

**TEXT OF WASIAT RENUNGAN MASA PENGALAMAN BARU:
BARTHES SEMIOTICS PERSPECTIVE**

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ABSTRACT

Roland Barthes continues Saussure's thinking by emphasizing the interaction between the text and the personal cultural experience of its users. The interaction is between the conventions in the text and what is experienced and expected by its users. Barthes emphasizes his theory on myths and certain cultural societies (rather than individuals). Barthes argues that all things that are considered natural in a society are the result of the connotation process. Roland Barthes' theory is used to analyze the text of "*Wasiat Renungan Masa Pengalaman Baru*". The results of the analysis show that the semiological map of Barthes in the text includes: First, there are signs in the form of a goddess, a coconut and a stone; it is interpreted denotatively, like the meaning of a word in a dictionary. Second, based on the denotative meaning, it will be seen the connotative meaning or the second meaning as mapped by Barthes. Dewi connotatively means that God sends great students in order to spread his teachings and can provide great benefits to society. Meanwhile, coconut can be interpreted as a fighter that survives in any conditions and environment. A coconut with a height of five thousand fathoms can symbolize the family lineage of the fighter, which is highly economy, knowledge, attitude, and social status. Third, Dewi can mean a myth, namely Dewi Anjani, the queen of Mount Rinjani. Furthermore, in the third level of meaning, the Goddess who sends coconuts to the kiai, will be interpreted that the goddess is Dewi Anjani. This has the potential to have a new meaning, for example when people hear about Mount Rinjani, what will be imagined is the myth of Dewi Anjani who controls and protects Mount Rinjani)

Keywords: Barthes; Semiotics; Text of *Wasiat Renungan Masa Pengalaman Baru*

I. Introduction

Barthes can be categorized as the founder of structuralism, poststructuralism and semiotics. The books that talk about Barthes in Indonesian are often limited to these categories.

In addition, there are not many Indonesian-language books that specifically talk about Barthes, the French thinker who was born in 1915 in Cherbourg, France. for example, *Semiology of Roland Barthes* by Kurniawan (2001), *Barthes: Series of Brief Introductions* by Jonathan Culler (2003), and *Negativa Semiotics* by St. Sunardi (2004). The works of Barthes on the analysis of pop culture phenomena include *Mythologies*, *The Fashion System*, and *Camera Lucida*.

In Indonesia, Roland Barthes's opinion on semiotics, namely the concept of connotative meaning or the second order semiotic system, is often used as a reference. Semiotics comes from the Greek, "semeion" means sign. Semiotics is a study that emphasizes signs in the process of analysis. The sign represents a representative object. The term semiotics is often used together with semiology. Semiotics refers to a scientific discipline while semiology refers to the science of it. Semiotics is more directed to the Saussurean tradition followed by Charles Sanders Pierce and Umberto Eco, while semiology is more widely used by Barthes. Both semiotics and semiology are part of literary research or a scientific approach that studies the relationship between signs.

Roland Barthes continued Saussure's thoughts. Saussure was interested in the complex way sentence formation and sentence forms determine meaning, but less interested in the fact that the same sentence may convey different meanings to different people in different situations.

Roland Barthes continued Saussure's idea by emphasizing the interaction between the text and the personal cultural experience of a society, the interaction between the conventions in the text and the conventions experienced and expected by a society. Barthes' idea is known as the "order of signification", includes denotation (meaning contained in the dictionary) and connotation (multiple meanings derived from cultural and personal experience). this is the point of difference between Saussure and Barthes although Barthes still uses the term "signifier-signified" which was initiated by Saussure. The main difference is that Barthes emphasizes his theory on myth and on certain cultural societies (not individuals). Barthes argues that all things that are considered natural in a society are the result of the connotation process. Another difference lies in the context's emphasis on marking. Barthes uses the terms "expression" (form, expression, for the signifiant) and "content" (content, for the signifit). Theoretically, language as a system is static, for example, a green table means a green table. This is what he calls language as first order. However, language as a second order allows the word "green table" to contain the meaning of "trial". This second layer is called connotation.

Roland Barthes makes a systematic model in analyzing the meaning of signs through this semiotic analysis. We not only know how the content of the message will be conveyed, but also how the message is created, what symbols are used to represent the messages through the film

that is compiled when it is delivered to the audience. Barthes theory focuses on the idea of the significance of two sequences, denotation and connotation. Denotation is the objective definition of the word, while connotation is its subjective or emotional meaning (Alex Sobur, 2003: 263).

The method of Roland Barthes' Semiotic model in recognizing meaning can be mapped as follows:

Table 1. The Method of Roland Barthes' Semiotics Model

1. Signifier	2. Signified	
3. Denotatif Sign		
4. CONNOTATIF SIGNIFIER		5. CONNOTATIF SIGNIFIED
6. CONNOTATIF SIGN		

From the Barthes map, it can be seen that the denotative sign (number 3) consists of a signifier (1) and a signifiant (2). However, at the same time, a denotative sign is also a connotative signifier (4) (Alex Sobur, 2004: 69). A connotative signifier will produce a connotative signifiant which causes a connotative sign.

In addition, Barthes sees another aspect of signification called "myth" that can characterize a society. "Myth", according to Barthes, lies in the second level of signification. After the 'sign-signifier-signified' system is formed, the sign will become a new signifier which then has a second signifiant and forms a new sign. So, when a sign containing connotative meaning develops into a denotative meaning, the denotative meaning will become a myth. For example: The shady and dense Banyan Tree has the connotation of "sacred" because it is considered the house of the genie. Furthermore, this "sacred" connotation becomes a general assumption attached to The Banyan Tree symbol, so that the sacred tree is no longer a connotation but turns into a denotation at the second level of meaning. Finally, the "sacred Banyan tTee" was finally considered a myth.

In the science of signs, we can distinguish signs in two processes. first, the background of the sign can be seen in (1) signifier and (2) signifiant. this process sees the sign denotatively. This denotation process only examines the sign linguistically. From this linguistic understanding, we can enter the second process, examining connotative signs. In this process, the cultural context, for example, has played a role in the study. For example, in the first process, a sign in the form of a 'new rose' is interpreted denotatively, that the signifier is in the form of two roses on one stem. From the context, the rose gives a signifiant that it will bloom together on the stem. If the sign in the first process is used as the basis for entering the second process, it can connotatively be given the meaning that the rose is a symbol of eternal love. Isn't it in our

culture, flowers are a symbol of love? from this thought, we are at a sign that has a deeper meaning, that love is eternal like a flower that blooms forever. These denotative and connotative meanings when combined will lead us to a myth.

II. Methods

The method used in this research is a qualitative method with a discourse analysis approach. Discourse analysis can be understood as a part of discourse. Discourse analysis aims to show discourse structure, discourse-forming components, variety of language in discourse, style of language in discourse, and so on. Discourse analysis approach used in this research is content analysis approach. This can be seen from the data analysis technique that observes the contents in the text of "*Wasiat Renungan Masa Pengalaman Baru*". From the content contained in the text, we discuss the signifier and signifiant. Thus, we can understand the process of meaning generated from the contents of the text.

III. Findings and Discussion

The text of *Wasiat Renungan Masa Pengalaman Baru* is a text that contains teachings that must be carried out (*wasiat*¹). The message (*wasiat*) was conveyed by the author as a father, teacher, role model and central leader of the organization to all students, loyal followers, lovers and sympathizers. The text was written by Tuan Guru Kiyai Hajji Muhammad Zainuddin Abdul Majid, a cleric, politician, freedom fighter, fighter for Islamic Religious Education (Madrasah and Majelis Taklim) in Lombok. TGKH. M. Zainuddin Abdul Majid founded the Nahdlatul Wathan Diniyah Islamiyah (NWDI) Madrasa² for male students on 15 Jumadil Akhir 1356 H/22 August 1937 AD, and a few years later founded the Nahdlatul Banat Diniyah Islamiyah (NBDI) Madrasa for female students on 15 Rabiul Akhir 1362 H/21 April 1943 AD These two madrasas were the first religious primary schools in Lombok. This NWDI and NBDI became the basis of the Nahdlatul Wathan Community Organization (NW) which was established on 15 Jumadil Akhir 1372 H/1 March 1953 AD.

The text of *Wasiat Renungan Masa Pengalaman Baru* is written in the form of poetic stanzas. This text consists of 233 main stanzas, 112 testaments (*wasiat*) of the Father to his beloved Son and 88 additional important *wasiat* of reflection time. The entire text consists of 433 stanzas. In this discussion, I will only analyze a few *wasiat* verses that will be sampled in this discussion.

¹ Wasiat: Will

² Madrasa: Religious Primary School

<p>10. DEWI mengirim sebuah kelapa Tinggi pohonnya lima ribu depa Batu keliling tugasnya menjaga Pulau Lombok selama-lamanya “DEWI sent a coconut The height of the tree is five thousand fathoms The surrounding stone is on guard Lombok Island forever”</p>	<p>11. Dapat dipinjam sehari semalam Setelah itu kembali menyelam Berkeliling terus siang dan malam Semoga barakat tetap terenggam “Can be borrowed for a day and night After that go back to diving Drive around day and night Hopefully the barakat will still be grasped”</p>
<p>12. Pohon kelapa di alam hikmah Tidak berada di kebun dan sawah Dipetik oleh petugas hadlrah Syaid Khalidi pemberi isyarah “Coconut tree in the nature of wisdom Not in the gardens and rice fields Picked by hadlrah people Syaid Khalidi is a giver of Isyarah”</p>	<p>13. Sangat ajaibnya pengambilan batu Ia berpindah kesana kesitu Ngembalikannya secara tertentu Diterimakan di atas perahu “It's very magical to take stones He moved there Return it specifically Received on the boat”</p>

The four stanzas of the text above are 4 of the 233 main stanzas. All stanzas in the main part are written into stanzas, each consisting of four lines.

According to Barthes, understanding the meaning of denotation or first order, the stanza number-10 talks about two things, first lines one and two tell of "Dewi who sent a coconut seed, the height of the coconut is five thousand fathoms"; and second, there is a stone that always goes around guarding Lombok forever. Although the Dewi who sent the coconut is not clear, the first meaning (denotative meaning) of the Dewi is definitely not the name of an ordinary woman, this can be seen from the next line which states that the coconut was picked from a tree that is five thousand fathoms high. Likewise with the third and fourth arrays, denotatively the stones that go around and protect Lombok forever are of course not ordinary stones.

The discussion of the language of this *Wasiat Renungan Masa Pengalaman Baru* text must be discussed at the second level of discussion of Barthes, Second Order or connotative meaning. As previously mentioned, it was the Dewi who sent the coconut with a tree height of five thousand fathoms not clear. The word *Dewi*, according to the beliefs, customs and culture of the Sasak people can refer to two things, first, Dewi for the title of God (Sasak people call God

Allah AWT as “Nenek Kaji”). The term Dewa or Dewi to refer to God is culturally still used by the Sasak people, although the majority of Sasak people are Muslims, but the influence of Hindu beliefs, especially Balinese culture, is still felt among the Sasak people. So, connotatively the one who sent the coconut seeds with a tree height of five thousand fathoms was God through his messenger. The text clearly mentions that Dewi sent, meaning that there is a third party in charge of being the messenger from the sender to the recipient. Certainly not Dewi herself who delivered directly.

Second, the Goddess referred to by the text is Dewi Anjani. According to the beliefs of the Sasak people, Dewi Anjani is the Queen of Jin who rules and guards Mount Rinjani. Dewi Anjani together with her army ensures that Mount Rinjani is always safe for the people below. TGKH. M. Zainuddin AM, in several of his works mentions the existence of Dewi Anjani, even in some recitations during his life he often mentions his closeness to Dewi Anjani.

Next, the discussion about the coconut sent by Dewi. Denotatively, coconut is a fruit with a round shape, covered with coir and a hard shell (KBBI.web.id/kelapa). In the first order, a coconut that Dewi sent must be a coconut with the meaning in the dictionary. However, in second order, the meaning of coconut can be interpreted as a symbol or Barthes calls it a 'connotative sign'. Coconut can symbolize the beginning of life that can be planted in any conditions. As we know, coconut trees can grow in valleys, highlands, even on the coast. Coconut growth illustrates that a person must be able to survive in any conditions and circumstances. In the context of Islamic boarding schools, the kiyai who calls himself receiving coconuts can be interpreted with spaciousness in accepting a student who will be educated to become religious and national warriors, so that in the future, these students will provide great benefits to the ummah and nation after the seeds it becomes a coconut tree. This is also supported by a coconut tree which is said to have a height of five thousand fathoms, meaning that if the coconut seeds sent have a tree as high as five thousand fathoms then it is not impossible that later the coconut sent will be equal to the height of the tree and provide more benefits to the community. . That is the reason why not other types of fruit that Dewi sent to the recipient (kiyai), why not mangosteen, durian or other fruit.

The second line of stanza 10 states "the height of the tree is five thousand fathoms". Denotatively, a tree as high as five thousand fathoms would be difficult to imagine by human reason. The author of the text is TGKH. M. Zainuddin AM has a specific purpose by stating that the coconut sent by Dewi was picked from a tree with a height of five thousand fathoms. Why five thousand fathoms? Why not just 100 thousand fathoms, if the writer only wants to present fantasy in his work, but instead, five thousand fathoms are chosen. The answer to this question

requires a more in-depth study of the reasons behind the existence of the text. But at least, the reader understands that the coconut that Dewi sent to the Kyai was not a random coconut, there was a hard effort to get a coconut with a tree height of five thousand fathoms. This implies that the coconut seeds will certainly provide as many benefits as possible to religious and national life. Especially if the coconut is associated with the context of the pesantren world, where the text appears. The reference from coconut, both denotatively and connotatively, is something that is strong, tough, and persistent in fighting.

The third and fourth lines of the 10th stanza of the main part of the text tell of *The roving stone has its duty to protect Lombok forever*. The stone referred to in the array is not clear, whether it is coconut stone (coconut seeds) or other stones that are tasked with protecting Lombok. However, from its existence in the same stanza as talking about the coconut sent by Dewi, we can conclude that the stone in question is the coconut seed. If analyzed more deeply, stanzas 3 and 4 can emphasize what Dewi sent to Kiayi. If the stone can protect the island, then it is not a stone in the denotative meaning. However, someone or something that has great power can have a rock-like character.

The existence of this guard is recounted in the 11th stanza, *can be borrowed for a day and night // After that it goes back to diving // Wanders around day and night // May the barakat remain in hand//*. The first line explains that the guard stone may have been borrowed. The word *borrowed* can have connotative and denotative meanings. Denotatively, borrowing means taking advantage of something that is not owned. Connotatively, borrowing can mean asking someone to do something, for example asking for help. Connotatively, borrowing actually has many meanings depending on the context and cultural background of the text. Sasak culture is a culture that prioritizes etiquette and politeness in speaking, therefore, the word borrow is used as an order to do something. If so, it is clear that the stone meant to protect Lombok forever is not a stone in its denotative meaning.

IV. Conclusion

From the description above, a semiological map of Barthes can be made as follows: First, the sign in the form of Dewi, a Coconut and a Stone, is interpreted denotatively, as the meaning of the word in the dictionary. Second, based on the denotative meaning, we will see how the connotative meaning or second order is as mapped by Barthes. Connotatively (second level meaning), Dewi can mean God who sent great students to help the kiai spread his teachings and provide great benefits to society. Coconut is the forerunner of religious and national warriors who are ready to develop in any conditions and environment. The coconut with a height of five

thousand fathoms symbolizes the origin of the warrior (coconut) who comes from a family that is high in economy, knowledge, character and everything. Third, Dewi can describe the mythical meaning of Queen Jin Dewi Anjani who resides on Mount Rinjani. Furthermore, in the third level of meaning, when they hear Dewi who sent coconuts to the kiai, people will immediately think that the Dewi in question is Dewi Anjani. This has the potential to cause further meanings, for example, when people hear about Mount Rinjani, what will be imagined is the myth of Dewi Anjani who controls and guards Mount Rinjani. The meaning of Dewi who sent coconuts does not end there. Maybe people will make reference to the myth of Dewi Anjani, for example in the form of a beautiful woman, long and straight hair, wearing a scarf, tall and slim. Even the process of meaning will grow in the future

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