

READING OF IDEOLOGY BEHIND THE TEXT Boarding house: Accepting Muslim Male and Female in Malang

Karolus Budiman Jama

Univ. Nusa Cendana Kupang
Karolus1007@yahoo.com

ABSTRACT

The city of Malang has long become a tourism destination and a center of education. Because of this, it impacted to the increasing of multicultural, multiethnic and varieties of faith within this city. In one side, the coming of some people from different background bring different value that can profitable of economic aspect in relation to tourism and studying about the diversity as a center of education. In the other side, that diversity can be a threat toward the existence of some people who have different faith and ideology. This writing is a critical reflection toward the text of "menerima kosan putri muslimah, dan putra muslim di Kota Malang" this text analysis is not based on research method but it is pure text analysis based on deconstruction theory as tool of analyzing the text in finding ideology.

Key words: Reading of ideology, teks *menerima kosan putri muslimah, dan putra muslim*

BACKGROUND

Indonesia is a multicultural country. The long journey to achieve independence, the founder of the Indonesian people find the five-point formula and the basic precepts as the state ideology. Pancasila ideology is what unites the nation by race, religion, race and ideology Pancasila etnis. Memperkuat found a motto of "Unity in Diversity". This motto means that Indonesia accept all differences. This includes respect and accept religious differences.

The Deity of the Almighty took the first place in the five Pancasila. This shows that Indonesia is a country that berketuhanan. Its people believe in God the Almighty. Referring to this first principle, the real religious differences are also knotted by the meaning that the entire religion and its adherents bersentral and worship to God Almighty.

Deeper interpreted, the first point in the ideology of Pancasila, or grounded in fact not oriented in one of the religions in the State Indonesia. This means, no other religion that is preferred or favored in the life of nation and state. Under the Pancasila ideology is seen as citizens, both in law and association. It is then guaranteed by the constitution of the Republic of Indonesia in 1945, including occupying or staying in the territory of the unitary Republic Indonesia.

Ideally, every citizen is treated equally in the Unitary Republic of Indonesia. Actual society should live or inhabit the territory of Indonesia. That means, we are entitled to occupy a responsible manner, and with the willingness to accept the Indonesian people or communities without notice the difference. However, what has been guaranteed by Pancasila as the state, and the 1945 Constitution, not smooth teralaksana in the life of a fellow citizen.

Refusal or reluctance to accept our fellow citizens that demonstrated both directly and with certain symbols. In a video posted socially mediated face book (FB) story of a freshman, was rejected by the owner of a boarding because of a different religion or belief. Although in the end he accepted to occupy the lodging house, but the video it shows the reality that there is in part the citizens do not accept diversity.

There is an interesting phenomenon that occurs in Malang. There is a text in front of the boarding door that read "Receiving Kosan Sons and daughters of Muslims". This paper is a visual and literal meaning is the owner of the lodging house or rented house just accept the Muslim religion. And do not accept boarders of different religions other than Muslim. However, this article does not contain a single meaning as written in the text. Therefore this paper tries to explore theoretically the open meaning or ideology other than the text.

REFERENCES THEORY

The theory used to uncover the reality behind the ideology of the text "Receiving daughter and son Muslim boarding" is the theory of deconstruction of Jacques Derrida deconstruction Derrida. Teori basically inspired and influenced by the ideas of Friedrich Nietzsche. Nietzsche thought fame and to this day still digaungi, and loved by the thinkers of philosophy, and even made the topic of heated discussion. Nietzsche through aforismenya said "There are many types of eye. Even Spinks also have eyes, and therefore there are a lot of 'truth', and hence notruth "(Setyo Wibowo et al, 2009). In other words, Nietzsche sued absolute truth, for him there is no absolute truth. Truth is there on every subject. Referring to this thought, Derrida saw that there is no single meaning.

Opposes the idea of Derrida in a single meaning Nietzsche set of ideas, that there is no absolute truth. He developed his ideas in other fields. For example, he deconstructed above methods. As we know that the method is a logical procedure and angles used to obtain information about an object of research. Derrida deconstruction in fact questioned the principles of systematic knowledge. He said the traditional method seeks to describe the object of a certain angle and ignore or dismiss the sides that are not considered relevant to the interests of an investigation of the object. Derrida tried to not take the distance between the researcher and the object under study. He instead will melt the boundaries between the researcher and the object, the reader and the text.

Reinforce the above, with Derrida sharply differentiate the way of reading the text and meaning of thought deconstruction and hermeneutics. For him, hermeneutics trying to reach the transcendental meaning across languages. Hermeneutics is still unsure about the meaning of hinging centrum entire text, and binding and central meaning of the text. While the idea of deconstruction, questioned the existence of a transcendental signified, focusing on tension, ambiguity and text antinomy (Setyo Wibowo et al, 2009).

Derrida criticism of the written language gives new confirmation of the double meaning. Colloquially an example of debate Derrida. He criticized that the spoken language is the main object of study of linguistics. As for Derrida language actually sourced in writing (Benny H. Hoed, 2011). For Derrida writing is a language that maximizes himself as master of space to the fullest. When the posts are outside the author automatically posts to be open to be understood by readers. Thus, Derrida concludes the actual language is written, not sound.

Derrida above statement departs from the issue of prioritizing the meaning of two binary opposition. Who always put as the primary spoken language and written language as a secondary language. Through the deconstruction of mind then the writing is an activity to overcome the distance, through the writings of the author distanced himself, is transformed so it can be read by others (Madan Sarup, 2011).

The views deconstruction saw double-writing as a form of hierarchy above the operation of a lawsuit against ethnic minorities, politics, religion, and sexual. The purpose of deconstruction also revealed that other than a constant interpretation. "The others" meant something that is not possible dipahamai consciously. "The others" are not likely to be arrested by the cognitive approach. According to Derrida, "the other" in a blind spots load text and ellipsis, the dots are not recognized by the authors.

In the "other" text bring something what the author's intention. Blind spots used by the authors to memburam display text clarity, but at the same time open up a new perspective in the text. Clear here that the deconstruction of a close reading of a text (Kevin O'donnekk, 2009).

ANALYSIS METHOD

The method used in approaching the object of study is the analysis of the meaning of language rests on the notion of deconstruction Derrida. From this analysis then the authors interpret the meaning to be articulated in such a description of critical analysis. Results of deconstruction Derrida, the interpretation of the text will be more open to the possibilities of interpretation productivity.

DISCUSSION



Picture 1. Sample Text

The word 'receive sons and daughters of Muslim boarding' is an object that is studied in this paper. Position literally, this article is very clear and does not have any tendencies. The purpose of this paper is a notification that the boarding is reserved for those who embrace or hug Muslims. In sum received to enter and stay in this boarding are only the sons and daughters of Muslims. However, the meaning of life of the nation, this article is a symbol of resistance to the other. Who else is it? Else it is they who are not Muslims. Even more extreme can be said to reject the same rate because of different religious or ethnic receive for co-religionists and cruelty are resisting different ethnic and religious who are not Muslim.

Such situation actually contradictory to interpret the definition of Islam as synonymous with ikhlas God. Islam is submission, submission and self-surrender to God. Islam in the holy Qur'an verse that conveys-lombalah compete in doing good, respect for religious freedom as written "Lukum dinukum early wa liya" To you your religion and to me mine. Then, there is the assertion about working with other religious communities in the world are written Q.49,13: O mankind! We created you from a male and a female and made you nations and tribes that ye one another know know (Tule, 2003).

The use of the word receive in opposition biner is refused. These words became clear meaning of rejection because juxtaposed or attached with the phrase 'sons and daughters of Muslims. The hidden meaning (semantic meaning) behind this first sentence is to reject people who are non-Muslims.

Muslims (OM) are those who embrace the teachings of Islam. Islam is a religion recognized institution in the State unitary Republic of Indonesia (Republic of Indonesia). Islam is recognized as one of the religions in the Homeland because of Islam in spreading teachings are so loved God and humanity. This is evidenced in the role of Islam who actively fight for independence from colonial invaders. If it is associated with the meaning of this text, as that God killed and wounded essence of Islam the love of peace. It also means tarnishing the Islamic struggle in the context of the life of the nation.

Hinging on the ideology of Pancasila, the writing was the meaning dissenter. Dissenters against the ideology of Pancasila. Reneges on the basis of the state. The denial of the ideology of Pancasila means mengingakri themselves as part of the Homeland. So the question is, who is part of the citizens of the Homeland? Which became part of the Homeland country are those who acknowledge Pancasila as the basic ideology and the Homeland and receive Diversity to stay together and side by side. The critical question arises, what to write "receive boarding Muslim sons and daughters" can be called as part of the Homeland population or part of OM rahmatin Alamin?

A further question is it appropriate this paper displayed? Of course, there are two answers can be revealed. First, of course appropriate for those who do not recognize idologi Pancasila as the state of RI and those who injure the essence of Islam or position themselves exclusive and trapped in radicalism.

Referring to the definition of Islam and the holy Qur'an verse above, it is clear the text in the text opposite or does not reflect Islamic values. Second, the answer to the expectations is that writing is not eligible to be displayed in public spaces for two of three factors, namely the Islamic reason itself, and contrary to the ideology of Pancasila and the 1945 Constitution Homeland

Reject Pancasila, means also rejected kebhinnekatunggalikaan as the state motto. Indonesia as a multicultural country that respects diversity, emasculated by the radical ideologies that mengeksklusifkan itself as a great, true, and holy. This kind of radical thinking is precisely poison human existence and God. Actually there is no harm in thinking radically. Due to the radical thinking we find the roots of a truth. Islam is a religious institution that teaches about peace. Radical means are we to interpret the peace, the respect of multiculturalism ness.

In an exclusive understand there will be a cultural gap. Culture that one is regarded as a high cultural and elite. While other cultures as a low culture and its outskirts. Here marginalization occurred. The fate of migrants who want to knit his life is wasted and the marginalized. Basically people who go abroad is an attempt to interpret and fight for a better fate. There are also foreigners who want to learn or demanding science, get out of the confines of the culture of ignorance and poverty. The intention of the real need to be respected, award-worthy for the nomads are receiving them openly and critically. Open means accepting them unconditionally including cultural differences, culture and religion. Critical means, capable of directing the actions that deviate from the local culture or as religious outlook.

Another reality that needs to be recognized is the presence of immigrants who may compromise the privacy or the existence of boarding house owner or prospective boarders of different religions. This text within the meaning of the text was, sort of a threat to the establishment. Nomads as a bully in the tranquility and pollute the purity of heart. This assumption became symbols of terror characters. That is, do not just turn off the character of others but also turn off the character himself as a person who was born in the Indonesian culture.

Other meanings emerged as a form of discrimination and ethnic. Ethnicity certainly can not be equated. Equalizing the same ethnic terms analogous to impose gender equality. Gender clearly can not be equated by nature. So it is with ethnicity. That each ethnicity has a perspective of the world. Therefore, maintaining balance and understand the plurality is a major issue that must be maintained.

Sentence is written "receiving muslim male and female ", an attempt to limit the space, both the space for the majority of his fellow religious, as well as the space for the pilgrims of different religions. Restrictions space certainly has implications for kretivitas and social space. Creativity is an aspect that is in every human being. Through creative nature, human beings are able to adapt socially with others, he can provide something unique for the person to another.

This restriction is red as a limitation to democracy. The idea of democracy for immigrants and minorities suppressed by minimizing resonator. Frequency noises seacoast children of different religions is reduced so that can not be heard. Those who restrict it would feel comfortable living, and hide behind walls of religious radicalism. Saxon is tasted ourselves as others with exclusive attitude.

From the writing above. Mudji Sutrisno stated (2014; 46) criticized the written culture. In his view, it can be an idea that the presence of written culture, communication between subjects become disconnected. Written culture restrict relationships between subjects. Correlated with the meaning of the above article, Indoneisa culture is an oral culture. No real oral culture through dialogue between subjects. The possibility of rejection is very small in spoken dialogue, because it will be kept a harmonization dialogue.

Writing "accepting Muslim male and and female" is read as well as sales to economic interests. Maybe selling this text is easier to get a boarding occupants. Owner of boarding house rent reading phenomenon in search of the commonality of identity or groups. Thus, through the text more quickly obtain boarding occupants.

If the writing is focused on the economy, at this point the value of religion degraded because it has become a commodity. The text to display in front of the house or boarding ideology is an economic benefit. Development of text analysis be manipulative, and hegemonik. Hunter boarding or rented manipulated, and hegemony by the interests of the economic benefits. Then, tune boarding seekers trapped in a false identity, and construction signs, images and symbols. At the end of the search group's identity lose their authentic ideology (Yasraf, 2011: 70).

Yasraf (ibid: 70) restated that these groups get in on the culture that are constructed on the basis of differences in appearance, style, and lifestyle as a result of the commodity. Consequently establish or create a difference or distinction themselves. This text purport meet at a node as an advertisement in a distinctive identity and false.

CONCLUSION

The discourse of multiculturalism has always attracted attention to be discussed. One side, multicultural give wealth view. On the other hand multicultural issues always arise. The resolution of issues and multicultural discussions could not be completed in a short time. The issue that always comes up in the corners of the city. Writing "Receiving boarding Muslim sons and daughters" in Malang is one such example. Malang as student city and tourist injured by the interests or ideology.

Critical discourses destabilize establishment of majority power and hegemony interests of certain groups who are able to resolve the issue of multiculturalism. Through reading the text of Derrida if it can reveal, and sued the establishment, the absolute truth as well as provide flexibility in defining a language of the text, so there is no standard meaning.

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