

The poem “*Bunga Ilmu Itu*” by Dinullah Rayes: Riffaterre's Semiotic Studies

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Abstract

This research aims to reveal the meaning of the poetry and text which became the background for the creation of the poem " Bunga Ilmu Itu " by Dinullah Rayes. The research method used is a descriptive qualitative method. Data was collected using library techniques, listen and take notes. Data analysis was carried out using the Riffaterre semiotic model reading method. The research results show that the meaning of knowledge or intelligence possessed by humans is a gift from God. Humans should not be arrogant. It is better if the intelligence you have can be felt by many people. So that intelligence will be beautiful because of its benefits. Apart from having meaning, the poem has an intertextual relationship with Al-Baqarah verses: 31-34. So Al-Baqarah verses: 31-34 become a hypogram from the second line to the fourteenth line of the poem. This serves to remind us that the knowledge or intelligence possessed by humans is a gift from God. The fifteenth to twenty-fifth lines of the poem show the poet's knowledge of the character he is familiarly calling Zul as someone who has intelligence and provides benefits to many people.

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1. INTRODUCTION

Poetry is a type of literary work that continues to develop, both in terms of structure and in terms of meaning. Poetry is also an expression of the poet in conveying something.[1] Beautiful poetry always includes meaning in every word, sentence or stanza.[2] Additionally, pThe beautiful poetry created by a poet as a result of his creativity cannot be separated from other works or previous events that have occurred. This shows that a poet creates a work because of various events that inspired him.

The poem entitled "*Bunga Ilmu Itu*" is one of the poems by Dinullah Rayes which is contained in the collection of poems entitled *Petir Cinta Mahacahaya*. This collection of poetry was published in 2016 by Ombak Publishers located in Yogyakarta. The poem "*Bunga Ilmu Itu*" as a result of the poet's creativity certainly has meaning in every word, sentence and in every stanza. Apart from having meaning in it, poetry also has text which is the background for the creation process. Therefore, the researcher chose the poem "*Bunga Ilmu Itu*" for research because he was interested in expressing the meaning contained in the poem and was interested in presenting the text that was the background for the creation of the poem.

The aim of this research is to reveal the meaning of the poetry and text which became the background for the creation of the poem "*Bunga Ilmu Itu*". To explain this, a theory is needed to analyze it. The theory that will be used is the semiotic reading theory proposed by Michael Riffaterre.

There are four models in p theory Riffaterre's semiotic reading, namely (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 it will produce a series of heterogeneous meanings. The

second stage of reading is called hermeneutic 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, perhaps also deviated from 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.[3]

Based on the four models of semiotic reading proposed by Riffaterre, it will be used to analyze the meaning of the poem and reveal the text which is the background for the creation of the poem "*Bunga Ilmu Itu*".

2. RESEARCH METHOD (12 Pt)

The research method used in this research is a descriptive qualitative method.[4] The data in this research are words, phrases and sentences in the poem "*Bunga Ilmu Itu*". Data collection was carried out using library techniques, listening and taking notes. Data analysis was carried out using the Semiotic model reading method proposed by Riffaterre.[5]

3. RESEARCH RESULTS AND DISCUSSION

3.1. Research result

Bunga Ilmu Itu

: Dr. Zulkieflimansyah, taman bibit ilmu di lahan nurani

*Kau buka kelopak bunga ilmu.
akhirnya Adam menghayati nama-nama benda
sekitar dan yang jauh sekalipun setelah Dia
menafasi ruh ilmu
di lahan akal insan pertama itu.
Tuhan melakukan eksaminasi antara Adam
dan malaikat yang setia menyucikan-Nya.
ternyata Adam menang dan
sang malaikat geleng-geleng kepala.
Malaikatpun sujud pada Adam atas
aba-aba-Nya.
Kecuali iblis yang angkuh tak mengakui
manusia pertama itu hingga umurnya terkubur
di lahat kiamat.
Ilmu Adam yang mumpuni diwariskan*

*pada anak cucunya hingga sampai
di belahan Asia ini.
kau adalah cermin manusia paling awal itu.
dari tk, sd, pesantren, hingga universitas
Kau bangun di lembah gelap senyap,
pada tumit bukit sarat anak duri.
Tau ke tana samawa menadahkan tangan
berdoa : semoga tali umurmu Zul
panjang bernas di bawah rindang
kasih-Nya.*

Mojokerto, 24.03.15 [6]

3.2. Discussion

3.2.1 Heuristic Reading

Heuristic reading is based on language systems and conventions. For this reason, the Big Indonesian Dictionary [7] also needs to be used to help find the meaning of each word in the poem "*Bunga Ilmu Itu*" which consists of twenty-five lines. The title of the poem "*Bunga Ilmu Itu*" implies that knowledge or intelligence is something beautiful. Under the title is written the name of the person the poem is intended for, namely Dr. Zulkieflimansyah.

The first line "You open the petals of *Bunga Ilmu Itu*." Contains the meaning that you have opened a layer that covers the beauty of knowledge or intelligence. The second to fifth lines "finally Adam came to appreciate the names of objects/ around and far away after he/ experienced the spirit of knowledge/ in the land of the first human mind." This means that Adam finally studied or learned the names of all the objects around him, even those far away from him. After God breathed the spirit of knowledge and ability into his body as the first human.

Lines six to nine "God carried out an examination between Adam/and the angel who faithfully purified Him./it turned out that Adam won and/the angel shook his head." Contains the meaning that God checked the abilities of the Prophet Adam and the angels who always obeyed in purifying Allah. It was proven that Prophet Adam won and the angel shook his head, a sign of his inability to fight Prophet Adam's intelligence.

Lines ten to fourteen "Even angels bow down to Adam at/His command./Except for the devil who was arrogant and did not acknowledge/the first human until he was buried/in the grave of the apocalypse." Contains the meaning that angels express respect by kneeling and placing their foreheads on the floor at the command of Allah. Except for the devil who is proud and refuses to bow down to Prophet Adam until the Day of Judgment.

The fifteenth to seventeenth lines "Adam's powerful knowledge was passed on/to his descendants and reached/in this part of Asia" means that the knowledge or intelligence of the Prophet Adam has been passed on to his descendants who live in this part of the Asian continent.

Lines eighteen to twenty-one "You are a mirror of the earliest humans./from kindergarten, elementary school, Islamic boarding school, to university/You wake up in a silent dark valley./on the heel of a hill full of thorns" contains the meaning that you are a reflection of humanity The first was to build schools from kindergartens, elementary schools, Islamic boarding schools, to universities. You

built a school in a valley without light and it was still quiet. Under a hill full of dangerous thorns.

Lines twenty-two to twenty-five "Tau ke tana Samawa raise your hands/pray: may the cord of your life be Zul/long and fruitful under the shade of His love" contains the meaning of Tau ke tana Samawa (Samawa language which means the people and land of Samawa [8]) raised his hands to pray that Zul (Dr. Zulkieflimansyah's nickname) would be given a long and meaningful life under the auspices of Allah's love.

3.2.2 Hermeneutic Reading

The title of the poem "*Bunga Ilmu Itu*" contains the meaning of the beauty of knowledge or intelligence. The first line "You open the petals of *Bunga Ilmu Itu*." It contains the meaning that you have opened the covering layer that has been covering the beauty of knowledge or intelligence.

In the second line to the fifth line "Adam finally came to appreciate the names of objects/around and far away after he/she comprehended the spirit of knowledge/inlandthe first human mind." Contains meaning about the story of the Prophet Adam who studied and understood all the names of objects around him and those far from him. This happened when Allah breathed spirit or life and taught intelligence to Prophet Adam, who was created as the first human by Allah.

Lines six to line fourteen "God carried out an examination between Adam/and the angel who faithfully purified Him/it turned out that Adam won and/the angel shook his head. Shakes his head head./Even the angels bowed down to Adam at/His command./Except the devil who was arrogant did not recognize/the first human until he was buried/in the grave of the apocalypse." Contains the meaning of God testing or examining the abilities of the Prophet Adam and the angels who were very obedient and always sanctified the name of Allah. It is proven that Prophet Adam was successful in making the angels shake their heads as a sign that the angels did not know other than what Allah had taught them because Allah is All-Knowing and All-Wise. On orders from Allah, the angels bowed down to Prophet Adam. Angels bowed down to Prophet Adam because of his obedience to Allah's commands. However, the arrogant Devil refused to bow down to Prophet Adam until the final day or doomsday.

Lines fifteen to line seventeen "Adam's powerful knowledge was passed on/to his children and grandchildren until it reached/in this part of Asia." Contains the meaning that the knowledge or intelligence mastered by Prophet Adam was then received by the descendants of Prophet Adam until they reached parts of the Asian continent.

Lines eighteen to twenty-one "You are a mirror of the earliest humans./From kindergarten, elementary school, Islamic boarding school, to university/You wake up in a silent dark valley,/on the heel of a hill full of thorns." Contains the meaning that you are a picture of the first human being who had intelligence like you building schools from kindergartens, elementary schools, Islamic boarding schools, to universities. The construction of the school is a manifestation of intelligence that can provide benefits. You build schools in valleys or at the foot of hills without light and it's still quiet. Under the hill was full of difficulties and danger.

Lines twenty-two to twenty-five "Tau ke tana Samawa raise your hands/ pray: may your life span be Zul/ long and fruitful under the shade of His love" contains the meaning: All Samawa or Sumbawa people) pray for Zul (Dr.

Zulkieflimansyah's nickname) given a long and meaningful or blessed life under the shade or shade of love from Allah.

Based on a hermeneutic reading of the poem "*Bunga Ilmu Itu*" shows the knowledge or intelligence given by God to humans. Humans should not have an arrogant nature like the devil has. So, the knowledge or intelligence possessed by a person is a gift from God. As a human being, your intelligence should not make you arrogant and your intelligence should provide benefits to many people so that your intelligence will become more beautiful because of its benefits.

3.2.3 Matrix, Model and Variants

The poem "*Bunga Ilmu Itu*" shows the creation of the first human, namely the Prophet Adam, who was given knowledge or intelligence by Allah that exceeded the intelligence possessed by God. angel who is very obedient to Allah. The intelligence of the first human was inherited by his descendants, including a community figure familiarly called Zul, who had knowledge or intelligence so that he founded schools from kindergarten to tertiary level.

Model in the poem "*Bunga Ilmu Itu*" is "You open the petals of *Bunga Ilmu Itu*." Lines of the poem describe the form of events that occur originates from science. The form of the "flower of knowledge" model is equivalent to the lines of poetry contained in the following poem "*Bunga Ilmu Itu*".

Adam finally learned the names of objects
around and far after Him
breathe the spirit of knowledge
in the land of the first human mind.

Line-The lines of poetry above describe the event when Adam as the first human was created by God and then taught the names of all the objects around him and those far from him.

Model "You open the petals of *Bunga Ilmu Itu*" is expanded into variants that spread throughout the poem, namely (1) Adam lives up to the names of Name of objects (2) Angels bow down to Adam (3) You are a mirror of the earliest humans.

The first variant "Adam appreciates the names of things" is an attempt to learn or deepen knowledge by Adam. Learning the names of objects is part of cleverness for someone. This variant is visualized in the following lines of poetry.
You open the petals of *Bunga Ilmu Itu*.

Adam finally learned the names of objects
around and far after Him
breathe the spirit of knowledge
in the land of the first human mind.

The second variant "Even angels bow down to Adam" is a form of action carried out by angels towards Adam. This is also a form of angels' obedience to God. The angels bowed down to Adam at God's command because Adam succeeded in saying the names of objects. However, the devil refused to kowtow.

This variant visualized into the following lines of poetry.
God carried out an examination between Adam
and faithful angels sanctified Him.

it turns out Adam won and
the angel shook his head.
The angels bowed down to Adam above
his command.

Unless the arrogant devil doesn't admit it
the first human until his age was buried
at the end of the world.

The third variant "You are a mirror of the earliest humans" is a form of description of someone who has knowledge or intelligence inherited from Adam as the first human on this earth. The person's knowledge or intelligence is not only for themselves but also for many people. So that people who do good are prayed for by many people. This third variant is visualized in the following lines.

Adam's powerful knowledge was inherited
to their children and grandchildren until they arrive
in this part of Asia.
you are a mirror of that earliest human.
from kindergarten, elementary school, Islamic boarding school, to university
You wake up in a silent dark valley,
on the heel of a hill full of thorns.
Tau went to Tana Samawa raised his hand
pray: may your life span be Zul
long pithy under the shade
His love.

After finding the model and its variants, the matrix of the poem "*Bunga Ilmu Itu*" was also found, which is about the beauty of knowledge or intelligence possessed by a person. This beauty will be even more visible if the intelligence it has is not only used for yourself, but for the benefit of many people. This shows that if someone has intelligence, it is better if their intelligence can be felt by many people. People who feel the benefits will be happy and also pray for goodness for that person.

3.2.4 Hypogram

The poem "*Bunga Ilmu Itu*" tells the story of the creation of Adam as the first human being given to Allah's intelligence exceeds that of angels. This can be seen in the following lines of poetry.

Adam finally learned the names of objects
around and far after Him
breathe the spirit of knowledge
in the land of the first human mind.
God carried out an examination between Adam
and faithful angels sanctified Him.
it turns out Adam won and
the angel shook his head.
The angels bowed down to Adam above
his command.
Unless the arrogant devil doesn't admit it
the first human until his age was buried
at the end of the world.

The thirteen lines of poetry above show Adam's cleverness in understanding Name-the names of all things after Allah breathed into the spirit and bestowed knowledge on it. Lord tested the abilities of Adam and the angels until it was

proven that Adam was successful. So the angels were ordered to bow down to Adam and the angels obeyed Allah's command. However, the devil refused the order.

In this regard, it can be seen that the text is the background for the creation of the lines of poetry. These can be found in QS Al-Baqarah verse; 31-34 as follows.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْ شِئْتُمْ صَادِقِينَ ۝۳۱
 قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ۝۳۲
 قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۚ قَالَ أُوْهُمْ بِأَسْمَائِهِمْ ۚ قَالَ أُوْهُمْ بِأَسْمَائِهِمْ ۚ قَالَ أُوْهُمْ بِأَسْمَائِهِمْ ۚ
 وَمَا كُنْتُمْ تَكْتُمُونَ ۝۳۳
 وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْرَاهِيمَ ۚ

It means:

And He taught Adam the names of all these things, then He showed them to the angels, saying, "Tell Me the names of all these things, if you are truthful!" (QS Al-Baqarah verse: 31). They answered, "Glory be to You, we know nothing except what You have taught us. Indeed, You are the All-Knowing, the All-Wise." (QS Al-Baqarah verse: 32) He (Allah) said, "O Adam! Tell them the names!" After he (Adam) mentioned their names, He said, "Did I not tell you that I know the secrets of the heavens and the earth, and I know what you reveal and what you conceal?" (QS Al-Baqarah verse: 33) And (remember) when We said to the angels, "Prostrate yourself to Adam!" So they bowed down except Satan. 1 He rejected and boasted, and he was one of the disbelievers." (QS Al-Baqarah verse: 34). [9]-[10]

In Surah Al-Baqarah verse: 31-33 explains Adam's teachings. about the names of objects and proof of the error of angels' views. In Surah Al-Baqarahverse: 34 explains about the angels prostrating to Adam, but the devil refused to prostrate.[11]

Based on the description above, the quotation from the poem "*Bunga Ilmu Itu*" from the second line to the fourteenth line shows an intertextual relationship with QS Al-Baqarah verse; 31-34. This shows the poet's knowledge of the text become background to the creation of the poem. Al-Baqarah verses: 31-34, which is the hypogram of some of the lines of the poem, serves to remind people that the knowledge or intelligence possessed by humans is a gift from Allah.

In the fifteenth to the twenty-fifth lines of the poem "*Bunga Ilmu Itu*" tells the story of a person familiarly called Zul who has knowledge or intelligence and succeeded in building a school at the foot of the hill starting from early childhood education to tertiary level. This can be seen in the following poetry excerpt.

Adam's powerful knowledge was inherited
 to their children and grandchildren until they arrive
 in this part of Asia.
 you are a mirror of that earliest human.
 from kindergarten, elementary school, Islamic boarding school, to university
 You wake up in a silent dark valley,
 on the heel of a hill full of thorns.
 Tau went to Tana Samawa raised his hand
 pray: may your life span be Zul
 long pithy under the shade
 His love

The quotation from the fifteenth to twenty-fifth lines of the poem shows that knowledge the poet towards the character he familiarly calls Zul as a highly

educated person who became an academic and built schools ranging from early childhood education to higher education at the foot of the hill. This can benefit many people.

4. CONCLUSION

Based on the description of the results of the heuristic, hermeneutic reading and determination of the poetry matrix above, it can be concluded that the poem "The Flower of Science" has meaning. Knowledge or intelligence given by God to humans. Humans should not have an arrogant nature like the devil has. Because, the knowledge or intelligence possessed by a person is a gift from God. This shows that if someone has intelligence, it is better if their intelligence can be felt by many people. So, that intelligence will be beautiful because of its benefits.

The poem "*Bunga Ilmu Itu*" has an intertextual relationship with Al-Baqarah verses: 31-34. So Al-Baqarah verses: 31-34 become a hypogram from the second line to the fourteenth line of the poem. This serves to remind you of knowledge or the intelligence possessed by humans is a gift from God. As for the fifteenth to twenty-fifth lines of the poem show the poet's knowledge of the character he familiarly calls Zul as someone who was clever and built a school.

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