah (2021) entitled *The Values of Character Education in Novels Mata dan Rahasia Pulau Gapi* Okky Madasari's work tries to show the educational side of the novel. The educational values of the characters contained in the novel are religious, honest, disciplined, hardworking, creative, independent, curious, friendly, peace-loving, fond of reading, caring for the environment, and caring for society in line with Tania and Syarif's research (2021), research of Muhammad Kriswanto and Muh. Fatoni Rahman (2022) also demonstrates the value of education through nature. The study results show a picture of nature spirituality and informal education that fosters love, trust, and respect for the universe.

Research that has studied history in literary works has been carried out by Andri Wicaksono (Wicaksono, 2018). Andri, in his research entitled *History of Indonesian Politics in Novels Larasati* Pramoedya Ananta Toer's work, finds a connection between novels *Larasati* with manifestations of Indonesian politics, which include: (1) state-based power influenced by the ideological structure used and (2) socio-political practices based on the construction of language and meaning through language which eventually give rise to discursive practices. Besides Andri, Derri Ris Riana's research (Riana, 2021) also examines historical facts in literary works. Andri finds that the novel *Laut Bercerita* Leila S. Chudori's work shows that leadership that relies on military force is authoritarian, a general description of the 1998 tragedy.

Unlike previous studies, this study shows how history is internalized in children's novels. History is often written in nonfiction books with fairly heavy language. Children are usually rarely interested in reading history books. The novel *Mata dan Rahasia Pulau Gapi* tries to tell history with engaging storytelling through a child and animals who have unique abilities. Based on this, the formulation of the problem in this study is how historical values internalized through children's stories affect children's awareness of loving historical buildings. The formulation of the problem

above is elaborated through research questions on how the internalization of historical values is described in the novel *Mata dan Rahasia Pulau Gapi* Okky Madasari's work and how the impact of internalizing these historical values on the growth of children's love for historical buildings.

This study aims to see how children's literature shows historical narratives in its storytelling. In addition, the impact of historical narratives shows how children can perform heroic acts as a form of children's love for buildings that have historical value. This study was examined using *new historicism* studies to see literary works and actual historical facts. This research is expected to pave the way for studying history in literary works using *new historicism studies*.

The study of *new historicism* itself emerged in the 20th century. *New historicism* is a heterogeneous approach combining various disciplines: literature, ethnography, anthropology, history, and other disciplines. Therefore, five basic assumptions about new historicism bind adherents and critics of this theory, namely 1) the practice of material culture demonstrated through expressive actions; 2) the act of dismantling, criticizing, and contradicting something must use the means of the culture it criticizes; 3) literary and non-literary texts are inseparable; 4) no discourse, imaginative or archival containing about truth is considered absolute or unchangeable and truth, in which the portrayal of man is carried out absolutely; and 5) the culture of economic capitalism is explained through the method of criticism (Veese, 1989).

In an introduction to the *Journal of Genre* in 1982, Stephen Greenblatt initially used the term *new historicism*. Greenblatt suggests the connection of literary texts to the social, economic, and political struggles that exist within them (Budianta, 2006, pp. 2-3). Literary works cannot be separated from the author and his environment. Authors who pour their imagination and creativity into their writings are considered insufficient, but it takes a history behind it. Literary works are shaped by historical background. *New historicism* and cultural materialism, all types of texts are produced from social and cultural functions, so *new historicism* is more related to literature and history (Brannigan, 1989, p. 3). Greenblatt focuses more on historical and literary issues in his theoretical and practical studies. The expansion of the discipline, which includes the study of textuality, language, and representation, is based on historical analysis; the effect of literary criticism on history is to read history as a text (Brannigan, 1989, p. 9). *New Historicism* places literary texts within the framework of nonliterary texts. Historical documents are not subordinated as context but

analyzed as individual texts or contexts. The text and co-text used will be seen as expressions and interpretations of the exact historical moment (Wicaksono, 2018).

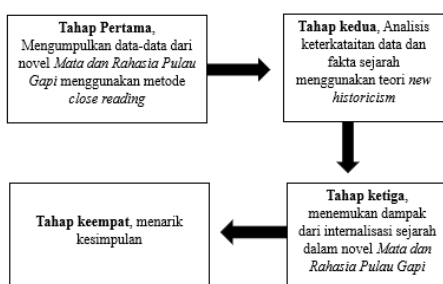
METHOD

The method used in this study is qualitative descriptive with *close reading techniques*. The qualitative method is a research step that aims to get words or images as descriptive data. This was also revealed by Lexy J. Moleong (2007), who states that the data used in qualitative research are not numbers that must be calculated but in the form of words or pictures. Sudjarwo (2011) said that the qualitative approach is an approach that combines reality in the field or what is experienced by respondents and theories that are based on the data. According to Ahmadi (2019, 3), Qualitative research is research based on the interpretation and description of data. Finally, descriptive data in the form of written or spoken words from the source and the behavior experienced by the researcher are needed. The qualitative descriptive approach elaborates on the data analysis obtained through exposure or depiction of the situation or condition under study in a narrative description (Margono, 2003, p. 39).

Meanwhile, *close reading* is a way to read information and literacy to get detailed and precise information (Eppley, 2019). *Close reading* is done to thoroughly understand a type of reading (Traigan, 2009, p. 36). Like the previous statement, *close reading* is a method of reading repeatedly and in-depth (Fisher & Frey, 2014).

The initial stage of this research is to collect data from the corpus through sequences to see problems in the novel *Mata dan Rahasia Pulau Gapi* by Okky Madasari. In the second stage, the collected data is analyzed using the new historicism theory to find the relationship between literary works and historical facts. The third stage is to see how the history of the novel *Mata dan Rahasia Pulau Gapi* impacts the main character's concern about maintaining historical buildings. The fourth stage concludes the findings and interpretation of the data. The following is a mapping chart of this research methodology outlined chronologically.

Chart 1. Research Stages



RESULTS AND DISCUSSION

Novel *Mata dan Rahasia Pulau Gapi* has 50 chapters grouped into nine sections. The nine sections consist of two structural parts based on the time setting. The nine parts are described as follows: The first part is titled “Cerita-cerita Baru di Sekolah Baru” and contains seven chapters that tell the background of Matara (later called Mata) moving to Gapi Island and an early introduction to Gapi Island. The second part is titled “Seekor Kucing dari Masa Lalu” and contains six chapters. In this section, Mata meets Molu, the talking cat; in this section, the reader begins to be presented with stories from the past through Molu the cat. Part two shows that the narrator changes from Mata, who tells the present, to Molu, who tells the past. Nevertheless, the story's structure, which consists of these two parts, has a causal relationship that affects each other. Part three is titled “Anjing Peliharaan Sang Sultan” and contains five chapters. In this section, Molu tells how he met Gama, the Sultan's dog, and other stories that describe history. Part four, titled “Dua Ekor Buaya yang Setia,” contains a chapter about how a pair of humans who served the Sultan turned into crocodiles. Part five, titled “Hingga Ibu Bumi Menghancurkan Semuanya,” contains two chapters that tell how Mount Gamalama destroyed the fortress of Gamlamo. Part six is titled “Si Laba-laba” and contains three chapters. This section tells the story of Gama, the Sultan's dog who turned into a spider, and his role in guarding the walls of Gamlamo. Part seven, titled “Laki-laki Pemburu Burung,” contains four chapters recounting Molu's meeting with Alfred. Part eight, titled “Kedatangan Orang-Orang Pendek,” contains two chapters about Japanese people's arrival in Indonesia, especially on Gapi Island. Part nine is titled “Gadis Kecil dari Masa Depan,” it contains Mata, who is friends with Molu and Gama. Finally, part ten, titled “Tiga Makhluk Penyelamat Pulau Gapi,” contains thirteen chapters that tell how Mata, Molu, and Gama attempt to save the fortress of Gamlamo.

The story of the history told by Molu affects Mata in the present—Novel *Mata dan Rahasia Pulau Gapi* Strive to internalize historical values while providing lessons for loving historical buildings. Internalization of history in the novel *Mata dan Rahasia Pulau Gapi* starts from the Dutch occupation until the expulsion of the Japanese from Indonesia. The internalization of historical values is described as follows.

The Murder of Sultan Khairun and the Expulsion of the Portuguese

The historical story in the novel *Mata dan Rahasia Pulau Gapi* begins in part two, precisely in

chapter 12. Mata accidentally meets Molu, the talking cat. Mata and Molu's meeting began when Mata experienced an internal conflict when she felt bored having to follow her mother's studies and had to be at home all the time. In addition, the novel *Eyes and Secrets of Gapi Island* begins to present conflict in the first part by showing thousands of dancers performing the Soya-soya Dance, looking like possessed people, arousing fear from the audience. The Sultan fainted during the celebration and had to be rushed to the hospital. A myth spread in society. They assume this happened because spirits who became victims during the war in the Portuguese fortress were disturbed. In addition to the chaotic celebration, Mount Gamalama also seemed to show rejection of something. Gamalama emits smoke and causes small earthquakes many times. This makes Mata curious, and accidentally, Mata finds answers to her questions from Molu, the talking magic cat. Molu invites Mata to visit the Portuguese heritage of Gamlamo Fort and tells the long history witnessed by Molu and the fort. Molu begins his story with the incident of the assassination of the Sultan at that time, as illustrated in the following excerpt.

Sampai suatu hari anak Adao dan Faida pulang dengan wajah ketakutan.
 "Mereka penggal kepala Sultan!"
 "Siapa?" Tanya Adao.
 "Orang kita. Gubernur Mesquita!"
 (Madasari, 2023, 63)

One day, Adao and Faida's children come home with scared faces.
 "They beheaded the Sultan!"
 "Who?" asked Adao.
 "Our people. Governor of Mesquita!"
 (Madasari, 2023, 63)

The above quote shows the killing of the Sultan by beheading. In the novel, it is not explained who the Sultan was killed, only that it refers to the historical fact that the murder occurred to Sultan Khairun. History records the murder on February 25, 1570, against Sultan Khairun. The assassination occurred when Governor de Mesquita framed Sultan Khairun to celebrate their peace after the talks. However, de Mesquita felt that the peace only benefited Sultan Khairun, so bad intentions arose from Mesquita. The evening after peace, the Mesquita organized a peace feast inside the Gamlamo fort and invited Sultan Khairun. However, the invitation was just a ruse to eliminate Sultan Khairun. Sultan Khairun was assassinated by being stabbed by a kris by Governor de Mezzona's nephew Antonio. The body of Sultan Khairun that

night was also drowned in the sea (Amal, 2006, p. 50).

The change from how the Mesquita Governor was murdered in the novel becomes awkward. Children's stories show more tragic murders. Storytelling in novels uses a narrative aspect in literary texts called focalization. According to Genette (1983), there are three focalizations in literary texts: zero focalization (omniscient), external focalization (as an observer and neutral), and internal focalization (only knowing and seeing what one knows). Novel *Mata dan Rahasia Pulau Gapi* uses an omniscient focalisator with two groove parts. In the first part, the facilitator narrates the life of the Eye, while in the second part, the facilitator narrates history through Molu, the cat. Molu narrated the Sultan's assassination in the past, so it is not visible how Mata views the murder today.

The assassination of Sultan Khairun drew the ire of Sultan Babullah, the son of Sultan Khairun, who succeeded his father. Sultan Babullah punished the Portuguese by expelling them from the Ternate lands. This is illustrated in the following excerpt.

"Beratus-ratus tahun lalu, **Sultan Baabulah mengusir Portugis dari bumi Pulau Gapi**. Peperangan besar terjadi. Ribuan nyawa melayang. Tentara-tentara Portugis gugur di tanah yang hendak mereka jajah. Beberapa yang selamat kabur terbirit-birit dengan sisa kapal yang mereka miliki"
 (Madasari, 2023, 38).

"Itulah hari kemenangan kita. Hari kemenangan yang terus dirayakan dari tahun ke tahun hingga sekarang. Tapi dari tahun ke tahun itu, jiwa-jiwa yang gugur tetap hidup dan tinggal di pulau ini..." (Madasari, 2023, 39).

"Hundreds of years ago, **Sultan Baabulah expelled the Portuguese from the earth of Gapi Island**. A great war ensued. Thousands of lives floated. Portuguese soldiers died in the land they wanted to colonize. Some survivors escaped with their remaining ships"
 (Madasari, 2023, p. 38).

"That was the day of our victory. A day of victory that continues to be celebrated from year to year until now. But from year to year, the fallen souls live and live on this island..." (Madasari, 2023, p. 39).

The above quote is from Pak Zul, Mata's ngaji teacher. Pak Zul tried to tell what happened at the time of the celebration. Mr. Zul's story reinforces the myth that mass possession at celebrations results from fallen souls from five hundred years ago who want to visit. Sometimes, they want to be noticed because people are starting to forget; sometimes, they get angry and go berserk to show their dislike for something. Telling an incident to children by relating it to a myth can affect children's attitudes and understanding of community beliefs. This is the same as the beliefs of the people of India. Indian society pinned a "story" on the land, hoping that there would be an attachment between humans and the land so that whatever happened, the "story" about the land would always live on (Fitzgerald, 2015, p. 26). In this case, the embedding of myths aims to preserve historical buildings.

The above quote also shows that Sultan Babullah did not give any mercy and expelled the Portuguese then. Anger over his father's death led to a significant war that also had a considerable impact. Represented by his troops, Sultan Babullah gave an ultimatum to expel the Portuguese. This is illustrated in the following excerpt.

Satu kompi pasukan masuk ke benteng. Salah satu dari mereka berteriak keras, **"Segera keluar dari benteng ini! Tinggalkan bumi kekuasaan sang Sultan sebelum matahari terbenam dan jangan pernah kembali lagi!"** (Madasari, 2023, 78).

A company of troops broke into the fortress. One shouted, **"Get out of this fortress immediately! Leave the Sultan's earth before sunset and never return!"** (Madasari, 2023, p. 78).

History records that Sultan Babullah initially demanded that de Mesquita be punished and tried for murder. However, the demands were rejected. Finally, Sultan Babullah made his punishment by besieging the fortress of Gamlamo for four years (1574-1578) an ultimatum for the Portuguese to leave Ternate (Amal, 2006, p. 154) immediately click or tap here to enter text. The short narration in the novel takes place over several days, showing the impact of Sultan Babullah's power as if dramatized. However, this is done to provide a shorter story and make children not have to memorize years to understand history.

The long history of Portuguese occupation in Ternate records several sultans who served one

after another. However, in the novel *Mata dan Rahasia Pulau Gapi*, only Sultan Khairun and Sultan Babullah were the main focus. This shows how the novel aims to highlight the excellent image of the two sultans. This was also done not without reason; the people of Ternate knew the sultan of Khairun as a figure full of authority, had a good temperament, a figure known as a just religious leader in carrying out Islamic laws and sharia (Sunanto, 2005). Sultan Babullah, who continued to rule after Sultan Khairun died, is also considered the sultan who was most instrumental in the expulsion of the Portuguese. Research conducted by Johan Setiawan and Dyah Kumalasari (2018) shows how Sultan Babullah fought to expel the Portuguese from the land of Ternate. Sultan Babullah used various strategies, including devising war strategies to destroy the Portuguese in Maluku. Sultan Babullah launched the Soya-soya War or land acquisition war; as many as 2000 war fleets with more than 120,000 soldiers were prepared for the war. This shows historical involvement with the novel; in the novel, there is a soybean dance performance and mass trance associated with the anger of dead souls. This indicates that the novel tries to tell the tradition that has survived since the Soya-soya war, which caused casualties.

Causes of the Destruction of Fort Gamlamo or Fort Kastela

The story of the expulsion of the Portuguese made Molu want to show the fortress of Gamlamo, a Portuguese heritage fort that bears witness to history. The fort is described as a fortress by the sea and faces directly to the islands of Maitara and Tidore. However, Gamlamo Fort is no longer as intact as before. Gamlamo left only its ruins. The cause of the collapse of the fortress is shown in the following excerpt.

Sang Sultan yang telah mengembalikan kehormatan negeri ini meninggal dunia. Dia sultan yang telah mengusir Portugis, yang telah mengembalikan bumi ini sepenuhnya pada rakyatnya. Seorang raja yang bijak, yang tangguh dan pengasih, yang penuh keberanian dan kedigdayaan. Tak akan ada lagi raja yang seperti itu di negeri ini. Seluruh negeri berduka dan kehilangan. Semesta pun ikut menunjukkan kesedihannya.

Gamalama batuk sehari-hari. Ia gelisah, hingga akhirnya meletus, mengeluarkan semua yang ada di perutnya. Bumi juga terus bergeser. Gempa bumi kecil terjadi tiap hari hingga mencapai puncaknya, pada satu

siang saat Gama dan Molu sedang bermalas-malasan di dalam benteng...

Hingga kemudian bumi kembali tenang. Benteng-benteng sudah hancur dan hanya menyisakan reruntuhan. (Madasari, 2023, 104-105).

The Sultan who had restored the honor of this country died. He was the sultan who expelled the Portuguese and returned the earth entirely to his people—a wise king, strict and loving, full of courage and fortitude. There will be no such king in this land. The whole country mourns and loses. The universe also showed its sadness.

Gamalama coughed for days. It fidgeted until it finally erupted, removing everything in its stomach. The earth is also constantly shifting. Small earthquakes occurred every day until they reached their peak, one afternoon when Gama and Molu lazed inside the fort...

Until then, the earth returned to calm. The fortresses were already in ruins and left only ruins. (Madasari, 2023, 104-105).

Kutipan di atas menunjukkan how to pay homage to the sultan of Babullah. Sultan Babullah's services to the island of Ternate are extensive, so they are glorified in such a way. The eruption of Mount Gamalama was romanticized. Gamalama personified, equated with a man who has feelings, is considered to be saddened by the death of Sultan Babullah. This is done to show the relationship between nature and humans.

Historical traces show that the first eruption of Mount Gamalama occurred in 1538, and in that year, a castle fortress was built. However, no historical record of the first eruption affecting the Kastela fortress exists. However, if you look at the construction period of the Kastela Fort, which began in 1522 and was completed in 1540. Historical literature and oral literature that developed in the Ternate community are known to have the Kastela fortress called Gamlamo (big village) (Jalil, 2018, p. 51). So, both the names, Kastela and Gamlamo, refer to the same building. Historical facts show that no data shows Mount Merapi's eruption when Sultan Babullah died in 1583 or the adjacent year. The romanticization of the eruption of Mount Gamalama is shown to illustrate how noble, honorable, and meritorious Sultan Babullah was.

The destruction of the Gamlamo fortress is associated with its history, starting from the eruption of Mount Gamalama for the first time. The war between the sultan and the Portuguese also destroyed the fort. Therefore, in the novel, it is told that the destruction of the Gamlamo fortress until it is no longer shaped causes the fort to be destroyed for the construction of luxury hotels. Mata's father led the construction of the hotel. It is this act that believers disturb dead souls, causing chaos.

Ternate has several historical forts, such as Fort Orange, Fort Kalamata (Santo Lucia), Fort Kastela (Santo Paolo), Fort Tolluco (Santo Lucas), and Fort City of Promise (Santo Pedro) (Safi & Bau, 2021). However, the Kastela fortress became the fortress told in the novel *Eyes and Secrets of Gapi Island* and was romanticized in such a way in the novel. This is because Kastela Fort, or Gamlamo Fort, has a very close relationship with Sultan Khairun and Sultan Babullah. Sultan Khairun was imprisoned inside and killed inside the Kastela fortress. In addition, the war conducted by Sultan Babullah cornered the Portuguese into the Kastela fortress until they finally surrendered (Amal, 2006).

Dutch occupation

History books studied in school describe the Dutch coming to Indonesia after the Portuguese occupation. In 1595, the Dutch came for the first time after the Portuguese were expelled from the Ternate land. This is illustrated in the following excerpt.

Suatu hari, barisan orang kulit putih datang. Tubuh dan kulit mereka mirip orang-orang Portugis yang dulu telah terusir, namun mereka berbicara dalam bahasa yang berbeda. Mereka orang-orang Belanda (Madasari, 2023, 109).

One day, a line of white people came. Their bodies and skin resemble those of the Portuguese expelled, but they spoke a different language. They are Dutch (Madasari, 2023, p. 109).

The above quote shows how the Dutch occupation began. Historically, Cornelis de Houtman and Piter de Kesyer began sailing that year. They carried 249 crew members and 64 guns with four ships. His main goal was to discover the land of the Indies, famous for its spices, to facilitate their journey; the path he traveled followed the sea route that the Portuguese were accustomed to (AM & Lestariningsih, 2014, p. 17). After anchoring in Banten in 1595, the Dutch began mingling with the

indigenous population and trading spices. After that, the Dutch began to spread their wings in this spice business until it reached Ternate. Like Banten, the leader of Ternate received the Dutch well. They are not yet aware of the primary purpose of the Netherlands, as illustrated in the following quote.

Sultan yang baru tak tahu bahwa mereka semua sama saja. Sama-sama ingin mencari untung sebanyak-banyaknya, mencari rempah-rempah dengan harga semurah-murahnya untuk dijual kembali di negerinya dengan harga mahal. Dan untuk itu semua, senjata pun menjadi alat utama (Madasari, 2023, 110).

The new sultan did not know that they were all the same. Both want to make as much profit as possible, looking for spices at the lowest possible price to resell in their country at high prices. Moreover, weapons are the primary tool (Madasari, 2023, p. 110).

The above quote is told by Molu, who saw how the arrival of the Dutch people only took advantage of the abundant natural resources of the archipelago. These people seek as much profit as possible by dredging existing spices. History records how Ternate became one of the centers of VOC activities. Fort Oranje, Ternate was used as a large mask and center of VOC activities by the first three governors-general: Pieter Both, Gerard Reynst (1614-1615), and Dr. Laurens Reael (1615-1619). Maluku became a strategic area as a commercial center to get a monopoly on spice trade rights to the VOC, so Ternate was quickly used as a headquarters (Amal, 2006, p. 184). As Molu describes, the Sultan was too innocent to accept the arrival of the Dutch and quickly became the first kingdom to grant rights to the Dutch.

In the history of the Dutch occupation, the focalization represented by Molu did not even mention the name of the sultan who ruled when the Dutch came. The sultan of that period is mentioned as being too innocent. This signifies that though the novel *Mata dan Rahasia Pulau Gapi* tries to tell the long history that happened on the island of Ternate, the primary purpose in internalizing historical values is to show the leadership of the sultan of Khairun, Sultan Babullah, and try to appeal to defend the Kastela fortress which is a blind witness to the struggle of the two sultans.

The arrival of Alfred R. Wallace in the archipelago

In addition to colonization by the Portuguese and Dutch, Nusantara also recorded the arrival of an essential scientist to develop science, namely Alfred R. Wallace. Alfred conducted zoological research, one of which was in Ternate. Wallace lived in one of the houses about a mile from the palace of the Sultan of Ternate. Based on these data, the house occupied by Wallace is around Santiong Street, currently standing on the former house of the Life Insurance Office (Amal, 2006, p. 233). During his time in the archipelago, Wallace regularly sent letters to family or acquaintances in England. As illustrated in the following excerpt.

Alfred lalu masuk ke kamar, menguncinya dari dalam. **Ia sedang menulis surat panjang untuk kawan di negerinya, seorang ilmuwan terkenal.** Ia ceritakan semua hal menakjubkan yang ia jumpai di tanah ini. Termasuk binatang-binatang istimewa yang tak akan pernah bisa dijumpai di lain tempat di bumi ini... (Madasari, 2023, 139).

Alfred then went into the room, locking it from the inside. **He was writing a long letter to a friend in his country, a famous scientist.** He told me all the amazing things he had encountered in this land. Including unique animals that can never be found anywhere else on earth... (Madasari, 2023, 139).

The friend referred to in the quote is Charles Darwin. Historically, the theory of evolution proposed by Charles Darwin in his book *The Origin of Species*, published in November 1859, was influenced by a letter sent by Wallace. Wallace's letter sent early in 1858 from the island of Ternate prompted Darwin to announce the theory he had been thinking about for 20 years (Koolhof, 2004, p. 2). North Maluku became an essential place for Wallace. Shivering from fever in Ternate in February 1858, Wallace gained an understanding that led him to have the idea of "*survival of the fittest*" as a method of how species evolved (Amal, 2006, p. 245). This incident is also described in the following excerpt.

...Mata laki-laki itu terpejam tapi mulutnya terus merintih. Molu terus mendekatinya. Tubuh laki-laki itu menggigil kedinginan tapi mukanya penuh dengan keringat. Molu tak bisa

menahan diri untuk tak menyentuh tubuh laki-laki itu. Ia mau tahu apa yang sedang terjadi. Tubuh laki-laki itu panas sekali! (Madasari, 2023, 128).

...The man's eyes closed, but his mouth kept whimpering. Molu kept approaching him. The man's body shivered coldly, but his face was sweaty. Molu could not help touching the man's body. He wanted to know what was going on. The man's body was so hot! (Madasari, 2023, 128).

During his archipelago research, Wallace collected 125,000 specimens of various birds, butterflies, reptiles, and others (Amal, 2006, p. 235). Alfred's research process is also shown in the novel in the following excerpt.

"Kenapa kamu membunuh mereka?" Molu bertanya dengan suara keras. Ia sangat marah sekaligus ketakutan. "Mereka burung langka. Museum membutuhkannya. Kolektor juga mau memilikinya." (Madasari, 2023, 141).

"Why did you kill them?" Molu asked in a loud voice. He was both angry and frightened. "They are rare birds. The museum needs it. Collectors also want to own it." (Madasari, 2023, p. 141).

The quote above explains that Wallace and Molu were going into the woods. At that time, Molu witnessed firsthand how Wallace shot rare birds. Molu was angry about what Wallace did. Shouldn't rare birds be abused to live so as not to become extinct? Why is it precisely killed under the pretext of science? Wallace did this to survive and complete his research because his research was not fully funded. Wallace had to try to finance his activities. As illustrated in the following excerpt.

"Aku keliling dunia untuk melakukan hal seperti ini. Ini juga caraku untuk dapat uang. Kalau hanya meneliti dan mencatat, mana mungkin aku bisa dapat uang? Mana mungkin aku bisa membeli tiket kapal?" (Madasari, 2023, 143).

"I travel the world doing something like this. This is also my way to earn money. If I just research and take notes, where can I get money? Where could I buy a boat ticket?" (Madasari, 2023, p. 143).

The above quote corresponds to what is said in history. After arriving in the archipelago, Wallace collected animal species, mainly insects and birds; after the preserves were sent to his agent in London, Wallace sold them to private collectors and museums in England to finance his research (Koolhof, 2004, pp. 2-3). Wallace's activities in the novel that Molu opposed tried to convey the message of being wiser in interacting with nature. Science is essential, but the survival of endangered animals is also important. So it tells how Molu went berserk and drove Wallace out of the archipelago.

Japanese occupation

In the last years before independence, the Japanese came to the archipelago after the Dutch occupation. Ternate Island did not escape the attack made by the Japanese. This is illustrated in the following excerpt.

Hari itu, tak terlalu lama setelah kepergian Alfred (tak terlalu lama bagi Molu itu artinya puluhan tahun), kapal-kapal besar tiba di pelabuhan. Kapal-kapal yang sama sekali berbeda dengan kapal-kapal sebelumnya. Bendera yang dipasang di kapal pun berbeda dari bendera kapal-kapal yang biasa datang. Bukan lagi merah-putih-biru, tapi putih dengan lingkaran merah di tengahnya (Madasari, 2023, 148).

That day, not too long after Alfred's departure (not too long for Molu, which means decades), large ships arrived in port. The ships are entirely different from the previous ships. The flag installed on the ship differs from that of ships that usually come. It is no longer red-white-blue but white with a red circle in the middle (Madasari, 2023, p. 148).

The Japanese occupation in the above quote was marked by the arrival of ships with white flags and a red circle in the middle. The flag is the flag of Japan. Unlike the Dutch occupation, which began with trade, the Japanese occupation began with war; weapons were deployed to conquer the archipelago. It is also featured in the novel in the following excerpt.

Bunyi ledakan besar terdengar di mana-mana. Pesawat-pesawat itu menjatuhkan bom di seluruh penjuru kepulauan. Orang-orang meninggalkan

rumahnya, mereka mengungsi ke tempat yang aman. Sultan dan keluarganya pun meninggalkan istana. Tapi di manakah yang aman itu? Tak ada yang tahu. Semunya tidak aman (Madasari, 2023, 152).

The sound of a massive explosion sounded everywhere. The planes dropped bombs all over the archipelago. People fled their homes; they evacuated to safety. The Sultan and his family left the palace. However, where is that safe? No one knows—Pseudo-unsafe (Madasari, 2023, p. 152).

The quote above shows the chaos that occurred. Everyone has no safe place. Bombs can fall at any time and fall on anyone. The Sultan at that time had no power and was unable to resist the weapons used by the Japanese, so he had to take refuge. In January 1942, Japanese planes bombed the island of Ternate for the first time. On April 6, 1942, the Japanese army landed in Ternate after conquering Sorong on April 4 (Amal, 2006, p. 268).

In its storytelling, children's literature can go beyond logic; children's imagination is invited to play further. Adao and Faida, who were ordered to become Tolire after death, are said to turn into crocodiles who continue to guard the Sultan's heirloom. As for Molu, the Sultan's dog turned into a spider and continued to guard the Portuguese fortress. During the war with Japan, a pair of crocodiles and a spider helped fight the Japanese. This is illustrated in the following excerpt.

Sementara di pulau ini, di tengah suara bom dan pesawat yang mondar-mandir, dua buaya keluar dari sarangnya. Mereka menuruni gunung, menuju pusat kota yang sepi karena sudah ditinggal banyak penduduknya, lalu mendatangi tempat-tempat yang ditinggali orang-orang bertubuh pendek itu. Dua buaya itu mengamuk, mereka menerjang, mereka menggigit semua orang yang telah melukai bumi yang mereka jaga. Dua buaya itu meninggalkan orang-orang yang terkapar dan sekarat begitu saja. Mereka bahkan tak mau memakannya. Tak sudi mereka memasukkan tubuh orang-orang itu ke perut.

Bersamaan dengan itu, seekor laba-laba beracun terus hinggap dari satu tubuh ke tubuh lainnya. Puluhan orang-orang

pendek itu tumbang tanpa perlawanan. Mereka kalah oleh amukan buaya. Mereka mati oleh racun laba-laba (Madasari, 2023, 153).

While on this island, amid the sound of bombs and planes pacing back and forth, two crocodiles emerged from their nests. They went down the mountain to the deserted city center because many people had left them, and then came to the places where the poor people lived. The two crocodiles went berserk; they lunged, and they bit everyone who had hurt the earth they were guarding. The two crocodiles left people sprawled and dying just like that. They do not even want to eat it. They did not want to put the bodies of those people in the stomach.

Simultaneously, a poisonous spider continues to perch from one body to another. Those dozens of short guys collapsed without a fight. The rampage of the crocodile defeated them. They are killed by spider venom (Madasari, 2023, p. 153).

The quote above shows that people who love Ternate Island will do various ways to protect the place. Adao and Faida, who turned into crocodiles, protect Ternate Island in his way. The above quote also shows how animals are personified; crocodiles have the instinct to protect a place and have choices in determining their food. People who are considered to have destroyed and injured people on Ternate Island are considered unfit for food. Gama the spider also did the same thing to protect Ternate Island. This section shows how nature, represented by animals, seeks to help humans win wars.

Molu's telling of the history of Ternate Island ended when the Japanese people left Japan. The story's main focus returns to the strategy of Mata, Molu, and Gama, who are trying to save the Portuguese fortress.

The Influence of Serajah Internalization on the Behavior of Loving Historical Heritage

The historical elements in the novel *Mata dan Secret Pulau Gapi* are not much different from the actual historical facts. Ali (2005, 35) conveyed that historical literary works of their compilation must be based on historical facts. The story should not be based solely on the author's imagination.

Mata learned much about Ternate's history

from Pak Zul, his teacher, and his journey with Molu, as previously described. After listening to the long history of Ternate Island, Mata attempted to defend the Gamlamo fortress by stopping the construction of a luxury hotel that had been planned before. This happened because of the realization that nature, represented by Mount Gamlamo, Molu the cat, and Gama the spider, tried in such a way as to stop the construction of hotels on top of historical buildings. Events beyond human reason affect human belief in myths and make the surrounding community maintain these myths, which unwittingly helps humans maintain historical buildings. The actions of Mata, Molu, and Gama finally made the Sultan open his heart and use his power to stop the construction of the hotel. This is shown in the following excerpt.

“Saya akan menebus semua kesalahan saya. Saya akan memperbaiki semuanya. Untuk itu hari ini saya putuskan, saya batalkan semua pembangunan hotel dan mal di tanah-tanah benteng.”

“Benteng-benteng itu tak boleh diganggu. Tak boleh dirusak. Tak boleh digantikan oleh apa pun. Itu bagian dari pusaka yang harus selamanya kita jaga.” (Madasari, 2023, 245).

“I will make up for all my mistakes. I will fix everything. Today I decided to cancel all construction of hotels and malls on the fortress lands.”

“The fortresses must not be disturbed. It must not be tampered with. It must not be replaced by anything. It is part of the heritage that we must forever guard.” (Madasari, 2023, p. 245).

The Sultan delivered the above quote during a speech in front of the people of the island of Ternate. The boisterous clapping of hands is a sign that people prefer to guard the historic fort jointly rather than having to replace it with luxurious buildings. The sultan ordered the island's people to work hand in hand to take care of the fort. Every day, there are people who come to sweep, water the plants, weed the grass, and take care of the newly planted plants around the fort. Fort Gamlamo finally became a comfortable place to visit. This action will eventually prevent historical buildings from being easily eroded by increasingly massive development.

The comfortable atmosphere shown in the novel *Eyes and Secrets of Gapi Island* is one element that can attract tourists to the fort because the

Kastela fortress is currently a tourist spot in Ternate. Unfortunately, these tourist attractions have not been appropriately managed. Mulae and Yusup (2020) discovered that the Kastela fortress was not sufficiently preserved due to graffiti and vandalism. The novel *Mata dan Rahasia Pulau Gapi* instead seeks to instill a love for historical buildings and invites people to care for and protect these buildings.

CONCLUSION

Natural symptoms, accompanying myths, and historical relics can help humans study a place's long history. Novel *Mata dan Rahasia Pulau Gapi* strives to instill historical values in its readers. The *new historicism* approach is used to find out that the story in the novel takes more or less from historical facts that occurred on Ternate Island, located in North Maluku. The main purpose of internalizing historical values in the novel is to highlight the image of Sultan Khairun and Sultan Babullah and the importance of maintaining historical relics that have ties to the two sultans, namely Gamlamo Fort and Kastela Fort. This is shown by how Sultan Khairun and Sultan Babullah are told specifically with dramatized storytelling in the present day in the novel. This is different from the story of the Dutch occupation, the arrival of Alfred R. Wallace, and the Japanese occupation, which is told briefly without even mentioning the sultan who ruled at that time. However, the three stories insert messages to love nature because nature and humans are inseparable. Nature is represented by Mount Gamalama, Molu the cat, and Gama, the spider; the two pairs of crocodiles are said to help humans maintain nature and expel the Japanese people from the land of Ternate. This shows that children's stories in novels delivered in simple and absurd forms can show a very complex history but can be accepted readily by children's readers, resulting in children learning to care about historical relics. Research using *the close reading* method resulted in research only limited to literary text sources and non-literary texts to find the relationship between historical stories from both. Further research can use observation or interview methods to get maximum results.

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