

ANALYSIS OF POETRY IMAGES IN *ANTOLOGI SASTRA LELAKI DI GERBANG KAMPUS* BY GEMASASTRIN STUDENTS

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Abstract

This study aimed to identify the imagery of poetry contained in *Antologi Sastra Lelaki di Gerbang Kampus* written by Gemasastrin students. This study used qualitative descriptive method with a structural approach. The research data was collected by technical documentation. The results showed that in the *Antologi Sastra Lelaki di Gerbang Kampus* by Gemasastrin students, there are seven images found in the poems contained in the *Antologi Sastra Lelaki di Gerbang Kampus*. The images include visual imagery contained in the word *pagi, kumal, mata, pesona, bayangan, menoleh, menatap, buih, titian, hilang, lenyap, tersembunyi, surat, terkurung, gerbang, bernanah, malam, and sajadah*. Auditory imagery is in the words: *merintih, memanggil, berdentum, sapa, hening, tangis, teriakan, wahai, minta, and kabul*. Olfactory imagery is in the word *aroma*. Tactile imagery is in the words *luka, perih*. Gustatory imagery is in the word *telan*. Organic imagery is in words *iba, derita, duka, kebahagiaan, rindu, menusuk hati, hasrat, hati nurani*. Kinesthetic imagery is in the words *pergi, menjinjing, menyayat, mendekati, memberi, mengikuti, tersungkur*. The whole imagery appears in the poems contained in the *Antologi Sastra Lelaki di Gerbang Kampus*. This imagery gives its own color to the poem that makes poetry more beautiful.

Keywords: Images, poetry, *Antologi Sastra Lelaki di Gerbang Kampus*.

1. Introduction

This study discusses the imagery of poetry in the *Antologi Sastra Lelaki di Gerbang Kampus* written by Gemasastrin students. Poetry itself is a form of literature that expresses the poet's thoughts and feelings imaginatively and arranged by concentrating all the power of language, surface and deep structure (Waluyo, 1991, p. 25). Poetry is the language of feelings that can combine a deep response in a few words. The presence of a poem is a poet's statement containing inner experience as a result of the creative process of the art object. Poetry was created in an atmosphere of intense feelings that demands spontaneous speech and a solid soul. In the poem, a person speaks and reveals himself expressively.

Poetry consists of two structures, surface and deep structure. The deep structure of the poem consists of: theme, tone, feeling, and message. The surface structure of the poem consists of: diction, imagery, concrete word, figurative language (figure of speech), diversification (rhyme, rhythm, and metrum), and typographical poetry (Waluyo, 1991, p. 28). One of important surface structure in poetry is imagery. The images are the order of the words that can express sensory experiences, such as sight, hearing, and feeling. It is characterized by the use of concrete and distinctive words (Waluyo, 1991, p. 78).

In the poem, the imagery is used to describe a situation with the aim of informing the readers about a poet's mind. The importance of imagery in poetry can make the readers more easily understand the meaning of the poem. The images also invite readers of poetry as if it were the events that occur in the poem. In addition, the use of imagery involving the senses come to give the value of its own beauty to literature, especially poetry.

Currently, poetry has been in increasing demand by students and the community at large. One of the evidence is the creation of *Antologi Sastra Lelaki di Gerbang Kampus*. This anthology is a special creation of Indonesian Education and Literature Department students in Syiah Kuala University. This anthology does not only comprise poetry, but also short stories and drama texts. However, the authors are interested to examine only the imagery on the poem from the anthology. The selected poems were written by different poets. It would be unique to each poet to use the kind of imagery in the poetry.

2. Literature Review

Etymologically, the word *poem* comes from the Greek *poesis* which means creation. A poet means a person who creates poetry, while a poem means a piece of writing in which the expression of feelings and ideas is given intensity by particular attention to diction and rhyme (Tarigan in Djojuroto, 2005, p. 10). The literary art is also known as poetry and poem. In Indonesia, the word is intended to mean the same thing with poetry, where poetry is as a poetic work of art. Poetic words contain special beautiful values. The literary work is called poetic when it evokes feelings, attracts attention, and poses a clear response. Poetical creation can be achieved by various ways, such as visual form: typography, composition temple; with sound; rhyme, assonance, alliteration, simile sound, symbol sense, and orchestration; diction, figurative language, rhetoric, grammar, figure of speech, etc. (Pradopo, 2010, p. 13)

Poetry is formed by the surface structure and deep structure in it so that it becomes a unity form. According to Waluyo (1991, p. 25), poetry is a form of literature that expresses the poet's thoughts and feelings imaginatively and arranged by concentrating all the power of language to the concentration of the surface and deep structure. The deep structure of the poem consists of: theme, tone, feeling, and message. The surface structure of the poem consists of: diction, imagery, concrete word, figurative language (figure of speech), versification (rhyme, rhythm, and metrum), and typographical poetry. The most important role of surface structure in poetry is imagery.

Altenbernd (in Pradopo, 2010, p. 80) says that imagery or melody is the pictures in mind and the language of a poem. Waluyo (1991, p. 78) also argues imaginary is the order of the words that can express sensory experiences, such as sight, hearing, and feeling. It is characterized by the use of the concrete and distinctive words. The function of imagery is to provide a clear picture to generate a special atmosphere, to create a more vivid picture in mind, to sense, and to attract attention (Pradopo, 2010, p. 79).

The images are associated with human's senses. There are various imageries in poetry according to the sense of person who wants to be shown by the poet. Pradopo (2010, p. 81)

explains that a variety of mind in poetry displayed by the senses of sight, hearing, taste, touch, smell and movement. Furthermore, Waluyo (1991, p. 78) mentions that the images can be divided into three: the visual imagery, images of the hearing (auditory imagery), and taste (tactile imagery). The images can bring an atmosphere that makes the readers as if they are able to see, hear, smell, and taste all that the poets expressed in poetry. Djojuroto (2005, p. 21) also said that if the reader sees something while reading poetry, then what the poet described is the visual imagery, if the reader is as if hearing while reading poetry, then it described the auditory imagery, if the reader feels a movement shown in the poem, then it depicted kinesthetic imagery; if the reader feels the feelings of the poet, the images depicted are organic imagery.

3. Research Method

This research is classified into qualitative research. The method used in this research is descriptive method by using a structural approach. According to Nawawi (in Siswantoro, 2005, p. 56), structural approach can be interpreted as a descriptive method of troubleshooting procedures to describe or depict the subject or object of research at the present time based on the facts that appear. Meanwhile, Semi (1993, p. 24) also said that the descriptive meaning decomposes the data in the form of words or pictures, not in the form of numbers. Structural approach is an approach that examines the object looked at on the basis of its formation elements and relations between elements in literary texts. This approach is often called as the objective approach, formal approach or analytical approach (Semi, 1993, p. 67).

The data of this research is the poetry in *Antologi Sastra Lelaki di Gerbang Kampus*. Data collection technique used in this research is documentation technique. According to Sugiyono (2008, p. 329), the document is a record of events that had passed. The documents can be texts, images, or the monumental creation of a person. The writing documents can be diary, history of life, stories, biography, regulations, and policies. The pictures document can be photographs, motion pictures and sketches. Documents in the form of work, for example works of art, which can be in the pictures, sculptures, films, and others. After data collection, the next step is to classify and analyze the data and then make inferences.

4. Results and Discussion

Here are the results and discussion of imagery poetry in *Antologi Sastra Lelaki di Gerbang Kampus* by Gemasastrin Students.

4.1 Sebak

Sebak written by Nemi Kausar

Suatu pagi, ketika aku hendak pergi

(The word *pagi* according to KBBI mean time when sun is rising until the afternoon of the day - visual imagery)

(The word *pergi* according to KBBI means run (move) forward - kinesthetic imagery)

Terlihat olehku sosok kumal berjalan lunglai

(The word *kumal* in KBBI mean dirty and shabby - visual imagery)

Menjinjing kresek kosong yang ompong

(The word *menjinjing* according to KBBI means bringing something with the position of the hands down and don't hold it too tightly - kinesthetic imagery)

Sambil berlalu merintih sedih

(The word *merintih* according to KBBI means moaning (because of pain and so on) - auditory imagery)

Kutatap matanya

(The word *mata* according to KBBI means the senses to see - visual imagery)

Hati iba bertanya

(The word *iba* according to KBBI means merciful; touched and pity - organic imagery)

Mengapa masih ada derita bagi insan?

(The word *derita* according to KBBI means trouble and difficulty; suffering - organic imagery)

Di saat sesaknya pesona yang bertebaran

(The word *pesona* according to KBBI means attraction; allure - visual imagery)

Dilewatinya bayanganku di balik sinar pagi

(The word *bayangan* according to KBBI means shadow - visual imagery)

Sambil berlalu menyayat sembari asa

(The word *menyayat* according to KBBI means slicing (thin); slicing to separate or skinning - kinesthetic imagery)

Kucoba untuk memanggil karena hatiku iba

(The word *memanggil* according to KBBI means invite (ask) came (back, approaching, and so on) - auditory imagery)

Sosoknya menoleh lugu penuh duka

(The word *menoleh* according to KBBI means seeing with looked around (to the left, to the right, to the rear - visual imagery)

(The word *duka* according to KBBI means upset; sad heart - organic imagery)

Kucoba 'tuk mendekati bayangannya

(The word *mendekati* according to KBBI means approaches; want to adjacent by - kinesthetic imagery)

Dan memberi selebar rupiah

(The word *memberi* according to KBBI means handing (share, deliver something) - kinesthetic imagery)

Bola mata sosok kumal menatap

(The word *menatap* according to KBBI mean see or pay attention to objects, usually in close proximity, carefully and rather long duration - visual imagery)

Menitik buih pada pipi yang bertulang hitam

(The word *buih* according to KBBI means small bubbles on the surface of a liquid (such as water, soap, and beer); foam - visual imagery)

4.2 Kata Hatiku tentang Emak

Kata Hatiku tentang Emak written by Rizki Yusri

Emak,

Ketika jantung mu berdentum

(The word *berdentum* according to KBBI means sound of boom - auditory imagery)

Tiada sayang kudengar dari sapamu

Titian ini belum bercahaya

(The word *titian* according to KBBI means small bridge (a piece of wood, boards, and so on which are putted over the river and so on - visual imagery)

Entah hilang

(The word *hilang* according to KBBI means no more; vanished; invisible - visual imagery)

Lenyap tak berujung

(The word *lenyap* according to KBBI means invisible again; there is no more; missing; destroyed - visual imagery)

Emak,

Tersembunyikah engkau yang kucinta

(The word *tersembunyi* according to KBBI means kept secret; tucked away (and so on) - visual imagery)

Atau kau telah pergi dalam dimensi waktu

(The word *pergi* according to KBBI means run (move) forward - kinesthetic)

Membawa kebahagiaan yang tak menjelma untukku

(The word *kebahagiaan* according to KBBI means pleasure and harmony of life (born inner); good luck; the happiest windfalls that are born - organic imagery)

Rindu ini melayang

(The word *rindu* according to KBBI means very much like and expect correct toward something (miss) - organic imagery)

Menusuk hatiku

(The word *menusuk hati* According to KBBI mean troubling or galling - organic imagery)

Kutuangkan hasrat ini

(The word *hasrat* according to KBBI means desire (hope) - organic imagery)

Dalam sepucuk surat

(The word *surat* according to KBBI means paper and so on which are written (all contents of meaning) - visual imagery)

Yang tak terbalas

Karena terkurung hatiku, emak

(The word *terkurung* according to KBBI means closed in spaces (houses etc.); imprisoned Princess; beleaguered - visual imagery)

Tiada sapa kudengar

(The word *sapa* according to KBBI means the words to reproach, (invite to chat etc.) - auditory imagery)

Titian ini belum bercahaya

(The word *titian* according to KBBI means small bridge (a piece of wood, boards, and so on are put over the river and so on) - visual imagery)

Entah hilang

(The word *hilang* according to KBBI means no more; vanished; invisible - visual imagery)

Lenyap dan hening sekali

(The word *hening* according to KBBI means silent; silent; deserted; empty - auditory imagery)

4.3 Nyanyian Keluh Kesah

Nyanyian Keluh Kesah written by Erwandi

Dari gerbang berantai besi

(The word *gerbang* (gate) according to KBBI means entrance - visual imagery)

Kukenalkan tangis luka yang berdarah

(The word *tangis* (crying) according to KBBI means expression of sad feeling (disappointed, sorry, etc.) with tears and sound (covenanting that thereafter, screaming, and so on) - (auditory imagery)

(The word *luka* (wound) according to KBBI means splitting (rupture, injuries, abrasions, and so on) on the skin because of exposed by the sharp things and so on - tactile imagery)

Tersayat sembilu

Agar teriakan dan jeritan hati nurani terhenti

(The word *teriakan* according to KBBI means the results of the scream; the scream - auditory imagery)

(The word *hati nurani* according to KBBI means the feeling of a pure heart and from the deepest of it - organic imagery)

Wahai penguasa

(The word *wahai* According to KBBI means interjection to attract attention, calling, alerting, and so on - auditory imagery)

Yang menjadi raja di tanah nusantara

Tolong rasakan duka ini

(The word *duka* according to KBBI means upset; sad - organic imagery)

Yang tiada henti merintih

(The word *merintih* according to KBBI means moaning (because of the pain and so on) - auditory imagery)

Bernanah dan tak terobati

(The word *bernanah* according to KBBI means contains pus; there are some pus; removing the pus - visual imagery)

Kami setiap hari mengikuti apa kehendak hati

(The word *mengikuti* according to KBBI means to follow (something that goes in the front, which has been in existence); accompany; accompanying - kinesthetic imagery)

Yang kau lontarkan dari bibir berduri

Kini, kami meminta hak kami

(The word *minta* according to KBBI means speaking in order given or gotten something; please - auditory imagery)

Yang telah kau telan secara sembunyi-sembunyi

(The word *telan* according to KBBI means swallow - tactile imagery)

Bagai musang di malam hari

(The word *malam* according to KBBI mean time after sunset until sunrise - visual imagery)

Tanpa diketahui

Wahai Sang Penguasa

(The word *wahai* according to KBBI means exclamation word to attract attention, calling, alerting, and so on - auditory imagery)

Kabulkan permintaan

(The word *kabul* according to KBBI means greeting sign agree (receive) from the parties received in a contract agreement or contract - auditory imagery)

Hingga perih ini terobati

(The word *perih* according to KBBI means poignant - tactile imagery)

4.4 Kerinduan

Kerinduan written by Cahya Maulizati Burhan

Diam tersungkur

(The word *tersungkur* in KBBI means fell forward with the face of the ground; fall - kinesthetic imagery)

Mencium sajadah

(The word *sajadah* according to KBBI means pedestal used for worship, such as carpets and so small - visual imagery)

Rabb, aroma surgaMu kurindukan

(The word *aroma* according to KBBI means fragrant odors (derived from herbs or roots) - (olfactory imagery)

Based on the discussion above, there are some imageries describing the sensory experience. Through sensory experience, the poet invites the reader to see, hear and feel everything that was written from the poets' experiences through words in the form of poetry. The images may include visual imagery, auditory imagery, olfactory imagery, tactile imagery, gustatory, organic (feeling) imagery and kinesthetic imagery. From imagery of the poem, the poets hope readers know everything that is experienced by the poets in their poetry.

5. Conclusion

Based on the analysis and discussion, there are seven images found in the poems contained in the *Antologi Sastra Lelaki di Gerbang Kampus*. The images include visual imagery contained in the word *pagi, kumal, mata, pesona, bayangan, menoleh, menatap, buih, titian, hilang, lenyap, tersembunyi, surat, terkurung, gerbang, bernanah, malam, and sajadah*. Auditory imagery is in the words: *merintih, memanggil, berdentum, sapa, hening, tangis, teriakan, wahai, minta, and kabul*. Olfactory imagery is in the word *aroma*. Tactile imagery is in the words *luka, perih*. Gustatory imagery is in the word *telan*. Organic imagery is in words *iba, derita, duka, kebahagiaan, rindu, menusuk hati, hasrat, hati nurani*. Kinesthetic imagery is in the words *pergi, menjinjing, menyayat, mendekati, memberi, mengikuti, tersungkur*. The whole imagery appears in a poem contained in the *Antologi Sastra Lelaki di Gerbang Kampus*. This imagery gives its own color to the poem that makes poetry more beautiful.

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