Ideology in *Nijo* Text on the Speech Community of Lio Flores: Ecolinguistic Perspective

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*Abstract –*The study about ideology of *nijo* text in traditional medication is sociolinguistic study, in particular ecolinguistic field. Ecolinguistics discusses the interaction, interrelation, and interdependence between humans and the natural environment. In addition, there are also three dimensions, namely ideological, sociological, and biological dimensions relating to the exploitation of the environment for health through traditional medication on Lio Flores speech community. The problems of this study include how are the ideology, and meanings in the content of *nijo* text on Lio Flores speech community. The objectives of this study are to describes the ideology and meanings embodied in Lio Flores speech community. The result of this study describe that there is an ideology of belief in *nijo* text. Additionally, there are also meanings and values in the text, such as stylistic, affective, religious, reflective, and social meanings. In addition, the values imply pursuance, defenselessness, and harmony. An example of defenselessness seen in data is *lele dala* 'follow the stars' that means always defenseless and surrender to the power and the ancestors as the guardian of life.

Keywords: *nijo, ideology, belief, and health*

1. Introduction

Ideology in its development is elaborated through "language reflection" as a "neutral" option. But more than that, "ideas" are in social world as speeches, expressions, words spoken or impressed (Thompson, 2003:13-14). Ideology as a choice of term "neutral" of science perspective, not present in emptiness or vacuum, but "content" full of meaning and value. Ideology becomes the main power of the individual, cultural group, and speech community in building civilization for their viability.

Ideology in collective consciousness or social cognition is a collection of properties (linguistic knowledge) that mentally regulates the reception, sharing, and exchange of information. Language is general abstract "marker", its concrete is the text. Text is language functioning in context (Halliday, 1978). Language is realized as a text, expressing "mystery" of ideology, certain meanings and values in social life of a speech community and cultural

community. Language in this case can also be perceived as a socio-cultural phenomenon that can be observed, studied, and interpreted, (see Volosinov, 1973; Storey, 2004).

The concept of ideology contains a constellation or combination of texts, ideas and actions. In terms of linguistic research, in particular the text of *nijo* ideology as a constellation among texts, ideas, and actions must be related to texts (linguistic, constructed notions because of meanings to texts, and actions as expressions of meaningful texts). Ideology is something that makes beliefs generated by rulers to their citizens increasingly felt and reasonable (Jones and Wareing, 2014:50). Ideology is beliefs felt logically and reasonably by adherents, in particularly Lio Flores speech community who utilize the natural environment as source of health preserved till at present. *Nijo* text is a traditional medication prayer accompanied by *bhisa mali* 'indigenous medical practitioner'. In ecolinguistic perspective, Lio Flores speech community maintains interaction, interrelation and interdependence with environment, and it is said that language can influence/change ideology, something accepted (as reasonableness) so that it can affect the way people think (Jones and Wareing, 2014:57).

Fairclough (1995:73) claims that in the terms of 'discourse' the use of language has close relationship between social interaction and social processes to systematically determine the variations in its properties, including linguistic forms appeared in the text. One aspect relating to inherent societal circumstances in discourse sense, i.e. the ideological language, and the ideology covered by language. Thus, language is a medium to build, survive, as well as alter and inherit ideology because it is a means of storing meanings belonging to all members of cultural community (Zoltan, 2006:336).

Based on the background then the problems of the study are formulated as follows: what ideology is found in the text of *nijo* Lio Flores; and what meanings and values are found in the text of *nijo* Lio Flores traditional medication. The aims of the study are to describe the ideology implied in the text of *nijo* on Lio Flores speech community and to describe the meanings and values in the text of *nijo* on Lio Flores speech community. The theories used in this study are ecolinguistics and cultural linguistics. Everything in diversity in particular environment always interacts, interrelates, and interdependence. Ecolinguistic parameter, particularly the existence and presence of languages are indeed to be present among humans, always and also interdependent, interacting, and interrelated with everything in its environment to make

ecolinguistics as *life science*, science of life. Bang and Door (1996:10) state that linguistic theory is a link between ecology that reflects human and problems in the phenomenon of language. Linguistic theory is also ecological theory, namely ecological approach that investigates the object of research relating to the environment as a relational investigation (Bang and Door, 1996:3). Bunsdgraard and Steffensen explain that ecolinguistics is the study of the interrelation of biological, sociological, and language ideological dimensions (in Linda and Bundsgraad (ed), 2000:11. According to Duranti (1997:27), a culture is similarly describing language.

2. Research Methods

The research on the ideology of *nijo* text on Lio-Flores speech community is field research. The approach used is descriptive qualitative. Data were collected through field research, all are verbal data in the form of words and not in the form of numbers (Miles and Huberman, 1992:15). Qualitative research tends to refer to naturalistic, phenomenological, and ethnographic researches. Qualitative research is exchanged with naturalistic inquiry and cognitive anthropology (Mulyana in Sotari and Komarin, 2013:23). Thus, it is not only as an effort to describe the data, but also the result of the collection of valid data required in qualitative, such as intensive interviews, document studies, by doing triangulation. The data obtained are encoded in the form of text. Qualitative descriptive method was used to understand and describe the phenomenon of language that presents about natural environment, the ideology of society in utilizing traditional medication for health. Qualitative research method is used to understand the texts of the environment and phenomenon of knowledge level of a speech community on things relating to perceptions (Strauss and Corbin, 2012).

3. Results and Discussion

Ideology as an order of ideas formed from particular point of view is a collaboration between perspectives and perceptions that are certainly built through a means of language. The language **means** used in the *nijo* text is specifically expressed by a certain person called *bhisa mali* 'indigenous medical practitioner'. *Nijo* text spoken out implies ideology behind it. The complete descriptions of ideology are described below.

3.1 Ideological belief in *Nijo* Text on Lio-Flores Speech Community

Lio-Flores speech community believes that *ata ro* 'sick person', in addition to be healed with chemical medicines, either in health centers or hospitals, can also be cured by *bhisa mali* 'indigenous medical practitioner'. Something done by *bhisa mali* is to heal sick persons through *nijo* completed by traditional herbal ingredients that cannot be done by everyone. It is only done with strength or energy of words delivered by *bhisa mali* 'indigenous medical practitioner', the sick person can be recovered from the illness suffered.

For Lio-Flores speech community, every text spoken contains ideology behind it. Based on the data obtained from Lio-Flores speech community, it is said that every prayer spoken, either by individual or *bhisa mali* is believed that *ruu* 'disease' would be cured. Lio-Flores speech community believes that every word spoken out by *bhisa mali* has energy or strength. This can be proven in *nijo* text seen in the following data.

ro	*ji'e*	*baja*	*keku*
ill	healthy	sick	healing
'to heal disease'			

demi	*doli*	*miu*	*soi*
if	suffered	2 nd Plr.	lift
'Suffering is released'			

demi	*take*	*miu*	*lake*
if	impeded	2nd Plr.	recovered
'If it is impeded, release it'			

demi	*taka*	*miu*	*langa*
if	sticky	2nd Plr.	take it away
if it is attached, release it			

Based on the data, it is said that in pronouncing *nijo*, *bhisa mali* 'indigenous medical practitioner' and sick people, can imagine all kinds of diseases and try to remove them from the body. It is done with full of belief and repeatedly tirelessly, then the diseases are slowly healed. Data of the sentence *demi take miu lake* 'if it is attached' held up lift' has ideology, i.e. how serious the illness suffered, with full of belief, any disease suffered could be healed. With the belief *ato ro* 'sick person', *nijo* 'medication prayer and traditional herbal ingredient in the process of healing are very influential for gaining healthy.

3.1.1 Meaning and Value of *Nijo* Text on Lio-Flores Speech Community

Every text spoken by someone has meaning and value contained in it. In relation to the meaning of a text, according to Leech (2003), the meaning of a language or *nijo* text can be analyzed including stylistic, affective, religious, social, and colloquial meanings.

3.1.2 Stylistic Meaning

Stylistic meaning is the meaning of a word that indicates social environment of its use. Stylistic meaning is understood through the recognition of a dimension of its usage level in the language environment. This shows that a person knows and understands a word according to the geographic environment and the derivation of their social environment. The form of message delivery in relatively temporary style relates to the status aspects (politely, impolitely speeches). Stylistic meaning relating to geographical location and derivation of social environment can be seen in the following data.

keli	*wolo*	*tana*	*watu*		
mountain	hill	land	stone		
'universe'					
to'o	*ghele ulu*	*raka bata*	*bewa*		
CONJ.	on the head	until waves	break		
'From the top of the mountain to the coast'					
to'o	*sepi*	*mesi*	*raka*	*sepu*	*mesi*
CONJ.	side	sea	until	side	sea
'From sea side to sea side'					
mai	*si*	*doa*			
let	us	pray			
'Pray'					

The text shows that the geographical environment of Lio-Flores speech community consists of mountains, hills, and long distance among villages with their typical activities. In the interaction, interrelation, and interdependence relationship with the natural source of traditional medication, one of the ways done is to serve offerings to get blessing of the guardian of the universe, in this case *pitu* (sociological dimension). Lio-Flores speech community believes that the guardians of the universe, of course always keep and protect the people who inhabit the region, always do everything well to each other and to surrounding natural environment.

Nijo is delivered, generally spoken with special words by a certain person. Nijo text is spoken along with movements as distributing food for the ancestors, wagging the body of sick

person with leaves, or watering the body of *ata ro* 'sick person' (sociological dimension). The temporary stylistic meanings in *nijo* generally use polite words of request, harsh words, collegial and assertive words. The use of polite words in the form of requests is spoken for treatment of nonmedical illnesses, whereas harsh, and colloquial words use are spoken to identify nonmedical diseases caused by greed which can cause a person suffered from an illness as described on the data below.

redha	*ke*	*lema*	*ke*
pull	PART.	tounge	2nd Singular

'Pull his/her tongue'

kedhu	*ge*	*ngi'i*	*ke*
pull out	PART	tooth	2nd Singular

'Pull his/her tooth out,

pesa	*isi*	*ge*
eat	content	2nd Singular

'Eat the content'

The data shows the anger of a *bhisa mali* 'indigenous medical practitioner' to something which disturbs, especially worldly disruption or hostility with supernatural beings.

3.1.3 Affective Meaning

Affective meaning is language meaning that is seen as a reflection of a speaker's personal feelings to a person who listens to what is spoken or prayed for. The reflection of these feelings according to Kushartanti (2005:120) states that, the value of senses of the words or commonly called connotation, are determined by associative meaning and affective meaning of words spoken by a person. The affective meaning is a reflection of the feelings experienced by *ata ro* 'a sick person' and *ata bhisa*/*bhisa mali*'. The feelings refer to positive or negative ones, such as '*ji'e* 'healthy' *ngga* 'fresh', *keku* 'recovery', and *langa* 'lift' make positive affective meanings, while *ndate* 'heavy/hard', *talo* 'unable', *nala* 'long time' denotes negative affective meaning.

The illness suffered can be either natural or associated with errors, and disharmony relationship among *Du'a Ngga'e* 'Lord' *embamo mamo*, *ku kajo* 'ancestors', or there has been unfulfilled communication among them. These include *persantetan* 'black magic', falling down from trees, accidents or other tragic events (Mbete, 2006:82). *Nijo* data related to reflection of feelings can be seen in the following data.

miu	*pati*	*sai*	*wunu*	*kaju*	*to*	*minu*	*mogo*
2nd Plr.	give	already	leaves	tree	for	drink	swallow

'Give traditional herbal ingredient to drink'

pati	*sai*	*wunu kaju*	*to*	*wija lali*
give	PART	leaves	CONJ	virtuous

'How virtuous the leaves ingredient is'

lai	*mbeja*	*si*	*ru'u*	*leka*	*teba*	*kai*
lift	all	already	disease	CONJ	body	2nd Plr.

'Recover all diseases from his/her body'

baja	*kai*	*mae*	*nala*
hard	2nd Plr.	not	long

'suffering illnesses do not stay long'

The reflection of feelings on the data has positive affective meanings. This can lead to *ata ro* 'patient's' feelings more comfortably and hope that the illness can be cured. The phrase *pati sai* 'give', *lai mbeja* 'lift all' and *mae nala* 'not long' can be a hope that the sick person can be cured. The speech community believes that the words pronounced by *bhisa mali* have energy or strength. This is believed because at the time of pronouncing the *nijo* text, *bhisa mali* also requests the hand of *Du'a Ngga'e* 'God Almighty' through the mediation of *embu mamo* 'ancestors', as well as *tana watu* 'the ruler of the universe' who controls the universe as supernatural power (cosmological dimension).

In addition to positive affective meanings, there is also a negative affective meaning that is *bhisa mali* at the time of diagnosing a disease, he makes a patient feel uncomfortable. This is because the speech spoken disturbs the mood of *ata ro* 'sick person'. The quotation data of negative affective meanings as follows.

Ru'u	*ina*	*nala*	*do*
disease	DET	long	already

'the disease has been long'

aku	*nijo*	*talo,*	*latu*	*ina*
1st Singular	prayer	unable	exist	DET

'There are other things disturbing'

The data shows the uncomfortable mood in phrase *nala do* 'has been long'. *Ata ro* 'sick person' hopes an illness he/she is suffered can be healed. In addition to *nala do*, there are also other phrases, namely *nijo talo* 'unable'. One thing expected by a sick person is to recover from the illness. In addition, the inner atmosphere feels uncomfortable, that means an illness suffered cannot be cured.

3.1.4 Reflexive Meaning

Reflexive meaning is a meaning that arises in term of double conceptual meaning, when the understanding forms partial words of our response to another interpretation. Every text spoken also has expressions entertaining to request favor of Holy Spirit in a miracle for the healing of a sick person *ata ro*. The two points refer to the trinity in the form of a third person according to the belief of Catholic community. The entertainer provides comfort although in religious context, it is to reinforce or support him/her, whereas the Holy Spirit contains a sense of distance with humans because of the presence of sacred word. The sense of comfort can be seen in the following data.

ro	*ji'e*	*baja*	*keku*
sick	recovery	sick	gentle

'Recovery from illness'

beta	*b^{h}ewa*
disconnect	release it

'Recovery'

pati ti	*petu*	*keta*
give	hot	cool

'give health and freshness'

The data indicate the recovery of *ata ro* 'sick person' from the illness suffered in the sentence of *beta b^{TM}wa* that 'healing' is comfort. The spoken *Nijo* also influences *ata ro* to relieve suffering being experienced.

3.1.5 Religious Meaning

Religious meaning is something abstract and an important element in a culture. This system governs human relationships with God and the unseen world, among people, and between humans and their environment (cosmological dimension). The whole systems are imbued in the atmosphere felt as families by people who believe it (Koentjaraningrat et al., 2003:5). In relation to the context of *nijo* as religious action, it is a process of reflection or event recognition of human surrender and helplessness. It carries the spirit of high spirituality in human life, which is believed to provide health. The meaning of surrender and solicitation to always be protected as shown in the following data.

Du'a	*ngga'e*	*gheta*	*wawo*	*ji'e*
Lord	God	CONJ.	on	good/well

'God is almighty'

ghele	*ulu*	*raka*	*eko*
CONJ.	head	till	tail

'Ruler of the universe'

ro	*ji'e*	*baja*	*keku*
ill	recover	illness	recovery

'Heal from the sickness and be healthy'

The quotations of *nijo* text show solicitation to the Great Creator to protect the community from diseases. In the context of the world of traditional medication, the phrase of solicitation always-revealed *ro ji'e baja keku*. The nijo text quotation means to heal illnesses suffered by people.

3.1.6 Social Meaning

Lio-Flores speech community is social creature, like other speech communities, has sense of togetherness and humanist kinship. The *nijo* text expresses vertical relationship between humans and ancestors, and supernatural powers. This happens, because of harmonious relationship with natural environment in healing of illness experienced by a sick person. Society as a social being exists in the parameters of interaction, interrelation, and also interdependence between one society and the other, and also related to environment in ecolinguistic perspective. The relationship revealed in the speech with the ancestors, and with living people becomes a pillar of social meaning having strength that helped empowering humanist and collegial perspective. *Nijo* text quotation data can be viewed as follows.

mai	*kita*	*sa*	*ate*
let	1st Plr.	one	heart

'Let's be one heart'

boka	*ki*	*bere ae*
purl	grass	watering

'Lying down like grass flowing like water'

The data shows social meaning *mai kita sa ate* 'let us be one heart'. The phrase *sa ate* denotes the unification of forces from the invisible power (cosmological dimension). In addition, there is the unification of forces with the ancestors and also fellows to establish sense of brotherhood in healing *ata ro*'. In addition to the meaning, the traditional medication *nijo* has value for Lio-Flores speech community as proof of health care which becomes the main key in life. The values can be described as follows.

(a) The Value of Defensiveness

Value of defensiveness is to form dichotomous behavior, which is to thank for all have been given. The invisible and unattainable supernatural strength by human ability, is summed up in a belief. The value of defensiveness leads to build attitude and behavior to be tenacious and always praying and letting go to get miracles specifically in healing. Defensiveness is always convinced that everything has been outlined. Patience and submission do not yield to circumstances. Patience is tenacity to trials occuring in life that is always hardy and keep trying to do what can be done as well as possible. It can be seen in the following *nijo* data.

> *sua   embu   mamo*
> ask for   the ancestors
> begging for the ancestors
> *tu leka   ae*
> send   in   water
> send to water
> *lele   dala*
> listen to   stars
> follow the star

The data show that the value of defensiveness to ancestors and supreme ruler over a disease that abounds a patient. It can be seen in the phrase *lele dala* 'follow the stars' means always be defensiven on what is being done and fateful to the illness suffered and always surrendered to God and ancestors as the guardians of life.

(b) Value of Harmony

Harmony is a hope of every creature on this earth, either humans, animals, plants, and natural surroundings. Humans always maintain and care for natural environment, because from there, life is obtained, such as the needs of food, herbs and other freshness to give life. A disease suffered can be caused by lack of harmony with the ruler of the universe and natural environment. These values can be seen in the following data.

> *Du'a   Ngga'e*
> great   owner
> God Almighty
> *aku   we   mbana   kau   jaga   aku*
> I   want   to go,   you agree   safe   me
> watch when I go
> *we   jaga   ongga   aku   lita*
> and   watch   mound   I   step on

safe me from mound I step on
leka   watu   mae   jeri
in   stones   do not be   sleepy
in stone, do not be sleepy

Between man and the universe, there must be harmony. The agreements we have made, such as not to step on big stones as places of prayer because they are homes of the rulers of the universe. It can be seen in the phrase *leka watu mae jeri* 'in stone, do not be sleepy'. The sentence shows that the ancestors and rulers of nature always maintain and protect other creatures, such as humans when crossing their residence so that no errors can cause illness or disease to be abundant.

(c) Value of Obedience

Obedience is always to do what is commanded. In the context of *nijo* prayer and traditional medication are the points always associated with behavior and deeds done by *ata ro* 'sick person'. In an attempt to alleviate illness, the sick person is involved in a series of internal and external problems solving. Values of obedience refer to be obedient to everything relating to the diseases (internally) and the rules instructed by the indigenous medical practitioner (externally). In addition, he/she must be obedient to maintain and care for themselves. Some rules that must be abided by *ata ro* can be seen in the following data.

kasa ma'e langga

fence, do not pass

do not break

koba ndoli

creeping around

creeping and winding

The data indicate that *ata ro* must obey the applied rules as in *nijo* sentence that means *kase ma'e langga* 'do not pass the fence'. The *nijo* text reminds in order that the sick person always obey what is ordered for the illness to be cured. This phenomenon cannot be underestimated because it has power and something of magical nuance (Genua, 2017: 299).

4. Novelties

The study of *nijo* text is closely related to ecolinguistics. Ecolinguistics is a bridge of interaction among humans in every life. The application of three-dimension in ecolinguistic study, as described by Lindo and Bundsgaard (2000:11), namely ideological, biological, and sociological dimensions is closely related to people's life in Lio-Flores speech community. Besides the three dimensions, there is also cosmological dimension. Cosmological dimension in relation to the necessities of life of the local people is specifically concerned with the exploitation of the natural environment. It is concerned with the system of power of the universe through the power of Divine. It also illustrates transcendental relationship between Lio-Flores speech community and *embu mamo* 'ancestors' *nitu pai tana watu* the ruler of the universe. Thus, all life come from *Dua Ngga'e* 'Great Creatora' as the determinant of life in this world. Every human being always hopes that all requests can be granted specifically related to *nijo* text. Figure 1. shows four dimensions including cosmological dimension that embodies all human life activities.
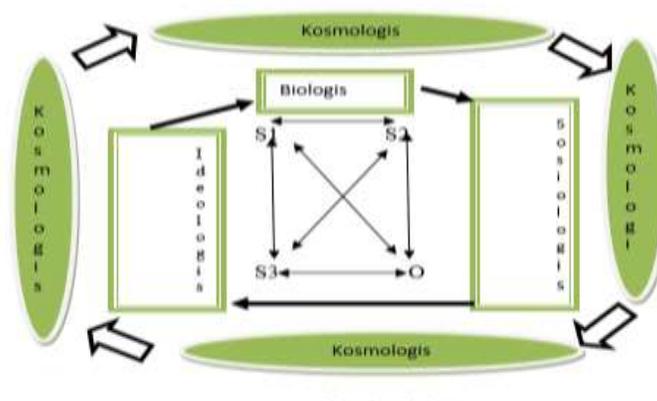
Explanation:

Figure 1

For dimensions in ecolinguistic perspective
(Modification of Lindo and Bundsgaards)

Explanation:

S1: Text Initiator   S2: Text Consumer/User   S3: Text Subject

O: Object referred ⬌   : Dialog ⇒: related

Research on *nijo* text contributes in order to enrich the study in ecolinguistic perspective.

5. Conclusions and suggestions
5.1 Conclusions

Every text spoken has ideology that the local people already believe. *Nijo* text in traditional medication has a belief ideology to heal illnesses. Each *nijo* is spoken with power, and energy, as well as belief that all diseases could be healed by *bhisa mali* through prayer. There are also meaning and value contained in *nijo* text, in particular the value of pursuance, value of obedience, and good harmony to *Du'a Ngga'e* 'the Almighty', *embu mamo* 'ancestors', and *tana watu* 'the ruler of the universe.

5.2 Suggestions

This paper is expected to be useful in linguistic studies for the development of ecolinguistic field research. In addition, *nijo* text can be published to avoid extinction. In addition, it can also be made a simple glossary or dictionary so that everyone understands the meaning of being spoken.

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6. Acknowledgments