

PANCASILA IS AN AWAITED MESSIAH

A Metaphor Study on *Pancasila Mencinta*, a Collection of Poems

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Abstract

Instead of being a philosophy of nation, *Pancasila* is part of discourse in which its meaning are still made, remade and negotiated. Through empiric experiences, people try to make sense of the concept of *Pancasila* and how it manifested in people action to be defined as ‘*Pancasilais*’ (bring *Pancasila* as way of life or ideology). The concept and act of ‘*Pancasilais*’ can be traced from the metaphor people made in their works. *Pancasila Mencinta* is a collection of poems made by seventeen (17) Indonesian poets trying to make sense of *Pancasila* and being “*Pancasilais*”. In this paper, the collection of poem above was analyzed from the perspective of metaphor study. The aim of this research was to find concept of *Pancasila* as ideology in view of poets from the metaphor found in their poems. Lakoff and Johnson theory of conceptual metaphor was used to reveal the poets’ concept and understanding of *Pancasila*. The data were collected through library research by collecting supported data from journals, books and other related sources. Data were analyzed by 5 steps offered by Steen (2002); they are metaphorical focus, metaphorical idea, metaphorical comparison, metaphorical analogy, metaphorical mapping. The result of the study showed that *Pancasila* is understood as holy book which can solve all problem of the nation. Even all problems are caused by people leaving and forgetting *Pancasila*. This understanding is influence by the experience of religion. Therefore, *Pancasila* is understood as dogma just like religion.

Keywords: *Pancasila*, conceptual metaphor, poems

Introduction

Recently, *Pancasila* as Indonesian ideology regains its importance and become the center of discussion. Many people are trying their best showing themselves as the true *Pancasila*’s supporters or *Pancasilais*. There are many ways they do to show it through online or offline. Through social media, they create hash tag (#) *Aku Indonesia*, *Aku Pancasila*, *Aku Bhineka*. In reality, they make many kinds of activities like demonstration or music concerts declaring themselves as *Pancasilais* and Bhineka. Some poets from some region in Indonesia even made anthology of poem to express their belief on *Pancasila*.

One of anthology of poem expressing poets view of *Pancasila* is *Pancasila Mencinta*. There are seventeen (17) poets from some region of Indonesia contributing their poems. There are 87 poems. All poem explicitly and implicitly represent *Pancasila*.

Poetry as one of genre of literary works is a mean of expressing emotion, feeling, and value (Baldick, 2001, p. 198). Through literary works, people can express their thought and view about *Pancasila*. Poetry is differentiated from other genre of literature for the intensive use of language properties such as figurative language, especially metaphor. Through metaphor, ideas are conveyed by poem in fresh way.

However, metaphor is not merely figurative language but also it is conceptual. Lakoff and Johnson (2003, p. 3) said that metaphor is not only language but it is mental domain and human conceptualize thing is in metaphor. Metaphor is one of the ways to expresstought. Metaphor is also not only in poetry but it is part of everyday expression. It conceptualized human experiences and influence human action.

Lakoff and Johnson (2003, p. 17) gives example such as people conceptualized their experience on argument in form of metaphor *Argument is war*. From the expression like *win the argument, shot down the argument, and etc.*, people think and act as if argument was war.

Therefore, there are ordinary metaphor used in everyday language and poetic metaphor found in literary work, especially in poetry. Semino and Steen (2008, p. 234) said that poetic metaphor is more creative, novel, original, striking, rich, interesting, complex, difficult, and interpretable than those ordinary metaphors from non-literary texts. However, although poetry can create new, original and creative metaphor, a lot of poetry use ordinary metaphor people use in common (Kovecses, 2010, p. 50).

In this paper, *Pancasila Mencinta* is analyzed in the view of metaphor theory by Lakoff and Johnson. Metaphors which express poets thought about *Pancasila* are analyzed to understand how *Pancasila* is understood by poets.

Methodology

This study is qualitative research in which poetry is interpreted to find the meaning. the object of the study is poem in the anthology of poem entitled *Pancasila Mencinta*. The data are in form of words, phrases and clauses in poems which create metaphor.

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In this method, the unit analysis is in form of propositions as minimal idea units representing the conceptual content of linguistic expressions. Propositions comprise of a conceptual Predicate and one or more conceptual arguments and propositions are miniature ideas or thoughts.

Finding and Discussion

1. Finding

From the analysis of poems in anthology of poems, *Pancasila Mencinta*, there were at least 5 metaphors could be found. They were:

Pancasila is light

Pancasila is navigation tool (to God)

Pancasila is (God) love

Pancasila is supernatural words

Pancasila is liberator

Almost all poems described the bad situation of Indonesia which suffered from corruption, poverty, violence, injustice, moral decadence and other destruction in economy, politic, social and culture. Those problems are symbolized by the darkness (*keremangan malam kelam antara pulau dan pulau dan pulau, negeri ini serba suram dan kelabu*), illness (*negeriku sakit*), and dry (*di negeri ini di tanah kering*). In this situation, *Pancasila* is the the only solution to the problems because the problems is caused by the people's negligence of *Pancasila*.

2. Discussion

Almost all poems in Poem anthology of *Pancasila Mencinta* were telling the same condition of Indonesia. Indonesia is told as country in crisis, mess, and darkness. This situation is symbolize in many version such as the darkness of ocean, life of destitute, Plato's democratic illusion, messy republic, *garuda* with broken wings, sleeping *garuda*, sickness little boat amidst the ocean, and droll nation.

The crisis of the nation is not only related to the material crisis, such economic crisis but also character and spiritual. Corruption in every institution, violence, moral decadency, poverty, unethical politics and cultural crisis are some of worse situation described in poems.

The crisis condition of nation here, *Pancasila* gain its position. *Pancasila* is the answer and solution to the national problems because one of the causes of the problems is people's negligence of *Pancasila*. It is represented as the messiah who is awaited to

come and fix the problems of the nation. In the collection of poem *Pancasila Mencinta Pancasila* is understood in the following metaphor:

Pancasila is a HOLY light

In poem with title *Pancasila is light*, *Pancasila* is explicitly associated with the guiding light where people head to. This light becomes the guide amid destructions and moral corruption of the nation.

*Bangkitlah menuju cahaya terang
 Nyalakan lilin-lilin yang meredup
 Di kegelapan kalbu yang beku
 Di antara meraih kesempatan
 Menggantung kemanusiaan
 Menelan yang bukan hak
 Korupsi marak merebak*

....
*Jangan biarkan padam cahaya itu
 Di negeri ini...*

Pancasila is also described as sun light, it is from heaven. In poem entitle *RinduPancasila*, *Pancasila* is represented as something from heaven

*Aku merindumu wahai Pancasila
 Kembalilah di langit pagiku
 Menkristalkan embun-embun cintamu*

a. *Pancasila* is navigation tool (to God)

In the poem with a title *Secuplik Topdal*, *Pancasila* is also understood as the torch which gives light for the darkness of the ocean in the night. This torch is characterized as close to God or in other words with *Pancasila*, one can get close to God. It is like holy book on hand which can guide human from darkness to the light. Therefore, *Pancasila* is the embodiment of God's command.

*Di genggam ada Pancasila-ku
 Tuhan, dalam gelap hidup ini
 Kau serasa semakin menyatu*

b. *Pancasila* is embodiment of God's love

As a awaited messiah, *Pancasila* is from God and representation of God's love. In the poem entitled *Pancasila adalah Cinta*, *Pancasila* is represented as the embodiment

of God's love. Just like Semitic religions that interpret religion as expression of god's love, *Pancasila* is like ten commandment or Quran which guide human being as expression of God's love to human being, so they will not be lost in the wrong way.

*Cinta dan kekuatan telah dibagiNYA
 dengan adil
 Satu batu besar sama dengan tumpukan
 sang kerikil
 Garam di lautasam di gunung gbertemu
 dalam rasa
 Musyawarahkan jika ada yang kurang
 atau berlebih
 ...
 cintaNYA telah teratur untuk terbagi
 seluas semesta
 Pancasila berisi cintaNYA*

c. *Pancasila* is Supernatural Words

Pancasila as the solution of problem is described as supernatural words which cannot be doubted. It can solve the problem in magical ways. No one and nothing can challenge it.

Pamungkas Pancasila

...
*Siapa yang tak melihat kesaktia nPancasila?
 Siapa yang takpercaya Pancasila adalah
 pamungkas?
 siapa yang tertipu musuh Pancasila?
 Ayo genggam Pancasilamu*

From all examples above, *Pancasila* is understood as something high, sacred, holy and related to God. The expression such as *Pancasila* as guiding light, God's love, holy or supernatural words and the only solution for severe moral decadence problems are closely related to the religion discourse. *Pancasila* is awaited messiah who can solve the problem, liberated and transform people into better condition through religion. *Pancasila* as target domain is understood by the concept of religion as source target. In other words, people experience of religion as high, guidance, and God's love is used to explain about *Pancasila*.

Conclusion

In this collection of poem, *Pancasila* is understood as holy book, with the entailment that *Pancasila* is holy light, heavenly thing, embodiment of god's love, and liberator. This metaphor creates the narration of Semitic religion. It began from Abraham teaching and was continued by other prophet. However, the teaching was suffered from the corruption of the followers.

In the collection of poem, the discourse of religion is strong. Many vocabularies could be involved in religious terms. It is not strange, considering that Indonesia is a nation that its people are holding religion as their way of life. The concept of *Pancasila* as target domain is understood by religion as source domain. People see religion as the highest value system; therefore, they use religion as source domain to explain the high value of *Pancasila*.

By understanding *Pancasila* as dogmatic like religion, *Pancasila* become closed ideology. As closed ideology, it is easily manipulated for certain political interests to get or to maintain their power. By claiming as the authority of interpretation, *Pancasila* can be used to build totalitarian nation through politics of identity in binary oppositional based.

Therefore, *Pancasila* should be placed in intellectual domain so it will not be just abstract and absolute values. It should be interpreted intellectually to solve national problem. Thus as part of intellectual, the interpretation should be open and debatable. *Pancasila* as solution of national problem needs to be progressive: Different problem in different era need different solution different interpretation of *Pancasila*.

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