

Themes, Issues And Nationality Value In the Poetry *Wasiat Renungan Masa Pengalaman Baru Karya Hamzanwadi (Phenomenological Hermeneutic Analysis)*

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Abstract. This study aim to maps theme, issue, and nationality value of Nahdlatul Wathan Diniyah Islamiah (NWDI) that documented in Wasiat Renungan Masa Pengalaman Baru (WRMPB). According to Hermeneutika Gadamer WRMPB is old poetic text that interpreted through meaning and understanding process to find out theme, issue and nationality value category that parallel with Indonesian Nasionalism. Through Phenomenology strategy, the theme, issue and nationality value are interpreted parallelly with struggle, maintain and freedom. The data analisis are flowing and attractive Strategy with narrative appearance. Based on theory, method, and analysis the results of data were: 1). The WRMPB text containing of awareness of freedom and struggle of freedom;2) the WRMPB text containing of balancing issue and equality as citizen in religion and education; 3) the WRMPB text containing of nationality value such as UUD 1945, Five Principles of Indonesian State (Pancasila), Unitary State of The Republic of Indonesia (NKRI) and Unity in Diversity (Bhineka Tunggal Ika).

Keywords: Nationality, Wasiat, Hemeneutika, Phenomenology

1 Introduction

Nationality is an awareness of the nation concerning its welfare and intelligence [2]. Nowadays, consciousness of nationality is facing various challenges, as appreance in various life activities. In several contexts, found that refused of basic rights to believe in God and humanity; strengthening of individual identity and ignoring diversity; controlling resources individually by ignoring the people interests. This condition can disrupt the independence goals that mentioned in the 1945 Constitution Republic of Indonesia, namely educate the life of the nation. Reducing the bad effects of these conditions in life of the nation and state are requires the reseach through the study and dissemination themes, issues and nationality in local treasures with a national dimension, namely Wasiat Renungan Masa Pengalaman Baru, abbreviated as WRMPB. The WRMPB is an old literary work in the form of poetry by Hamzanwadi. Hamzanwadi is an abbreviation of the name Hajji Zainuddin Abdul Madjid Diniyah Islamiyah, the founder of

Nahdlatul Wathan Diniyah Islamiyah (NWDI), Nahdlatul Banat Diniyah Islamiyah (NBDI), and Nahdlatul Wathan (NW) in Pancor, East Lombok, West Nusa Tenggara [6]; [4]. Fatta, et al. [34] states, WRMPB is Hamzanwadi's created as a collection of thoughts and actions of educational, social, religious, and nationality. The WRMPB contains supporting morality for religion, society, nation. As an old literature, WRMPB, according to Kutha Ratna [89] has historical value content, so it functions as a complementary instrument for socialization, dissemination and education of national character.

According to Sayuti [7] Literary texts, including the WRMPB has relevance and represent various forms of context. As a historical representation of life, the WRMPB represents the national character in Indonesian national history. Refers to Hofsetede, Rosa, Salvetti, Bertagni, & Angeli [78]; Mennell [9] stated that Indonesia's representation as a nation-state, the WRMPB is parallel to national issue. Heryanto [9]; [6] emphasizes that nationalism is defined, understood, and developed towards idealization, aspect expansion, and inclusivity as a joint project. So, an ideal, broad, inclusive and global context of nationalism is obtained in fulfilling the independence goal, and it is not uncommon to find it in local texts which seem to be neglected. Nahdi[7] stated that historical heritage in the local context as WRMPB will awaken collective awareness of nationality goal. Therefore, old literary texts such as WRMPB need to be presented in the surface as an instrument of awareness and not become neglected documents. Through the study of texts with a phenomenological strategy, based on hermeneutic theory, the WRMPB study become one of the strategy to find themes, issues and nationality values in Indonesian history based on Indonesian independence goal.

Hermeneutika is literature as a form of text, it is dominantly associated with literary texts. Quoting Palmer, Hadi [20] said, hermeneutika is a theory of interpretation the general context in understanding texts. Further, text is not only concern theological and religious contexts, but also philosophical, historical, and literary texts. Hermeneutika is so important in interpreting and understanding literature, so its not influenced by the Western tradition which tends to interpret and understand literary texts with its intrinsic and extrinsic aspects, not from the aesthetic aspects of the author. Literary text is an aesthetic created of the author which formulated in the text. Hadi [23], Eliade divides Hermeneutika into three components, namely text, interpreter, and reader. Hermeneutika component according to Eliade it is parallel to Palmer's opinion, that the existence of the text is separate from the author, because the interpreter is only relate to the text, without any interpreter contemplating the author. A different opinion of hermeneutika was formulated by Dilthey and Gadamer [78], who emphasized the relationship between literary texts and the world which has become a central discussion in literary theory and criticism. [34], states that hermeneutika is the art of interpreting, including literary texts by connecting text, context, readers, and author. Based on some point of views above, Dilthey and Gadamer not limit hermeneutika to the interpretation and understanding the religion texts, but also history, sociology, and others.

The context of implementation, Boel [6] utilizes hermeneutika as an instrument for understanding scientific texts or scientific work through the process of reviewing scientific literature in various forms and types of literature. Boel utilizes an understanding of hermeneutikal concepts and theories in exploring each author's message in the structure and systematics of writing or text. Parrent II [11] utilizes hermeneutika as a method of understanding narrative texts in several mainstream media in America. It is proven that Parrent II analyzes the rhetorical process through reading and writing on contemporary media narrative texts in

America, based on the Reagen Library. Referring to Palmer and Gadamer, [3]) uses hermeneutika as Hasan Hanafi's framework in interpreting Quran. Patri Arifin explained that hermeneutika is not limited as method of understanding text, in which text is a set of objective meanings without any directional aspects to the reader something that explained in the text. By understanding hermeneutika, the WRMPB is grouped as a text in the form of poetry with aa-aa rhymes [190].

Hardiman [45]; and [69] combined hermeneutika and phenomenology as part of epistemology in the philosophy component. Hermeneutika are interpretation and understanding, while phenomenology is an effort to approach the objects directly. Kneller [70]; = [67], Barnadib [78] said that the three main components of philosophy, namely ontology, epistemology, and axiology are inseparable from efforts to build knowledge from a number of human knowledge. Ontology is an object material in human ideas and thoughts. Epistemology is a process of approaching objects, and then knowledge is formed. The process of epistemology is called scientific method (process of knowledge). Axiology deals with aspects of the meaningfulness and usefulness of objects in ontology through the process of human opinion. By epistemology effort, humans will acquire ethical (form) and aesthetic (value) essences, which useful in their life. From those essences are useful in order to guide human relations for various purposes in their life. So that, hermeneutika and phenomenology cannot be separated. Talib [56]; Susanto [90] state that hermeneutika as the process of understanding and understanding the meaning of text by language feature, while phenomenology is related to the process of direct interaction with objects to identify intrinsically the principles, criteria and object aspect. Widodo [7]); Vargas, et al. [7] mentions that the main instrument of hermeneutika is language, so it is always associated with linguistics. Language in this case is a systematic language related to form, meaning and function. Form is related to grammar as a symbol of objects, meaning as an abstract conception of subjective phenomeneon. The function of language works after the nouns are captured, subjective phenomeneon are constructed on the mind as knowledge through the functions of language. Kafle [90] states, phenomenology as a research method is needed in both research paradigms, namely quantitative and qualitative. Kafle emphasized that it is impossible for a researcher to develop principles, criteria, and categories of an object without any comprehensively and intensely recognizing it in capturing nomena and phenomena. So that phenomenology is the process of capturing the object by the subject, while hermeneutika are interpreting and understanding the subject of the object through the language.

2 Research Methods

Referring to Tuchman [94], the primary data sourced from WRMPB texts as artifacts that describe the past event and thinking future idea. Secondary data is form of notes on awareness, thoughts and actions in the social context through their personal understanding of the meaning and substance of the teachings and messages in the WRMPB text. Primary and secondary data were collected through observation techniques, interviews, and document analysis. The analysis was carried out following the principle of content analysis (content analysis). The contents in the WRMPB text, referring to K. Manning and Cullum-Swan [89] are themes, issues, and motives that are inseparable, collected, and can be interpreted. Themes, issues, and motives in the WRMPB text can be found with the guidance of opposite diction, dynamic on social phenomenon, which are mentioned through language instruments.

3 Result and Analysis

Below are the findings of Wasiat Renungan Massa Pengalaman Baru Karya Hamzanawadi using a hermeneutical approach. As for the issues, categories, and national values contained in Hamzanawadi's new experience reflection testament, namely the value of divinity, the value of love for religion and country, the value of diversity, the value of justice, the value of development, the value of faith and piety, and the value of religion and nation. The following presents the excerpt of the will and the results of its analysis.

1. Divine value

1/I: "...Negara kita berpancasila
Berketuhanan Yang Maha Esa
Ummat Islam paling setia
Tegakkan sila paling utama

The WRMPB stanza no. 1/I represent awareness as a nation that hold the value of Belief in One Almighty God. This stanza appears in the local context of Lombok as part of Indonesia. The awareness that recognizes Pancasila is a social and historical responsibility, as a spritual aspect without any hesitation. Divinity and religion in Pancasila contain of teaching and norm values in accordance with each religions. All the teachings and norm values sourced from religion are lead to goodness. The antithesis is vise versa to stanza 1 so that not all citizens of the nation obey the teachings and norm values of religion. Taking into account the context with this tendency to oppose the construction of awareness and the nationality program, efforts are needed to strengthen the understanding and action of divinity from Pancasila, strengthening the position of Belief in the one and only God of the first principle of Pancasila.

2. The value Of Love Religion and Country

2/I: Hidupkan iman hidupkan taqwa
Agar hiduplah semua jiwa
Cinta teguh pada agama
Cinta kokoh pada negara

The WRMPB stanza 2/I emphasizes that religion which teaches faith and piety as important as the nation. Religion is a source of virtue and the state is a place for created virtue values. Stanza 2 teaches that the struggle to hold religion is as important as the struggle to hold the foundations of the state. This alignment faces many challenges, including challenges from citizens of the nation. This challenge looks like rejecting religious plurality, and offering one religion as the single majority in the context of a nation-state. So, we need a new idea that offers thoughts and programs that more respect to the diversity.

3. Vakue of Diversity

3/I: Sasak yang tulen Nasionalisnya
Selalu dituduh sukuisme-nya
Sungguh penuduhlah sukuisme buta
Penuh buktinya di sini di sana

The WRMPB stanza 3/I means to clarified the entire nation on the stigma, the Sasak ethnic prioritizes themselves. This stanza is to answer the suspicions of the Sasak ethnic. This stanza 3/I is to response nowadays dynamics that ethnic boundaries and identities are not important to be

argued, because the common values of the nation are the maintenance of social cohesiveness in the context of the Unitary State of the Republic of Indonesia.

4. Value of Justice

4/I: NTB mengharap pemerataan
Keadilan sejati dan kebenaran
Agar meratalah kemakmuran
Di tanah-air ciptaan Tuhan

The WRMPB stanza 4/I contains the essential of independence goal as mentioned in the 1945 Constitution of Republic of Indonesia, namely: 'educate the life of the nation', with welfare and justice. And also mentioned in fifth principle of Pancasila "Social Justice for the whole of the people of Indonesian". The meaning of this stanza related with work hard and the struggle to overcome adversity through scientific studies, discoveries trials, and development.

5. Development Value

5/I: Nahdlatul Wathan modal utama
Bagi NTB dan sasak semua
Karena lahirnya di zaman Belanda
Sebagai madrasah sumber agama

The WRMPB stanza 5/I states that Nahdlatul Wathan, NWDI and NBDI as the first Islamic organization in West Nusa Tenggara Province is a basic foundation for regional and national development. At that time Indonesia had not yet been born as a nation. Lombok was still a part of Sunda region under Dutch East Indies controlling. While Nahdlatul Wathan born during the Dutch East Indies, the illustration show the spirit of struggle for independence. Local society program cannot be developed, including religion education, except permission from the government. Some people know Nahdlatul Wathan as an Islamic organization that was born as an educational, social, and da'wah instrument, without any understanding role as a fighting organization to fight for independence of Indonesia, August 17, 1945. Historical understanding needs to be refreshed by thinking that Indonesian today and the future is a series of past and future history as the responsibility of educating the nation's life according to the independence goal mentioned in the 1945 Constitution.

6. Value of faith and Piety

6/I: Perlu dijaga bersama-sama
Selaku andil utama kita
Tegakkan iman tegakkan taqwa
Di negara mereka berpancasila

The WRMPB stanza 6/I contains two meanings, namely protecting the Unitary State of the Republic of Indonesia (NKRI) and holding faith and piety in the Pancasila state. The relationship between Iman – Taqwa and NKRI looks like substantial and context. It is impossible for faith and piety to be carried out properly if the context is not god. In nowadays conditions, there is a tendency to disrupt Pancasila, and it is no longer even accepted as the legal foundation of the state. At the same time, there was disturbance to the Unitary State of the Republic of Indonesia such as separatism and unwise and unfair exploitation of natural resources. A corruption and the monopoly of political rights are resistance to democracy. Reconstruction of thoughts and program are needed to strengthen the NKRI and Pancasila. The jargon "Indonesia Harga Mati", is not only in a narrative context, but also must be in real program to restore awareness,

understanding, and mutual recognition of the importance of Pancasila and the integrity of the Unitary State of the Republic of Indonesia.

7. Value of love Religion and Nation

7/II: Aduh sayang!

Pelita NTB bertambah terangnya
Karena NW lahir padanya
Berpatisipai dengan megahnya
Membela Agama Nusa dan Bangsa

The WRMPB stanza 7/II has comprehensive meaning and brief about the four pillars of Indonesian nationality. Line 1 and 2 refers to West Nusa Tenggara (NTB) as part of the Republic of Indonesia, and Nahdlatul Wathan being part of that inclusivity. The second line states, Nahdlatul Wathan has a historical responsibility in filling the entire development program for prosperity. The 3rd and 4th lines refers to Nahdlatul Wathan will take responsibility in defending religion, homeland and nation.

4 Conclusions

The seven stanzas of WRMPB analyzed that a whole represent the meaning based on themes, issues, and nationality. Nationality values begin since Nahdlatul Wathan born as a local organisation with big goal to fight, maintain of Indonesian independence. The other nationality value is about how important religion aspect in the context of Indonesia as a state and nation. The WRMPB indicates that how important of equity and fairness for all Indonesian people, including West Nusa Tenggara Province people (NTB). The nationality values founded in the WRMPB text that reflect the overall of Indonesian independence goal as mentioned in the 1945 Constitution Republic of Indonesia, namely "to educate the life of the nation", its nationality goal in the local context.

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