

## RELIGIOSITY IN THE COLLECTION OF POEMS OF *TUHAN, AKU TERSESAT* BY SUTA SARTIKA (STUDY OF HERMEUNITICS POETRY)

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**Abstract.** Poetry is a series of choices of words that are beautiful, abstract, and have a certain meaning when interpreted by their meaning. One of the certain meanings that poetry has is about religious values. This research aims to analyze and describe the religiosity contained in the collection of poems '*Tuhan, Aku Tersesat*' by Suta Sartika. The research method applied in this study is qualitatively descriptive, with the technique of simak, note it into a step in collecting data. The research steps carried out are the data collection stage, reducing the data according to classification, and conducting data analysis to describe religious values in poetry collections. The results of the research found are, religiosity contained in the collection of poems '*Tuhan, Aku Tersesat*' by Suta Sartika includes, man's relationship with God, man's relationship with man, and man's relationship with himself. From each of these relationships, there are religious values such as piety, sincerity, fortitude, caring, mutual help, and inner feelings.

**Keywords:** religious values, poetry hermeneutics, poetry collections.

### INTRODUCTION

Religion is a value in life that must be possessed by a person. The existence of this religious value is a sign that a person has confidence in the values of divinity that he carries out in life. Religious values are very important character-forming values. There are many opinions about the relationship between religion and religion. A common opinion holds that religion is not always the same as religion. This is based on the idea that not a few people are religious, but do not practice their religious teachings well. They can be called religious, but not or less religious. Meanwhile, there are also people whose behavior is very religious, but do not care about religious teachings. (Istifarriana et al., 2021).

This religiosity becomes important because it can be used as a milestone in shaping the character of the nation's children (Trianton, 2013). In line with that opinion, Ningsih (2019) Mentioning that character is a very important need so that the next generation can be equipped with basic abilities that are not only able to become learning throughout life as a character that is important to live in the era of reform that is global, but can serve as a positive participation both as a person, family member, citizen, and as a citizen of the world. This religious character and value are two different things but they are interrelated and inseparable. Religious values form a character that will become a separate value towards the individuals who have it.

Religious values can also be interpreted as values arising from the process of relationship between individuals with God, and individuals with other individuals. These values can be recognized, either directly or indirectly, over time spent in the relationship and in accordance with the activities carried out by the individual (Kamaludin & Wachid, B.S., 2021).

In science, for example, this religious value can be found in various sides of the science of knowledge. Science with proof of the scientificity of scripture, philosophy with clarity of mind, or literature with the use of beautiful and meaningful words that can also contain religious values.

Literature is not far from a selection of words that contain aesthetics. The beauty comes from language as a medium of conveying beautiful messages that can be interpreted expressly or implicitly. Literature was born because man has the urge to be able to reveal himself about the problems of man and the universe (Semi in Siswanto, 2008). Literature is the result of the idea of a person's thought, delivered using aesthetic and meaningful language. A literary work is born through the imagination, creativity, and characteristics of its own author in conveying the content of his mind (Juwati, 2017).

Literary works are the fruit of an ability or skill and a form of creative activity based on human expression of the environment then from the results of the process of the activity produces a work, either in oral or written form that has artistic or aesthetic value that describes the image of the process of human life and the universe (Sumardjo & Saini, 1986; Winarni, 2009; Wellek & Warren, 2016). Literary works can also be understood as the result of sensing the author (man) to the reality of life that exists and then pour it into the language media either in writing or oral form so that the results of sensing can be read and learned.

Literary works are constructed from a set of symbols or signs that have meaning at the level of a convention. A literary work is a form of skill based on inner experience and emotional overflow that uses the medium of language artistically, imaginatively, and fictionally (Ratna, 2004; Jari, 2016). In line with this opinion, Wardianto (2021) Explained that literary works are a form of human expression of the reality of the universe around him resulting from the process of creative ability using the medium of written language and oral media that he has.

Sebuah karya sastra dapat dikatakan berhasil apabila pembaca mampu memahami, menghayati (terbawa ke dalam cerita), serta mengandung unsur estetik di dalamnya. Unsur estetik yang dimaksud adalah karya tersebut bukanlah sekadar sebuah karya imajinasi belaka saja, tetapi diperlukan adanya kesadaran dan tanggung jawab dari segi kreativitas sebagai karya seni (Wardianto & Khomsiyatun, 2021). Literary works contain a lot of value in life, for example social values with many quotations or contents of literary works that explain society, anthropological values with many quotations or contents of literary works that explain about culture, the value of femininity with many quotations or contents of literary works that explain women's issues, and religious values with many quotations or contents of literary works that explain about related values. with religion and divinity.

The value of a literary work is the result of the creation and expression of the author taken from the culture of its citizens. The ideal values of the authorship contain the values of life, especially the values of education. A literary work can be said to be good if it contains educational values (Febriasari, 2018). Dalam lubuk religisitas, yang penting bukan kuantitas, melainkan kualitas. Pada tingkat religisitas, bukan peraturan atau hukum yang berbicara, akan tetapi keikhlasan, kesukarelaan, kepasrahan diri kepada Tuhan (Mangunwijaya, 1998). This form of persistence can be seen from the act of diligent worship, gratitude, surrender, obeying religious orders, religious words that come out of the human mouth, and so on. According to Kama et al., (2002) pengungkapan religisitas itu dipengaruhi oleh beberapa faktor, seperti tradisi agama, bimbingan pemuka agama, pilihan sendiri (kecondongan lebih ritual atau lebih sosial).

In Islam, this religiosity is reflected in its observance of carrying out the commandments of Allah Swt. and the advice of the Prophet Muhammad (peace be upon him). The religious value possessed by every Muslim can not only be seen from how he performs worship, but also the results of the worship he carries out. The result of this worship can be said to be his behavior towards the community, family, and others in general. Religiosity can be said to be good if his relationship with God is as good as his relationship with his fellow creatures created by God.

Of the wide variety of types of literary works, in addition to prose and drama, poetry is one that illustrates the value of religion. Poetry is the crystallization of experience, so only the core of the problem raised to achieve it needs sensing to be able to write it. The form of writing in poetry is an expression of the poet who tries to voice the content of his day, conscience, emotions, and also his feelings with a string of words and a typical choice of words (Pradopo & et all., 2003; Rokhmansyah, 2014). Poetry is composed with systematic elements. The elements in question are the building blocks of poetry. The element of poetry is divided into the inner element and the physical element. Fajri (in Almakali, 2020) States that the inner element is an element of poetry consisting of themes, tones, atmosphere, and mandates. While the physical element is an element that builds poetry such as diction, image, majas, rhyme, and typography.

Religious poetry created by poets is an important genre. Poetry of religious value can be used to awaken the public (readers) to always be grateful and return to the right path. Poetry of a religious nature has a close relationship with philosophy and religion. As a result of man's creation poetry is able to expose reality beyond himself. Poetry is a kind of reflection that becomes a representation of reality itself (Septia & et, 2019).

From this poem, we can see how the forms and values contained in it. One of the studies used in looking at the meaning of the form and value of a poem is the study of hermeneutics poetry. Hermeneutics is the process of interpretation of a product of language both written and written. Furthermore, in the process, assessment requires the experience (experience) of the interpreter as the basis of understanding in terms to be interpreted (Budiantoro, 2021).

One of the interesting poetry collection books to study with religious values contained in it is the poetry collection book '*Tuhan, Aku Tersesat*' by Suta Sartika. (2020). The selection of this book is because the poems of Suta Sartika in his book use simple language, but rich in meaning and interpretation. Suta Sartika writes her poems simply but rich in interpretation, her poems tend to contain stories of travel, her concern for the universe, and lead to lifelong contemplations full of question marks.

The object of research used in this study is in the form of a collection of poetry books entitled '*Tuhan, Aku Tersesat*' which has never been used in other research. Therefore, this research is a form of novelty because the objects used in this study have not been found in other studies.

Based on the description above, this study discusses the religious value and its meaning contained in the collection of poems '*Tuhan, Aku Tersesat*' by Suta Sartika. This research focuses on the study of the interpretation of poetry using the study of meaning or the study of hermeneutics. This study focuses on the religiosity between man's relationship with God, man with man, and man with himself, and relates the values contained in each human relationship with the meaning of religious values in poetry collections with analysis of the content of the poem.

## RESEARCH METHOD

This research uses qualitative research methods with the type of research carried out, namely the descriptive qualitative method. The descriptive qualitative method carried out in this study carried out analytical techniques by analyzing and examining the religious values contained in the collection of poems *Tuhan, Aku Tersesat* by Suta Sartika. This qualitative descriptive is applied to answer problems and solve the problems presented in a complex and actual way using steps in the form of collecting, initiating the preparation, clarifying objects, analyzing, and interpreting the research objects that have been determined (Ratna, 2007). Descriptive is a type of research or method that is carried out on the basis of phenomena and facts carried out by observing from a predetermined research data source, so as to get results in the form of rows of words and sentences, notes or narratives that are explaining or explaining (Sugiyono, 2011). In this study, the

object that became a research resource is a collection of poems *Tuhan, Aku Tersesat* by Suta Sartika published by Wadas Kelir Publisher in 2020.

The data collection process applied in this research is to carry out library study techniques as a process of finding and collecting information and materials needed based on libraries or library sources that are related to the object or research data carried out (Faruk, 2012). Then, the researcher runs the technique of simak, the process of data collection activities that have been determined and obtained then then do look at the writings that are as accurate as the classification of the selected research objects. The last step in data collection is to create a recording technique, to make the results of conclusions from library studies and listening results from the object or data studied.

The steps taken in the research analysis process are three stages: (1) the data collection stage, (2) the data reduction stage, and (3) the data presentation stage. The data used in this study is obtained from the excavation process by looking for quotations in the form of stanzas and lines in poetry that protect the value of religius that will be the object or data used in this study. The next stage that is carried out is to reduce data. The data that has been obtained will then be reduced based on the data group that corresponds to the type or classification of data that has been determined in advance. The last step, after the data has been collected and has been reduced, then analyzing each data is carried out so as to produce a decripsi, image, and also interpretation of religious values contained in the collection of poems *Tuhan, Aku Tersesat* by Suta Sartika which is used as a material or source of research data.

## RESULT AND ANALYSIS

The religious value contained in the collection of Poems of *Tuhan, Aku Tersesat* by Suta Sartika as a new poet whose work is carried out this study is one of his consciences containing the depiction of a passerby who is looking for the meaning of life's worries full of question marks. This collection of poems *Tuhan, Aku Tersesat* by Suta Sartika is a form of emotion and taste from the author towards the human condition that has begun to go out of the path of humanizing fellow humans. The religious value contained in the collection of poems *Tuhan, Aku Tersesat* by Suta Sartika is divided into three, namely: (1) religiosity between man and God, (2) religiosity between human beings, and (3) religiosity of man with himself.

### 1.1. Religiosity between Man and God

Man's religiosity with God can be seen from man's dependence toward God. Religious is an attitude and behavior that reflects obedience, disobedience, and obeys the commandments and avoids religious prohibitions. This can be seen in the following poem.

*Bersama lelagu malaikat pagi kususuri jalan yang Panjang  
Bersama doa-doa para Nabi yang tak pernah lekang sampai sekarang  
(Aku Pergi pagi ini Sayang: 3)*

This poem tells the story of someone who left because he did not get a welcome back from someone towards the love he always channeled. 'I' in the poem went nowhere. The fragment of the poem is one of the proofs of the 'me' action in the poem in chanting 'prayers to the Prophet' which until now still continue to be spoken in life. Prayer here in relation to religiosity is about the fortitude and sincerity of a servant to his god when he gets something in the form of bad things and good things, as well as an introduction to the hope of something that a tasteless person wants to his god. The passage of "the prayers of the Prophets that have never been long until now" is a form of a servant who is afraid because he still adheres to the teachings and practices the prayers of the prophets that he still does today.

Prayer in the collection of poems of *Tuhan, Aku Tersesat* by Suta Sartika is also found in the following poetry quotations.

*Barangkali hidup adalah perjalanan panjang  
Sedang usaha dan doa adalah bahan bakar utama  
(Barangkali: 13)*

This poem *Barangkali* tells about a human journey in living life with pretense and carrying out falsehoods in his life. Prayer in this poem is used as a 'main fuel' in the second line in his poem 'Effort and prayer is the main fuel' is a sign that prayer is indeed a very important thing in life. This 'main fuel' is interpreted as the driver of a person in living his life.

Aside from the two quotations above, prayer in the collection of poems *Tuhan, Aku Tersesat* by Suta Sartika is also found in the following poetry quotations.

*Berusaha merapal doa-doa serta menggaungkan mantra-mantra  
(Desember: 21)*

This poem titled 'December' tells about someone trying to approach someone else. This poem that describes the condition of nature and man contains the value of relics between man and god with the quote 'prayer'. This passage of both the second and the third barricades, "Trying to recite prayers and echoing mantras" is a depiction of a person who seeks to seduce his god to be able to grant or realize his requests and hopes for something that happens to him.

Prayer in the collection of poems of *Tuhan, Aku Tersesat* by Suta Sartika is also found in the following poetry quotations.

*Dibukanya sebuah kantung hitam  
Bunga-bunga dan potongan-potongan pandan  
Selebar kertas doa  
33 butir dalam seikat gelang kaoka  
Tsumma ila arwahi jami'i Aba ina,  
Al- Faatihah  
(Di Jati Jajar: 32)*

The passage of poetry in the fourth verse tells about the procession or ritual of a person in carrying out the grave pilgrimage. This poem 'Di Jati Jajar' describes the grief of someone who has passed away. In this fourth good, the religious value in the form of fortitude and sincerity in praying to the khalik offered to someone who is in the grave feels very thick. The culture of grave pilgrimage by giving "flowers and pandan pieces" is familiar to the time of making grave pilgrimages. Religiosity in this poem describes the man who prays to his god for the good of man who has passed away.

Prayer in the collection of poems of *Tuhan, Aku Tersesat* by Suta Sartika is also found in the following poetry quotations.

*Asap pelan-pelan keluar dari celah tanah yang berwarna gelap  
Bersatu bersama kabut yang naik secara merayap  
Aku ingin menjangkaumu dalam senyap  
Dalam doa setiap manusia yang berharap  
(Kepadamu Masigit: 54)*

This poem 'To You Masigit' describes the events of the morning in a mountain that the author is trying to express. According to researchers, the mountain intended by this author is 'Thunder Mountain', with the peak name being 'peak Masigit peak'. This poem tells about the hope of a person

(man) in living his life. 'You Masigit' becomes a bias of meaning about the peak of life and the looming hope of man towards life and to his god. The use of diction in the fourth good, 'In the prayer of every man who hopes' signifies that man is indeed a weak creature and always hopes in his god. The prayer illustrates the religious value between man and his god.

In addition to the five quotations that explain about prayer, religiosity in the collection of poems *Tuhan, Aku Tersesat* by Suta Sartika is also found in the following poetry quotations also give an idea of the form of human gratitude to his god, as described in the following poem excerpt.

*Tuhan,  
Dalam setiap perjalanan kusebut nama-Mu  
Merasakan syukur dari tiap-tiap karunia-Mu  
Senantiasa menjalankan segala perintah-Mu  
Walau seadanya dan tak pernah sempurna  
tidak seperti yang lain hamba-hamba-Mu  
(Tuhan, Aku Tersesat: 97)*

The poem quote that became the main title in this collection of poems is *Tuhan, Aku Tersesat* describes a servant who feels confused about his life in the world. This anxiety is manifested in the title 'I Am Lost' which becomes a paradigm about human life to his god. In the above quote, the forms of confusion, gratitude, piety, and surrender are combined in the first verse of this poem entitled '*Tuhan, Aku Tersesat*'. Thus, religiosity in the collection of poems *Tuhan, Aku Tersesat* by Suta Sartika which focuses on religiosity between man and his god is neatly contained in this key poem. So that it becomes a cover in religiosity between man and his god.

## 1.2. Religiosity among human beings

Religiosity between human beings is seen from how human attitudes and behaviors are trying to realize the good values taught by God. These values or actions are like doing good, helping each other, and also caring for fellow human beings. This can be seen in the following poem.

*Di gunung,  
Semua manusia adalah setara  
Yang membedakan hanya  
tingkat kecintaannya pada alam raya  
Semua sama, semua cinta  
Kembali menjadi manusia  
Manusia yang manusia  
(Di Gunung: 28)*

This poem describes the figure of man when on the mountain becomes a fully human being, by loving the universe and the whole. The concept of loving the universe and humanizing humans is a form or form of religiosity between humans and others. This form of religiosity is a form of cooperation or mutual cooperation, doing good, and also caring between human beings in life in the world. When the relationship of man and god seeks to build spiritual value, then this relationship between humans must apply the teachings of God in order to have a good impact in community life. Description of this concept if in Islam with the term 'Hablum minnannas' or the concept of good relations between human beings.

The depiction of religiosity among fellow human beings is also depicted in the following poem excerpt.

*Seorang lelaki serampagan,  
Berjalan dengan gagah dan tegap  
Tubuhnya besar dan rambutnya keriting panjang*



*Tangan-tangannya lebar penuh pelukan  
Punggungnya tempat sandaran bagi orang-orang yang kesakitan  
(Seorang Lelaki Serampangan: 92)*

The poem describes the figure of a 'haphazard man' who has kindness with '*His hands are wide full of hugs*' and '*His back is a place of support for people in pain*' the poem explains how humans should live the concept of Islam by realizing the concept of '*Hablum minnannas*' or the concept of good relations between human beings. From this poem, we can learn how man can humanize his neighbor with love and care, although in relation to this poem, the figure in the poem is labeled '*gratuitous*'.

### 1.3. Religiosity between Man and Himself

Religiosity between man and himself is characterized by the existence of events or actions from man in the form of regret for himself or to god, medical himself, or also have an inner feeling attached to himself for an event that befell him until the man becomes remembered with God and carries out his commandments and stay away from His prohibitions. This can be seen in the following poem.

*Orang-orang berlalu lalang  
Dengan membawa banyak kebimbangan  
Doa-doa dan kenangan  
Menuju pulang  
(Di Terminal: 39)*

This poem describes the confusion and anxiety told in this poem with a terminal setting. The concerns depicted are abstract forms of a human journey undertaken in this world. This anxiety is a form of religiosity between man and himself who is trying to find meaning in a life he lives. In the excerpt of the poem, the anxiety wrapped with the diction '*Prayers and memories*' in the first verse and the third line is a sign that in every anxiety that occurs, God always accompanies in the form of prayers offered by humans.

The form of religiosity between man and himself is also described in the following poem excerpts.

*Ah, Tuhan  
Bukankah hidup adalah senda gurau  
Melatih kepura-puraan dan membuat kepura-puraan lainnya  
Tapi orang-orang kota selalu berpura-pura  
Hingga lupa kepura-puraan mereka  
(Orang-orang Kota: 63)*

The poem describes the confusion of human beings towards their lives. The confusion is an accumulation of confusion in the form of pretense in living life. Religiosity between man and himself obtained from this poem is when paying attention to the last one that explains the confusion of man in living life, but still interacts with God, in the poem is addressed in the first line where '*Oh, God*' becomes a complaint that is shared by the man when he is experiencing about the confusion that occurs in his life.

## CONCLUSION

A collection of poems *Tuhan, Aku Tersesat* by Suta Sartika is an oasis of words that describe a human journey in living his life on earth. From this collection of poems, we can learn lessons in

the form of religious values contained in his poems. Religious values in the collection of poems *Tuhan, Aku Tersesat* by Suta Sartika is depicted with three religious values. First, religiosity between man and his god is depicted by praying, fearing, and surrendering. Second, religiosity between humans and others is described by good deeds, love, caring carried out by fellow humans or which in Islam is known as the concept of 'Hablum minnannas' or the concept of good relations between human beings. Third, religiosity between man and himself is described from the confusion, anxiety, and inner feelings of man who still interacts with his god.

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