Construction of Meaning that Signals the Radical Ideology in Poem "Nggahi Dana"

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Article Info	Abstract
Article History Received: July 12, 2018 Accepted: September 30, 2018	This research aimed to describe the construction of meaning that signals the radical ideology in poem "Nggahi Dana," which is often recited in the folk games known in Dompu regency. The meaning construction was approached using hermeneutic theory of Hans-George Gadamer and other theories, namely poststructural theory and literature sociology. The research used qualitative method with analytical description character. Data were collected through field observations with recording-video technique. Data were later transcribed with bookkeeping. Data interpretation was made using literature method. Results indicate that ideology construction in the poem "Nggahi Dana" in Dompu regency relates to societal value, philosophy, norm, religious belief, sentimentality, ethical rule, knowledge or perception about world and ethos.
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INTRODUCTION

The existence of literature creation in societies brought significant influences toward life dynamic. Values contained in literature creation if these were searched deeply that should implicate toward the power of human essence. Behavior and life ethics done by societies consciously or not were the manifestation from an active literature creation around societies therefore definitively literature creation was reflection from societies' activities. According to this, literature creation was the part of culture.

Literature and culture were two knowledge disciplines which have the same authority in doing study to humanity. Literature itself was to do study toward the social life phenomenon through creator subjects called author. This was same as with culture which was resulted by author creator subjects but the creator of culture was society itself. Besides that, literature appeared through creative process of author who collaborated between creativity and imagination but based on the fact happened in societies. This was different with the Process of Culture which was not through the author creator process; culture appeared from the agreement of societies continually that still became paradigm in life process.

Besides that, the literature intrinsic difference and culture was not the obstacle to combine two indications to become the knowledge. According to Ratna (2010: 18) that the most important thing in literature relation and culture was studied was the same objects that were human and societies, researched through paradigm, methodology, theory, and the different method.

According to this problem, poem that became one of the literature creation genres was known having culture values, one of them was ideology. Individually and collectively, ideology in daily social activities was also the entity from a conservative

society dogma. Contemporary society has the responsibility to know the culture of ideology. Remembering human problem in contemporary era crushed by technology progress which more controlled human life therefore human principle has been marginalized by era progress. Poems in game "Nggahi Dana" in Dompu regency were poem shape purposing to entreat to guests of king so that Dompu regency given abundant bless and the poem expression "Nggahi Dana" that societies believe in coming of guests of king will bring bless for Dompu region.

Based on this first observation, this was found there were any problems in word or poem usage "Nggahi Dana" in social games in Dompu regency which has excessive meaning therefore this occurred the radical meaning in poems "Nggahi Dana". The problem formulation in this research with seeing the background of research above therefore this can be formulated "how was the societies' radical ideology in poem "Nggahi Dana" in societies' game in Dompu regency: Hermeneutics study.

The purpose of this research was to know the radical values in poem "Nggahi Dana" in societies' game in Dompu regency; Hermeneutics study happened in life and social tradition in Dompu. The use from the research of radical ideology in poem "Nggahi Dana" in societies' game in Dompu regency for being used as the orientation for societies in Dompu in knowing essence from a societies' game in Dompu regency. According to David and Robert A. manners, ideology usually referred to concept system which was able to be used to rationalized, giving warming, forgiving, attacking, or explaining belief action and certain culture arrangement. This was different with Karl Marx in Barker (2016: 58) stated that what we assumed as the real character of social relation in the real capitalism that was market mystification. Besides that for Althusser, there were four aspects which became the point of ideology concept. First, ideology has the main function to make subject. Second, ideology as the experience worked was not false. Third, ideology as the false experience about the real existence condition and the last, ideology was involved in reproduction of social formation and their relation toward the power.

"Nggahi Dana" according to Muhtar was the poem form in societies' game in Dompu regency. Nggahi Dana also contained the high value of philosophy in creating radical ideology for societies in Dompu. Usefully Nggahi Dana has the use to welcome the respectful guests or the king's guests with the purpose to give respect toward those guests. Nggahi Dana also was the game that was believed by societies in Dompu that with saying poems in texts Nggahi Dana, societies have belief that those people should bring blessing for societies in Dompu.

Word "Hermeneutics" in its Indonesian language that we know, etymologically this was from Greece term, from word hermeneutic which means "interpret" and noun hermeneutic "interpretation. From these words, there were two actions interpret and result, interpretation as like verb "beat" and resulted "beating" this word as verbs and nouns in all languages. Word Greece "hermeios" referred to the wise clergyman, Delphic. Word hermeios and verb which was general "hermeneutic" and noun hermeneia was associated on Dewa Hermes, these are the words coming from.

According to George Gadamer, Hermeneutics was meant as the guidance collection about how to understand and interpret therefore the real hermeneutics philosophy was the theoretical testing of the criteria of that hermeneutics philosophy. This was separated from philosophy hermeneutics because this asked whatever approach legitimating toward understanding and interpretation.

METHOD

Technique of data interpretation used in this research was observation technique and interview. 1. Observation technique was used for language activity or poem uses in game "Nggahi Dana" as long as the research time with using observation (in appendix). Interview was used to get the accurate data about radical ideology in poem "Nggahi Dana" in societies' game in Dompu regency: Hermeneutics study from informers with using interview concepts (in appendix).

To analyze data gotten through observation and interview method was used descriptive analysis method. After data was gotten it was clarified or presented again for identification. The result of identification was clarified based on the mistake aspects and the cause of mistakes.

RESULT

Based on the result of field observation, interview, and video-record, this was found that there were poems that have radical ideology meaning because in some poems used in poem "Nggahi Dana" have meaning with trying to invite or influence guests welcomed therefore they wanted to give contribution and help societies especially Societies in Dompu. Example of poem Nggahi Dana for welcoming the guests

Kiriiiiiiiiiii Mai Mu Rumaeeeeeeeeeee. Mawa'u Podaja Ra Kaneo Weki Mai Ara Rasa Ra Dana Mada Doho Maka Wombo Ba Haju Maka Rindi Ba Nggaro. Nawara Se Di Edaba Ita Ruma Makura Ra Madawara Di Eda Ita Ruma Ta Ka Paja Ra Leja Kai La Wili Ba Ita Rumaeee

It means: Oh my God. Please bless our place under leafy trees and rounded by garden. If this is looked by You oh my God that is not looked by them, please open your heart oh my God.

From poem "nggahi Dana" above, this has meaning that with expressing words or poems *kriiiiiiiiiiii Mai Mu Rumaeeeeeeeeeee. Mawa'u Podaja Ra Kaneo Weki Mai Ara Rasa Ra Dana Mada Doho Maka Wombo Ba Haju Maka Rindi Ba Nggaro. Nawara Se Di Edaba Ita Ruma Makura Ra Madawara Di Eda Ita Ruma Ta Ka Paja Ra Leja Kai La Wili Ba Ita Rumaeee*, purposed to praise guests from government or king's guests to wide his blessing to help in abridging all problems hoped by societies around.

From the text of poem "Nggahi Dana" in societies' game above, this was found there were any languages and poem which has the empty meaning to be interpreted with hermeneutic with dialogues therefore this has radical ideology. Textually the meaning of that poem was one of the activities or schedules used by societies in Dompu. The purpose was to welcome the guests of government so that the attention of those guests was able to give the utilization or help to region- visited.

According to this problem, poem "Nggahi Dana" crated societies' ideology which has the main function to create subjects. Therefore the entity from poem "Nggahi Dana" in game of societies was the societies' concept in Dompu in enduring life like appreciation to the guests, sacrifice, and politeness.

Besides that, Nggahi Dana involved reproduction of social formation and their relation toward the power. That poem deeply influenced social regulation toward the government Authority so that this can be seen from the understanding of text in poem Nggahi Dana which has social existence in system of radical ideology of rulers as in poem "mawa'u Podaja Ra Kaneo Weki Mai Ara Rasa Ra Dana Mada Doho/ to soften yourself to come to our place". The lyric of this poem was to manifest self transfer of societies toward ruler class.

Example of poem "nggahi Dana" to welcome the guests

Nawara Si Dou Ma Ka Pasa Ra Ka Suda Ita Rumae, Ake La Mada Doho Maliwa Kaina Nawa Ma To'do Kai Na Huri Ma Boho Kai Na Ra'a Ma Bisa Kaina Ka U'a Ma Foka Kai Na Peke Ma Noro Wea Na Sambadi Na Rumaeeeeeee

It means: If there anyone disturbed You My God, we should swine of our soul, we make home in our skin, we spill our blood, we cut our artery, we broke our bone and we drink the deepest spinal cord oh my God.

From poem above, this has the meaning that with expressing poem purposed for poem "Nggahi dana From poem "ngahi Dana" above. this has meaning that with expressing poem " *Nawara Si Dou Ma Ka Pasa Ra Ka Suda Ita Rumae, Ake La Mada Doho Maliwa Kaina Nawa Ma To'do Kai Na Huri Ma Boho Kai Na Ra'a Ma Bisa Kaina Ka U'a Ma Foka Kai Na Peke Ma Noro Wea Na Sambadi Na Rumaeeeeeee* " Purposed to show the true man in societies in Dompou. Therefore poem above has the meaning which created subject identity. In this condition, societies in Dompou especially for men through this poem should reflect about meaning of pederasty. Besides that, those poems showed submit to God and loyalty to God.

CONCLUTION

The result of this research about radical ideology in poem "Nggahi Dana" in societies' game in Dompou regency: study of hermeneutics was concluded that poem "Nggahi Dana" in game of societies in Dompou has radical ideology concept toward societies in Dompou; those were, first, in poem "Nggahi Dana" created societies who have soul of appreciation, respect, sacrifice toward the guests who came in Dompou regency. Second, to create the loyal societies to God.

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