IDEOLOGIES BEYOND THE INVITING RAIN TEXT
BY BALINESE MIGRANT IN SUMBAWA

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Abstract

Makalah ini menerangkan tentang ideologi yang terkandung dalam teks panggil hujan. Sejalan dengan situasi tadah hujan, teks panggil hujan menjadi harapan bagi keberlangsungan mata pencaharian petani. Ideologi teks diteropong dari sudut pandang konteks situasi. Pada aspek medan terdapat etika bahwa teks ritual tidak boleh diwarnai dengan gurauan atau homor. Stuktur percakapan ditata secara sederhana, tanpa proses berbantahan. Pada aspek pelibat, ketua pamangku berfungsi sebagai partisipan kunci. Hal itu sejalan dengan dinamika kekuasaan yang terkandung dalam suatu praktik sosial. Bagaimana struktur ideologi yang dikandung teks panggil hujan sehingga teks dapat berfungsi secara signifikan dalam pemeliharaan hidup petani? Paper ini mengulas ideologi dari tiga metafungsi yang berbeda versi Sistemik dikombinasikan dengan tinjauan dari sudut pandang wacana.

Keywords: *ideologi, konteks, medan, pelibat kunci, pemeliharaan hidup*

I. Introduction

Suyadnya (2006) and Badra (2009) stated the Balinese inviting text is magical activity since it combines symbol and spell. Other Balinese culture observers, Hooykaas (1980), classified it as soccery that required spiritual knowledge. So far, the ability of inviting rain is locked to public so it could be understood by few people. People even those who are regularly involved in the practice have not enough knowledge of it. This assimetry condition could be predicted as the influence of strong warnings, such as *awye wera* 'do care, shouldn't be shared to others' and *ila-ila dahat* 'very dangerous, do not talk about'. This warning also comes with fine or punishment, among others are nonmedical pain, mental disturbance, social communication difficulties, or short aged. In other words, there is a large gap between text productivity and public understanding which encourage the researcher to explore it then.

Emperically, inviting rain text can be found in the area of the Balinese migrants along Sumbawa Island which is generally carried out as agricultural protection. The actor of the text has no special label as it was in Bali. Text productivity raises some questions: (a) what ideologies are there to let the text legaly put into practice (b) what concepts are there in interpersonal relation, and (c) how the text is formed. The general objective of the research is to explore values and wisdom beyond the migrant community cognition which might be different from those brought from their land of origin. Research problems are formulated to explore both cultural and discourse ideologies beyond the inviting text.

II. General Overview on Adjectives

As far as an ideology is concerned, Halliday (1985: 5) defines it as part of cultural context representation, which is associated with sense, norms, knowledge, and values. Lexicon selection to realize a meaning is different among groups because sense is beyond the language aspect. For example, the meanings of the statue, picture, or dance are different. Eggin (1994: 113) states that ideology is the most abstract contextual element that is implicitly realized in the text. Ideology

includes language relationship with mind, participants, and culture which clearly describe field, actors, channel, and the meaning source. On the other hand, text is also a discourse which shows power domination (Kress (1985: 29). In discourse, ideology covers the entire system of ideas and perspectives on the world to be able to form unconsciousness (false consciousness) to comply. It happens because the ideology comes from experiences that are condensed on the groups from previous generation to the next generation. It then was appointed as a rule in social life that must be obliged to all group members. Ideology is essentially a form of knowledge and its relation to social class structure and the implementation of specific social practices. Knowledge can be a social convention which was subsequently accepted as cultural norms and values. For example, repetition of certain tradition makes the implementation of certain social practices of conventional practices that must be implemented. Thompson (1984: 60) reveals that ideology is a way of creating a stable social order, legitimacy explicit, and evokes the spirit of the past. Thus, ideology is always "immanent" in effective social relations which later turned into imbalanced relation. Based on those definitions, this study of ideologies beyond the inviting text explores the range of knowledge and perception of the world that make up the group identity and legitimacy aspects which also create domination to force social arrangement.

The Systemic Functional Linguistic theory accommodates linguistic and nonlinguistic aspects where ideologies are realized in the cultural context, situational context and its lexicogrammatical relation (Halliday, 2004, Eggins, 1994). Compared to the elements of situational or cultural context, ideology is categorized as the outermost context in the text or the most abstract context (Eggin, 1994: 10, 113). That's why ideology is not clearly stated in the text, but the text implies it. The abstraction of ideology is implicitly realized in the text and used as a source of meaning of the text. In other words, a phenomenon is seen and given meaning by the ideology exposed. These patterns of view can further differentiate it from other groups. Thus, ideology is identical to the identity of the group that includes (a) the value which is upheld and obeyed unconsciously, and also (b) biases and perspectives adopted. The unconsciousness in obeying such an

ideology is based on the value of crystallization that has been adhered to the society from one generation to the next. This value also covers negative impact that disturbs the community if the text is not implemented.   Values and perspectives on   participants include a variety of language, power, type of relationship, level of experience while values and perspectives on the role of language involves the selection of word patterns, the flow of information, politeness, and metaphor.

III. Discussion

Ideology in discourse explains how a perceived phenomenon is shown from people's point of view, including forecast when such practices are not implemented, the keynote speaker, and the intensity of the experience exchanged among participants. Ideology in situational aspect covers the field of social practices, participant, and information organization. Ideology on the use of language includes a variety of responses submitted, the information given and stored and the distance between participants and events. These points of view become group identity that might differ it from similar communities in other areas.

3.1 Inviting Rain   as a Discourse

As a discourse, the ideology TNNGB is characterized by the presence of legitimacy or how power can be obtained to be used as the basis for taking right to do social control. In this field, ideology is associated with domination by the controller against the controllee. The dynamic power of the text allows the assimetry power in the implementation of social practices.

As a discourse, the inviting rain text contains elements that justify the domination of the key participant over the community. The key participant that is the chef *pamangku* can maintain people's life, because the text is done to protect farmers from loss. The more farmers had the blessing of rain, the glorier the ritual did.   The key participant is given no special label for this ability which indicates nonprofessional activity. As migrants they are given wide planting areas, the

coming rain is responsed by working hard along days. No migrants have returned home to Bali, but they still kept close relation to the relatives in their land of origin. The inviting rain text is dominated by the universal values of life; among others are life maintaining, environmental care, and working hard. The most important belief is the greatness of God in regulating human life. Migrants believe that water crisis brings another advantage behind. The Almighty God is the only source of hope in facing unaffordable problems since He allows what is impossible to become possible. Even if land looks barren, dry, and hard to plant, it can provide an adequate harvest with the God's help. The migrants believe that God is always there close to diligent, hard working and honest people. However, it is believed that God has dual characters, blessing or punishing. Blessings are received by people by working and delivering offering, which is seen as a balance value between receiving and giving.

Ideology of caring environment is reflected in the loyalty of migrants to occupy the area set by the government. Rainfed environment is not treated as a disadvantage, but the opportunity to live closer to Mount Tambora, the highest Hindu kingdom in Sumbawa. Migrants considered Sumbawa regency government as the one which saves their lives from long poverty. Social problems in Bali such as graveyard confict, *sekte* 'class domination, or *kasepekang* 'dismissed as members of the *banjar'* will never occur in any migrant area. The only label used is that Balinese migrants unify them all.

IV. Inviting Text as Text

The ideological viewpoint as a text is concerned with the ideology as an identity group. That view can be understood as a way of understanding a specific group that can help a person to enter and get involved into the group easily.

4.1 Ideology in Field

Ideology in the text field is associated with the values and perspectives of the text group and other related things based on the user, that is, how the community of users interpret and function the text. Thus, the ideology of the text

field brings certain thoughts of group members, including the beliefs and concerns.

The inviting text is accieved as a text of hope. The key participant conveys a specific request and hope to God and asks him to be pleased to help the community. Migrants do pump the rest rain water from the pond for farming. They dig traditional wells, but no water has come out. In this case, the *neduh* 'inviting rain' text is the only hope to obtain rain. So far, this inviting rain text is appointed and agreed upon as a a cultural tradition of agriculture. The ideology in field is shown below.

No	Stages	Place Held	Ideology
1	*Marembug*	*Pamangku's*	Discussion
2	*Rapat Pengurus*	*Pamangku's*	Meeting
3	*Mapengarah*	Member's	Sosialization
4	*Neduh*	Temple	Asking for Rain

As shown in the table above, ideology that stands out in the field is the elements of coordination and cooperation between components, such as, indigenous leader, chairman of the association *pamangku*, traditional village officials, community *pamangku*, chairman of the group, and members. Among all the stages of its implementation, the first stage can be categorized as a central stage. In the *Marembug* stage 'discussion' whether text must be held or postponed is discussed, whether it is the high time to hold it. The chef *pamangku* and village head make the decision based on the Balinese calendar and climate. The *pamangku* has untypical experience in ritual especially how to communicate the wish to the invisible figures. This experience put him as a key participant.

4.2 Ideology in Participant Relation

Participant can be classified from the activity or status. The text begins with a discussion between the village head and the *pamangku*. These two functions, therefore, can be taken as the inisiator for the text. In this preparation

stage, the head village visits the *pamangku*'s house to have a discussion. With such initiatives, the position of traditional leaders appear lower than *pamangku*. The *Pamangku* is perceived as a source of advice and guidance. In the other stages, the *pamangku* plays most dominating conversations or contributes most in terms of ideas and concepts. He has the right to maintain the text in stages, groups involved, and the type of implementation. In terms of facilities, the *pamangku* selects facilities including the symbols of offering and magical figures. From the aspect of language use, the variety exemplified by the *pamangku* tends to be followed by others, in this case, the use of honorific expressions. There are two types of vocatives used, such as honorific vovative and kindship vocative.

The participants involved in the stages of the text can be divided into obligatory and arbitrary participants. The obligatory participant is a person that must be present during the text, opposed to the arbitrary ones. The presence of the obligatory participant shows his significant role during the process. The ideologies in the participant structure are shown below.

No	Stages	Obligatory Participant	Arbitrary Participant
1	*Marembug*	*Pamangku* Village head	Secretary Small Group leader
2	*Rapat Pengurus*	*Pamangku Group* Village commitee	*Sajen* maker Information blower
3	*Mapengarah*	Information blower Member	-
4	*Neduh*	*Pamangku* Village head	Community Members

From the table above, it can be seen that the structure participant reflects the contribution of each participant to the text. The most significant role is played by the *pamangku* and village head as they are involved in most stages of the text. The percentage shows that text cannot be executed without their agreement. In other words, the two roles contribute to social control.

The community members can be categorized as ritual followers which does things instructed. They support the text through behavioral action and obtain not enough knowledge about text stages and the meaning of utterance. However, there is no strong willing to know it because asking such questions is considered as impolite attitude and untrust the key participant.

4. 3 Information Structure

The ideology on the use of language reflects the culture of the Balinese ethnic group. The role of the language ideology contains two main points, namely, a wide choice of languages and metaphors. First, in terms of information structure, it looks like a common choice 'pattern-specific' (general-specific). The general information such as time and the common *sajen* is shared to all participants. Specific information regarding the specific means of *upah-upahan* 'gift, offering' is locked by the group of the village board, or *pamangku* group. The most specific information such as *rerajahan* 'symbols' and spells are hidden from the others. The structure of information extends from general to specific information. The information can be divided as shared information, selective shared information; and unshared information which is kept individually. In other words, selection ofl information may not be known by the other participants but it is tightly stored by the key particpant.

Information is stated from general to specific as shown in examples below.

(1) a. *Buin petang dina, tanggal patlikur niki, rahina Sukra pon*
     PREP four days date 24th day Friday
     'Four more days, exactly Friday twenty-fourth '

  b. *Nggih, nyoreang sawetara jam dua*
     KONT afternoon about clock 2
     'Right, 2 pm in the afternoon'

The information on time (a) is stated in term of days to the target time. It's necessary since the community does not pay much attention to the days or dates in a calendar. In a more specific way, the information on day time (b) is more

needed than the clock time. All participants prefer the information on day time to the clock-based information. Early in the morning, they go to work in the field, take a rest at noon, keep working until the sun sets and soon reach home. In other words, the sun is appointed to be the oclock leading their daily activities.

The clauses below presents shared and unshared information.

(2) *Indik sajen anggen mapinunas*,
     PREP offering PREP beg
     'The offering for begging'

     Wantah a pejatian maten saking jerone
     ATR   offering NAME PREP 2 SG
     'Just a *pajatian* from you'

     Sane lianan tiang driki ngarerehang.
     REL other   1 SG   complete
     'I completed the others'

The information on the common offering *pajatian* is shared but the specific information of the complete offering and equipment is not stated. There is a norm that peole may not ask for more information than it was given. This also represents that the text is locked to public since the one who shares it openly could be fined. If a participant wants to know it, the *pamangku* will restate the warning to stop the dialogue.

Another stategy shown in the text is the metaphor which relates man to God. The metaphor compares two lexical items in congruent semantic meaning, as the following examples.

(3) a. *Titiang damuh cokor I Dewa*
        1TG water favor foot ART Gods
        'I am your servant'

   b.   *Jerone wantah jan banggul due Ida*
        2 TG   REL   stair   POS 3 TG
        'You are the stairs (to reach) Him (The God)'

Metaphor (a) *damuh* 'water favor falling on the ground' shows that man is far below the God's power. In that context, God is positioned as the sun that can heat the water drops and make them disappear soon. Man is treated as a very weak entity, and his existence depends on the sun. From a different perspective, the concept of this metaphor reflects a vertical line, where humans are in the lower pole and not enough strong to preserve their existence. The metaphor *jan banggul* 'stairs' (b) shows that it is hard for people to communicate his wish. In this case, the *pamangku* is taken for granted has the ability to connect people to God. It also means that each ritual needs the assistance from the *pamangku* to communicate people's wish. Through the *pamangku*, man is linked to the Creator of the nature. In brief, the inviting rain text covers the ideology of the belief in the Almighty God.

V. Conclusion

The ideology of the inviting text and the value realized by the perception that is upheld by the community. The ideology covers the tight relation between language and people's mind, language and participants' relation, and also language and culture. The situational ideology that forms the field of ideology, participant, and the use of language realkizes the ideology of hope, residential perception, and protects and blesses groups, opposed to fine. *Neduh* , the 'inviting rain text' is accepted and implemented for farming. The ideology on the participant's relation includes the imbalanced participant's power to create the key participant, obligatory participant, and oblic participant. The p*amangku* acts as the key participant that holds the legitimacy associated with place, time, offering, participant, and stages. From the gender point of view, men contributes himself in most stages, and the only a small part is done by women. Thus, the text can be categorized as a men's capacity. The ideology on the role of language includes the use of language that is raised by the participant key and is used as a model by the other participants. The conversation in the high variety of the Balinese language spoken by the *pamangku* is followed by the other participants. The range of vocative covers kindship and honorific to religious leaders as well as a strategy

to maintain identity and origin. The text raises the metaphor which compares man to God. As God is the Highest, man addresses his wish and expectation, especially on unsolved issues. From the information structure, not each piece of information is stated explicitly, but some is shared explicitly or even kept hidden. This type of information causes people not to have clear understanding.   The text functions as a protective ritual to save people's livelihood. With the service provided by the *pamangku* the ritual could be held and believed to link people to God.

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