

## The Meaning of the Poem Sumbawa Horse by Dinullah Rayes: A Review of Riffaterre's Semiotics

Jumianti Diana

Universitas Teknologi Sumbawa

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### Abstract

*This research aims to express the meaning of horses for the people of Sumbawa through the poem "Kuda Sumbawa" by Dinullah Rayes. The research method used is descriptive qualitative method using semiotic theory approach. Data collection was done with library, listening and note-taking techniques. The data analysis was carried out using the semiotic model reading method consisting of heuristic and hermeneutic or retroactive reading. The results show that horses owned by the Sumbawa people have two categories, namely ordinary pet horses as riding horses that are released to graze in the open fields and race horses whose stables are placed near the owner's house with very good care. Race horses are priced differently from ordinary horses. It is usually ridden by a child jockey without using a saddle. The poem describes the owner of a famous race horse who is still friendly to others.*

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### Abstrak

Penelitian ini bertujuan untuk mengemukakan tentang makna kuda bagi masyarakat Sumbawa melalui puisi "Kuda Sumbawa" karya Dinullah Rayes. Metode penelitian yang digunakan adalah metode kualitatif deskriptif dengan menggunakan pendekatan teori semiotik. Pengumpulan data dilakukan dengan teknik pustaka, simak dan catat. Adapun analisis data dilakukan dengan metode pembacaan model semiotik yang terdiri atas pembacaan heuristik dan hermeneutik atau retroaktif. Hasil penelitian menunjukkan tentang kuda milik orang Sumbawa yang memiliki dua kategori, yaitu kuda peliharaan biasa sebagai kuda tunggangan yang dilepas merumput di padang terbuka dan kuda pacuan yang kandangnya ditempatkan di dekat rumah pemiliknya dengan perawatan yang sangat baik. Kuda pacuan harganya berbeda dengan harga kuda biasa. Biasanya ditunggang oleh joki cilik tanpa menggunakan pelana. Dalam puisi tersebut menggambarkan tentang pemilik kuda pacuan yang terkenal namun tetap ramah terhadap sesama.

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### Corresponding Author:

Jumianti Diana

Universitas Teknologi Sumbawa

Email : [jumianti.diana@uts.ac.id](mailto:jumianti.diana@uts.ac.id)

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## 1. INTRODUCTION

Writers usually show regional characteristics through their work. This can happen because writers really want to raise regional themes to introduce their region. Likewise, Dinullah Rayes, a writer from the Sumbawa area, also wrote about Sumbawa as his homeland and wrote about what happened in Sumbawa.

Dinullah Rayes, as a national writer who originates and lives in Sumbawa, can of course find many of his poems that focus on Sumbawa. Several poems written about Sumbawa were found in a poetry book entitled *Gerimis Rindu Hujan Cinta* which was published in 2017 by the publisher Elmatara. In the poetry book, there are poems in which there are names of villages in Sumbawa, there are poems with titles related to Sumbawa. The poems with titles relate to Sumbawa, namely Samawa; Sumbawa Horse; and Flood, Flooding Sumbawa 2017.

Of the three poems with titles related to Sumbawa, the researcher chose the poem entitled Sumbawa Horse. The researcher chose this poem because he was interested in expressing the meaning of horses for the Sumbawa people through the poem of *Kuda Sumbawa*. So the

author wants to answer the question, what is the meaning of horses for the people of Sumbawa in the poem *Kuda Sumbawa* by Dinullah Rayes?

In expressing the meaning of a poem, theory is needed as an analytical tool. The theory that will be used is semiotic theory. Pribadi and Firmansyah (2019:271) state that semiotic theory discusses in depth the signs and signs of a poem which are examined from the level of language or meaning. Beautiful poetry always contains meaning in every word, sentence or stanza. These signs lead readers to interpret their own understanding of the poetry they read.

The semiotic theory that is suitable for expressing the meaning of poetry is Michael Riffaterre's semiotic theory, namely Riffaterre's semiotic reading theory. Next, we will explain Riffaterre's semiotic reading theory as proposed by Ratih (2016: 6-8) regarding Riffaterre's semiotic reading including (1) heuristic reading, (2) hermeneutic reading, (3) matrix, model, variant, and (4) hypogram. Heuristic reading is reading that is based on language systems and conventions. Heuristic reading is the first stage of interpretation so that through this first stage of reading it will produce a series of heterogeneous meanings. The second stage of reading is called hermeneutic or retroactive reading. This reading is based on literary conventions. At this stage, the reader can explain the meaning of the literary work based on the first interpretation. From the results of this first reading, the reader must move further to obtain a unified meaning. The keywords of a series of texts are called a matrix. The matrix is an abstract concept that is never actualized and does not appear in the text. Matrices can be words, phrases, clauses, or simple sentences. The first actualization of the matrix is a model which can be a particular word or sentence. This model is then expanded into variants thereby reducing the text as a whole. Apart from matrices, models and variants, what must be considered in understanding the meaning of poetry is the hypogram. A hypogram is a text that becomes the background for the creation of a new text (poem). Hypograms are the basis for the creation of new works, perhaps adhered to, and perhaps also deviated by the author. According to Riffaterre, there are two types of hypograms, namely potential hypograms and actual hypograms. Potential hypograms are not made explicit in the text, but must be abstracted from the text. A potential hypogram is a matrix that is the core of text or keywords in the form of one word, phrase or simple sentence. The first transformation of the potential matrix or hypogram is a model, then it is transformed into variants. Actual hypograms can be real text, words, sentences, proverbs, or entire texts. The actual hypogram becomes the background for the creation of the new text.

To express the meaning of the poem "Kuda Sumbawa" by Dinullah Rayes, the researcher will use Riffaterre's semiotic reading theory, namely heuristic reading, hermeneutic reading and determining the matrix in the poem.

## 2. RESEARCH METHOD

The research method used in this research is a descriptive qualitative method using a semiotic theory approach. The data source is poetry of *Kuda Sumbawa* by Dinullah Rayes. Data collection is carried out using library techniques, listen and take notes. Data analysis was carried out using the semiotic model reading method which consists of heuristic and hermeneutic or retroactive reading.

## 3. RESEARCH RESULTS AND DISCUSSION (12 Pt)

### 1.1. Heuristic Reading

#### KUDA SUMBAWA

*Konon gerombolan kuda Sumbawa  
sedang merumput di padang telanjang itu  
asal muasal dari Timur jauh, Mongolia*

*Kuda-kuda berkeliaran di lar\* menghijau  
kebanyakan kuda-kuda beban,  
kuda-kuda tunggangan.*

*Kuda dalam kandang samping rumah panggung  
dimandikan, dilap bulunya hingga mengilat  
disuapi cairan madu-telur, badan dipijat-pijat  
Ini kuda pacuan yang nilainya melangit  
harganya puluhan bahkan ratusan juta.  
Nama pemiliknya pun merebut hati masyarakat  
Masyhur seputar radius kota-desa se kabupaten.*

*Pengendali kuda pacuan  
si joki kecil, umur terukur (7-10 tahun)  
duduk lincah di atas punggung kuda tanpa pelana.  
Si kecil yang terampil diterbang nyali yang perkasa.  
Kuda dicemeti maka sekian jaran\*\* lari menggebu, dahulu  
mendahului.  
Seputar arena pacuan yang melingkar ratusan meter  
sorak sorai penonton diserbu debu beterbangan.  
Di hati penonton, kemarau galau  
jadi sejuk dingin.*

*Kuda pacuan yang diunggulkan  
berbadan sedang, tinggi semampai.  
Orang Sumbawa bersukma samawati.*

Mekar senyum sepanjang lintas pertemuan  
\*Lar = a large grassland where domestic animals graze traditionally belonging to the  
local community

\*\*Jaran = race horse

(Rayes, 2017:35-36)

The title of the poem "Kuda Sumbawa" means the horse of the Sumbawa people. The first stanza of the poem consists of six lines. The poem in the first to third lines "It is said that a herd of Sumbawa horses/grazing on the bare fields/originated from the far East, Mongolia" means that it is said that a herd of Sumbawa horses grazing on the open grasslands came from the far East, namely Mongolia. Lines four to six "Horses roam the green fields/mostly pack horses,/riding horses." Contains the meaning of many horses wandering around in the green lar\* (Sumbawa language meaning a wide grassland where domestic animals play and forage for food), most of the horses released in the grasslands are horses used to carry loads or horses that are ridden for activities in the rice fields.

In the second stanza, the first line to the third line "Horses in the pen next to the stilt house/being bathed, their fur wiped until shiny/fed honey-egg liquid, body massaged" means that horses in the pen next to the stilt house are usually bathed with their fur until emitting light like lightning, the horse is given a drink made from honey and eggs, and the horse's body is massaged. The fourth and fifth lines "This is a race horse whose value is sky-high / worth tens or even hundreds of millions." This means that horses that receive different treatment are racehorses whose selling value is very expensive, the price reaches tens or even hundreds of millions. The sixth and seventh lines "The name of the owner has won the hearts of the people/famous people around

the city-village radius throughout the district." Containing the meaning of the owner's name has also attracted the attention of the community, it is famous around the villages and cities of the district.

In the third stanza, the first to third lines "The racehorse handler/the little jockey, measurable age (7-10 years)/sitting nimbly on the horse's back without a saddle." Contains the meaning of the person who rides and controls a racehorse, namely a young jockey, around seven to ten years old, he can nimbly ride a horse without wearing a saddle. Lines four to six "The skilled little one was blown away by mighty guts./The horse was whipped and so many horses ran away furiously, first/ahead." Contains the meaning of a small child who is skilled at riding a racehorse and has great courage. The horse is whipped, so there are as many horsemen (Sumbawa language which means horse, and the word horse in question is a racehorse) who are running very eagerly to overtake each other. Lines seven to ten "Around the racetrack that stretches hundreds of meters/the cheers of the spectators are invaded by flying dust./In the hearts of the spectators, the dry season is upset/it becomes cool and cold." Containing meaning around the racetrack that stretches hundreds of meters, the sound of cheers from the audience is hit by flying dust. In the hearts of the audience, the tumultuous dry season became cool and cold.

In the fourth stanza, the first and second lines "The superior racehorse / of medium build, tall and slender." Contains the meaning of a racing horse that is championed with the characteristics of a medium body and slender height. The third and fourth lines "Sumbawa people have the spirit of samawati. / Smiles bloom throughout the meeting." Contains the meaning of Sumbawa people who have a soul like the vast sky, always spreading their smile every time they meet other people.

## 1.2. Hermeneutic Reading

The poet begins the poem "Sumbawa Horses" in the first stanza "It is said that a herd of Sumbawa horses/are grazing on the bare fields/originated in the Far East, Mongolia/The horses roam the green fields/mostly pack horses,/horses mount." The first stanza contains the meaning of a herd of horses grazing in a naked field. What is meant is Sumbawa horses which are usually released and allowed to graze with their herd in a large grassland and usually without a fence. This herd of horses belonging to the Sumbawa people is thought to have come from Mongolia. The horses that are released and allowed to graze in the pasture are the horses that are usually used to carry loads or the horses that are usually ridden when working in the rice fields.

In the second stanza, "The horse is in the stall next to the house on stilts/is bathed, has its fur wiped until it shines/is fed honey-egg liquid, the body is massaged/This is a racehorse whose value is sky-high/worth tens or even hundreds of millions./The name of its owner has also won the hearts of the people / Famous around the city-village radius throughout the district." Contains the meaning of horses in a pen next to a house on stilts which is different from horses released in a large pasture. The stall for racing horses (usually called Jaran Main by Sumbawa people) is located closer to the owner's stilt house. Racehorses are treated special by their owners. Racehorses are better looked after because their resale value is high, which is confirmed by saying they cost tens or even hundreds of millions. Apart from the racehorse, usually the owner is also famous or recognized by many people because not just anyone can afford to buy and maintain a racehorse. Moreover, if the racehorse often wins games, the horse's name will become more famous in society (Sumbawa people often give names to their racehorses). Apart from the horse's name being famous, the owner's name is

also well known in society because only people who are financially capable can buy and own a racehorse.

In the third stanza "The racehorse handler/the little jockey, of measured age (7-10 years)/sits nimbly on the horse's back without a saddle./The skilled little one is blown away by his mighty guts./The horse is whipped and so many horses run away furiously, first/preceding./Around the racetrack that stretches hundreds of meters/the cheers of the spectators are invaded by flying dust./In the hearts of the spectators, the dry season is upset/becomes cool and cold." Contains the meaning of the person who controls a racehorse during a horse racing match is a jockey who is still young, people who become jockeys are usually around seven to ten years old. Little jockeys are adept at riding a horse without a saddle. This horse racing competition is held during the dry season, even though the sun is hot in the dry season, people still cheer happily watching the horses racing in the arena so that the heat of the sun in the dry season doesn't seem as hot.

In the fourth stanza "The superior racehorse/medium build, slender./Sumbawa people have the spirit of samawati./Smiles bloom throughout the meeting." Contains the meaning of a racehorse that is used as a champion, having the characteristics of a medium body, slender height. "The owner of the race horse is a Sumbawa person who has a soul like the vast sky, always spreading a friendly smile every time he meets other people."

### 1.3. Determining the Matrix of the Poem "Kuda Sumbawa"

The poem "Sumbawa Horses" indicates that Sumbawa people who keep ordinary horses as mounts or pack horses for transportation usually let their horses graze with their herds in open green pastures. The Sumbawa people's treatment of ordinary riding horses is different from race horses. Racehorses are treated special because they are well cared for, given potions to keep them healthy and strong.

The model in the poem is "Kuda Sumbawa" because it is equivalent to the lines of the poem below.

*Konon gerombolan kuda Sumbawa  
sedang merumput di padang telanjang itu*

....

*Kuda-kuda berkeliaran di lar\* menghijau  
kebanyakan kuda-kuda beban,  
kuda-kuda tunggangan.*

*Kuda dalam kandang samping rumah panggung  
Dimandikan, dilap bulunya hingga mengilat  
Disuapi cairan madu-telur, badan dipijat-pijat  
Ini kuda pacuan yang nilainya melangit*

....

*Pengendali kuda pacuan  
si joki kecil, umur terukur (7-10 tahun)  
duduk lincah di atas punggung kuda tanpa pelana.*

....

*Kuda pacuan yang diunggulkan  
berbadan sedang, tinggi semampai.*

....

The lines of the poem describe horses owned by Sumbawa people who are left to graze in open pastures and Sumbawa people's horses as racehorses whose stables are placed near the owner's house with good care. Racehorses are priced differently from ordinary horses. Racehorses are also usually ridden by small jockeys when racing on the racetrack without using a saddle. Racehorses that are championed on the racetrack have the characteristics of a medium body and slender height.

The model of the Sumbawa horse is expanded into variants that spread throughout the poem, namely (1) grazing in the bare field, (2) Horses roaming around in the green fields, (3) Horses in a pen next to the house on stilts, (4) bathed, its fur wiped until it shines, (5) fed honey-egg liquid, body massaged, (6) This is a racehorse whose value has skyrocketed, (7) The owner's name has won the hearts of the people, (8) Racehorse controller (9) the little jockey, measured in age (7-10 years), (10) sitting nimbly on the horse's back without a saddle. (11) Around the racetrack which stretches hundreds of meters, (12) the cheers of the spectators are filled with flying dust. (13) The Sumbawa people take the spirit of samawati.

The first variant, "grazing in the naked field" describes domestic animals grazing in open grasslands usually without fences. Second, "Horses roaming on green pastures" describes the many horses that were untied or untied and left to roam on green pastures. Third, "Horses in a stable next to a house on stilts" describes a pet horse whose stable is located near the house. Fourth, "bathing, wiping its fur until it shines" describes a horse that is bathed and then wiping all its fur until it looks shiny. Fifth, "fed honey-egg liquid, body massaged" describes a horse that is given a mixture of honey and eggs and its body is massaged. Sixth, "This is a racehorse whose value is sky-high" describes a horse that is treated special, which is a type of racehorse whose price is very expensive. Seventh, "The name of the owner also captured the hearts of the people" describes the owner of a race horse who is also a concern in society. Eighth, "racehorse controller" describes the person who rides and controls a racehorse. Ninth, "the jockey is small, measurable age (7-10 years)" describes the age of the jockey who is still small because the age range is from seven to ten years. Tenth, "sitting nimbly on the back of a horse without a saddle." Describes the actions performed by young jockeys while on horseback without using a saddle. Eleventh, "Around a racetrack that is hundreds of meters in a circle" describes a racetrack that is circular for hundreds of meters. Twelfth, "the cheers of the audience were overwhelmed by flying dust." Describes the excitement of spectators watching horse racing. Thirteenth, "Sumbawa people have the spirit of samawati" describes the Sumbawa people as having a soul as broad as the sky.

After determining the model and its variants, it can be determined that the matrix of the Sumbawa Horse poem is about horses belonging to the Sumbawa people which have two categories, namely first, ordinary domesticated horses as riding horses that are released to graze in open fields. Second, race horses whose stables are placed near the owner's house with good care. Racehorses are priced differently from ordinary horses. Racehorses are also usually ridden by small jockeys when they race on the racetrack without using a saddle. High-priced racehorses can only be owned by people who are financially capable. Racehorse owners are also well-known in Sumbawa and generally racehorse owners are very friendly towards other people. This shows that rich people who own expensive racehorses also have broad souls and are always friendly towards others.

#### 4. CONCLUSION

Based on the results of the discussion above, it can be concluded that the meaning of the poem "Sumbawa Horses" by Dinullah Rayes is about horses owned as pets by Sumbawa people which have two categories, namely first, ordinary domesticated horses as riding horses that are released to graze in open fields. Second, race horses whose stables are placed near the owner's house with good care. Racehorses are priced differently from ordinary horses. Racehorses are also usually ridden by small jockeys when they race on the racetrack without using a saddle. Racehorses that are very expensive can only be owned by people who are financially capable. Racehorse owners are also well-known in Sumbawa and generally racehorse owners are very friendly towards other people. This shows that capable people who own racehorses also have broad souls and thoughts and are always friendly towards others.

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