

Interpretation of Love in the Book of Sajak Nun by Abdul Wachid B. S. (Riffaterre Semiotic Analysis)

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Abstract

This poetry analysis was made with the aim of interpreting the concept of love in the book 'Collection of Nun Rhymes' by Abdul Wachid B. S. This qualitative research uses literature research methods. Data collection is carried out using reading and recording techniques both lecture notes, books, journals and literature related to the discussion in research. The selected poems that were used as the object of this study were poems entitled 'Lap of the Heart' and 'I Tear' in the book 'Collection of Nun Rhymes'. Dissection of the meaning of poetry applies Michael Riffaterre's semiotic theory relating to Huristic and Hermeneutic approaches, Models, Variants and Matrices and Hypograms. Analisis puisi ini dibuat dengan tujuan untuk menginterpretasikan konsep cinta dalam buku '*Kumpulan Sajak Nun*' karya Abdul Wachid B. S. Penelitian kualitatif ini menggunakan metode penelitian kepustakaan. Pengumpulan data dilakukan dengan menggunakan teknik baca dan catat baik catatan kuliah, buku, jurnal serta literatur yang berkaitan dengan pembahasan pada penelitian. Puisi-puisi pilihan yang dijadikan objek penelitian ini merupakan puisi berjudul '*Pangkuan Hati*' dan '*Aku Airmata*' dalam buku '*Kumpulan Sajak Nun*'. Pembahasan makna puisi menerapkan teori semiotik Michael Riffaterre yang berkaitan dengan pendekatan Huristik dan Hermeneutik, Model, Varian dan Matriks serta Hipogram.

Keywords: Poetry, Poetry Analysis, Riffaterre, Semiotics

1. Introduction

The discussion of love becomes a discussion that never escapes from various dimensions of time and space. More specifically for humans who look at things using the lens of romance. One dimensional space that often creates works with nuances of love is the world of literature, and poetry is one form of literary work that also has a tendency towards the theme of love as intended. Riana in her research stated that since the era of *new poets*, poets have a great interest in the theme of love to be expressed as a poem. (Anjarsari, 2022) The same is true for the continuity of poetry today as it is for the writer Abdul Wachid B. S. in his poetry works.

According to James Reeves, poetry is a rich and alluring expression of language. (Pitaloka & Sundari, 2020) Wayan Ardika in his book entitled '*Fun in Writing Poems*' defines poetry as a form of literary work made as an expression of the feelings of the writer / poet, which is written in condensed, shortened language, and uses imaginative figurative words (Ardika, 2018) Related to this, it can be said that it is not easy to be able to come to understand the content or essence of a poem. This article will peel off the meaning of love contained in the poem *Kumpulan Sajak Nun* by Abdul Wachid B. S using Michael Riffaterre's semiotic approach.

Research on the analysis of Abdul Wachid B. S.'s poetry in recent years has been in large numbers. According to Wardianto, the meaning of the poetry *Kumpulan Sajak Nun* is related to the concept of religiosity from poets by providing a paradigm or description of how a human being finds the good side and the spiritual side to be able to admit mistakes, remember kebaikan, menjalankan perintah Tuhan, dan sebagainya kemudian In the end, it boils down to the goodness of life. (Somadayo et al., 2022) In contrast to the analysis of Abdul Wachid B. S.'s poetry conducted by Ahmad Dahlan, he views that there is a concept of social criticism implied in one of the poems of the Collection of *Nun Rhymes*, namely a poem entitled *Alang-alang*. According to him, *Alang-alang poetry* implies the poet's expression in criticizing the ruler who always lies to the public with sweet promises and also criticism of the actions of the people who like to riot and hostility. Dahlan, (2019) Riana's meaning refers to the meaning of love which is associated with the poet's tendency towards individual, socio-cultural, and religious life. (Anjarsari, 2022) This research basically has a big theme in common with Riana's research, namely about the meaning of love. However, Riana's research is a poetry analysis research with Paul Ricoeur's theory which only uses a hermeneutic approach, while this research analyzes four aspects in Michael Riffaterre's Semiotic theory, namely *indirectness of expression*, *Heuristics and Hermeneutics*, *Models*, *variants and Matrices and Hypograms*.

2. Research Methods

Analyzing the structure and semiotics of the poem *Collection of Nun Poems* by Abdul Wachid B. S. is one of the studies with interpretive qualitative types. The data collected as part of the study includes two types of data, namely primary data and secondary data. A total of 5 selected poems in the book *Collection of Poems* were used as primary data in this study, while several references to relevant studies, journals, books discussing Michael Riffaterre's Semiotic Theory were used as secondary data for the study. In addition, data collection techniques use reading, note-taking and literature techniques about poetry and analysis of it. The subject of this study is dotted on the interpretation of love in the poem by Abdul Wachid B. S. and study the elements in poetry both linguistic and meaningful elements using Michael Riffaterre's Semiotic Theory.

3. Results and Discussion

3.1. Semiotika Riffaterre

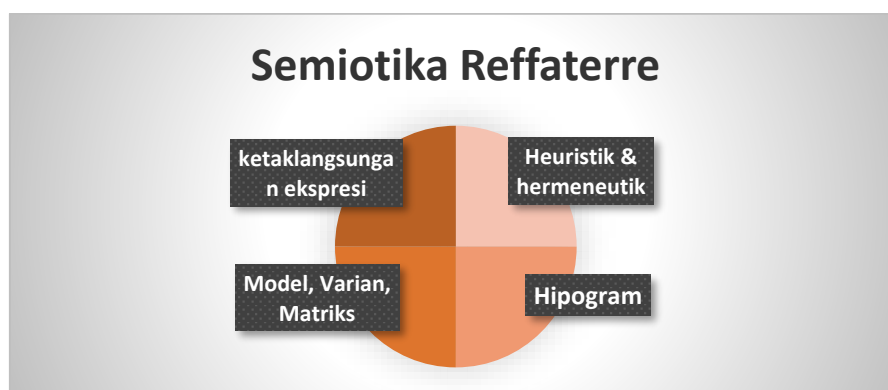


Figure 1. Aspects in Riffaterre's Semiotic Theory

Poetry is a condensed expression. (Setiawan & Andayani, 2019) Riffaterre's Semiotics Theory is a theory that uses four important aspects that are closely related to word compression in poetry. Every word, phrase or sentence in poetry contains *indirectness of expression* (*substitution of meaning, deviation of meaning, creation of meaning*). Furthermore, to find out the meaning of poetry, this theory uses two other aspects, namely *heuristics and hermeneutics*, namely simple or general meaning and complex or special meaning. The pattern that will appear in the process of interpreting poetry can be known through the model, namely in the form of words or phrases that are the key to the meaning of a poem, *variants*, namely the forms of words or phrases that strengthen or complement the model and *the matrix*, namely meaning that is *not explicitly visible in the poem*. The last aspect of this theory is the *hypogram* which is an aspect that embodies the connection of the meaning of poetry with various existing realities. (Prihatin et al., 2018)

3.2. The Meaning Of Love For God in the Poem 'Pangkuan Hati'

Pangkuan Hati

*ke haribaanmu segala pergi berpulang
matahari meninggi awan menabiri
ke pendengaranmu semua keluh mengeringkan peluh
hujan angin menggiringku padamu menghampiri*

*datang pergimu harap harap cemas
sapa sepimu merajami aku dengan batu
makilah aku dengan cemburumu
awasi aku setiap ruang waktu*

*ke kakimu segala keakuan mencium
matahari merendah hati terbit senyum
segenap pandang berakhir ke cakrawala
keharibanmu segala pergi berpulang cinta
yogyakarta, 20 februari 2023 (Wachid B. S., 2020)*

Table 1. Heuristic Meanings

NO	KATA/FRASA	MAKNA
1	<i>Hujan angin menggiringku</i>	There is a natural phenomenon of rain and wind that leads or directs a person
2	<i>Makilah aku</i>	An order from one person to another to curse, scold, insult himself
3	<i>Hati terbit senyum</i>	A smile appears or rises from one's heart
4	<i>Ke kakimu</i>	Towards one's feet
5	<i>Segala keakuan mencium</i>	Someone who smells something
6	<i>Segenap pandang berakhir</i>	A situation where a person's vision or vision is closed or can no longer see

makna yang terwujud melalui pembacaan heuristik pada tabel diatas menciptakan makna umum dari puisi *Pangkuan Hati* yakni menginterpretasikan dengan sebenar-benarnya komposisi dalam puisi.

Table 2. Hermeneutic Meaning

NO	KATA/FRASA	MAKNA
1	<i>Hujan angin menggiringku</i>	All the tests, trials, challenges, fears and so on that hit in the course of a person's life make him moved
2	<i>Makilah aku</i>	A request that someone can remind or resuscitate themselves
3	<i>Hati terbit senyum</i>	From one's sanubari comes a sense of happiness, peace, pleasure and so on
4	<i>Ke kakimu</i>	To the power and majesty of God
5	<i>Segala keakuan mencium</i>	With a sense of inferiority and servitude one prostrates or worships
6	<i>Segenap pandang berakhir</i>	A life ended

In the table of hermeneutic meanings, poetry is interpreted with deeper meaning, not only in the form of grammatical components that do not match but are associated with other meanings. In this case, there is also

a process of indirectness analysis of expression where the meaning of the components of the poem undergoes change, deviation and creation of new meaning.

The full meaning of the poem *Lap of the Heart* in this study is that the poet expresses an expression of immense love for a great figure who is interpreted as God. This is because the poet expresses a language of love that is in accordance with the concept of mahabbah or *al-hub al-ilahi* according to Rabiah al Adawiyah by surrendering, sincere and sincere to be a servant of Allah and always draw close to Him. (Mudaimin, 2020)

The model of the poem *Lap of the Heart* is 'ego kissing' which means prostration of a servant. Some phrases in the poem such as 'hope to worry me', 'curse me' and 'watch me' are variants as a form of action or language of the poet's love for God while the matrix is an expression of how great the poet's love for god is why he fears if he is far from god.

3.3. The Meaning of Feminist Love in the Poem 'Aku Airmata'

Aku Airmata

*melalui telpon aku mengenal kebaikanmu
setidaknya kebaikan suaramu
tanpa cinta jarak purwokerto yogyakarta
sejauh jakarta papua*

*lobang-lobang jalan raya masih pada tempat
yang sama
tambah hari tambah pula jumlahnya
seorang lakilaki digelombangkan oleh
lobanglobang jalanan
seorang pejalan melipat rasa sakit ke dalam
saku celananya*

*tetapi suaramu mengenalkan kepada kebaikan
tetapi kebaikanmu mengingatkan aku kepada
ibu
kebaikanmu perwujudan dari rasa cinta
kebaikan ibu sabda dari kasihsayang tanpa
jeda lobanglobang*

*lantas aku menangis
begitu mengingat ibu
aku menjadi manusia tanpa tulang
tetapi aku dikuatkan oleh air mata
setidaknya airmata inilah yang masih menjadi
tanda*

*bahwa aku masih ingin menjadi manusia baik
seperti doadoa ibu yang
di masa kanak sebagai penutup dongeng*

*"merasa menjadi rapuh
Justru awal menjelma tangguh
dan airmata membuat jiwa kita mandi
dan segar kembali"*

*begitulah katamu yang
melupakan aku kepada lobanglobang jalan
raya
melenakan aku kepada memikirkan Indonesia
toh aku hanyalah penyair cinta*

*dan urusan mendengar suaramu
adalah kewajiban atas cinta
aku akan selalu memasukan suaramu
ke dalam telinga hatiku*

*tidak akan kucatat lagi lobanglobang jalan
raya
tidak akan kulupakan lagi suarasuaramu yang
mampu menjadikan aku airmata
menutupi lobanglobang jalan raya
Indonesia(Wachid B. S., 2020)*

Table 3. Heuristic Meanings

NO	KATA/FRASA	MAKNA
1	<i>Lobang-lobang jalan raya</i>	A hole or hollow in a highway that causes damage
2	<i>Seorang lelaki digelombangkan</i>	A man who was tossed about
3	<i>Melipat rasa sakit</i>	Bending activities, stacking, polishing, a taste
4	<i>Manusia tanpa tulang</i>	Seorang manusia yang tidak memiliki tulang sebagai bagian dari organ tubuh
5	<i>Penutup dongeng</i>	The conclusion of a story

6	<i>Jiwa kita mandi</i>	The spirit of a person who is poured with water is washed and cleansed
7	<i>Menjadikan aku airmata</i>	Making someone incarnate or turn into a drop of tears

Table 4. Hermeneutic Meaning

NO	KATA/FRASA	MAKNA
1	<i>Lobang-lobang jalan raya</i>	Holes are a flaw, a weakness, a human ugliness and the highway is the life of the universe
2	<i>Seorang lelaki digelombangkan</i>	A man in anxiety, fear and restlessness
3	<i>Melipat rasa sakit</i>	Treats pain
4	<i>Manusia tanpa tulang</i>	A human being who has no power
5	<i>Penutup dongeng</i>	The journey of the end of a life
6	<i>Jiwa kita mandi</i>	Repent, cleanse the heart
7	<i>Menjadikan aku airmata</i>	Make a person more aware, resigned, trusting and relieved

The analysis of the poem *I Tear* is, of course, still within the same outline of heuristic and hermeneutic methods. Almost the same as Abdul Wachid's other poems, the poem *Aku Tearmata* shows language metaphors with various simple and real things around humans such as *holes*, *highways*, *waves* and so on. Meanwhile, the hermeneutic analysis of the poem *I Tears* shows the meaning of a poet's love for a woman.

The model of the poem *Aku Tearmata* is '*lobanglobang*' which represents the meaning of shortcomings, weaknesses, limitations of the poet while the variants are '*but your voice*', '*but your goodness*', and '*that's how you are*'. The matrix of this poem is that the woman the poet loves is the woman who sincerely loves him, accepts all his shortcomings and strengths as the poet's mother loves him.

The woman loved by the poet is described as a woman who is so good that she is able to change herself to accept every flaw in herself. Psychologically, women have certain traits that do not exist in men, one of which is the form of tenderness, intelligence, motherhood of the woman makes men change the character of the joints of their lives. This is related to the concept of love in the poem *I Tear* which so clearly expresses the forms of goodness and sides feminis perempuan.

4. Conclusion

As a literary work that cannot be simply understood, poetry requires a precise method to know its meaning or meaning. Through Riffatere's Semiotic Theory, the meaning of literary works of poetry can be known. Abdul Wachid B. S.'s poem entitled *Lapkuhan Hati* dan *Aku Airmata* has the meaning of love which is specifically represented in the form of divine love and feminist love through every component in his poems.

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