

Society Conventions in The Poetry Collection of Air Kata Kata by Sindhunata (Social Semiotic Study)

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Abstract. The objective is to discover the society conventions in the poetry collection of “Air Kata Kata” by Sindhunata. Society convention is one of factors which causes the forming of meaning. Poets are part of society who can not be separated from social values and social rules in society. Therefore, everything in the society, which includes the convention, will influence the created poems. As the result, the meaning of poetry will be conceived through the society convention where the poet lives. Conceiving the society convention becomes crucial, in order to facilitate the readers in interpreting the meaning of poetry and determining the quality of poetry. Nonetheless, the problem is signs or symbols which used in the poetry collection of “Air Kata Kata”, are not easy to be conceived. Applying social semiotic as the scalpel in analyzing and revealing the society conventions in the poetry of “Air Kata Kata”. Based on the analysis, is discovered the social conventions such as 1) Javanese philosophy of life, 2) Humorous style in Javanese society, 3) Traditional Javanese Songs, and 4) Javanese beliefs through myth and spell. The society conventions discovered in the poetry collection of “Air Kata Kata” are relevant to Sindhunata’s residence.

Keywords: society conventions, social semiotics, The poetry collection of Air Kata Kata

INTRODUCTION

A Collection of poetry “Air Kata Kata” Sindhunata's work is a unique literary work. The uniqueness lies in the combination of words and paintings. The paintings were painted by professional painters, which Sindhunata referred to as artists. The paintings or pictures adapted into the book by the East Javanese poet are the result of self contemplation created by painters after reading Sindhunata poetry texts. Thus, it reflects the relationship between images and poetry texts, as well as in both realms (Fatimah, 2008).

In addition to being unique and reflecting allure, Sindhunata's poems which adapt the images in fact end up being difficult to interpret. This is because there are many reflections of hidden meanings, which are not even behind the words used, but also the symbols reflected in the paintings / drawings. Moreover, the poems written in the book of poetry Air Kata Kata may hardly be interpreted without being associated with the prevailing community conventions.

The Convention means as agreement (especially related to customs or traditions), in addition to a treaty (<https://jagokata.com/arti-kata/konvensi.html>). The advancement of civilization in a society can be indicated based on the conventions that apply in the community. Community conventions are one of the factors in which a lot of meanings can be produced. Meanings in this context are generated through linking to the prevailing conventions within a community by presenting related keywords into both texts and symbols of pictures or paintings. Therefore, the right scalpel used to dissect such phenomena is the so called Social Semiotics. Social Semiotics can help researchers to thoroughly explore the prevailing conventions in a society reflected in a collection of those poems.

Social semiotics is a subdivision of the theory of semiotics (Harison, 2003, p. 48). Meanings both in Social Semiotics and the structure of language are one of the Semiotic systems that make up a culture, the potential of language regarding shared meaning that is socially inherent, and in fact, language as a system of signs of 'active symbolizes' the social system, which thus — from from this perspective, that language is Social Semiotic, the exchange of meaning depends on the social context and the purpose of exchange (Halliday, 1978, p. 3). In other words, Social Semiotics is part of

Semiotics that relates to the conditions, phenomena, or social conventions of a society when the poem was created or even contained in poetry texts. To know or interpret the social context of the text or the meaning of a language in a text, an analyst needs to recognize the field of discourse, discourse (tenor of discourse), and means of discourse (Halliday, 1989, p. 29).

RESEARCH METHOD

This study is based on a research model using qualitative descriptive methods and document content analysis as a method of data analysis. This method is used primarily to find out the meaning, position and relationship between various concepts, policies, programs, activities, events that occur or occur, then find out the benefits, results, or impact of these things (Sukmadinata, 2005, .81-82). In addition, document analysis is carried out as a step to categorize in general so that a meaning can be revealed clearly (Andayani, 2005, p.60). The document contents refer to several words which are keywords in poetry texts, whether in the form of words in the text or images in addition to painting.

These words are then interpreted through the framework of Social Semiotics. This is important because in Sindhunata's poems are reflected signs or symbols that reflect the depth of meaning. Social Semiotics is part of Semiotics in which it is reflected in the discussion of the sign of its relationship with social conditions, social phenomena, or community conventions sources of the inspiration and setting of poetry writing or even when poems are created.

RESULT AND ANALYSIS

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A poet is a member of society, is the type of person who if we want to analyze his works we are supposed not to neglect his social context, regardless of the prevailing values and life order in the community where he lives and is raised. Poets are also civilians who can be identified based on the quality of their works. Besides that, it can also be known the level of status in the community, progress, or vice versa. That way, various binding conventions, phenomena of life and the development of one's quality in society are very influential on the poems he created. Therefore, the meanings reflected through poetry can also be quite easily understood based on community conventions where poets live.

Someone will lose some important points related to the interpretation of a poem by separating the creation of the poem from the surrounding convention of society. This then makes the interpretation done not comprehensive and far from perfect. It is important to know the convention of society to facilitate the interpretation of readers while determining the quality of poetry written, including high-value literature or vice versa, just a penny.

Sindhunata's Air Kata Kata poetry book has been studied by a number of researchers among others Mandasari (2006), Fatimah (2008 and 2013), and Sartika (2014). The differences among those studies lay on the method used and focus of the studies. Mandasari has described the religious study of Sindhunata's Air Kata Kata poetry. Meanwhile, Sartika explored the social criticism in Sindhunata's Air Kata Kata poetry (from the perspective of Post-Structural Semiotics). In addition, Fatimah in 2008 has examined the illustrative relationship with Sindhunata's texts of Air Kata Kata poetry and in 2013 she has elaborated results of the study of both type and category of prismatic poetry in Sindhunata's collection of Air Kata Kata poetry.

In this regard, in this study the analysis of community conventions reflected in Air Kata Kata poetry is discussed. Community conventions are in fact inseparable from Sindhunata's written poetry. This is in line with Wellek and Warren's perspective (1993, p. 109) that as a form of fictional art work, literature can never be simply separated from events in human life, in addition to Teeuw's suggestion (1988, pp. 224) that literary works were created beyond the cultural emptiness but is a reflection, imitation, or imagery of the confronting reality.

Thus, between the poet, his/her work, and conventions of the surrounding community is the key to success in understanding the complete meaning of a poetry. This is what Malinovski has experienced for (cited in Halliday, 1989, p. 5-7), he who once analyzed the language use in a ceremony of a ritual without linking to a regular bases of conditions and culture of the living community. Malinovski has done repeated data retrieval because he feels he has not found the right meaning. The relationship between literary works, especially poetry with community conventions in the study of social semiotics can be observed in the following chart.

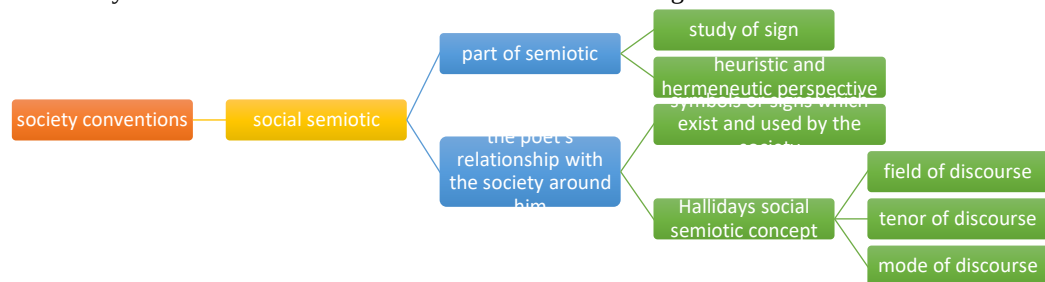


Figure 1. The Relationship Between Literary Works, Especially Poetry With Community Conventions in The Study of Social Semiotics

Sindhunata's collection of Air Kata Kata poetry was significantly influenced by the prevailing social conventions where the poet lives in. Using the Social Semiotics method, the meanings that lay behind the created poetry will be effectively revealed, to cope with the poetry, keywords or symbols reflected from both the texts and images. A real example of the community conventions found, i.e., on a Lir-Ilir poem as below.

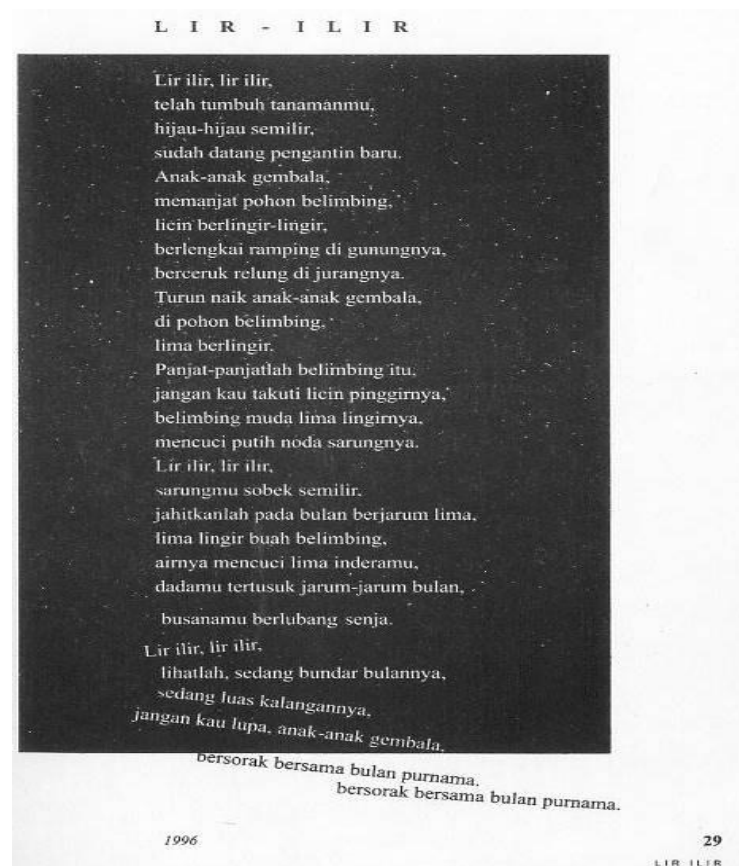


Figure 2. Lir-Ilir Poem

It should be kept in mind, that the poetry above is a composition of a song Lir-Ilir (Sindhunata refer to similar theme for his poetry), which is believed by the Javanese Islamic community as the work of Sunan Kalijaga, an Islamic preacher in the history of Islam in Java. His Lir-Ilir poetry reflects keywords representing of the Islamic Javanese society, namely on buah belimbing 'star fruit' and anak gembala 'shepherd children'. To an extent, the term 'star fruit' is likened to the Islamic fundamental teachings of 5 pillars and shepherd children were a representation of human beings.

The star fruit as mentioned in the poem licin berlingir-lingir, berlengkai ramping di gunungnya, and berceruk relung di jurangnya interpreted as a faith that is always up and down in the level of human religiosity (cah angon or shepherd children). Meanwhile, there were also the use word sarung which is the under part of men's clothing for prayer and lir-ilir the shortened form of the word semilir referring to the word angina or ngililir (nglilir-nglilir which culturally means tangi or be awaken and can be further interpreted as sadar). Overall, the poem encourages human awareness in order to remain faithful, believe in the pillars of Islam, and by doing so can win (further interpretation is the heaven).

Meanwhile, Sindhunata linked the community convention to wild boar into a poem entitled Susur Celeng. Dalam konsep budaya masyarakat Jawa makna celeng or wild boar represents human nature of easily get angry and greedy. In the poem Susur Celeng, the wild boar called celeng refers to the nature of humans who tend to have an affair serong. With regard to this data, Sindhunata refers to the human nature of the human being with a mild joke style under the cover of campur sari song genre in its original title Ojo Sembrono composed by Manthous and sung by Manthous featuring with Sunyahni (<https://www.youtube.com/watch?v=M8kIU CMnQFU>). The following is the Susur Celeng poem.

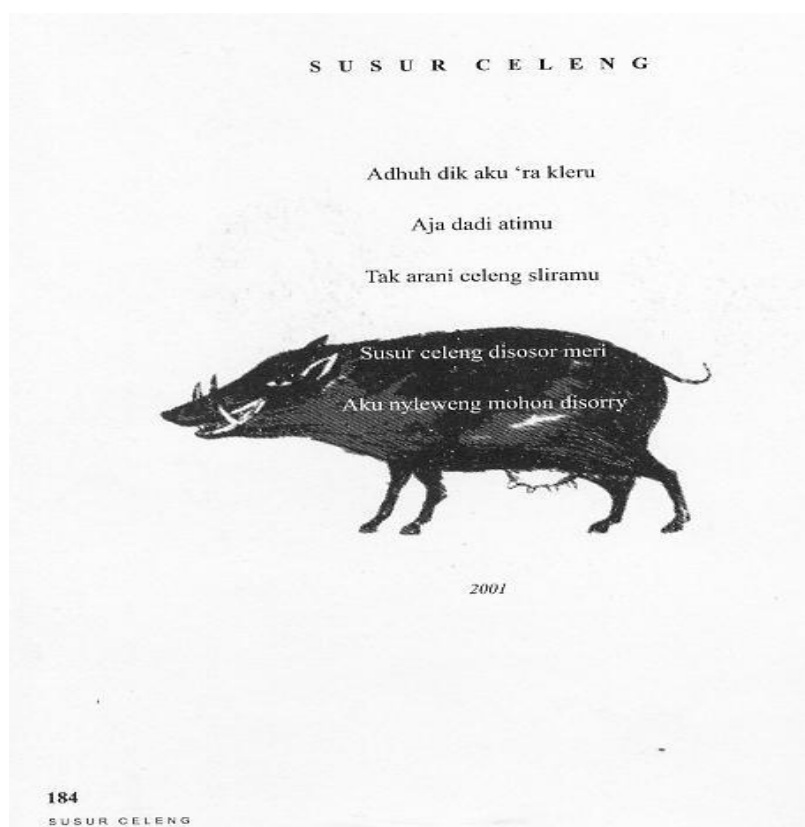


Fig 3. Susur Celeng Poem

The social conventions can also be observed the Sindhunata's poem entitled Jula Juli Guru. Jula-juli is the eastern Javanese joke style inspired from the Javanese Ludruk art, which is played through a rhyme reply poem. In the poetry, it recounts the teacher's life story who was unlucky for

economic priority, he earns a low salary but with high work demands, not only work should be done at school but also brought to home, working overtime in correcting students' worksheets, encountered the more increasingly expensive life costs, and his economic life of the family that was getting more terrible.

All the presented phenomena are related to the Javanese people's convention on the teacher which they call 'guru', reflected from the sayings *guru iku digugu lan ditiru* (The guru or teacher culturally means all his/her words and actions are trusted and exemplified) by the students. The mentioned students are contextually not only those in classroom, this can be further interpreted to all students in their extended circles. In addition, teachers are also dubbed as 'pahlawan tanpa tanda jasa' or 'the unsung heroes', who need to be proud of, glorified, and elevated in their ranks, and for us should be thankful for their perseverance to live a miserable life by practicing their knowledge into actions (but in fact it is forced to get stuck because they cannot get more promising jobs economically).

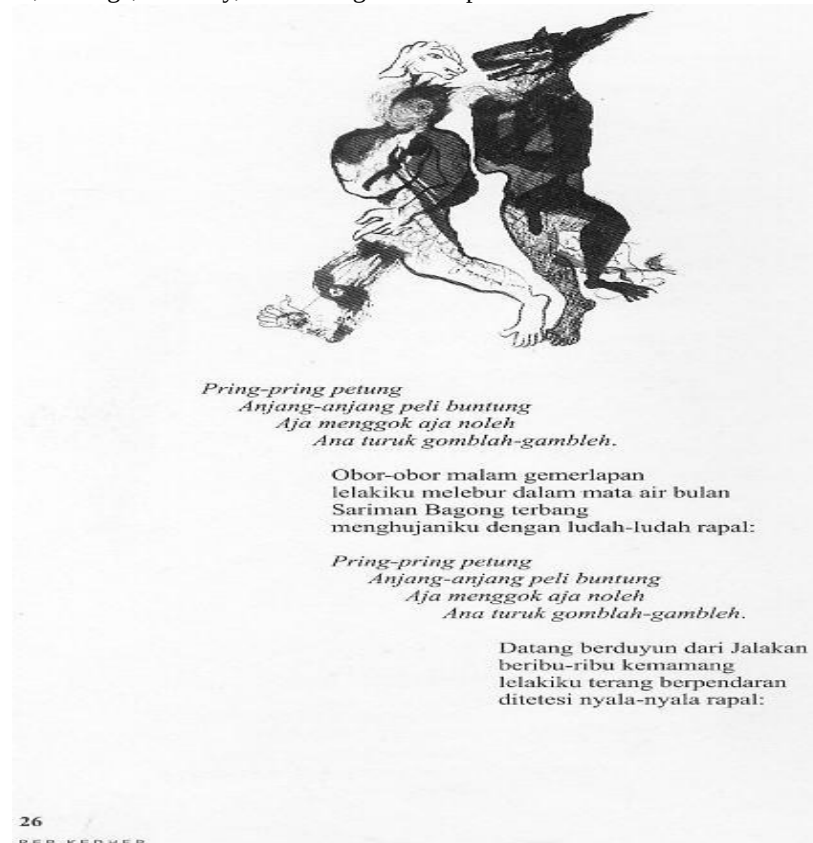
However, teacher(s) in essence is also human being, who normally bestowed with a dualistic nature, between good and bad. In the poem of *Jula-Juli Guru* Sindhunata was also intendedly convey various life aspects of the opposite phenomena from *digugu lan ditiru*, is the bad side of the nature of teachers who like to drink alcohol, violate traffic rules, and engage in various other criminal acts. This complex life can also be found in small circle marks above the figure's head without wearing tops, sling, and wearing pants but barefoot. Small circles symbolize headache or confusion, such as the sign of stars rotating on a cartoon in an animated film.



Figure 4. Jula-Juli Guru Poem

Other community conventions found in Sindhunata's poetry can be noted in the poem entitled Rep. Kedhep. In Rep. Kedhep poem there is a spell or mantra delivered in Javanese language repeatedly. The mantra is actually the words used in the traditional parts of small children in an area in Java. However, these words share different meanings in Rep. Kedhep poem, namely the representation of conquest against something or someone.

There is a reflected image of a mixed-animal between dog (barking) and goat (bleating), appears as a representation of intercourse symbol. In addition to things that are reinforced with repeated spells, it is also strengthened by repeated use of a phrase "lelakiku" means 'my man', that can be further inferred as maleness, courage, maturity and strength. This is related to sexual relations that demand maleness, courage, maturity, and having sense of powerfulness to commit "the conquest".



Sindhunata's poetry is in essence inseparable from the prevailing social conventions in his community. Without understanding such community conventions underlying his created poems, results of the interpreted meanings will last lack or imperfect. I.e., the social community conventions on several terms such as belimbing 'star fruit', shepherd children, wild boar, dog, and goat, campur sari songs, the teacher's life, spells or mantras, and people's perspective regarding the general elections, readers need to know to get the complete meaning of Sindhunata's poetry.

A reader who is unable to find keywords manifested in text and images will find it difficult to understand the meaning of Sindhunata's poems. Moreover, it should be remembered that there are types of people who share conventions, especially those who come from and live in the area / place of residence, in addition to what year the community lives. Things like this significantly affect conventions that exist in the community and at certain times. This is due to the nature of community conventions that can change according to changes in time, time, or place of residence.

The social convention of the animal dog, i.e., in an area of dog animals is considered an inferior animal, which represent the human nature with the symbol of a dog animal. Although the nature of dogs may vary from one to the other, however, most dogs are the dearest pets, which culturally exalted for its nature of loyalty, strenght, and bravery. Therefore, partly in making a meaning, in addition to understanding the keywords refering to social convention, it should also be necessary to

know typical community who hold such conventions, this is primarily done to avoid misinterpretation.

Even, most of Sindhunata's poems were also partly integrated by believing religious conventions practiced by people of community, i.e., Catholics (The religious view embraced by the Poets), Islam, and various schools of surrounding faith or belief commonly practiced in Indonesia, and Java Island in particular (according to the place where the poets was born, grown and raised, and places of residence). These poems essentially influenced by such religious community convention, this can be observed from the language use (religious scripture in a particular belief), the name used (eg Adam, Khawa, Allah, Seh Bela-Belu, Suinli, or Tulkiyem) and the rituals used (certain spells). Thus, community conventions in Sindhunata's poetry can even be considered as references or benchmarks for determining meanings.

CONCLUSION

On the basis of the inferred meanings, Sindhunata's poems, were clearly influenced by his social circumstances, the ocuring phenomena that can finally further lead into polemic, in addition to partly become conventions in among the living society. The social conventions are conveyed through intermediaries of wayang stories, macapat songs, spells, human nature exemplification through animals, the use an indivual names and name of a region, and symbols displayed in the adapted images.

The Sindhunata's socio-religious background, was very much inspired by his Javanese and Catholic faith communities, significantly affect his/her literary works. There are almost no created poems which refer to religious conventions and beliefs of a society. Being unknown to the community, conventions embeded throughout the texts, the poems reflectd in a coollection of Air Kata Kata poetry book remain difficult in both understanding and practicing. Moreover, it is clearly observeable that the poets are commonly those of ordinary citizens bestowed upon God with a high competence and quality in regard of thought capacity, openness, and acceptance of differences in society, both in the fields of politics, economics, religion, beliefs, and perspective.

Such position is inevitably hapened due to the socio-conditional rules and influences shared upon by the community where the poet lives, is also extraordinarily tolerant towards differences and openness. The unique social conventions normally generated from a high philosophy of thought, especially in literature field, more specifically poetry. This certainly reflects additional values in advancing as well as developing the human resources towards a humanist, thoughtful and progressive community, among which traceable from the novelty, progress, and the more prosperous social lives, in enjoying life comfort and upholding the country's unity.

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