



Study of Hermeneutics Story 23rd Sanggar Lentera: Literary Research

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Abstrak

Puisi merupakan ungkapan kata dengan perasaan yang disampaikan oleh penyair, makna dari setiap kata tersebut akan ditemukan setelah berhadapan langsung dengan pembaca. Sehingga dalam hal ini diperlukan adanya suatu kajian untuk mengungkap makna yang sesungguhnya dari setiap kata yang terkandung dalam puisi, yang disebut dengan kajian hermeneutika. Tujuan dari dilakukannya penelitian ini untuk mengungkap makna apa yang terkandung dalam antologi Story 23rd puisi karya Sanggar Lentera dan Kawan-kawan. Pendekatan yang digunakan untuk mengkaji penelitian ini yaitu kajian hermeneutika, sumber data dalam penelitian ini adalah Story 23rd antologi puisi bersama karya sanggar lentera dan kawan-kawan, dari banyaknya puisi yang terkumpul dalam antologi tersebut, maka peneliti mengambil 4 puisi untuk dijadikan bahan kajian dalam penelitian ini. Hasil penelitian ini menunjukkan bahwa dari puisi yang berjudul "Pagi Selamat Tidur" dan "Rasa Dalam Botol", kedua puisi tersebut mengandung maksud adanya kehidupan yang berbeda yang harus dijalani oleh masyarakat akibat dari adanya virus covid-19, hal-hal yang tak biasa dilakukan menjadi keharusan bagi mereka untuk dilakukan demi keselamatan dirinya. Sedangkan puisi yang berjudul "Negeri Kantong Ajaib" dan "Politik Korona", kedua puisi tersebut mengandung arti bahwa buruknya kebijakan yang diterbitkan oleh pemerintah di negeri ini, hingga rusaknya perekonomian negara yang dipengaruhi oleh virus covid-19.

Kata Kunci: Hermeneutika, Puisi, Pandemi Covid-19.

Abstract

Poetry is an expression of words with feelings conveyed by the poet, the meaning of each of these words will be found after dealing directly with the reader. So that in this case it is necessary to have a study to reveal the true meaning of each word contained in the poem, which is called the study of hermeneutics. The purpose of this research is to reveal the meaning contained in the Story 23rd poetry anthology by Sanggar Lentera dan Kawan-kawan. The approach used to study this research was hermeneutical studies, the source of the data in this study was Story 23rd anthology of joint poetry by Sanggar lentera and friends, of the many poems collected in the anthology, the researchers took 4 poems to be used as study material in the study. This. The results of this study indicate that from the poems entitled "Pagi Selamat Tidur" and "Rasa dalam Botol", the two poems contain the intention of having a different life that must be lived by the community due to the presence of the covid-19 virus, things that are not usually done it is imperative for them to do it for their own safety. As for the poems entitled "Negeri Kantong Ajaib" and "Politik Korona", the two poems imply that the policies implemented by the government in this country are bad, to the point where the country's economy is damaged due to the Covid-19 virus. Both of these poems contain the intention that there is a different life that must be lived by the community as a result of the Covid-19 virus, things that are not usually done are a must for them to do for their own safety. As for the poems entitled "Negeri Kantong Ajaib and Politik Korona", the two poems imply that the policies implemented by the government in this country are bad, to the point where the country's economy is damaged due to the Covid-19 virus. Both of these poems contain the intention that there is a different life that must be lived by the community as a result of the Covid-19 virus, things that are not usually done are a must for them to do for their own safety. As for the poems entitled "Negeri Kantong Ajaib" and "Politik Korona", the two poems imply that the policies implemented by the government in this country are bad, to the point where the country's economy is damaged due to the Covid-19 virus.

Keywords: Hermeneutics, Poetry, Covid-19 Pandemic

Introduction

Poetry is a track record of imaginary reality and has unconventional growth. Typographically it is very different from other literary works such as short stories, novels and the like. So that it is not uncommon for some of us to fail to understand or even not understand at all when reading it, because the text of poetry is closely related to the symbols (signs) of signifiers and signifiers as an attempt by the author to transfer the meaning (meaning) he wants to convey. Such is the creature called poetry which is not just a word, but also a feeling as well as the meaning that the poet wants to convey. Therefore words will find their own meaning when dealing directly with the audience of readers. It was from there that page zero of this research article was created, an attempt to interpret the ideas and discourse of the author of a collection of poetry together entitled Story 23rd by Sanggar Lentera.

Long enough in the monastery, boredom struck fear and horror spread throughout the stiff body. Days contrary to reality are fading away, replacing empty understanding. the change becomes rapid, like being served a bottle of fermented siwalan, then gulping it down and then spitting it out in other rooms and drinking it again. Trying to move static patterns to a more flexible scope (body move). Round up the passion of the chest and feel the achievements that are anti-social inequality(Lantern Studio, et al, 2021).

Precisely from the end of 2019 until the end of 2021 as the book was published, the outbreak of the Covid-19 pandemic shocked the world at that time, as a result of changes in the order of the social, cultural, political, economic and religious spheres as well as deviations that intersect with societal freedom and government happened so fast. The poems presented in the book Sanggar Lantern 23rd story are works of poetry by several young East Java writers to celebrate the 23rd anniversary of UKM

Sanggar Lantern STKIP PGRI Sumenep at that time.

In addition, to appreciate the collection of poems together in "Story 23rd", it is not enough just to look at the words and sentences in the poem, but also to analyze the meaning contained in the poem. This happens because poetry is a framework of words which are full of meaning. Poetry is the secret of the heart, is expressed in implied language, but it takes a long time to understand it. If we want to understand what poetry is, we need to ponder or ponder deeply and often read the poem(Rafiek in Susilawati, 2018). From this it can be seen that understanding the poems of Sanggar Lentera dan Kawan-Kawan is not easy and simple but requires careful study and one way to understand these poems is through the hermeneutic method, especially Hermeneutics by Paul Ricouer. In Ricouer's view, in the context of understanding linguistic meaning, the main task of hermeneutics is to find the internal dynamics that govern the structure of works in texts, and on the other hand, to find the strengths possessed by these works. The text is projected outwards and allows the "meaning" of the text to emerge. What Ricouer said has more than one meaning if it is associated with a different context. Ricouer argues that every interpretation is an attempt to remove hidden meanings or reveal the layers of meaning contained in literary meaning. Words are also signs because they describe other meanings that are indirect in nature. Signs and interpretations are thus concepts with multiple meanings contained in signs or words as expressions of linguistic forms(Kaelan in Susilawati, 2018)

In order to reveal the meaning contained in the poems of "Story 23rd Sanggar Lentera" it is necessary to do research with the title "Hermeneutics Study of Story 23rd Sanggar Lentera". The word "hermeneutics" comes from the Greek word hermeneuein, which means "interpret", the noun hermeneia, meaning "interpretation"

or "interpretation", and the word hermeneutes, which means interpreter (interpreter). Historically, the word is associated with the name of the god Hermes, a messenger whose job it is to carry messages from the god Jupiter to mankind. His job is to translate messages the gods into a language that humans can understand. His role is very important, because the understanding of God's messages to humans depends on Hermes's own messages (Sumaryono in Susilawati, 2018).

In his book "De'l'interpretation", Paul Ricouer says that hermeneutics is a theory of interpretation rules, namely the interpretation of certain texts or signs and signs that are considered as texts. According to him, the main task of hermeneutics is, on the one hand, to look for internal dynamics that regulate the structure of work in a text, on the other hand, to look for the power that belongs to the work of the text itself to project itself outward and allow the text to surface. (Sumaryono in Susilawati, 2018). This research was conducted with the aim of knowing what social reality or sociality is contained in the joint poetry anthology Story 23rd by Sanggar Lentera and friends, and what meaning is contained in the anthology of Story 23rd poetry by Sanggar Lentera and friends

Research methods

The type of research used is descriptive method with a hermeneutic approach or study. The descriptive method is a way for researchers to express an event or fact, phenomenon and circumstances when research is carried out by writing down what actually happened (Hartono, 2019). The approach used is a hermeneutic approach. This approach is used to give meaning and find out what is contained in the poems by Sanggar Lantern in Story 23rd which are packaged as a whole in the Collective Poetry Anthology. The data source for this study was Story 23rd, a joint

poetry anthology by Sanggar Lantern and friends. The poems in the anthology are the source of study data. However, due to the large number of poems contained in the anthology, only a few poems were selected and considered relevant for study in research. From the results of this election, there are four works of poetry as the title and author are as follows:

1. Pagi Selamat Tidur, by Wahyu Subuh
2. Rasa dalam Botol, by Ike Ulfa
3. Negeri Kantong Ajaib, by Naning Amalia
4. Politik Korona, by Sandi GT

Results and Discussion

Poetry has a function, one of which is to express the poet's ideas in conveying truth and social policy values, which are then packaged into beautiful literary works called poetry. (Kholiq & Tjahjono, 2021). The writers from Sanggar Lentera convey their anxieties regarding the country's social and economic conditions through this Story 23rd poetry anthology which will be analyzed by researchers. Poetry expresses things that appear in a content or meaning, such as the disclosure of phenomena that are focused on the main things only. But it can cover both broad and deep events. Meanwhile, in terms of language, it can be seen from the savings in the use of language and words. The following is an analysis of poetry with hermeneutic studies.

Pagi Selamat Tidur
Author: Wahyu Subuh

*Terima kasih kepada rintik pagi ini
meski tak semeriah hujan
setidaknya aku nyaman
masih dapat kueja nyanyian beburung
dalam sejuk yang seperti ini
dalam dingin yang tak kumengerti
maknya
seharusnya aku tak perlu bingung
pagi selamat tidur*

Sumenep, 12 May 2K20

The results of the poem entitled "Pagi Selamat Tidur" from the title of the poem in the poem above implies a meaning related to life when Indonesian society was hit by the Covid-19 Pandemic. The title good morning sleep, implies a greeting in the morning and added a good night's greeting, to me the lyrics or to whom the greeting is. In the context of a pandemic, we finally need to read the possibility of an event or phenomenon when the author wrote the poem above, from the results of the author's reading regarding the time the good morning poem was published, namely in 2020 which was written in 2020, I found writing in online media as follows:

Government policy to Reduce the Transmission Rate of Covid-19, and one of the government policies in suppressing the transmission of the Covid-19 virus is to limit people's mobility. From the start of the 2020 pandemic to semester I of 2021, the policy of limiting community mobility began with the term PSBB in April 2020 to PPKM Levels 3 and 4 towards the end of July 2021 (Sentosa, 2020). It is very clear from the title Good Morning Morning that the author tries to move by satirizing through good morning greetings to readers in particular, that there is life that is not normal, unlike morning time in general which is often the initial motivation for people to be enthusiastic about activities.

The good morning poem tries to obey the government but also aims to awaken the reader's awareness. At that time, there was only an implementation at home, including online learning, work from home and others. So with the lyrics of this short eight-line poem it becomes a poem that is complicated in meaning but comfortable to read, from the strings of the stanzas, like at the end of the poem:

*seharusnya aku tak perlu bingung
pagi selamat tidur*

The author focuses on an activity void because boredom occurs during a pandemic, such as being required to keep

your distance, wear a mask, and in the following verses:

*terima kasih kepada rintik pagi ini
meski tak semeriah hujan
setidaknya aku nyaman
masih dapat kueja nyanyian
beburung*

If based on the meaning of the first layer of language, it became a pleasure for the author with the outbreak of the Covid-19 pandemic, because then people at that time could rest more with their respective families regardless of recommendations such as having to keep their distance and also wear masks. wash hands with soap and use hand sanitizer so that it allows the author to pour symbols of gratitude to the raindrops and rain, until finally he can spell the song of a bird. The author caught the song of the birds, how there was no preoccupation with life at that time, if we stand on the meaning of the first layer of language, but from another meaning or another layer, The author of the poem above secretly wants to convey that there are only issues or news which are symbolized by the appearance of the song that people are infected with the corona virus until someone dies. So there are the terms yellow, green and even red zones in certain areas. As stated by the spokesperson in handling Covid-19, namely the government has classified the zoning of the Covid-19 area based on four colors, red, orange, yellow and green. (Sentosa, 2020). Each of the four colors indicates conditions in an area itself, based on the level of emergency.

*Rasa Dalam Botol
Author: Ike Ulfa*

*Rambut bicara
mata bicara
tangan bicara
kaki bicara
namun mulut ini bungkam
pada saat hari itu tiba
wajah yang kemerah-merahan*

*menyerupai tenggelamnya sang surya
rambut yang bergelombang
mata tak berkedip
kulit membasah
tangan yang kaku
kakipun ikut mendiam diri
namun, rasa tetap dalam botol
rapat-rapat tak berlonggar*

the author named is Ike Ulfa. Ike seems to position himself as a victim of the impact of self-isolation due to the Covid-19 pandemic, this can be seen from the following excerpt of the poem:

*Rambut bicara
mata bicara
tangan bicara
kaki bicara
namun mulut ini bungkam*

Almost the entire population in the hemisphere experienced the impact of the co-19 pandemic at that time, everyone felt the impact but could not fight against government policies, because the government was also trying to prevent the transmission of co-19. Various sectors at that time were affected by the virus, starting from the education sector, the food sector, the transportation sector, the tourism sector, the health sector, and even the economic sector which experienced the most decline.(Virby, 2021). Especially in the social sector, the impact of the covid-19 virus requires the community to reduce or even hinder the occurrence of community social activities, prohibit crowds, recommend self-isolation for people suspected of being affected by the covid-19 virus, even worship activities in mosques are stopped at that time, This certainly reaps the pros and cons in some circles.

Poetry is an image of reality raised in the poet's imagination, Ike Ulfa's Taste in a Bottle is closely related to major events at the end of 2019 to 2021 yesterday such as explaining a life that is no longer flexible and free, people are terrorized, issues, news death, shortness of breath and so on so that Taste in a Bottle becomes a symbol of life

being cooped up in their respective homes, as a result humans as social beings become mere discourse, practically during the Covid-19 pandemic it became nothing. As in the excerpt of the poem below:

*namun, rasa tetap dalam botol
rapat-rapat tak berlonggar.*

*Negeri Kantong Ajaib
Author: Naning Amalia*

*Zaman ini semakin terbelakang
berpantomim di depan budak yang diatur
dengan remote kontrol
orang-orang disulap menjadi robot
banyak sampah bergeriknya dengan
keroncong perut di bawah jembatan
pedagang dan anak jalanan berteriak
meminta nasibnya
senar tipis mengais peluh di cuaca yang
abu-abu*

*Pada lansia bercakap tentang alam yang
subur makmur
tanah kuburan seperti dongeng tak kasat
mata di kepala mereka
kita semua dijajah dari segala arah
dipenjara hingga akalpun semakin dangkal*

*Aku seperti tersesat di kerumunan kantor-
kantor mesin ketik
nyawa direnggut perlahan, sesejahteraan
seperti omong kosong belaka
Disana ada perempuan yang tertunduk lesu
memikirkan hidupnya di ambang pilu
berdiri di tengah kesengsaraan panjang
yang legam
persetan dengan seluk beluk takdir mengais
tangis*

*Sakit, vaksin dan rumah sakit mengemis
sekarat
dituntut keras bertahan di dunia globalisasi
yang terisolasi
doa dan mantra-mantra terlantar percuma
kita sudah digerakkan oleh rambu-rambu di
atas mulut para birokrat
tak ada rasa yang terjerat, banyak suara
yang disekap pengap*

*selamat datang di bumi sandiwara wajah
masam yang keparat.*

Sumenep, April, 17th 2021

*Negeri Kantong ajaib Pockets by
Naning Amalia is a narrative poem with the
theme of social criticism, in sync with other
poems in the collection of poems with Story
23rd Sanggar Lentera. No one was able to
resist government policies, the poets were
only able to launch words, efforts to escape
the restraints at that time were only owned
by poets who were always able to carry out
their words even though in the end they lost
to the policies set by the government, this
was in harmony with the following stanza:*

*aku seperti tersesat di kerumunan kantor-
kantor mesin ketik
nyawa direnggut perlahan, kesejahteraan
seperti omong kosong belaka
sakit, vaksin dan rumah sakit mengemis
sekarat
dituntut keras bertahan di dunia globalisasi
yang terisolasi
doa dan mantra-mantra terlantar percuma
kita sudah digerakkan oleh rambu-rambu di
atas mulut para birokrat
tak ada rasa yang terjerat, banyak suara
yang disekap pengap
selamat datang di bumi sandiwara wajah
masam yang keparat*

Who dared to fight other than poets, people against the policies of that time were quickly arrested by the security authorities. Head of the Public Information Section of the Public Relations Division of the National Police, Kombes Ahmad Ramadhan, stated that the police had arrested doctor Lois Owien, who was widely discussed because he did not believe in Covid-19. According to doctor Lois, the patient who died was not caused by the Covid-19 virus, but because the drugs given from the hospital were too much to be consumed, causing excessive interaction for the patient's body. Lois' doctor's statement was met with opposition from several

professionals, which caused her to be arrested by the police(Arby, 2021).

*Politik Korona
Author: Sandi GT*

*Tiang berhenti di tengah jalan
membungkam derita kemiskinan tuan,
semakin jadi, menjadi, teriak, cemas, gigil
pawai-pawai rakyat
dengan jam-jam air mata.*

*Penyembahan tuhan telah hilang politik
menjadi kuasa
dan penguasa ia dusta.
adalah materi dalam negeri yang tertuang
di otak-otak raja.*

*Suara angin mendesir di telingaku.
suara kambing riuh memanggil kotaku.
suara mobil terdengar di jarak ujung sana
antar kota dan provinsi.
suara tangis menjerit, mengangkat jemari
di pinggir jalan.
mereka membiarkan dan terus berjalan.*

Who doesn't feel that the Covid-19 pandemic is the biggest crisis that has ever existed in Indonesia, not only in Indonesia but most of the world's population (globally) are feeling the impact of Covid-19. As stated by the Global Director of the World Bank, the increase in the poverty rate due to Covid-19 in 2020 is still on a global scale. In 2021, the number of poor people due to Covid-19 will reach 97 million people(Indonesia, 2021). As in the excerpt of the poem below:

*Tiang berhenti di tengah jalan
membungkam derita kemiskinan tuan,
semakin jadi, menjadi, teriak, cemas, gigil
pawai-pawai rakyat
dengan jam-jam air mata.*

The author reveals that today's social life has greatly deviated from religious teachings, that people are no longer afraid of their god, neglect their obligations and carry out their prohibitions. Many of our

leaders are corrupt, forget their promises and they prioritize their own interests rather than the interests of their people. As stated in the excerpt of the poem below:

*Penyembahan tuhan telah hilang politik
menjadi kuasa
dan penguasa ia dusta.
adalah materi dalam negeri yang tertuang
di otak-otak raja.*

There is no pity for the little people, blind people for others who need a helping hand. What is meant in the poem below is a crisis phenomenon, but what is meant here is not merely a monetary problem, but a moral and human crisis.

*suara angin mendesir di telingaku
suara kambing riuh memanggil kotaku
suara mobil terdengar di jarak ujung sana
antar kota dan provinsi
suara tangis menjerit, mengangkat jemari
di pinggir jalan
mereka membiarkan dan terus berjalan.*

Conclusion

From the results of the research that has been done, the four poems by the four writers or poets are an important part of the poetry collection book *Story 23rd* by Sanggar Lentera and Friends which is full of social criticism. Hermeneutics is the focus of study used by researchers to examine the four poems in this study, through this study researchers interpret and reveal the meanings contained in a poem through symbols that may not have been understood before.

In line with the results of the research that has been done, it can be concluded that in the first poem entitled "Pagi Selamat Tidur", the poem implies an unusual life for the community when the Covid-19 virus was spreading. Society at that time was forced to undergo habits that were completely restricted. However, they must continue to live in this situation without knowing who to rebel against while their

safety is also the main priority. This was expressed in the sentence of thanks to the raindrops this morning, even though it's not as lively as the rain, at least I'm comfortable. The second poem entitled "Rasa dalam Botol", the poem has the same meaning as the first poem, namely the impact caused by the covid-19 virus, many sectors were also affected by the presence of the epidemic, the decline was experienced by various sectors, ranging from education, the economy, and other sectors. This intention is expressed in the sentence the hair speaks, the eyes speak, the hands speak, the feet speak, but the mouth is silent. The third poem, entitled "Negeri Kantong Ajaib", the poem has the intention that the policies given by the rulers that no one is able to refuse, all are only under the control of the rulers who alienate the screams of their people. This intention is expressed in the sentence that it is strictly required to survive in an isolated globalized world, prayers and spells are useless, we have been moved by signs above the mouths of bureaucrats, there is no sense of being entangled, many voices are stuffy. fourth poem, the last poem which is the focus of study in this research, entitled "Politik Korona", the poem has the intention of the life crisis experienced by the people at that time, because covid-19 had an extremely bad impact on the country's economy. Everything still raises question marks between Covid-19 and the government's scenario at that time..

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Biography

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