

Religious Value in The Anthology of Poems 100 *Pejalan* (Study of Hermeneutics of Poems)

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Abstract

Poetry is a beautiful, abstract, and meaning-filled strand of words based on the interpretation of the author and his readers. Of the various meanings of poetry, one of them is the meaning of religiosity or religious value contained in poetry. This research aims to examine and describe the religiosity contained in the anthology of poems 100 Walkers. The method in this study is qualitatively descriptive, with the technique of see and note which becomes a step of data collection. The research stage is carried out by collecting data, reducing data, and conducting data analysis to describe religious values in poetry collections. The results of the research found in this study are the existence of three types of religious values contained in the anthology of 100 Walker poems, including human religiosity with god, human religiosity with humans, and human religiosity with himself. From each religious or relationship, there are values such as piety, sincerity, fortitude, caring, mutual help, and inner feelings.

Keywords: religious values, poetry hermeneutics, poetry anthology 100 *pejalan*

1. Introduction

Religious is a value in life that must be possessed by a person. The existence of this religious value is a sign that a person has confidence in the divine values that he carries out in life. Religious values are very important character building values. Indeed, there are many opinions about the relationship between religion and religion. The general opinion is that religion is not always the same as religion. This is based on the idea that not a few people are religious, but do not practice their religious teachings properly. They can be called religious, but not or less religious. Meanwhile, there are also people whose behavior is very religious, but do not care about religious teachings (Istifarriana et al., 2021).

This religiosity is important because it can be used as a milestone in shaping the character of the nation's children (Trianton, 2013). In line with this opinion, Ningsih (2019) Character is a very important need so that the next generation can be equipped with basic abilities that are not only able to be learned throughout life as an important character to live in the era of global reform, but can function as a positive participation both as individuals, family members, citizens, and as citizens of the world. These religious characters and values are two different things but are interrelated and inseparable. Religious values form a character that will later become a separate value for individuals who have it.

Religious values can also be interpreted as values that arise from the process of relationships between individuals with God, and individuals with other individuals. These values can be recognized, either directly or indirectly, along with the time passed in the relationship and in accordance with the activities carried out by the individual (Kamaludin & Wachid, B.S., 2021). In science, for example, this religious value can be found in various

aspects of science. Science with the scientific proof of the holy book, philosophy with clarity of mind, or literature with the use of beautiful and meaningful words that can also contain religious values.

Literature is not far from a few choices of words that contain aesthetics. This beauty comes from language as a medium for conveying beautiful messages that can be interpreted explicitly or implicitly. Literature was born because humans have the drive to be able to express themselves about human problems and the universe (Semi dalam Siswanto, 2008). Literature is the result of an idea of a person's thoughts, conveyed using aesthetic and meaningful language. A literary work is born through the imagination, creativity, and characteristics of the author himself in conveying the content of his thoughts (Juwati, 2017).

Literary works are the fruit of an ability or skill and a form of creative activity based on human expression of their environment, then from the results of the process of these activities produce a work, either in the form of oral or written form that has artistic or aesthetic value that describes the image of the process of human life and the universe (Sumardjo & Saini, 1986; Winarni, 2009; Wellek & Warren, 2016). Literary works can also be understood as the result of the author's (human) perception of the reality of existing life and then pouring it into language media, either in written form or in oral form so that the results of the senses can be read and studied.

A literary work is constructed from a set of symbols or signs that have meaning at the level of a convention. Literary work is a form of skill based on inner experience and overflow of emotions that uses the medium of language artistically, imaginatively, and fictitatively (Ratna, 2004; Jari, 2016). In line with this opinion, Wardianto (2021) explained that literary works are a form of human expression towards the reality of the universe around them which results from the process of creative ability using written language and oral media that they have.

A literary work can be said to be successful if the reader is able to understand, appreciate (be carried into the story), and contain aesthetic elements in it. The aesthetic element in question is that the work is not just a work of imagination, but requires awareness and responsibility in terms of creativity as a work of art (Wardianto & Khomsiyatun, 2021). Literary works contain a lot of values in life, for example, social values with many quotes or content from literary works that explain about society, anthropological values with many quotes or content from literary works that explain about culture, feminine values with many quotes or content from literary works that explain women's issues, and religious values with many quotes or content from literary works that explain related values with religion and divinity.

The value of a literary work is the result of the author's creation and expression taken from the culture of its citizens. The ideal value of authorship contains the values of life, especially educational values. A literary work can be said to be good if it contains educational values (Febriasari, 2018). In the depths of religiosity, what is important is not quantity, but quality. At the level of religiosity, it is not the rules or laws that speak, but sincerity, voluntariness, surrender to God (Mangunwijaya, 1998). This form of religiosity can be seen from diligent acts of worship, gratitude, self-surrender, obedience to religious orders, religious words that come out of people's mouths, and so on. According to Kama, dkk (2002) The disclosure of religiosity is influenced by several factors, such as religious traditions, guidance of religious leaders, and self-choice (more ritual or more social inclination).

In Islam, this religiosity is reflected in his obedience to carrying out the commands of Allah SWT and the encouragement of the Prophet Muhammad (saw). The religious value possessed by every Muslim can not only be seen from the way he carries out his worship, but also the results of the worship he carries out. The result of this worship can be said to be his behavior towards society, family, and other people in general. A person's religiosity can be said to be good if his relationship with God is as good as his relationship with fellow creatures created by God.

Of the various types of literary works, in addition to prose and drama, poetry is one that describes religious values. Poetry is the crystallization of experience, so only the core of the problem that is raised to achieve it requires the senses to be able to write it. The form of writing in poetry is an expression of the poet who tries to voice the content of the day, conscience, emotions, and also his feelings with a string of words and a unique choice of words (Pradopo & et al., 2003; Rokhmansyah, 2014). Poems are arranged with systematic elements. The elements in question are the elements that build poetry. The elements of poetry are divided into inner elements and physical elements. Fajri (dalam Almakali, 2020) states that the inner element is an element of poetry consisting of themes, tones, atmospheres, and mandates. Meanwhile, physical elements are elements that build poetry such as diction, imagery, majas, rhyme, and typography.

Poetry in the religious genre created by poets is an important genre. Poems with religious value can be used to make people (readers) aware to always be grateful and return to the right path. Poetry that is religious has a close relationship with philosophy and religion. As a result of human creation, poetry is able to expose reality outside of itself. Poetry is a kind of reflection that becomes a representation of reality itself (Septia & et, 2019).

From these poems, the reader can see how the forms and values contained in them are. One of the studies used in seeing the meaning of the form and value of a poem is the study of poetry hermeneutics. Hermeneutics is the process of interpreting a language product, both written and written. Furthermore, in the process, interpretation requires the interpreter's experience as the basis for understanding the term to be interpreted (Budiantoro, 2021).

One of the books of poetry collections that is interesting to study in terms of meaning with the religious value contained in it is the poetry anthology 100 Pejalan (2020). The selection of this book is due to the poems in the anthology 100 Pejalan This contains poems written by travelers from Aceh to Papua consisting of nature activists, environmental activists, and also poets who are conformed to voice environmental conditions. This anthology of 100 travelers has a simple poetic language style but rich in interpretation, the poems tend to contain stories of travel, their worries about the universe, environmental conditions that are starting to deteriorate, and lead to contemplation of life full of question marks.

As a comparison with research that has been carried out by other researchers, this research is a new research, because the research object used in this study is the poetry anthology of 100 Travelers which has never been used in other research. Therefore, this research is a form of novelty because the object used in this study has not been found in other studies.

Based on the description above, the study seeks to examine and analyze the religious value of the meaning contained in the anthology of poems of 100 Travelers. This research focuses on the study of poetry interpretation using meaning studies (hermeneutics studies). This study focuses on the religious values between human relationships with God, humans and humans, and humans with themselves, and relates the values contained in each human relationship with the meaning of religious values in the collection of poems with the analysis of the content of the poems.

2. Research Methods

This study uses a qualitative research method with the type of research carried out, namely the descriptive qualitative method. The descriptive qualitative method carried out in this study carries out an analysis technique by analyzing and examining the religious values contained in the anthology of 100 Pejalan's poems. This qualitative descriptive is applied to answer problems and break down the problems presented in a complex and actual way using steps in the form of collecting, starting the preparation, clarifying the object, analyzing, and interpreting the predetermined research object (Ratna, 2007). Descriptive is a type of research or method that is carried out on the basis of phenomena and facts carried out by observing from a predetermined research data source, so as to obtain results in the form of a series of words and sentences, notes or narratives that are explanative or explanatory (Sugiyono, 2011). In this study, the object of the research resource is the poetry anthology 100 Pejalan published by Djelajah Pustaka in 2020.

The data collection process applied in this study is by carrying out the literature study technique as a process of searching and collecting information and materials needed based on libraries or library sources that have a relationship with the object or data of the research carried out (Faruk, 2012). Then, the researcher carried out the listening technique, the process of data collection activities that had been determined and obtained, then the writings related to the classification of the selected research object were then carried out. The last step in data collection is to apply the note-taking technique, in order to make conclusions from literature studies and listening results from the object or data being researched.

Steps or stages in the process of analyzing the research object have three stages, namely (1) the data collection stage, (2) the data reduction stage, and (3) the data presentation stage. The data used in this study was obtained from the process of reading and recording techniques that produced data in the form of stanzas and lines in poetry that contained religious values which were used as data used in the research. The next stage that is carried out is to reduce data. The data that has been obtained is then reduced based on the type and classification of data that has been determined in advance. The last step, after the data has been collected and reduced, is to analyze each data, so as to produce a description, description, and also interpretation of the religious values contained in the poetry anthology of 100 Walkers which are used as material or source of research data.

3. Results and Discussion

The religious value contained in the anthology of poems 100 Pejalani is a form of expression from poets who are also travelers from all over the archipelago from Aceh to Papua whose poetry is the result of sensing travel, nature, and people that they find when doing travel or outdoor activities. This anthology of poems 100 Travelers is a form of emotion and sense from poets and travelers towards the human condition that has begun to go out of the path of humanizing fellow humans. The religious values contained in the anthology of the poems

of 100 Travelers are divided into three, namely: (1) religiosity between humans and God, (2) religiosity between fellow humans, and (3) religiosity between humans and themselves.

3.1. Religiosity between Man and God

Man's religiosity with God can be seen from man's attitude of dependence on God. Religious is an attitude and behavior that reflects obedience, non-disobedience, and obedience to carry out commandments and avoid religious prohibitions. This can be seen in the following poem.

Takluk tubuh diterpa udara
Sembah sujud bagimu penemu angin
Terbayang tanah leluhur sudah porak poranda
Ratapan-ratapam penyesalan tampak dari mata orang tua
Anak kita dapat apa?
(Rayuan Kota karya Al Azmi: 6)

Submit your body to the air
Worship prostrate for you, the inventor of the wind,
Imagine that the land of our ancestors has been devastated
Wailing lamentations of regret seen from the eyes of our parents,
what do our children get?
(Al Azmi's Appeal of the City: 6)

This poem tells about the anxiety of someone who is indecisive due to a very significant change in environmental conditions. New cities are starting to emerge, the beautiful and sustainable natural life is increasingly eroded by urban currents that can no longer be built. Conditions that seem to force people to surrender themselves to God again. This poem Rayuan Kota tells the story of a person's surrender to God after knowing that the natural and environmental conditions begin to move and grow into a city, where natural life begins to shift towards modernity. The relationship of religious values between man and God is described in the line "Prostration for you the inventor of the wind" which hints that when human strength is no longer able to manage conditions or fight against urban currents, then returning to God and surrendering oneself is an action that must be taken, because basically God is the best place to return for man. So the poem above has a religious understanding of how human beings are related to surrender to God. The condition of surrendering to hope for God is also found in the poem entitled Psalm 891M. The following is an excerpt.

Kuserhakan semuanya kepada-Mu
Kupasrahkan niatku hanya kepada-Mu
(Sajak 891M karya Agas: 14)

I give everything to You
I leave my intention only to You
(Psalm 891M by Agas: 14)

Resignation is very clearly read from this poem entitled Sajak 891M by Agas, this poem tells about the depiction of life full of struggle. The struggle in this poem is told about the life of a man who is resigned to all natural conditions and the environment that has changed. It also explains how the end of a life described in the verse "Where will this story end?" the surrender of man described from this poem is a sign or indicator of how human beings relate to their God. This relationship or condition proves that humans, nature, and God are a pattern of interaction that continues to occur in the life cycle. Man's religiosity with God in this poem is described from man's attitude of resignation to God which is explained in the poem quote above. Surrender is carried out by man on the basis of his obedience and obedience to God and makes it a day and a place of surrender. Surrender to God in this anthology of 100 Walkers poems is also found in the following excerpt of the poem entitled "Requiem Silence".

Sebab kesunyian kini menuju rumah kita. Membawa lembar kenyataan. Kisah-kisah tentang kepergian. Nyanyian. Tetarian, dan lantunan doa-doa pagi hari.
Maka sujudlah aku dalam getiran pagi. Tengadah tangan di antara ruang hampa. Di tubuh langit, suara riuh menuju sang khalik, semester berbisik. Hidup jauh melangkah pada taman sunyi sekala.
(Requiem Kesunyian karya Hendra: 16)

Because silence is now heading towards our homes. Carrying a reality sheet. Stories about the departure. Song. Dancing, and the chanting of morning prayers.
So I prostrated myself in the bitterness of the morning. Hands are placed between the vacuums. In the body of the sky, a boisterous voice towards the God, the period whispered. Life goes a long way in a quiet garden every now and then.
(Hendra's Requiem Silence: 16)

This poem Requiem Silence tells about a human journey in living life with the process of surrender to God. The word Requiem, which can be interpreted as a prayer or song of praise to God (in Catholicism), is the main theme in this poem. A quote from the poem, "So prostrate myself in the bitterness of the morning. Hands are placed between the voids." It is a depiction of worship that Hendra tries to depict as a writer. The worship carried out explains that there is a religious value between the relationship between humans and God described in the poem. In addition to the quotation that describes the procession of worship represented by the word 'prostration' in this poem quotation, there is also a quote, "In the body of the sky, a noisy voice towards the khalik," which describes how prayers are being offered to God with a quote, "a noisy voice towards the khalik," two then the worship described in this poem entitled Requiem of Silence explains how there is an element of religiosity between human beings and their God. In addition to the poem entitled Requiem Kesunyian by Hendra, the depiction of worship and prayer is also found in the poem entitled Sang Bulan by Bolink. D. Sugi. Here is the excerpt.

Dari kemarin kian menanti belum juga saanya bulat,
Ketika terbentuk sempurna oleh-Nya.
Aku lalai dan lupa hingga aku tak pandai menikmatinya,
Hingga Kamis beserta Rabu setia bertasbih memuji dan memuja-Nya,
Beribu makhluk menyaksikan bentuk dan sinar-Nya, memohon tulus dengan riangnya
(Sang Bulan karya Bolink. D. Sugi: 35)

From yesterday we are waiting for the time to be round,
when it is perfectly formed by Him.
I was negligent and forgetful until I was not good at enjoying it,
Until Thursday and Wednesday faithfully praised and worshipped Him,
Thousands of creatures witnessed His form and light, begging sincerely with his cheerfulness
(The Moon by Bolink. D. Sugi: 35)

This poem The Moon tells about the admiration of living beings for the creation of their God, namely the Moon which always illuminates the darkness of the night. The process of admiration told by Bolink. D. Sugi in his poem is quite clear and can easily be taken by the reader, namely the gratitude of living beings (humans in this case) for the creation of the Moon as a light at night. The religious value that can be seen in this poem is the religiosity between the relationship between human beings as creatures and their God, who is described here as the creator of the Moon. The quote in the form of, "faithfully praying and worshipping Him," is a description of the form of prayer or interaction between creatures (humans in this case) to their Lord, namely the Creator of the Moon mentioned in the poem.

Thus, the religiosity in the anthology of 100 Walkers' poems focuses on the religiosity between humans and their gods is beautifully enshrined in their poems. Religiosity in the form of the relationship between humans and God is described in the form of manifestations such as surrendering to God, worshipping, and also praying to God.

3.2. Religiosity between fellow humans

This religiosity between fellow human beings is seen from how the attitude and behavior of human beings who try to realize the good values taught by God. These values or deeds such as doing good, helping each other, tolerance between religious people, and also concern for fellow humans. This can be seen in the following poem entitled Healing by Saputro Bellahasir.

Sini, aku ajari agar kau paham
Jika cinta tiada habisnya dan cara menghormati begitu sederhana.
Lalu dapat kau tularkan ke siapa saja.
Kau adalah saudaraku dan aku menghormatimu.
Seperti aku menghormati kitabku.

Kau adalah saudaraku dan aku mencintaimu
Aku mencintaimu gerejamu, berlutut di kuilmu, dan berdoa di masjidmu.
(Penyembuhan karya Saputro Bellahsir: 19)

Here, I teach you to understand
that love is endless and that respect is so simple.
Then you can transmit it to anyone.
You are my brother and I respect you.
Like I respect my book.
You are my brother and I love you
I love you in your church, kneel in your knees, and pray in your mosque.
(Healing by Saputro Bellahsir: 19)

This poem written by Saputro Bellahsir describes a person who is telling a story about tolerance or pluralism. This healing poem is full of the meaning of maintaining and loving harmony between religious people. In the quotation of the poem, "You are my brother and I respect you." is a form of depiction of the religious value of human and human relationships, because in the quote it is explained as a norm or value of good teachings, namely mutual respect between fellow human beings. Then this mutual respect is also explained as a teaching of religion, as described in the quote, "As I respect my book." where religious teachings are the basis of actions or activities to establish good relationships and mutual respect between fellow humans. Then this mutual respect is not only directed at fellow humans. However, mutual respect is also directed to religious communities as described in the poetry quote. "I love you in your church, kneel in my knowledge, and pray in your mosque." The depiction of this poem quote is a manifestation of tolerance and mutual respect between religious people. The description of the concept of mutual tolerance and mutual respect is known in Islam as 'Hablum minnannas' or the concept of good relations between fellow humans. The depiction of religiosity between fellow human beings is also depicted in the following excerpt from a poem entitled (Not) City Owned by Financiers by Groot.

Aku ingin merayakan kota yang katanya milik kita
Tapi sayangku, nyatanya kota ini milik si pemodal
Kita ini memberi makan si pemodal
Memang kita tidak benar-benar memiliki kota.
Ahh biarlah kita bersama tukang becak, bersama bapak petani, bersama ibu-ibu di pasar tradisional,
dan buruh-buruh yang kerja siang dan malam.
([Bukan] Kota Milik Pemodal karya Groot: 82)

I want to celebrate the city that says belongs to us
But my dear, in fact this city belongs to the financier
We are feeding the financier Indeed,
we don't really own the city.
Ahh, let us be with pedicab drivers, with farmers, with women in traditional markets,
and workers who work day and night.
([Not] Groot's Financier's City: 82)

This poem describes a city that is no longer owned by all circles of society. The owner of the so-called city is now in the hands of financiers who have great effort in carrying out their activities. The poem describes the figure of a 'couple' who has kindness by remaining a loyal friend of the marginalized community of a city. The description of the goodness of the 'couple' figure is found in the poem quote, "Ahh let us be with the pedicab drivers, with the farmers, with the women in the traditional market, and the workers who work day and night." In this poem quote, goodness in the form of staying together is interpreted as an effort or action by continuing to be active (carrying out life) while maintaining good relations with small communities as described in the poem, "Ahh let us be with pedicab drivers, with farmers, with mothers in traditional markets, and workers who work day and night." Just like the previous poem, the poem (Not) Kota Owned by Financiers by Groot explains how humans should live the concept of kindness between fellow human beings or in Islam it can be called by realizing the concept of 'Hablum minnannas' or the concept of good relations between fellow human beings. From these two poems, we can learn how humans can humanize their neighbors with tolerance, love, and caring for each other.

3.3. Religiosity between Man and Himself

This religiosity between man and himself is characterized by the existence of an event or action from man in the form of remorse for himself or to God, repentance of himself, or also having an inner feeling attached to himself for an event that befell him until the man remembers God and carries out His commandments and stays away from His prohibitions. This can be seen in the following poem entitled *Doa* by Ilham Akbar.

Angin yang berdesir dari pepohonan
adalah Tuhan yang hidup
menghidupi setiap hisap-hembusan napasku
Hitam legam aspal jalan yang kupijak
adalah Tuhan yang maha bijak:
berkehendak atas setiap jejak
(Doa karya Ilham Akbar: 67)

The wind that rustles from the trees
is the living God who
lives every breath I take
The jet black asphalt of the road I tread on
is the God who is the wise:
willful of every trace
(Prayer by Ilham Akbar: 67)

This poem describes the inner tranquility of contemplation carried out by the poet in his poem. His inner feelings are described by poetry that can be interpreted as a form or form of thought expressed in the form of this poem. The quote is, "The wind that rustles from the trees is the living God, sustaining every breath I take." It is a form of contemplation for the blessings that are always given by God because of his gifts and opportunities to live life. This inner reflection is also pointed out in the quote, "The jet black asphalt of the road I tread on is God the wise: willful of every step." The form of religiosity between human beings and themselves is described in the form of inner reflection of the character of me who is always grateful for what God has given to his life. The form of religiosity between man and himself is also described in the following excerpt from a poem titled *Liang* by the Word Dealer.

Kemanapun berjalan,
akhir petualangan
hanyalah sepetak liang
Tidak pangkat-pangkat
Tidak juga harta benda
(Liang karya Pengedar Kata: 63)

Wherever you go,
the end of the adventure
is just a patch of burrows
No ranks
nor possessions
(Liang by Word Dealer: 63)

This poem clearly or straightforwardly makes the word 'Liang' the title. The word dealer through this poem tells that man's last place in this world is "just a patch of burrow" wherever and wherever he goes, surely at the end of his life in the world he will return to "a patch of burrow" as described in Liang's poem. This religiosity between the relationship between man and himself can be found in the depiction of poetry in the form of his contemplation of life. The burrow in this poem is the end of man's journey on earth.

The religious value found in the poems by poets and travelers from various regions in Indonesia is an image or paradigm of how the world of travel and the world of poetry views the world in the form of nature, the environment, and also humans. These religious values are realized thanks to the sense of each poet in reflecting his life in a poem. Religious values in the form of human interaction with God are illustrated by forms of values such as surrendering to God, worshiping, and also praying to God. Religious values in the form of human relationships with human beings are described by forms of values such as tolerance between

religious people and helping fellow human beings regardless of their class. Then, in the religious value in the form of human relations with oneself, it is described by the form of values such as inner tranquility and the form of contemplation towards death.

4. Conclusion

The anthology of poems 100 Travelers is an oasis of words that describes a human journey in living his life on earth. From this collection of poems, we can learn lessons in the form of religious values contained in his poems. The religious value in the anthology of poems 100 Pejalani is described with three religious values. First, the religiosity between man and his god is described by surrendering to God, worshipping, and also praying to God. Second, the religiosity between humans and their fellow human beings which is described as tolerance between religious ummah and helping fellow human beings regardless of their group that is carried out by fellow human beings or which in Islam is known as the concept of 'Hablum minnannas' or the concept of good relations between fellow human beings. Third, the religiosity between man and himself which is described from his inner calm and form of contemplation on death.

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