

## Dialectical Hermeneutics of Poetry and Narratives of Hatred and Intolerance Ahead of the Democratic Party

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### ABSTRACT

The political, social and cultural phenomena leading up to the general elections, both presidential and legislative elections are interesting to observe. The battle that endangers the existence of the Republic of Indonesia is precisely at the supporting or lower layers. The elites can easily say to maintain a peaceful atmosphere, but at the lower layers, narratives of mutual downfall are scattered in the social media universe. In discrediting opponents, it is not uncommon to upload intolerant expressions. The expression of intolerance is sometimes blatant, some are packaged with symbolic language, which only certain people can interpret depending on their intellectual, emotional and spiritual levels. Expressions that are presumed to have intolerant nuances can be in the form of short narratives, rather long, or relatively long, and also in the form of poetry. With a dialectical hermeneutic approach, the expressions in social media can be understood and interpreted.

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## **INTRODUCTION**

Tolerance is still a crucial issue in our society, nation, and state. It is not surprising that ahead of the election, the problem is framed in such a way as to affirm the existence of political power or vice versa to bring down opponents with accusations of intolerance. Ideally, all elements of society need to work together to hold peaceful elections without politicizing issues of intolerance, radicalism, identity politics, and others that endanger the Republic of Indonesia.

Ironically, one group attacks another group as intolerant and relies on identity politics. Still, at the same time, the attacking group also carries out the same thing, whether they realize it or not, blowing identity politics. The excitement of the issue of intolerance and identity politics is not only in Indonesia but also occurs in various countries. The issue flourishes with triggering factors, such as a wrong understanding of the teachings of a religion, sentimentalism of ideological generation and imposition, social background talks, economic inequality, uneven education, and feelings of cultural colonization.

The climate of democracy in Indonesia before the general election in 2024 feels sultry along with the El Nino phenomenon. Elections will only be colored by mutual hatred to the hectic throwing of identity politics issues, without really trying to see how the program vision and mission of the prospective leader.

The rapid development of information and technology has increased to social media users in Indonesia. According to a survey conducted by Hootsuite in January 2021, out of a total population of 274.9 million, the number of active social media users in Indonesia reached 170 million users, which means that 61.8% of the total Indonesian population actively uses social media.

In society, the terms buzzer and influencer are known. Often people write it with buzzerp to insinuate making money by selling processing issues to order. Buzzer comes from the word "buzz," which means buzz or rumor. Based on this definition, buzzers work by delivering information repeatedly to reach a wider audience. At the same time, influencer comes from the word "influence," which means to influence. An influencer is a person who can influence the audience.

YLBHI Chairperson Asfinawati stated that buzzers and influencers positively campaign for all government work with content that depends on orders. Of course, it is not free, but there is a certain amount of payment. According to him, this can reduce the quality of democracy in the political process (Fadillah, 2020).

He further said that buzzers and influencers have not only decreased but have become a disease of democracy. They perpetuate a culture of transactional politics and thuggery and legalize lies and cheating in politics.

In communist countries such as Russia and also China, buzzers and influencers can be equated with the agitation and propaganda (agitprop) department of the communist party. Their job is to socialize the government's vision, mission, and work results. If necessary, by distorting the facts. Weaken things that the opposition or critics reveal. Agitprop is none other than "is political propaganda especially the communist propaganda that is spread to the general public through popular media such as literature, plays, pamphlets, films, and other art forms with an explicit political message".

He emphasized that the existence of buzzers and influencers is not characteristic of a democratic country but a communist one where information is gripped by the government, the law becomes a tool of power, and political opponents are silenced. Divide and conquer is practiced. Public opinion is played with. The government already has a Ministry of Communication and Information that has a definite budget. The existence of buzzers and influencers with their own budgets is clearly part of irregularities and corruption.

But are buzzers and influencers only for those in power? Of course not. Even forces outside the control of power have buzzers or influencers. What they express, of course, tends to be contradictory.

Regardless of whether a narrative or poem is written by a pro-authority or contra authority, the targeted community needs to be enlightened on the truth so as not to be trapped in a life of mutual suspicion, hatred, and compartmentalization that endangers the life of the nation and state. Understanding and interpretation of narratives and poems that seem intolerant, which are scattered on social media needs to be done.

Therefore, the problems studied in this research are as follows.

1. How are the forms of intolerance in poems and narrative texts in digital/social media ahead of the democratic party (election 2024)?
2. How to anticipate the possibility of intolerance as a result of the poetry and narrative texts?

## LITERATURE REVIEW

Anita Sartika wrote "Religious Intolerance in Social Media: Analysis of Hoax Narratives and Netizen Interactions". In her writing, she raised the issue of how religious differences are narrated in hoaxes? Second, how do netizens interact with the hoax? This article uses the Cyber Media Analysis method, which analyzes at the level of media space, media document level, media object level, and experience level.

Stephanus Aranditio wrote "Low Religious Literacy, Stronger Intolerance". He emphasized that good and bad narratives run together and are equally strong on the internet, while people still cannot filter them properly. The values of religious tolerance are even weaker when information technology develops rapidly. As a result, people are more easily triggered by conflicts due to different views on a phenomenon. Religious literacy needs to be encouraged again in order to create peace and uphold human rights. (Kompas, 2023)

Vice Chairman of NU Prof. KH Mochammad Maksum Machfoedz said that the issue of intolerance is related to the development model that is less favorable to small communities, which creates social inequality and triggers social jealousy in society. In the end, there is a conflict in the community that is considered an attitude of intolerance. All of this is rooted in a development model that is discriminatory, not inclusive and only benefits a group of people and does not benefit other groups. (Republika, 2023)

Nederstigt & Hilberink-Schulpen state that advertising language that is packaged using a fairly varied language, for example by presenting foreign vocabulary, is able to arouse audience interest in the message conveyed

(Nederstigt U, Hilberink-Schulpen B, 2018). From these various opinions, it can prove that radio ad creators must pay more attention to the use of interesting language styles so that listeners and the public can be interested, imagine, understand, and be influenced by the content of these public service advertisements.

Evelina and Handayani suggest that the emergence of engagement between followers and influencers occurs due to communication that is consistently built by influencers with a reputation that matches the products offered (Evelina, L. W. and F. Handayani, 2018). There are three aspects seen from an influencer, namely reach which shows the number of followers owned by the influencer. Then there is Resonance which shows the level of attachment of followers to the content displayed by the influencer, such as how active followers share the content displayed by the influencer again. The last aspect is Relevance, which describes the similarity between the influencer's values and the product's brand image. The similarity can also be in the form of content displayed by the influencer with regard to the same values, culture, and demographics as the brand's target audience. With these three aspects, we can see that influencers have the power to influence, lead opinions, and attitudes of their followers online through social media, therefore it can greatly impact the image of a product or brand.

Influencers have three main roles, namely to inform, to persuade, and to entertain. The function to inform relates to the existence of e-commerce aimed at informing the audience about a product or brand so that they are interested in buying the product. From the function to persuade, influencers try to convince the audience to accept their point of view or ask to adopt their feelings and behavior, while to entertain serves to entertain so that the content provided is persuasive and the message to be conveyed from the product or brand can be well received (Sugiharto, S.A. and M. R. Ramadhana, 2018).

The credibility possessed by influencers in promoting a product causes an increase in the public's brand awareness of a product or brand, so that it can bring in potential customers, especially if the followers of the influencer are actively involved in helping their marketing so that they can help influence (Evelina, L. W. and F. Handayani, 2018).

El-Dali explained that the more effective a persuasive technique in advertising discourse is able to make the advertisement take root in social discourse based on its wide distribution throughout society (El-Dali, H. M, 2019). Both opinions are reinforced by Jaiz's opinion (Jaiz, M., 2014) which says that advertising language is classified as good if it can fulfill SUPER 'A'. SUPER 'A' in question is simple, unexpected, persuasive, entertaining, relevant, and acceptable.

Today, influencer marketing is a well-known strategy that many brands and companies utilize to reach out to customers and engage them in the data mining process. In various studies, the more brands or companies utilize influencers into their marketing mix, the more it will drive qualified traffic and leads (Rozzi MK, 2023).

However, it cannot be ignored that an influencer is also a human being who is not free from mistakes. So when an influencer experiences or does one negative thing, it will indirectly impact the marketing side of the product or service offered.

No human being is perfect. No human is infallible, and the same goes for influencers. When you use an influencer to promote a product or service, and one day the influencer stumbles upon a case, it will automatically affect whatever the brand and company has to offer.

So of course all marketing methods and strategies have their pros and cons, and so does the use of influencers in marketing a product or service. Therefore, influencer users can choose and sort out which influencers are the right ones to work with in advancing the brand or company.

### *Observing the Influencer Language Phenomenon*

Influencer is an influencer. Influencer comes from English influence which means influence, so influencer can be interpreted as someone who has influence. An influencer is someone in social media who has a large number of followers, and can influence the behavior patterns of his followers.

Influencers in their activities, build communities by presenting content for the enjoyment of their followers, the majority of whom are children and teenagers. The type and delivery of content also varies, ranging from text, images, to videos with the majority of content uploaded on Facebook, Twitter, Instagram, Tiktok, and YouTube platforms.

Since the existence of an influencer is directly proportional to the number of followers, the content will be packaged as interestingly as possible to attract the interest of those who see the content. So it is not uncommon to find the use of modified language or more commonly referred to as slang in these contents. So it can be said that influencers are one of the biggest agents of the spread of slang.

In terms of language, the majority of influencers use monophthongization, metathesis, phoneme reduction and change, as well as code-mix, in their content. Slang words such as: ya guys ya, kuy, takis, gils, and sabi, literally, relate are often found in the content created and become a trend among children and adolescents in language (Novarizal R, 2022).

The presence of influencers can influence the language habits of their followers. Therefore, we should provide adequate linguistic exposure to children and adolescents, so that they master Indonesian well. In addition, it is also expected that influencers with all their influence can provide understanding and examples of good and correct use of Indonesian to their followers, in order to preserve our national language, Indonesian.

However, if you look at the importance of influencers conveying messages, there is no need for such confusion. The language of influencers is a persuasive language like advertising. Influencers are mostly young people who live in the present character of communication.

*Language in the field of advertising develops in line with the problems of social life in the reflection of people's lives (Shirindoyevna, M. D, 2020)*

Perhaps the audience's acceptance will be reduced if the language used is written in standardized language. The impression becomes formal and less entertaining. Setyawati (Setyawati, N, 2018). In relation to that, language style in the field of rhetoric is known as style which is derived from the Latin stylus with the meaning of 'a tool for writing on a wax plate' (Keraf, 2010). Whether or not the writing on the wax plate is clear will be influenced by one's skill in using the tool. Thus, style in rhetoric is defined as the ability and skill of the writer in packaging words so that they can be beautiful.

Lubis (2017) argues that the beauty of language can be created through the use of good language styles as well as the selection of words that are appropriate to the context of the discussion, both orally and in writing. Andriyanto (2017) calls language style the same as dress of thought, meaning that by using an interesting and distinctive language style a writer or speaker can attract the attention of readers/listeners. Andriyanto's opinion is in line with Tarigan (2013) who defines language style as a rhetorical form that is able to influence readers and listeners. Hasanah, et al (15) also emphasized that the use of language style is not only to add aesthetic value but also to emphasize each word choice. The use of language style has various functions, according to Keraf (2010) language style serves to create an atmosphere of joy and pleasure through the use and selection of interesting language. Language style is a wrapper that wraps thoughts. That thought in this context is information packaged in content. Fresh, creative, and communicative content will certainly be the favorite of many people.

### ***Poetry and Aesthetics***

In poetry there is no difference between words and thoughts. This means that words in poetry are like lumps of thoughts. Words are not seen as mere wrappers of thoughts. In poetry, the writer's activity is a dense, lyrical and expressive outpouring of the soul. Because of this density, poetry is also suggestive and associative. The notion of language style as a wrapper that wraps thoughts in poetry needs to be interpreted as a unity that cannot be separated (Aminuddin, 1995).

In its development, the aesthetic concept of poetry is constantly changing due to the creativity of its creators. However, there is one thing that remains, namely stating something indirectly, saying one thing, but meaning another. Riffatere suggests three things, namely the displacing, distorting, and creating of meaning (Pradopo, 1987).

People often simplify the meaning of aesthetics as simply beauty. In fact, it is certainly not that simple, especially when interpreting beauty as relative, according to taste, without a full understanding. Aesthetics in the Western world is as old as philosophy. Especially in Plato's philosophy. Aesthetic issues play a very important role. Absolute beauty, according to Plato, only exists at the level of ideas and the world of ideas that transcends reality. That is the divine world that is not directly accessible to humans, but the closest philosophers have come to describing it is through the world of ideas with ideal harmony (Teeuw, 1984).

Dick Hartoko in his book *Human and Art* (1997) discusses aesthetics, which includes the definition and origin of the term. First, it reveals the term anesthesia which consists of two parts: "an" which means "no" and "aesthesia" which means "feeling, perception, perception". Therefore, the task of the anesthesiologist in medicine is so that patients undergoing surgical operations do not feel pain or can even be unconscious. The word "aesthesia" comes from Greek and means perception, perception, experience, feeling, sight.

Each decade or era gives a different assessment of something that is said to be beautiful. If in the Age of Romanticism in France beauty meant the ability to convey a grandeur, then in the Age of Realism, beauty meant the ability to convey something as it is. In the era of *de Stijl* in the Netherlands, beauty meant the ability to compose color and space as well as the ability to abstract objects. The ancient Kawi used the word *Kalangwan* or *Lango*. According to Professor Zoetmulder, no language is so rich in terms to express aesthetic experience as Old Javanese. Even among the poets, beauty and aesthetic experience were regarded as something from heaven that deserved to be welcomed with a religious and devotional attitude, "a real cult of beauty". In fact, making art, composing poetry, was considered a devotional act (Zoetmulder, 1983).

Poetry is a work of literature, a work of art, which is always attached to the expression of beauty. We often hear the phrase that art is beauty. Literary works are created by artists (writers). The answer is from the reality of life, including the life of imagination. The reality of life is taken by the artist, mixed in the imagination, into a form or work. In other words, the artist makes a transformation in his creative process. The transformation is actually a transformation into the truth of existence (Palmer, 2005).

### ***Dialectical Hermeneutics***

Literature is a beautiful dialectical world. Dialectic is closely related to the word dialog, which means two-way communication. Literary works are not seen as static, but dynamic.

*Like other literary texts, poetry speaks to us in its contextual meaning (Palmer, 2005)*

In the book *Truth and Method* (Gadamer, 2020), which is his greatest work, Gadamer explains that the relationship between the reader and the text is similar to a dialog between two people talking to each other. In this sense, the dialog loses its scientific rigorous dimension, and becomes a rational conversation to understand a problem. In addition, Gadamer also makes ethics the basis for hermeneutics.

In Gadamer's hermeneutic theory, reading and understanding a text is basically a dialog and synthesis between the world of the text, the world of the author, and the world of the reader. These three things must be taken into consideration in every understanding. Each has a context. If you understand one without considering the other, the understanding of the text becomes dry and poor.

*To gain maximum understanding, Gadamer proposes several theories including the following*

First, Hermeneutic Prejudice. In reading and understanding a text, it must be done carefully and critically. Because a text that is not critically examined and integrated does not rule out the possibility that a text will colonize our cognitive consciousness. However, it is not easy for someone to obtain accurate data on the origin of a text and tend to accept sources of authority without critical argumentation.

Second, the Hermeneutic Circle. Hermeneutic prejudice is the first step to critically understanding a text. After that, it is necessary to understand. Understanding is a circular process. To achieve understanding, one must start from understanding. To understand a text, one must have a pre-understanding of the text. Otherwise, it is impossible to gain understanding of the text. On the other hand, by reading the text, the preconceived notions are realized into real understanding. This process is called the hermeneutical circle.

Third, "I-You" becomes "We". According to Gadamer, a dialog such as our dialog with the text will be considered as a productive dialog if the subject-object formulation of "Iyou" has been lost and replaced with "we". Actually, understanding is not that limited because the consciousness of the subject from 'I-you' to 'we' still has the potential to hinder maximum participation in obtaining true understanding before the subject 'we' is lost or merged into the substance being dialogued. Like a soccer player, who can be obtained correctly and authentically when the person concerned experiences himself and melts in a healthy and ideal game event. Players, referees, spectators leave their "self" identity and all focus on the quality and art of the game itself.

So, the attitude of understanding a text should be like that of understanding and living a festival that demands appreciation and participation so that the subject matter is present to us, no longer a subject-object consciousness.

Fourth, dialectical hermeneutics. Gadamer asserts that each of our understandings is always a historical, dialectical event and a linguistic event. Therefore, there is the possibility of creating a broader hermeneutic. Hermeneutics is the ontology and phenomenology of understanding. The key to understanding is participation and openness, not manipulation and control.

## **METHODOLOGY**

This research uses a qualitative approach. The approach is a tool to capture reality or phenomena before analyzing a work. Other identical terms are perspective, conceptual framework, frame of mind, intellectual strategy, paradigm, and interpretation technique (Siswantoro.2010). The qualitative approach intended in this research is dialectical hermeneutics. In principle, the task of hermeneutics is to understand the text, not the author. However, in the process of understanding, there is a dialectic between the text, the author, and the interpreter so that an optimal interpretation is obtained. This dialectical hermeneutic is used in an effort to reveal the dialectics of intolerance narratives and poetry in digital media.

The medium of rhetoric and literature is language. However, language in literature as an aesthetic work is not just a means of communication. Gadamer says that language creates possibilities that allow humans to have a world. The power of language to organize and confirm thought is not a matter of rigidity in language or its superficiality, the power lies in the situation or thing being discussed. Its power concerns the situation or the thing that must confirm our thinking. Language is not a prison, but rather an open space in existence that allows for its infinite expansion, depending on one's openness to tradition.

The data used in this research are words, lines, sentences, paragraphs, stanzas, and the building blocks of poetry texts and narrative texts that form the meaning of the dialectic of intolerance.

Determination of data sources is done purposively with consideration: (1) works published in digital media, social media (2) works that are presumed to raise the dialectics of intolerance.

### *The works are in the form of poetry and narrative text*

In this research, the techniques used to obtain data are using library techniques and reading-hearing-recording techniques. The literature search technique is sources that are considered relevant to the research topic.

In data analysis techniques, according to Miles and Huberman, the data analysis process in qualitative research is interactive, namely by using the steps of (1) data collection and classification, (2) data reduction, (3) data presentation, (4) drawing conclusions or data verification (Matthew B. Miles and A. Michael Huberman, 2016).

## **RESEARCH RESULT**

Hateful narratives and intolerance do coincide. There are times when people are tempted to be intolerant, because they really hate that person. The triggers of hatred vary, for example, the person is arrogant, greedy, arbitrary, corrupt, cruel, stingy, deceitful, a liar, and others. The hatred deepens, then associates it with things that surround the hated person, such as ethnicity, religion, tribe, and others.

Here is an example of a poem about intolerance in the digital world (25).

### GRATEFUL TO BE BORN IN INDONESIA

Only here  
Mistakes can be repeated  
And forgiveness always comes back

Only here  
Divided still proud  
Feeling a part of national defense  
Only here  
Tolerance is like shrimp paste  
When taste becomes a human right

Only here  
Bhineka tunggal ika is maintained  
Although sometimes one-sided

Only here  
When the leader is wrong  
The people can only laugh  
Even defended

Only here  
Yes, only here  
In this beloved country

The poem satirizes the wider community, who have the impression of not thinking smart or stupid. When the poem is read repeatedly, it is the same as burning the spirit of the community to realize that they are considered stupid by the leaders. Gradually, people can dislike their leaders. People should realize that the wrong leader is not worth defending. Leaders' apologies should not sedate people after making mistakes.

*Basa Al Kalam, on Facebook, November 25, 21:30, WIB wrote the following pantun (old poem).*

*Hunt to the bamboo curtain to get striped pig legs. Hunt to the land of kungfu to get hockey investment luck.*

At a different time earlier, Basa Al Kalam also wrote on Facebook the following October 8, 2023.

*Raining money in oligarchs' wallets*

*Raining bullets in the stomachs of the natives*

At an earlier time again, Basa Al Kalam, on Facebook, August 17, 2023, wrote the following pun on Chairil Anwar.

## FREEDOM

Not true neck-choking independence Your foolishness is looking for any investment  
You do not know how high it is on the debt and Aseng almighty  
masters of the ruler

August 17, 2023

\*NB. Adapted from the poem "Nisan" by Chairil Anwar.

The poem titled Nisan, which is intended, is as follows.

Nisan for grandma

Not actual death pierces the heart

Your willingness to accept everything arrives

I did not know it was that high above the dust

And sorrow reigns supreme

Bamboo curtain is the name for China. Kung fu is a martial art that is also synonymous with China. It is associated with the word investment because China is a strong country investing everywhere.

With China's advanced technology, investment from the bamboo curtain country in Indonesia is essential. This aligns with Indonesia's efforts to encourage the downstream of natural resources and the green economy.

Senior Analyst of Indonesia Strategic and Economic Action Institution, Ronny P Sasmita (National Kontan, 2023), said that the government from the beginning wanted to capture foreign investment opportunities from China's Belt and Road Initiative (BRI) program, both physical infrastructure projects and digital infrastructure. Where the average BRI project is infrastructure, Ronny considers this to be the cause of President Jokowi's jorjoran pursuit of foreign investment in China.

Ronny said the government's efforts to encourage China to increase its investment in Indonesia were due to the intervention-free nature of Chinese investment. This differs from investment from Western developed countries and G7 members, which have many conditions, such as respecting human rights, making structural adjustments, liberalization, privatization, and political democratization; investment from China is free from such interventions and much more accessible.

However, Ronny emphasized that there are things that the government must keep in mind. First, there is a potential debt trap from China, which is usually non-negotiable by China. Second, Ronny said there is the potential for destruction of the domestic supply chain because, usually, Chinese investment will direct us to import capital goods from China for the projects they finance. Thirdly, many Chinese investments also require using a certain amount of Chinese labor. If China does not control and agree to this, Chinese investment can generate antipathy from the public.

In the Facebook group Poetry Comedy (November 23, 2023, 11.05), Eko Tunas wrote a short narrative: KONOHA.

The term Konoha is often trending on Twitter. In other instances, Konoha is used to refer to Indonesia or comment on the behavior of our citizens. What does Konoha have to do with Indonesia?

Vivia Agatha F and Raden Putri (Tempo, 2023) describe Konoha as a foundation for understanding Konoha.

Konoha is a fictional village in the Naruto Shippuden anime series that is said to be similar to Indonesia. This is due to the many similarities shared by these two countries. It starts from its diverse society to the similarity of the number of leaders. This has led many netizens to agree to call Indonesia the Konoha Country.

One of the reasons Indonesia is called Konoha is because of the similarities in terms of its leaders. In the Naruto series, Konoha has seven leaders, called Hokage (leaders of Konoha). This was later associated with several presidents who led Indonesia.

Indonesia's first president, Soekarno, is said to be similar to Konoha's first Hokage Hashirama. Both were founders of the country and had a firm nature. Then Soeharto, as the second president, is considered to have similarities with Tobirama Senju, the second Hokage of Konoha. This is because both have helped the first leader in shaping the country.

In addition, Indonesia and Konoha have been led by people with above-average intelligence. They are B.J Habibie and Hiruzen Sarutobi. Meanwhile, K.H. Abdurrahman Wahid or Gus Dur has something in common with Minato

Namikaze because he gave up his position to maintain peace in their respective countries.

The next similarity between Indonesia and Konoha is the fifth president. As is known, Megawati Soekarnoputri is the daughter of Indonesia's first president, Soekarno. Meanwhile, Konoha's fifth Hokage is Tsunade, the granddaughter of the first Hokage, Hashirama Senju. In addition, both of them are also the first president in their region.

Not only that, Susilo Bambang Yudhoyono also has similarities with Kakashi Hatake, who is the sixth leader of Konoha. The reason is that both of them come from a military environment. Meanwhile, President Joko Widodo is similar to Naruto Uzumaki because he has the same goal, namely creating peace in other countries.

Apart from the number of leaders and similar backgrounds, how they managed and defended the country also had a few similarities, especially in the seventh leader's reign.

This can be seen in leaders who reconcile with their opponents. They even entrust the country's security sector to be led by people who were once their opponents. In Indonesia,

President Joko Widodo appointed Prabowo Subianto, a rival in the election, Minister of Defense. Meanwhile, in Konoha, Naruto entrusted Sasuke, his rival when he was a ninja, as the head of security in Konoha.

Indonesia has a variety of regional tribes spread from Sabang to Merauke. It starts from the Batak tribe, Sunda, Java, Betawi, Minang, Bugis, etc. This is similar to Konoha, which has many united Ninja Clans, such as Hyuga, Senju, Uchiha, Yamanaka, Akimichi, Nara, and other Clans.

Not only that, but it also turns out that Indonesia and Konoha have large groups that are influential in their countries. Indonesia used to have a PKI group that had significant influence as well as being a threat to the country. At that time, the group was disliked by Soeharto, the second president of Indonesia.

In Konoha, a group called the Uchiha Clan has power and influence. The second Hokage of Konoha, Tobirama Senju, also hates this group.

According to Tempo, in 2017, President Joko Widodo (Jokowi) praised the explanation given by a student named Yadian about the Hokage or leader of Konoha village. Yadian is an Al-Khoirot Islamic Boarding School student in Malang, East Java.

History, legends, folklore, puppetry, and other cultural entities often inspire a narrative linked to contextual matters. The following narrative by Eko Tunas is interesting to observe.

#### BUBAT AND GENDER POWER

By Eko Tunas, Comedy Poetry, Facebook, November 28, 07.38 WIB

Any political theory says that the gender of power is male. However, throughout history, power can be complex because of women. In Greek mythology, we know the tragedy of Cleopatra. Because of the pyramid queen's love triangle, Caesar died at the hands of his warlord, Brutus.

In the history of Javanese kings and kingdoms, we know Dyah Pitaloka. The daughter of Pajajaran King Lingga Buana. Once upon a time, the famous Majapahit king Hayam Wuruk fell in love with Pitaloka's painting. Because of his joy, Lingga Buana delivered the princess to be married to Hayam Wuruk. The wedding reception had been prepared on a large scale in the Majapahit Kingdom. On the way, the Pajajaran entourage rested at Bubad, entering Majapahit territory. Although secretly, there was a difference of opinion from the Mangkubumi that it was Jamali for the bride to go to the groom.

Mahapatih Gajah Mada, unbeknownst to Hayam Wuruk, left for Bubad with elite troops. Mada then met Lingga to convey his plan. Mada had another mission in the framework of his Palapanya Oath.

It was to unite the archipelago under Majapahit rule. Mada's request was for Lingga to give his daughter to Hayam Wuruk. As a tribute, it is a sign of Pajajaran's submission under Majapahit's power.

Of course, Lingga was up in blood and unwilling to let Pajajaran become a Majapahit conquest. Inevitably, war ensued, trumpets color. Lingga Buana and the crew of the Pajajaran army died. Only Pitaloka then chose to commit suicide rather than just being a tribute.

Learning of the incident, Hayam Wuruk was furious. Gajah Mada was exiled to a secluded place. This is where the legend appeared: Gajah Mada was lost. Moksa. The Palapa Oath remains an oath remembered in Majapahit history and as the greatness of Majapahit until now.

Even the Bubad War became a memory. A reminder that history will repeat itself. Even in the modern era. As in the run-up to the 2024 elections, the Bubad War diction reappeared. Observers use this diction in various media. Call it the most historic divorce event. It is now a political divorce between PDIP and its leading Party Officer, President Jokowi. I am following Gibran becoming Prabowo's vice president, plus Kaesang becoming PSI Chairman. A divorce full of tears.

As the divorce was not satisfactory, there was heartache and resentment among the party elites. As per the oath of Dyah Pitaloka's sister, Kencana, Pajajaran people cannot marry Majapahit people. To perpetuate the myth, Sundanese people cannot marry Jowo people. I do not know how long the political divorce will last.\*

Compare the writing above with the writings of Josephus Primus. (Kompas, 2023), which is also often told many that the Bubad War cannot be separated from the ambition of Patih Gajah Mada with his Palapa Vow. Love and marriage are also ridden with political power tactics. Kidung Sundayana, Serat Pararaton, and Cerita Parahyangan, but not the Kitab Negarakertagama, show the ambition of Mahapatih Majapahit Gajah Mada to pass his

Palapa Vow. Gajah Mada in Sumpah Palapa was indeed ambitious in controlling the Sunda Kingdom. Hayam Wuruk, King of Majapahit, wanted to marry Princess Dyah Pitaloka Citraresmi, the daughter of the Sunda King, Prabu Linggabuana.

Hayam Wuruk requested that the female side come to Majapahit. The Sunda Kingdom complied with the request. However, Gajah Mada considered the arrival of the women as a sign that the Sunda Kingdom chose to submit to Majapahit. A disagreement between the Sunda Kingdom and the Majapahit Kingdom was inevitable, resulting in the Bubat War, which killed all parties. Sunda Kingdom who came to Majapahit. Then, a decision was made by the late Dyah Pitaloka's sister, Citraresmi, who replaced Prabu Linggabuana. After the Bubat War, the decision was to prohibit the Sunda State from marrying the Majapahit Kingdom. The ban was interpreted as the origin of the prohibition of Sundanese people marrying Javanese...

In Sapardi Djoko Damono's (2014) view, myths, narratives, stories, legends, and others are fairy tales. Poetry also relies on fairy tales, whatever form they take. The skill of the writer or author in playing it into contextual works presupposes skillful interpreters and critics as well.

## CONCLUSIONS AND RECOMMENDATIONS

Narrative and poetry require intellectual, emotional, sociocultural, and spiritual intelligence to understand and interpret so that truth can be found. The author or writer has certain intentions that are realized in the text. However, the text also becomes independent, because the author or writer can never control it. Therefore, the reader needs to understand and interpret the text to establish a dialectic with the text and its author.

## ADVANCED RESEARCH

Future research can examine the pattern of intolerant rhetoric and hate speech by influencers.

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