

Semiotic Study of Roland Barthes in the Boeng Poetry Anthology by Participants of the 2020 Holy Literature Camp

Luthfa Nugraheni^{1*}, Nanda Fatimatuz Zahro¹, Muhammad Noor Ahsin¹, Ahmad Hariyadi¹, Sri Surachmi W¹

¹Muria Kudus University, Kudus Regency, 59532, Indonesia

Luthfa Nugraheni

luthfa.nugraheni@umk.ac.id

Nanda Fatimatuz Zahro

202034002@std.umk.ac.id

Muhammad Noor Ahsin

noor.ahsin@umk.ac.id

Ahmad Hariyadi

ahmad.hariyadi@umk.ac.id

Sri Surachmi W

sri.surachmi@umk.ac.id

*Corresponding author: luthfa.nugraheni@umk.ac.id

To Cite This Article:

Nugraheni, L., Zahro, N. F. ., Ahsin, M. N. ., Hariyadi, A. ., & Sri Surachmi, W. (2023). Semiotic Study of Roland Barthes in the Boeng Poetry Anthology by Participants of the 2020 Holy Literature Camp. *ICCCM Journal of Social Sciences and Humanities*, 2(3), 66–73. <https://doi.org/10.53797/iccmjssh.v2i3.9.2023>

Abstract This research aims to analyze the semiotics of Roland Barthes' study in the Boeng Poetry Anthology by Participants of the 2020 Kudus Literature Camp. This type of research is descriptive qualitative. The method used in this research is a qualitative descriptive method. This research uses the poetry anthology book Boeng as an object by the participants of the Kudus Literature Camp published by PARIST (Paradigm Institute) Kudus 2020. The data analysis technique uses heuristic and hermeneutic reading methods. The data source for this research is the primary data source which comes from the poetry anthology book Boeng by the 2020 Literature Camp Participants and secondary data sources which come from several articles and books. The theory used in the research is Roland Barthes' theory. Roland Barthes' theory carries out analysis using five semiotic codes, namely hermeneutic code, semic or connotative code, symbolic code, proaeretic or action code, and gnomic or cultural code. From the research results, there are four semiotic codes that build in this poetry, including hermeneutic, semic, symbolic and proairetic codes.

Keywords: Poetry, Roland Barthes, Semiotic

1. Introduction

Literary works are something produced or created by humans with use Language For produce mark aesthetics (Yusuf, MM, Roysa, M., & Fathurohman, I., 2021). Poetry is something created work on full wording meaning created by the poet as results appreciation or reflection somebody to life through Language as a medium for disclosure. Poetry contains something meaning the whole which is combination from theme the poet, his feelings, his tone, and the message he conveys. Read poetry in literary works in general is can through contact inner with poetry That.

*Corresponding author: luthfa.nugraheni@umk.ac.id

Poetry as one of the form literary works (apart from prose and drama) has unique characteristics (Kanzunnudin, 2022). In poetry No all story or incident told. In the poem presented only the essence of the matter, events or the main story. In poetry only disclose essence something. Poetry as expression essence. Poetry That compressed and dense. Because of that, the poet chooses the word with accuracy.

Poetry is expressions and feelings poet through Language bound by rhythm, meter, rhyme, arrangement verse lyrics, and full meaning. As form literary works, poetry Lots keep signs. Characteristics poetry This is also shown in the anthology Boeng's poetry participant Kudus literature camp 2020. For reasons that's an anthology the interesting for researched based on perception semiotics. Semiotics as exploratory study signs and the process of interpretation, finding chance between bookmark and marked, and focus on study systematic from all factors involved in production and interpretation signs and the whole process. Because of that, poetry analyzed based on knowledge very precise sign. Context This show If poetry is system sign so that aligned if analyzed with knife semiotics. Semiotics used for analyzing anthology poetry This ie Roland Barthes semiotics. This matter-based consideration that form of literary work poetry loaded with signs and meaning connotation than meaning denotation. Rolland Barthes said there are two levels sign, ie denotation (meaning that refers to a sign) as meaning level first to be markers on levels sign secondly, viz connotation. Connotation involves knowledge and feelings interpreter for connecting something concrete with the abstract. Poetry as a genre of rich literary works with system sign, which has units sign, like vocabulary, and language figurative. Poetry in a way semiotics as structure systemic and meaningful signs determined by convention. Understand A poetry means understand meaning poetry. Meaning poetry is the meaning that emerges Because structured language based on structure according to the convention. Because of that, study poetry must analyze structural and semiotic Because poetry is structure meaningful signs.

2. Structure of References

Poetry as literary works are imaginative, the language connotative, many used to mean metaphor and meaning symbol. The language more Lots handed various possibility meaning. This matter caused concentration or compression strength Language in poetry. Likewise, structure physical and structural thinking about poetry as well as merges solid. Essence poetry is determined by three aspects, ie own function aesthetics, density, and expression No direct. Function aesthetic indicated that poetry as literary works function aesthetics (beauty) is very dominant. Function aesthetic This is element poetics (rhyme, rhythm, diction, style Language). Aspect density, that write poetry as activity compaction (not all incident told). Poetry puts forward essence something. Because of that 's poetry That congested so poet choose the word with accuracy.

Semiotics Roland Barthes Semiotics is knowledge about signs. Knowledge This assume that phenomenon social/ society and culture as signs. Semiotics study systems rules, conventions that make it possible relevant signs have meaning.

Roland Barthes's semiotic theory emphasizes that For understand text (narrative or puisi) with method analyze or dissect text line by line through five (5) systems code. The fifth system is the code in question, namely code hermeneutics, code semik or connotative, code symbolic, code proaeretic, and code cultural or culture.

The intended meaning delivered by the poet in poetry in general hidden so that give rise to question for reader. Question mark That gives rise to Power pull for reader for interpret answer. Question marks appear in poetry arouses curiosity for reader to look for the answer. If answer on question That There is in text poetry, then talks That is at in dimensions code hermeneutics.

Connotative code, indicating that interpreted meaning in poetry, that is meaning connotative. In poetry, the very dominant meaning, namely meaning connotative. Figurative language is very dominant in poetry. Readers interpret poetry very differently than prose. Because of that, so that you can understand the meaning of poetry, readers must interpret meanings connotative in poetry.

Symbolic code related tightly with code connotative. Symbolic code leads to expressive literary language or symbolizes something with other thing. Events expressed poetry Not yet Of course For story but for symbol something. Even Possible symbolizes something will happen. Likewise, meaning A poetry appeared based on binary opposition (binary opposition) or distinction come back.

Proaeretic code or deed, in context literary works that deed or motion or channel thought poet is Suite or a series that forms a liner line. Based on Suite channel thought actualized poet in row after row forming OK, then reader can understand motion mind and thoughts the poet. Therefore, if observed in a way thorough, flow mind and think poet in line or linear with the arrangement of the lines that form the inner stanza poetry (first stanza, second stanza, and so on). Idea poet represents coherent ideas aligned with arrangement of lines and stanzas in poetry. This matter as motion or action mind and mind poet.

Cultural code or culture, related with system knowledge and systems implied value in poetry. Words, phrases or clauses in related poems with culture in a way general nor in a way special. For example, poetry put forward cultural idioms, mention Name related objects with culture locality. This matter shows that codes culture must interpreted by the reader. Understanding to code culture in read literary works, to understand A literary works, readers must control various system, ie code language, distinctive literary codes, and codes culture.

3. Research Methodology

Study This is study qualitative nature descriptive. Study qualitative is research that produces descriptive data in the form of written words or verbal. Collected data in the form of words, pictures, not numbers. Because of that, report study containing data quotes for give description presentation report.

On research This source the data namely the data obtained from source main is book anthology poetry "Boeng" work participant Kudus literature camp 2020 published by Parist (Paradigm Institute). Secondary data supporting data primary data requirements. Secondary data used in study This is documents, journals, and data from other sources available support study This like studies containing literature theory poetry as well as theory relevant semiotics with study This.

Data analysis method used in study This that is describe. Analysis used is interpretation (interpret) or analyze about the existing data in gathering poetry "Boeng" work participant Kudus literature camp 2020. In analyzing the data, researchers read book gathering poetry "Boeng" work participant Kudus literature camp 2020 over and over again Then describe structure poetry and studies Roland Barthes's contained semiotics in gathering poetry "Boeng" work participant Kudus literature camp 2020. Reading *heuristics* and *hermeneutics* is step first to get it to give meaning rhyme in a way structural semiotics.

Reading heruistics is reading based on system semiotics level first, that is reading according to convention Language. As for reading hermeneutics or retroactive is reading repeat with give interpretation. Reading hermeneutics based on system sign semiotics level second, as reading based on literary conventions (Kusumawati, 2021).

4. Results and Discussion

Hermeneutic Code

Hermeneutic Code or code puzzles regarding hope reader for get truth for questions that arise in text. In poetry intended meaning be delivered hidden, giving rise to sign ask for reader. Question mark That gives rise to Power pull reader For curious want to know the answer. That matter is contained in the quote poetry following.

Negeri Tanah Surga
(Ari Syamsuddin)

- (1) Dalam negeri yang katanya tanah surga
- (2) Meja orang-orang kaya berdiri kuat
- (3) Menopang butiran-butiran nasi
- (4) Yang tak terhitung angka
- (5) Dan meja orang-orang miskin berdiri rapuh
- (6) Walaupun hanya menopang butiran-butiran
- (7) Debu di atasnya

- (8) Negeri tanah surga
 - (9) Untuk siapa?
- (B: 2020: 16)

The poem above contains code hermeneutics form code puzzles. Proven in the sequence ninth, / *Untuk siapa?*/from sequence the show exists code puzzle, code the arranged author use poetry verses. As for the code puzzles are displayed ask For Who Actually land that is said to be land heaven This.

Garuda
(Muhammad Haidar Ali)

- (1) Garuda
- (2) Ladang zaman
- (3) Sedang kedatangan tikus
- (4) Menghama bangsa
- (5) Bersuka cita dengan mimpinya
- (6) Bukankah kau lambang kebajikan
- (7) Yang seharusnya menumpas
- (8) Penjajahan bangsa?
- (9) Kenapa engkau diam
- (10) Di sangkar dan menonton drama Korea?
- (11) Cepat taklukkan musuh-musuh: Sembilan naga Dan Amerika!

(B: 2020: 18)

The poem above contain code hermeneutics form code puzzles. Proven in the sequence eighth and tenth, // *Penjajahan bangsa?// Di sangkar dan menonton drama Korea?//* from sequence the show exists code puzzle , code the arranged author use poetry verses . As for the puzzles displayed ie where the problem lies? the behavior of the nation's youth is symbolized with eagle in poetry that's what it should be crushed colonia lism nation No just keep quiet enjoy watch Korean dramas.

Para Tunas yang Layu
(Rizki Adi Saputra)

- (1) Mereka tak lagi berdiri tegak
 - (2) Mereka tak lagi berani maju ke depan
 - (3) Mereka layu
 - (4) Mengapa benih yang baru kemarin ditanam bisa layu?
 - (5) Ia tentu masih muda, bukan?
 - (6) Apakah karena diterpa angin?
 - (7) Angin dunia maya yang kencang
 - (8) Mereka hanya mengetik tanda pagar untuk apa?
 - (9) Untuk membangun naluri kepeduliannya
 - (10) Terhadap alam sekitar tanpa bergerak keluar
- (B: 2020: 23)

In the poem above sequence fourth, fifth, sixth, and eighth there is code hermeneutics in the form of puzzles or question. In sequence that, poet question about the situation of today's youth is getting worse No There is Spirit in processing. Poet question circumstances the is Because cyber factors or other things so make instinct concern they without There is action real.

Sumpah Pemuda
(Andina Sinta Pratiwi)

- (1) Ketika kudengar sumpah itu hatiku berdegup
 - (2) batinku termenung, itukah sumpah yang
 - (3) diucapkan pemuda indonesia dengan
 - (4) sepenuh jiwa raga?
- (B: 2020: 149)

The poem above contains code hermeneutics form code puzzles. Proven in the sequence the fourth asked about feeling a young man at the time pledge what youth oath with completely body and soul so make people's hearts are pounding and beating pensive.

Semic Code

Interpreted meaning in poetry is connotative. Face form poetry, reader Already must get ready for understand the language is unique. Figurative language in poetry Lots We see you. Because of it, poetry is different from interpreting prose. Semic code gives questions to reader for interpret or catch the connotation it creates from code the. That matter can be seen in the quote poetry following.

Menjadi Pembelajar Abadi
(Reyhan M. Abdurrahman)

- (1) Belajar pada Firaun
 - (2) Laku besar bak Tuhan
 - (3) Kepala besar akhir jangkang
 - (4) Raga awet jadikan tontonan
- (B: 2020: 10)

Poetry the there is code semik or code nature connotation chias. Be marked with sequence third /*kepala besar*/ from quote poetry the explain characteristic a arrogant pharaoh confess himself as God and the end his body made viewing by humans until moment This.

Kata Soekarno
(Mushib Rikza Faqih)

- (1) *Kata Soekarno*
 - (2) *Gantunglah cita-citamu setinggi langit*
 - (3) *Bermimpilah setinggi langit, jika engkau jatuh*
 - (4) *Engkau akan jatuh di antara bintang-bintang*
 - (5) *Tetapi pemuda sekarang belum apa-apa*
 - (6) *sudah gantung sepatu*
- (B: 2020: 49)

In sequence sixth there is code semik or nature code connotation proven in the sequence sixth / *sudah gantung sepatu* that explains How a young man today Already give up before they fight For reach ambition .

Generasi Muda
(Andina Sinta Pratiwi)

- (1) *Kamilah generasi muda*
 - (2) *di Pundak kami masa depan bangsa*
 - (3) *sekalipun tubuh bermandikan peluh*
 - (4) *kami tidak pernah mengeluh*
- (B: 2020: 135)

In the poem above there is code semik or nature code connotation meaningful chias . Sequence third / *sekalipun tubuh bermandikan peluh*/ explain about generation young future the nation said that No will Once sigh For fight for nation though body felt tired.

Mengenang Pemuda Sebelum Empat Lima
(Vira Ayu Ningrum)

- (1) *Peluh itu jatuh dari pemuda yang rela*
 - (2) *menetes seperti kristal dalam gua*
 - (3) *suara perlawanan menggema*
- (B: 2020: 150)

In the poem above own meaning connotation nature figuratively proven in the sequence second / *menetes seperti kristal dalam gua*/ explain that sweat contained in the sequence above interpreted as tiredness symbolized by dripping sweat like crystal inside cave.

Symbolic Code

Symbolic code the same with code semantics only just code semik wider. Symbolic code leads to code expressive literary language or symbolizes something matter with other thing. Meaning symbol Lots We meet in poetry. The events depicted in it poetry Not yet Of course mean only For story, however Possible is symbol something incident. Even Possible is symbol something future events come. That matter can see from quote poetry following This.

Menjadi Pembelajar Abadi
(Reyhan M. Abdurrahman)

- (1) *Belajar pada semut*
 - (2) *Kecil tenaga besar*
 - (3) *Disiplin gotong royong*
 - (4) *Sigap mencari peluang*
- (B: 2020: 10)

The poem above there is code symbolic or symbolizes something matter is in the sequence second / *Kecil tenaga besar*/ symbolizes characteristic one ants who have body small However thanks to mutual cooperation with another ant power become great and work the more fast finished.

Negeri Tanah Surga
(Ari Syamsuddin)

- (1) *Aku pernah mendengar*
 - (2) *Ada sebuah negeri yang katanya tanah surga*
 - (3) *Namun banyak cerita yang ditulis dengan terbalik*
 - (4) *Dan mata rakyatnya ditutup paksa tangan penguasa*
- (B: 2020: 16)

In the poem above there is code symbolic or symbolizing code something things in sequence second *tanah surga* symbolizes life in a beautiful, comfortable, and whatever place Can obtained. Poet explains that on poetry the story in this country No as mentioned like land heaven.

Garuda
(Muhammad Haidar Ali)

- (1) *Garuda*
 - (2) *Ladang zaman*
 - (3) *Sedang kedatangan tikus*
 - (4) *Menghama bangsa*
 - (5) *Bersuka cita dengan mimpinya*
- (B: 2020: 18)

In the poem above there is code symbolic which symbolizes something matter. In sequence third *arrival mouse* symbolizes a Corruption in this country started coming for damage nation with dreams cunning.

Para Pemuda Bangsa
(Rizki Adi Saputra)

- (1) *Angkatlah bendera merah, tanda tak ingin menyerah*
 - (2) *Menuju masa depan yang cerah*
 - (3) *Jikalau kau pulang, bawalah berita kemenangan*
 - (4) *Niscaya akan kujemput dengan penuh kesenangan*
- (B: 2020: 30)

The poem above there is code symbolic in the sequence First *angkatlah bendera merah* symbolizes A courage and enthusiasm in fight for a bright future. On poetry the youth is expected No fast give up in fight for something that becomes his aspirations.

Proaeretic code

Proaeretic Code or code action or action considered as equipment main texts that people read. That matter can seen from quote poetry following This.

Juang untuk Pertiwi
(Naila Aftina)

- (1) *Kita ratapi deras darah perang pahlawan melawan jajahan*
 - (2) *Kita ratapi semangat pemuda saat peristiwa*
 - (3) *Rengasdengklok yang penuh keberanian*
 - (4) *Kita ratapi tiap ikrar dalam sumpah pemuda*
 - (5) *yang kita janjikan*
 - (6) *Kita niatkan penuh kesadaran*
 - (7) *Kita lanjutkan urutan*
 - (8) *Karena gilir kita Pertiwi termajukan*
- (B: 2020: 28)

Fragment the poem above there is code proaeretic or also called code action. Proven in the sequence first, second, and fourth */kita ratapi/* repeated several times. In sequence the show exists code action from poet lament all matter the struggle of heroes. Heavy blood interpreted as sacrifice one's body and soul hero in oppose invaders. The poet also explains about action lament youth spirit of the moment incident Rengasdengklok and lament each pledge in Youth Pledge.

Keluar dari Persembunyian
(Naila Aftina)

- (1) Di pojok ruang aku bersembunyi
 - (2) Hingga terpojokkan oleh gelak tawa dinding
 - (3) ruang yang bergema
 - (4) Menertawakan aku yang tenggelam dalam ketakutan
 - (5) Bagai di luar ada segerombol singa pemangsa
 - (6) Bagai di luar ada petir yang menyambar
- (B: 2020: 105)

Poetry there is code proaeretic or code action or action. Proven in the sequence first and second, in sequence the seen clear exists code action or action from poet. Told that poet hiding in the corner room until cornered by the laughter of someone who is laughing afraid poet.

Benih
(Siti Nur Azizah)

- (1) Setapak kakiku melangkah
 - (2) Mengais aksara kehidupan di lembaran perjalanan
 - (3) Kursi berjajar rapi
 - (4) Menatap layar
 - (5) Berdiam diri
 - (6) Menikmati indahnya melodi
- (B: 2020: 160)

In the poem above there is code proaeretic or code action proven in the sequence first, second, fourth, fifth, and sixth. // *Setapak kakiku melangkah// Mengais aksara kehidupan di lembaran perjalanan// Menatap layar// Berdiam diri// Menikmati indahnya melodi*// show exists code action when poet tell action poet start from step up his feet, pawing meaning the life he went through, staring screen, silence self until enjoy beautiful melody in the room class.

Cultural Code

Cultural code or code gnomic have broad meaning. This code is reference text to things that already exist known and codified by culture. In analysis book Boeng's poetry participant Kudus literature camp 2020, researcher No find exists code cultural in book poetry This.

5. Conclusions and Recommendations

Analysis study semiotics Roland Barthes' study in Anthology Boeng's poetry Participants in the 2020 Kudus Literature Camp. Based on research data that, then can conclude that there is three sign according to Roland Barthes, namely signifier, signified, and myth. There is four code existing semiotics of Roland Barthes in gathering poetry *Boeng* work participant Kudus literature camp 2020 namely; code hermeneutics relate with code puzzles or as if reader made curious in answer poetry the, code semik or code connotation relate with meaning or use style language inside poetry the, code symbolic relate with something symbolized, and code proaeretic relate with action poet.

References

- Adriatik, AN, Kanzunudin, M., & Nugraheni, L. (2022). Analysis Structure Physical and Inner Structure in Anthology Poetry About Lost Tracks The work of Jumari Hs. *Bulletin Educational Sciences*, 1 (1), 11-24.
- Akmal, M. (2022). Representation of Minangkabau Cultural Values in the Film Sinking of the Van Der Wijck Ship. *Journal Of Intercultural Communication And Society*, 1(01), 11-30.
- Fathurohman, I. (2019). Existentialism Poetry Mbeling The work of Remy Sylado. *Semarang: Semarang State University*.
- Febrihan, RNA, Fathurohman, I., & Ahsin, MN (2022). Representation of Social Criticism in Novels Feeling Smart, Stupid Just Has No Work Rusdi Mathari. *Edukasiana : Journal Educational Innovation*, 1 (4), 183-191.
- Fthiriyani, T., Fathurrohman, I., & Roysa, M. (2020) Analysis Character The main character in Suhita Karya's novel Hati Khilma Anis: Feminism Studies.

- Kanzunnudin, M. (2022). Analysis Semiotics of Roland Barthes in the poem 'Ibu' by D. Zawawi Imron (Semiotic Analysis of Roland Barthes At "Ibu" Poetry By D. Zawawi Imron). *Sawerigading*, 28 (2), 183-200.
- Kara, R.B., Fathurohman, I., & Fajrie, N. (2020). Efforts to Improve Skills Write Poetry Via Smart Ludo Media. *Journal Of Educational Action Research*, 4 (3), 363-370.
- Khoiriyah, N., Ristiyani, and Kanzunnudin, M. (2021). Code Mixing in the Novel Violin Without Strings The work of Sekar AA and Seno GA *Tabasa : Journal of Indonesian Language, Literature and Teaching*. Vol. 2(1). 103-124.
- Kurniawati, N., Fathurrohman, I., & Roysa, M. (2022). Analysis Semiotics Central Javanese Culture in the Mangkujiwo Film The work of Azhar Kinoi Lubis. *Bulletin Educational Sciences*, 1 (1), 45-54.
- Layali, A., Darmuki, A., & Setiyono, J. (2021). Analysis of Moral Values in the Novel Mother, What Are You Doing? Edi AH Iyubenu's Works and Their Relationships with Learning in high school. *Journal Education FKIP UNMA*, 7 (3), 705-712.
- Marlinton, M., Kanzunnudin, M., & Ahsin, M.N. (2021, October). Religious Values in the Tradition of Opening the Luwur of the Sheikh's Grave Tall Kayen Pati. In *Proceedings of the National Seminar on Indonesian Language and Literature Scientific Meeting (Pibsi)* (Vol. 43, No. 1, Pp. 120-125).
- Musfiroh, AT, Husnia, SS, Sa'adah, K., Sa'adah, LA, Alfaridzi, Y., & Darmuki, A. (2022). Use of sarcasm in Poetry Say Your Words Work Wiji Thukul: Semantic Studies. *Synesis : Journal of Language*, 1 (1), 52-57.
- Nisa, K., Kanzunnudin, M., & Nugraheni, L. (2020, November). Introduction Literature Learning Through the Novel Rain Tere Liye's Work for Students Bipa at Muria Kudus University. In *Proceedings of the International Seminar Indonesian Language Expertise Seminar for Foreign Speakers (Semar Bipa)* (Vol. 3, No. 1, Pp. 183-193).
- Putri, ZA, Darmuki, A., & Setiyono, J. (2021). Analysis of Educational Values in the Novel Ingkar Boy Candra's work The Relationship With Indonesian Language Learning in High School. *Journal Education FKIP UNMA*, 7 (3), 731-736.
- Saputri, SF, Fathurohman, I., & Ahsin, MN (2021, October). Analysis Inner Conflict in the Novel Saddha Work Martyr Muhammad. In *Proceedings of the National Seminar on Indonesian Language and Literature Scientific Meeting (PIBSI)* (Vol. 43, No. 1, pp. 65-71).
- Yusuf, MM, Roysa, M., & Fathurohman, I. (2021, October). Anthology Moral Value Analysis Short story Smile Karyamin Ahmad Tohari's work. In *Proceedings of the National Seminar on Indonesian Language and Literature Scientific Meeting (PIBSI)* (Vol. 43, No. 1, pp. 42-47).