



**NUSANTARA SOCIETY**  
**INTERNATIONAL SEMINAR**

**April 20, 2024**

Institute of Asian and African Studies,  
 Lomonosov Moscow State University (*online*)

**PROGRAM**

<p><b>12 a.m. (Moscow) /          5 p.m. (Kuala Lumpur &amp;          Abra)</b></p>	<p><b>OPENING REMARKS</b>   <b>Dr. Vilen Sikorsky</b>, <i>Nusantara Society President, Professor of VKIYA, MFA</i>  <b>Ms. Ekaterina Sintsova</b>, <i>Deputy Director for International Cooperation, IAAS of Lomonosov Moscow State University</i></p>
<p><b>12:10 (Moscow) /          5:10 pm (Kuala Lumpur &amp;          Abra)</b></p>	<p><b>On the recent publications about the literature of Malaysia and Indonesia in Russia</b>   <b>Dr. Victor Pogadaev</b>, <i>Nusantara Society Vice-President, Assist. Prof., MGIMO University, Russia</i></p>
<p><b>12:20 (Moscow) /          5:20 pm (Kuala Lumpur &amp;          Abra)</b></p>	<p><b>'Corpus Stylistic Analysis: A Comparison of Narrative Techniques in the Novels 'Salina' by A. Samad Said and 'Protes' by Shahnun Ahmad'</b>   <b>Assistant Prof. Dr. Dahlia Binti Janan</b>, <i>Sultan Idris Education University, Malaysia</i></p>
<p><b>12:40 (Moscow) /          5:40 pm (Kuala Lumpur &amp;          Abra)</b></p>	<p><b>'LAPAT: The Tingguian Way of Taking Care of God's Gift of the Forest'</b>   <b>Dr. Elsa Bagioan</b>, <i>Abra State Institute of Science and Technology, Philippines</i></p>

<p><b>13:00 (Moscow) / 6:00 pm (Kuala Lumpur &amp; Abra)</b></p>	<p><b>‘The process of establishing the <i>Bodong</i> system among the Banao, Gubang and Mabaka Tribes, Province of Abra’</b></p> <p><b>Mr. Petronilo D. Elveña</b>, <i>Abra State Institute of Science and Technology, Philippines</i></p>
<p><b>13:20 (Moscow) / 6:20 pm (Kuala Lumpur &amp; Abra)</b></p>	<p><b>QUESTIONS &amp; ANSWERS SESSION</b></p>

**Conveners:** Dr. Ekaterina Baklanova, IAAS MSU Senior Research Fellow

Dr. Evgenia Kukushkina, IWL RAS & IAAS MSU Senior Research Fellow

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## ABSTRACTS

### **On the recent publications about the literature of Malaysia and Indonesia in Russia**

**Assistant Prof. Victor Pogadaev**

*MGIMO University, Russia*

A brief overview refers to the book recently published in Russian “Malaysia. Literary Lexicon” (Victor Pogadaev, Vilen Sikorsky, VKN Publishing, 2022) and the book “Indonesia”, which is currently under preparation for publication.

“Malaysia. Literary Lexicon” is the first comprehensive publication on Malaysian literature in Russia. The first part of the book contains brief information about the development of Malaysian literature in Malay, English and some other languages. The second part — the lexicon itself — contains more than 800 entries. In addition to personalities, there are also conceptual and theoretical articles. The third part contains a list of translations of literary works by Malaysian authors into Russian.

The book “Indonesia” (currently under preparation) is deemed to introduce the literature of Indonesia to Russian readers, both the literary works in Indonesian, English, and Javanese and some other regional languages of the Republic.

### **'Corpus Stylistic Analysis: A Comparison of Narrative Techniques in the Novels 'Salina' by A. Samad Said and 'Protes' by Shahnnon Ahmad'**

**Assistant Prof. Dr. Dahlia Binti Janan**

*Sultan Idris Education University, Malaysia*

In this analysis, I compare the narrative techniques used in two famous novels in Malaysia, namely "Salina" by A. Samad Said and "Protes" by Shahnnon Ahmad, through a corpus stylistic analysis approach. Both novels depict the social and political realities in Malaysia but through unique perspectives and different approaches.

"Salina" tells the story of a young woman struggling against the challenges of life during the Japanese occupation and the era of Malaysian independence. In the corpus stylistic analysis, I highlight the richness of language and the use of vivid imagery by A. Samad Said to depict Salina's struggle and search for identity in a tumultuous historical context.

On the other hand, "Protes" portrays a story of social and political conflict in modern Malay society. In the corpus stylistic analysis, I examine the dense language and strong rhetoric used by Shahnon Ahmad to highlight issues of social and political justice in society.

Through this analysis, I illustrate the comparison of narrative techniques used by both writers in shaping their narratives and provide a deeper understanding of the uniqueness of their writing styles and the implicit meanings in both novels. This analysis is an initial step in exploring this field, and I am very interested in continuing to compare novels from other countries.

## **LAPAT: THE TINGGUIAN WAY OF TAKING CARE OF GOD'S GIFT OF THE FOREST**

**Dr. Elsa Bagioan**

***Abra State Institute of Science and Technology, Philippines***

The Masadiit sub- group of Tingguians in Brgy Labaan, Bucloc, Abra has established their forest conservation practice called Lapat since time immemorial. This study was conducted to: Find out the principles of Lapat system, steps in its implementation with the related rituals, Lapat ordinances, and benefits to the community.

Lapat is a Tingguian resource conservation system which protects premium trees, palm trees, rattan, wild life and fresh water resources. It has its underlying principles: Kabunian is the source of the environment, man is the steward of God' s creation, Communal ownership, and Collective responsibility for the sustainability of resources. Under the Lapat, the Lallakay who are the implementers, ban the harvest of the forest resources for some years to allow their regeneration. This ensures sustainability of resources for the present and future generations.

Steps in the implementation of the Lapat are: Declaration and sealing of the Laoat agreements through the rituals of Bagawas and Sugsog, Community celebration, Implementations of Lapat ordinances, and lifting of Lapat bans for the harvesting of forest resources.

Lapat protects the environment, forest, wildlife, and water resources for the present and future generations.

It increases food security and mitigates climate change. It also preserves the Tingguian cultural heritage through the rituals and practices related to it.

## **THE PROCESS OF ESTABLISHING THE *BODONG* SYSTEM AMONG THE BANAOG, GUBANG AND MABAKA TRIBES, PROVINCE OF ABRA**

**Mr. Petronilo D. Elveña**

*Abra State Institute of Science and Technology, Philippines*

The process and rituals on the ensuing of the Bodong starts from the desire of two tribes to come into a peace treaty to ensure the sustainability of peaceful co-existence among peacpact cohorts, to strengthen their social stewardship, and to deepen their communal aim for having symbiotic economic stability. Bodong system is the influx of social responsibility and social stewardship that catapults the implementation of its pagta (statutes and provisions) for the sustainability of peace, justice, order and socio-economic development. Do ordain by these inclusive attributes of the Bodong, *process* and *rituals* are enormously followed. *Process* and *Rituals* are integral to the establishment of peace treaties among the Banao, Gubang and Mabaka tribes in the municipality of Malibcong, Abra because these *process and rituals* deeply affirm their cultural identity, promote the spirit of healing and reconciliation, facilitate community participation, connect individuals to the spiritual realm, and foster a commitment to sustainable peace. By honoring traditional *process and rituals* in the institutionalization of the Bodong , the Banao, Gubang and Mabaka tribes can build stronger, more resilient and solidified accord that address the root causes of conflict and promote holistic well-being. The process and rituals of the Bodong sequentially follows the following: the *Sipat* (Act of invitation), the *Gabnot* (the calling) , the *Inum* (Drinking), the *Pannaktuwad di Ap-ap-payag* (the removal of the *Ap-ap-payag*); the *Dongsat* (Dismantle), and the *Paloksad or Palogsad* (Farewell).