

DECONSTRUCTION OF DEATH IN ALFRED LORD TENNYSON'S IN MEMORIAM

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Abstract

This study discusses the deconstruction of death in "In Memoriam" written by Alfred Lord Tennyson. This study tries to challenge the centralized meaning of the book of poetry "In Memoriam", death is a scary experience for human. The author uses the deconstruction theory developed by Derrida. This deconstruction theory tries to replace the centralized-meaning contained in a literary work. There are three stages to apply the theory of deconstruction in this research. The stages are the reconstruction stage, the deconstruction stage, and the reinscription stage. The method used in this research is a qualitative method. The data that has been found comes from quotation in the poetry book "In Memoriam". The result of the deconstruction reading is the discovery of "another meaning", the author finds death is the beginning of immortality. This "another meaning" succeeded in refuting the position of centralized meaning in "In Memoriam".

Keyword: Death, Deconstruction, Alfred Lord Tennyson, In Memoriam

1. INTRODUCTION

In the world of literature, there are several works that reflect the thoughts of the author directly or indirectly. The way of delivery can also be through several intrinsic elements such as characterizations, place backgrounds, and themes. Or through elements of diction, imagery, figure of speech, rhyme, rhythm, and typography. By using these elements, the author can present his thoughts indirectly, so that the reader gets a better experience while reading a literary work.

One of the literary works that have existed since hundreds of years ago is poetry. In a poetry, there is an important thing that cannot be separated from the creation of poetry, it is language.

Language is a medium that describes a reality that is seen by the author and then he pours it into his literary work. However, language can create a centralized-meaning in the poetry (Royle, 2003). Therefore, the writer sees a literary work can be studied more deeply using the deconstruction theory of Jacques Derrida. In this theory, Derrida tries to challenge the centralized-meaning in a poetry (Royle, 2003).

Therefore, this article discusses a poetry book entitled "In Memoriam" written by Alfred Lord Tennyson. This book was published in 1850, in which the writing started from 1833 until 1850. This poetry book consists of a

prologue, one hundred and thirty-one poems, and an epilogue. The poetry in this book is an expression of Tennyson's sadness over the death of his close friend, Arthur Henry Hallam. Alfred Lord Tennyson is one of the greatest poets who lived in Victorian Era. One of his most famous poetry books is *In Memoriam*. After the publication of this work, Tennyson received the title "Poet Laureate" from Queen Victoria. Tennyson himself died in 1892 (Taylor, 1971).

This research uses Deconstruction theory by Derrida. The idea of death as a scary experience from human has become a centralized-meaning for "In Memoriam", it is happened because the readers understood that Tennyson wrote this book to express his sadness over Arthur's death (Howard, 2010). However, there is an 'another' meaning than death as a scary experience for human. The emergence of 'another meaning' managed to make the meaning of this death become unstable. This emergence can change the meaning as a whole or the text turns against the existing centralized-meaning (Ungkang, 2013).

In order to find out 'another meaning', Derrida says there are three stages that must be done. First, reconstruction, the stage that shows the hidden meaning. Second, deconstruction, the stage that shows inconsistency rather than the centralized-meaning. Three, reinscription, the stage that shows the existence of new invention which can be another logic or another meaning (Derrida, 1976).

As for this study, another meaning that appears in "In Memoriam" is, death as the beginning of eternity. This meaning arises because there are several sentences that discuss immortality after someone dies. Tennyson also does not

talk about the journey of a person's life after he dies, but he also talks about a person's journey after death. This explanation of immortality is explained further in the Result and Discussion section of this article.

Deconstruction will destabilize the existing centralized-meaning, by showing the inconsistency of the meaning of death. By continuously showing this inconsistency, another meaning will slowly appear as the counter for the centralized-meaning (Ungkang, 2013). That's why this research will use the theory of deconstruction to disassemble the existing centralized-meaning that has developed until now.

2. LITERATURE REVIEW

2.1 Theory of the research

Deconstruction is the theory that tries to challenge the centralized-meaning in a literary work such as novel, drama, or poetry. When language create a centralized-meaning in a poetry, it will force a text or literary work as an "unbeatable" power. This power comes from the logical relationship created by reading the literary work itself (Derrida, 1976). This power over time can damage the structure of the text or story so that ambiguous paradoxes arise which will also undermine the reader (Derrida, 1976). Therefore, with this Deconstruction theory, the view of the "unbeatable" power which becomes dominant in the poetry, can be separated from that concept. Thus, the reader will find the meaning that has been designed by the author of a literary work.

Before starting the research, deconstruction has some kind of goal or focus that the researcher must first determine. Does he want to see the focus of reading on binary oppositions,

hidden areas, or internal contradictions of the text (Hill, 2007).

1. Binary opposition is two elements in it is also arranged based on the boundaries something that separates the two elements. Derrida challenges the binary opposition that exists in the language, this binary opposition can be found in "speech" and "writing" (Hill, 2007).
2. Hidden area is where the author has a "blind spot" or "hidden territory" in the text he made. This is not because the author is not smart or not careful in compiling the text. It happens as the cause a text contains a "hidden area" because of the nature of the basis of the language itself which cannot fully controlled or controlled by an author (Hill, 2007).
3. Internal contradiction of the text is a condition when an analysis succeeds in finding things that are considered as essence or sign transcendental of the work (Hill, 2007).

After deciding the goal or focus, the researcher must go through several stages. The stages are reconstruction, deconstruction, and reinscription (Derrida, 1976).

1. The first stage, reconstruction, is the attempt to articulate the hidden meaning or repressed-conditions according to which it is possible for any structure to be constituted in the first place (Derrida, 1976).
2. The second stage, deconstruction, is a step that is carried out by showing contamination or interdependence between the two elements in the binary opposition that are the focus reading. Contamination can also be done by tracing the elements in binary opposition historically. Another way to do deconstruction

is to using key deconstruction ideas (Derrida, 1976).

3. The last stage is reinscription. Actually, this stage has been completed in the deconstruction stage. With the keywords "production, this stage is an important stage so that researchers are able to achieve an invention which is one of the readings of this deconstruction theory (Derrida, 1976). At this stage, the researchers are expected to indicate which is the "other logic" or "other message" of the object.

After the three stages are completed, there are three types of deconstruction's reading results, there are invention, "other", and texts deconstructing themselves.

1. Invention is the rediscovery of a text that obtained after the new reading is done. According to Derrida, invention "always presupposes some illegality, the breaking of an implisif contract; it inserts a disorder into the peaceful ordering of things, it disregards the proprieties" (Derrida, 1976).
2. 'Other' is in the context of reading literary texts, "other" is not something that comes from outside the text, but from within the text alone. Every sign that constructs a text is always takes "the other" as constitutive for his identity (Derrida, 1976). In context of reading, "other" is not always subject or human, but can also be "other" logic" or "other message" which is actually trying eliminated or rejected by a text.
3. Texts deconstruction themselves is the final result from deconstruction (Derrida, 1976). There are two things that cause the occurrence this result. First, the two elements placed in the binary opposition

relation turned out to be mutually contaminating. Second, the emergence of "the other" from the "territory" disguised" either in the form of "other logic", "another message", or "other meaning" which makes the text not stable.

2.2. Previous Study

There are five related study uses in this article in order to make a deeper and sharper this article. The first related study is a journal article entitled "Deconstructive Reading of Dylan Thomas's Poems" written by Shrivastwa (2020). This study discusses four poems from Dylan Thomas through deconstruction's perspective. Shrivastwa finds these four poems have powerful meaning. Some meanings from the poems are the portrayal of life and death, and the redemption from sin. Through deconstruction, Dylan puts ambiguity in his diction, he also puts in his phrases and grammatical function. Later on, Shrivastwa says, because the ambiguity occurs so often in these four poems.

The second related study is a journal article entitled "A Deconstructive Study in Robert Frost's Poem: The Road Not Taken" written by Al-Jumaily (2017). This study discusses to show The Road Not Taken greatness by using deconstruction theory. Al-Jumaily says there is no specific or no specific meaning in this poem. One reader will say this poem talks about life, one reader will say this poem talks about leadership, one reader will say this poem talks about regret. Based on that argument, Al-Jumaily says that is how deconstruction show the structures and the ideas will always change in a literary work.

The third related study is a journal article entitled "Deconstruction of Maleficent Characters in The Movie titled 'Maleficent' written by

Widyahening and Wardhani (2021). This study discusses two characters in the movie through deconstruction theory. The first deconstruction is in the Maleficent. She was an the antagonis character, but she turns into a good and positive character. The last deconstruction of character can be seen from Princess Aurora. Before, she was a daughter who only listens to her parents' words. Later on, she becomes a free woman who can choose decide her life by leaving her house.

The next related study is a journal article entitled "Binary Oppositions as The Result of Deconstruction in The Goldfinch Novel by Donna Tartt" written by Aprilia and Arianto (2021). This study discusses the deconstruction idea about binary oppositions of the main character in the novel. The study finds there are five binary oppositions, they are good and bad, valuable and worthless, honest and dishonest, caring and ignorant, crowded and silent.

The last related study is a journal article entitled "Deconstructive Analysis of Main Character in Frankenstein Novel by Mery Shelley" written by Bowta and Puluhulawa (2018). This study discusses the deconstruction of the main character in Frankenstein novel in order to find the other meaning hidden in the text. The study finds the deconstruction in Victor. While Victor is alone, he looks so greedy with his project, but he is in front of his family, Victor can be seen as a family-man.

The four related studies that have been discussed above still have not determined what focus they want to do from the use of the deconstruction theory in their research. Those four related studies only use certain concepts according to their wishes. They also do not use the stages that have been described by Derrida, as described in

'Theory of the Research' section above. When there are new researchers who want to use this deconstruction theory, these new researchers will be confused and may misunderstand how to apply this deconstruction theory. That's why this article discusses how to use the deconstruction theory as a whole, coherently, neatly, and in accordance with what has been conveyed by Derrida.

3. RESEARCH METHOD

In order to collect the data, this article applies Library research method; the writer read more and deep the primary source which is Alfred Lord Tennyson's "In Memoriam". As the secondary data, the writer gathers information particularly more journal articles and book that relate to the deconstruction topic.

In analyzing the data by using the deconstruction theory, there are several steps the writer must follow. It starts by deciding what focus the article will cover in order to discuss about the deconstruction about death from "In Memoriam". After that, the writer must do the three stages, those are reconstruction, deconstruction, and reinscription stage. The last step is, the writer decides the types of deconstruction's reading results. It can be invention, "other", or texts deconstructing themselves.

In presenting the result of analysis, the qualitative method is used in this research. Based on Robert C. Bodgan and Biken book *Qualitative Research for education* (2007), they explain qualitative research is serving the result of analysis thorough descriptive. It is because the way of collecting data is in form of words rather than the collection of numbers or pictures.

4. RESULT AND DISCUSSION

In this research, the writer decides to focus on reading the hidden area inside "In Memoriam". The writer strongly believes there must be a different meaning from the meaning of death in this book. But, there is an indication of death is a scary experience that will happen to human as centralized-meaning when "In Memoriam" was written by Tennyson. This view can be seen this quotation from the poem entitled "XX" below.

"For by the hearth the children sit
Cold in that atmosphere of death,
And scarce endure to draw the
breath

Or like to noiseless phantoms flit"
(Tennyson, 1850: 23).

Death is described as something that makes the atmosphere cold. The children become a little breath or breathe slowly. The inaudible sound of children's breathing, this situation is likened to the sound of a ghost floating silently. This depiction of death is horrific and scary. In real life, death does not lower the room temperature until it becomes cold. Death does not make people breathe slowly because they are scared. Another quotation below also shows how the magnitude of death for child.

"Half-grown as yeat, a child, and
vain-

She cannot fight the fear of death"
(Tennyson, 1850: 138)

In this quotation, we can see clearly how a child cannot fight the scary feeling when she faces the death. This comparison of the fear that arises when death appears to children makes the depiction of the fear of death even more real. So that death is a scary experience as centralized-meaning just getting stronger.

Another quotation below also shows how scary death is

“For tho’ my nature rarely yields
To that vague fear implied in death,
Nor shudders at the gulfs beneath,
The howlings from forgotten fields

Yet oft when sundown skirts the
moor
An inner trouble behold,
A spectral doubt which makes me
cold,
That I shall be thy mate no more”
(Tennyson, 1850: 47)

As we can see from the quotation above, death is still described as a scary experience. The character in the quotation above says he rarely gives up or afraid of the blurry idea about death. But, when the sun is down and the evening comes, he feels something is wrong inside himself and it makes him feeling cool. It means, Death is depicted so strongly so death has the ability to force even a brave person to feel doubt and feel the coldness of death.

This fear of death is getting excarbated by the emphasis on the imagination how death will come to human. This can be seen from the quotation below.

“Old sisters of a day gone by,
Gray nurses, loving nothing new;
Why should they miss their yearly due
Before their time? They too will
day” (Tennyson, 1850: 33)

The depiction when death comes is compared to someone who is old and whose days have passed. He was old and he had no more love for anything new. He is also depicted that he will not be able to meet his birthday because before that they will die. This depiction is very terrible because the person who will get his death is described as a weak and helpless old man. He just needs to accept his death when it comes.

Another emphasis on the imagination how death will come to human can be seen in quotation below.

“Yet if some voice that man could
trust

Should murmur from the narrow
house,

‘The cheeks drop in, the body bow;
Man dies: nor is there hope in dust’
(Tennyson, 1850: 32)

From this quote it can be clearly seen that when someone dies, there will be questions about who to believe because there will be some supernatural whispers. But what actually happens is, someone who dies will no longer have the strength to control his face and body, so his cheeks will drop and his body will bow.

The last emphasis on how death will come to human can be seen in this quotation below.

“Ring out, will bells, to the wild sky
The flying cloud, the frosty light:
The year is dying in the night;
Ring out, wild bells, and let him die”
(Tennyson, 1850: 129)

From this quotation, we can see how scary the sky when someone dies. The sky became wild because the clouds and lights in the sky became uncontrollable, indicating that the sky is currently cloudy and heavy rain will fall. However, not everyone will find this condition when they die, some will die when the day is clear and the sky is so clean. The description in the quotation above is an exaggeration, it is also written only to reinforce the fear when death comes or when someone will die. In short, these three deceptions clearly reinforce that death is a scary experience as the centralized-meaning for “In Memoriam”.

After that, the dead are also described as something’s scary as well, nothing more than death itself. This can be seen from the quotation below.

“Old Yew, which grapest at the
stones

That name the underlying dead,
Thy fibres net the dreamless head,
Thy roots are wrapt about the
bones” (Tennyson, 1850: 90)

The dead is described as something that is under an old tree, the roots of the tree have fused together with the dead man’s head and man’s bones below it. This is a clear and vivid scary depiction when someone who died and became a corpse. In real condition, we bury someone who has died in the grave. So the dead can get the best place for their final resting place, not as depicted in the quotation above.

The views on death and the dead above can certainly be replaced with other views. Why is death depicted so horribly and scary? Why is the dead also described as something scary? Therefore, the writer tries to look more sharply, is it true that death is a scary and terrible experience? In order to replace that view, the writer uses this deconstruction theory.

The first stage is, the writer does the reconstruction phase. This phase is the attempt to articulate the hidden meaning or repressed-conditions (Bradley, 2008). This phase is trying to show and to talk about another meaning that is hidden or repressed in the text because of centralized-meaning.

From this assumption the writer argues that there is a hidden meaning because that meaning is suppressed by the view that death is a scary experience. The hidden meaning is that death is the beginning of eternity. Why is it about eternity? Because inside "In Memoriam", there are some things that are not explained clearly, but it can be seen if the readers can read the poems more carefully. One of the reasons the writer thinks there is eternity in “In Memoriam” is, because there are

several passages in this book that explain if the dead continue their journey after they die. The proof of this immortality is in the quotation below

“I wage not any feud with Death
For changes wrought on form and
face;
No lower life that earth’s embrace
May breed with him can fright my
faith

Eternal process moving on,
From state to state the spirit walks’
And these are but the shatter’d
stalks
Or ruin’d chrysalis of one”
(Tennyson, 1850: 91)

From the quotation above, it is clearly stated the character of the poem does not have a conflict with Death, even though Death can make some severe changes in human’s body or human’s face. He is not afraid of those changes because he has faith. After that, the poem discusses the process of human’s migration from his life in this world to an eternal realm. The quote above describes this journey as just passing through some crushed tree trunks or the former cocoons left by the butterflies.

This transition from this world to eternity is very well described. In the quotation above, the one who experienced displacement was not the least bit afraid of death, he holds strongly onto the faith he had. The transition is considered as something that must be done and left behind in order to get something better. This faith illustrates that death is not something that is scary for a human being. If the readers do not get this discussion about eternity, then the readers will continue to be trapped with centralized-meaning. Another quotation below will show that death is the beginning of eternity.

“The dawn, the dawn, and died
away;
And East and West, without a
breath,
Mixt their dim lights, like life and
death,
To broaden into boundless day”
(Tennyson, 1850: 113)

In this quote, we can see how death occurs at dawn. No matter the distance, the dead lose their breath. Then there is a depiction between life and death, the light seems to dim and will disappear. But in the end, that light will become a light that expands like a day that has no limits or no obstacles. This quotation very clearly illustrates that death is not the end of everything. Death is the beginning of eternity, because when we reach eternity, we will no longer have certain limits like when we are still living in this world, as meant by the phrase 'to broaden into boundless day'. In order to strengthen the meaning of death is the beginning of eternity. Then the writer puts this quotation below.

“But in my spirit will I dwell,
And dream my dream, and hold it
true;
For tho' my lips may breathe
adieu,
I cannot think the thing farewell”
(Tennyson, 1850: 149)

In this quote, we can see a character is holding on to his soul because someone he knew has just died. Because of this situation, he even thought that his dream was real. But when he wanted to say goodbye to someone who had left, he did not feel that he would be separated from that person. So, it can be said that when someone dies, we don't feel separated from them. This happens because the dead person is not actually dead, but he is continuing his journey to eternity. The last quotation below will show

clearly that death is the beginning of eternity

“Arrive at last the blessed goal,
And he that died in Holy Land
Would reach us out the shining
hand,
And take us as a single soul”
(Tennyson, 1850: 67)

From this quotation, we can see the dead already arrived at the last goal, which is the blessed goal. That goal is he died in the Holy land. He will reach everyone he knows and take those people as a single soul. This clearly explains that the dead will meet the living. They will meet and unite in one single soul. This clearly means, people who have died do not stop continuing their journey just because they died. But they will continue their journey to eternity.

Next, the writer enters the deconstruction stage. At this stage, we can use the key ideas of deconstruction. Based on this idea of deconstruction, the hierarchical relationship between elements in the text is seen to be contaminated with one another. In other words, the process of destabilizing the structure of the text systematically occurs in this process. The past text will later experience a crisis, at this moment of crisis there is "another logic" or a "new" element (Bradley, 2008). In this stage, the crisis is more defined by the opportunity for the emergence of "the other". Meanwhile, "other logic" or "new" elements must come from within the text itself (Bradley, 2008). If the focus of the initial reading is the internal contradictions of the text, the writer will show logical inconsistencies or statements in the text with systematic and strong arguments.

The writer argues the centralized-meaning, Death is a scary experience, is the inconsistency. It can be seen from the quotation below.

“There must be wisdom with great Death:

The dead shall lok me thro’ and thro’” (Tennyson, 1850: 57).

It is so clear that this quotation is the most obvious evidence for the inconsistency from the centralized-meaning above. The character in the poem above thinks and feels there must be wisdom in death. He does not think about a scary or horrible experience from death, but he thinks otherwise by thinking something’s positive like wisdom. Another inconsistency about death can be seen from the quotation below.

“But Death returns an answer sweet:

‘My sudden frost was sudden gain
And gave all ripeness to the grain” (Tennyson, 1850: 90)

Here it can be seen if death actually comes by saying something sweet, this alone shows the inconsistency of the death in general. Then, death also said that his arrival actually made the grains ripen. How can something that is seen as scary, actually be something that is very useful for human life? This is a very clear inconsistency of the idea of death itself. Just pointing out this inconsistency is enough to make the readers start to suspect that the existing centralized-meaning can be replaced with another meaning. Another inconsistency can be seen from the quotation below.

“So, dearest, not thy brows are cold,
I see thee what thou art, and know
Thy likeness to the wise below,
Thy kindred with the great of old.

But there is more than I can see,
And what I see I leave unsaid,
Nor speak it, knowing Death has made

His darkness beautiful with thee”
(Tennyson, 1850: 113)

In this quotation, it is described there is someone who has died and his eyebrows turn cold, but the dead looks like someone who is full of wisdom. From this description, there is more than what we can see and there are the things that cannot be said. The meaning of these two things is mentioned in the description if Death makes the darkness beautiful with thee (someone who has died). This is so contrary to the centralized-meaning which says if Death is a scary experience. The depiction of death that makes his darkness is beautiful, is the strongest and the solid inconsistency. So, we can no longer say death is a scary experience. Something scary is never the same thing as something beautiful.

Even though the writer already found the strongest inconsistency, but what about the description of the dead, is there also a form of inconsistency for this? In order to answer this question, we can look at the quotation below.

“But trust that those we call the dead
Are breathers of an ampler day
For ever nobler ends. They say,
The solid earth whereon we tread
(Tennyson, 1850: 143).

In this quotation, we can see if the readers are asked to believe in people who have died. Those who have died are even equated with the goals they have are people who have an ampler (more meaningful) life and have a noble goal for their ending. This quotation is also different with the description of people who have died in the previous quotation. Here, the dead are not depicted as rotting or fused to the ground. The dead are described as people who must be trusted because they have a noble purpose rather than their finished time. This quotation can

also be said as a very clear inconsistency to beat the centralized-meaning above.

After the deconstruction stage is complete, the next stage is reinscription. At this stage, we are expected to indicate which is the "other logic" or "other message" of the object we are examining. Actually, this stage has been completed in the deconstruction stage. In the previous stage, the writer has outlined an opinion that can be equated as well as the result of the reinscription stage. The writer says death is the beginning of eternity. This meaning can be found because the writer can find so many inconsistencies in order to counter the existence of centralized-meaning, which is death is a scary experience for human.

This can be seen from death as a scary experience for human, as the centralized-meaning, but this meaning has many inconsistencies. For example, one the quotation from the poetry entitled "XX" above, death makes a child breathe slowly and silently. However, in another quote from the poetry entitled "LI", death described as something difference. Death has wisdom in itself. This is a clear inconsistency.

In another quote from the poetry entitled "II", the dead is described as something that is under an old tree, the roots of the tree has fused together with the dead man's head and man's bones below it. However, this quote is again the basis for pointing out the inconsistency again. In another quote from poetry entitled "CXVIII", the reader is asked to believe in the dead because they are an amplifier (more meaningful) life and have a noble goal for their ending. Again, this quotation can also be said as a very clear inconsistency to beat the centralized-meaning above.

The quotations used as data for this research, clearly and convincingly if there is another meaning or difference from this poetry book "In Memoriam". With the keywords "this stage is an important stage so that researchers are able to achieve an invention which is one of the readings of this deconstruction theory" (Derrida, 1978). The writer has conclusively managed to show the inconsistency of the centralized-meaning above. Therefore, death is the beginning of eternity as the new 'invention' fro the reinscription stage.

As a final result, there must be an explanation of the results of the deconstruction reading, namely the text deconstructs itself. As explained above, there are two conditions that cause this reading. The first condition is that the existence of binary opposition relations turns out to be mutually contaminating. The second condition is the emergence of "the other" from the "territory" disguised" either in the form of "other logic", "another message".

The writer finds the emergence of "the other" disguised as "another message", which is death is the beginning of the eternity. This meaning succeeded in neutralizing the centralized-meaning which said that death is a scary experience for human. The writer manages to show that there are many inconsistencies for the centralized-meaning. Then with the appearance of "another message", the writer's opinion is getting stronger. So that this centralized-meaning can no longer maintain its position in the poetry book "In Memoriam".

5. CONCLUSION

In conclusion, the writer succeeded in carrying out deconstruction readings on "In Memoriam" written by Alfred Lord Tennyson. The first stage, the

reconstruction phase, the writer argues death is the beginning of eternity as hidden meaning from “In Memoriam”. It is hidden or repressed in the text because of centralized-meaning, death is a scary experience.

The second stage, the deconstruction stage, the writer shows the centralized-meaning has so many inconsistencies. The first inconsistency can be seen from the description of this death itself. Death is described as something that cannot be resisted by children and death makes children short of breath. Death also makes the brave also feel afraid. The fear of death when it comes to humans is also described as very scary experience. Death will come while bringing supernatural whispers. Cloud and light in the sky is also uncontrollable. Later, death is described has wisdom in itself.

The second inconsistency can be seen from the description of the dead. When human dies, the dead is described as something that is under an old tree and it has fused with the dead man's head and bones. In another quote, the reader is asked to believe in the dead because they are an amplifier (more meaningful) life and have a noble goal for their ending.

The last stage, the reinscription, the writer shows "other message" from “In Memoriam”, that is death is the beginning of eternity. Based on the inconsistency designation above, then the hidden meaning as the writer says earlier, appears as a new 'invention' for the reinscription stage. In short, the centralized-meaning dari “In Memoriam”, death is a scary experience for human, has been refuted with "another meaning" death is the beginning of eternity.

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