



## THE LOOSING SOUL IN *GHAZAL 119* POEM BY JALALUDDIN RUMI

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### Abstract

*This study is a brief explanation of the description of the losing soul in Rumi's Ghazal 119 poem and the explanation of the representation of Rumi's unconsciousness. The analysis used the method of documentation, reduction, and data display. The roles of the researcher are data collector, classifier, analyzer, and interpreter. The result of the study proved that the losing soul had been discovered through bad characters and behavior of the narrator's companion which appeared in the poem. Furthermore, Rumi's unconsciousness had been discovered as the way of thinking which was influenced by the soul. Then, the way of thinking would also affect someone's characters and choice of life. The soul has the biggest influence because it is the center of human being which controls the whole body. Thus, soul must be filled with sweetness, tenderness, and spiritualism.*

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## INTRODUCTION

In this era, modernism is the hot topic to discuss. It always relates to all new things, and in term of technology and science, they always are renewed and changed. Besides, the facility and all will always be developed. Meanwhile, in the contrary, old things only be history, and tradition. Focus in term of society, there are some differences between these two things. Traditional society seriously believe in religious direction, they don't believe in technology and science, they tend to use traditional method of medicine, they also attach more in cultural and philosophical values, and they have joint family system of living. Otherwise, modern society tend to relax in term of religion, they know better in technology and science, even they are the inventor of the new technologies so that they believe in modern medical treatment which use the newest science knowledge and technology, modern society don't pay much attention in cultural, and they consider most on individual family system of living (Aron, 2011). Between two of them, there is no better or worse on one side because both of them have advantages and disadvantages such as in term of technology and science, but it lacks in believing religion. Moreover, in this modern era, there is still traditional society who keeps the tradition (as people call it so). So, not all society is following modernization, and there are people who have balance live between modern and traditional living. In line with modernism field, I tried to highlight the balance of living between term of modernism and traditional.

The best balance of living is using the advantages of both terms, modern and traditional. In my concern, the best part of the traditional living is using the heart and soul to communicate and do everything. Meanwhile the best part of the modern living is the easier way to life. Therefore, my concern led me to find the use of soul within daily activity in this modern era in which sometimes the soul separated from daily activity and cause numb on some people in living life. The literature that conveys similar

topic is *Ghazal 119*, a poem by Jalaluddin Rumi. I was interested in using poem as the main literature due to the beautiful combination of the diction, rhyme, rhythm and form that conveyed the meaning of poetry to imply the message. The poem was taken due to the concrete words that were used by the poet. Jalaluddin Rumi, the poet, "was perhaps the finest poet of all time and a great influence on Muslim writing and culture, his poetry is well known throughout the modern world, and he is one of the best selling poets in America" (BBC, 2009). His writing is an amazing craft that attracts many people to read, due to his concrete word of using and easy understanding poem. One of his poems was *Ghazal 119* poem. Ghazal in Sufism context had been known as love divine poem. Ghazal is a form of lyrical poetry that gives some kind of message about the beauty of God, or God's creation. Nevertheless, in this poem I discussed more about the loosing soul which can be proved by the symptoms of behavior. Behavior and soul are related to each other. For some people who had behavior in certain way explain the soul condition inside them. It explained how the loosing soul participates in someone's life. In line with the explanation above, I was interested in taking "The Loosing Soul in *Ghazal 119* Poem by Jalaluddin Rumi" as the title of my final project. I analyzed how the loosing soul described in Rumi's poem and the impact of it. There are also some statements of the problem, (1) how is the loosing soul in Rumi's *Ghazal 119* poem described? (2) what is the representation of Rumi's unconsciousness?

There is other study which had similar topic, such as "Nature and The Human Soul" by Bill Plotkin (2008). It discussed about an innovative developmental psychology that showed how fully and creatively we can mature when we allowed soul and wild nature to guide us. It presented a model for a human life span rooted in the patterns and rhythms of wild nature, a template for individual development that ultimately yields a strategy for cultural transformation. Moreover, Roger Houdsen in 2003 also published book about poems which

can open our heart, and the book elaborates each poem with love, soul, and divinity terms, the title is "Ten Poems to Open Your Heart". Therefore, my study is different and originally belongs to me. This study research analyzes and elaborates a poem titled *Ghazal 119* with soul as the main concern.

Firstly, According to Aristotle in Crivellato and Ribatti (2006) "the soul is defined as the substance or the form of a living body. It is indeed the primary cause of living, perceiving and thinking" (p. 331). He distinguished different soul faculties. The vegetative or nourishing soul belongs to both plants and animals. Sensitive and motor souls pertain only to animal, and the intellectual soul is limited to man. The second meaning of soul is that subtle spiritual substance which is the real essence of man (Al-Ghazali, 2010). Although the definition and elaboration of the soul is different, the essence of the soul is the same. Soul is part of the highest element of human being which different from animal and plant or other creature. Soul gives the conscious element of human being to reach the divinity. Human being needs the soul in good spiritualism to reach the high quality as a human. Meanwhile the loosing soul which existed in the topic was different from the soul which explained above. The loosing soul was not the same meaning as the lost soul, but it meant that the essence of soul is missing. The reason why the soul feels numb is because it lacks the spiritualism activity so that's why the topic was written as the loosing soul. Campo (2009) stated that Ghazal can be "interpreted both as a love poem and devotional poem, for the pain of separation that one's lover is analogous to the pain of separation one feels from god" (p.260). More or less Ghazal is defined as the love poem to god which gives the main theme as divinity overall. The relation between the three variables above was divinity and spiritualism, which the soul was the highest spiritualism of human being reaching the divinity, and Ghazal is also a kind of love poetry genre tells about divinity. So, the divinity and spiritualism was essence of the real soul to

concern but the main focus of the poem was about behavior and characters which represent the loosing soul.

The usages of the approaches are new criticism and psychoanalytic criticism by C. G. Jung. Jung's. New criticism is used to describe the loosing soul in Rumi's *Ghazal 119* poem. New criticism known as an approach to literary analysis provides the reader with a formula for arriving at the correct interpretation of a text using only the text itself. New criticism saw the internal working of the literary text as its own context. New critical analysis or new criticism emphasizes the complexity of meaning, the study of structure and pattern in literature and emphasizes the importance of immanent textual interpretation as opposed to contextual analysis.

New Criticism is also known for advancing close reading, detailed attention to how a text is written and how it constitutes meaning at various levels, which is close reading concerns close attention to textual details with respect to elements such as setting, characterization, point of view, figuration, diction, rhetorical style, tone, rhythm, plot, and allusion (Rapaport, 2011, p. 36)

It can be described that the main focus of new criticism is the text of a poem, and for uncovering the poem, it needs to consider the elements such as setting, characterization, point of view, figuration, diction, rhetorical style, tone, and etc. Furthermore, psychoanalytic criticism by Jung elaborates about the relation between four archetypes inside the unconscious state of human, and it reveals the representation of Rumi's unconsciousness as the second objectives of the study. The concept of Jung about human psyche is distinguished into three levels. They are consciousness, the personal unconscious and the collective unconscious (Jung, trans. 1959). Jung's work mostly indicate subconscious realm, especially the collective unconscious and archetypes which relate to the behavior. Jung (1969) explained that "the collective unconscious consists of the sum of the

instincts and their correlates, the archetype. Just as everybody possesses instincts, so he also possesses a stock of archetypal images" (p. 138). Jung identified four major archetypes, but also believed that there was no limit to the number that may exist (as cited in Cherry, n.d). The major archetypes are the shadow, the anima and animus, the persona, and the self.

## METHODOLOGY

This study is written in qualitative descriptive, in which according to Lambert (2012) "qualitative descriptive studies tend to draw from naturalistic inquiry, which purports a commitment to studying something in its natural state to the extent that is possible within the context of the research arena" (p. 255). The goal of qualitative descriptive is "to obtain cases deemed rich in information for the purpose of saturating the data" (Lambert, 2012, p. 255). In addition, "the presentation of data from a qualitative descriptive study involves a straight forward descriptive summary of the informational contents of the data that is organized in a logical manner" (Lambert, 2012, p. 256). The main object of the analysis is the text of *Ghazal 119* poem, the poem is used as the content analysis, and other sources as the secondary source was taken from dictionaries, articles, journals, e-books and books.

Data collection is in the form of documentation such as book, journal, handout, article, e-book, website, etc. Data collections which are useless for the research information are reduced in data reduction by focusing, simplifying, and transforming the raw data. In 1984, Miles and Huberman stated that data reduction continuously occurs throughout the analyzing process, after that the research continued to the data display. Data display is to display the qualitative data in narrative data which is designed as qualitative descriptive through interpreting the data. The data display includes content analysis which has been analyzed by using the approach and theory. The approach usages are new criticism and

psychoanalytic criticism by Jung. Then, the result of the research is concluded in conclusion. Even though it has been concluded, the conclusion can be data collection for another research. Thus, the researcher function as the data collector, classifier, analyzer, and interpreter.

## RESULT OF THE STUDY

In general, the poem told about good and bad characters of a companion, but it specifically told about the characters of the loosing soul in human being. At glance, the narrator of the poem wanted to have a companion who had sweet and tender characters instead of bad characters, and the narrator also mentioned about behavior and the ideal type of the companion. Nevertheless when the poem was analyzed deeper, the main focus of the poem was about the characteristic of the loosing soul which was described in behavior and characters of human being. Furthermore, the soul which exists is defined as the most divine part of human being and body is the servant to perform the soul, and it regards as the quality of man. So, more or less the soul can be called as the controller of human's behavior and personality to see the quality of a human being. In *Ghazal 119* poem, the existence of soul was represented by behavior and characters. The narrator intended to have a good and positive companion but the narrator's companion pictured negative characters and behaviors, so that the narrator's companion experienced the loosing soul.

Describing the loosing soul in Rumi's *Ghazal 119* poem needed specific division in intrinsic elements. They are the loosing soul in sound, language, form and meaning.

### **The Loosing Soul in Sound**

In this part, the repetition in the poem emphasizes the main concern of the poem. There were four repetitions which must be concerned. Repetition of words comprised of companion, and sour. The repetition of sounds were consisted of sound s, d, z which was

repeated in utterance *'a companion who is/ in love with the self/ has five distinct characters/ stone hearted/ unsure of every step/ lazy and disinterested'*. The last repetition was comparison *'the more'* which emphasize the cause and effect in utterance *'the more this companion waits around/ the more bitter everything will get'*. In conclusion, the repetition of sound, word, and comparison repetition were used to enhance the important issues of the poem. The issues more or less were about the characteristics of a companion which was formed in bad or negative behavior and characters. Besides, it also explained how the narrator disliked such kind of companion because it will affect himself. However, the discussion was the explicit form of the poem. Implicitly, those characteristics were mentioned to be the representative of the loosing soul of narrator's companion.

#### **The Loosing Soul in Language**

There are some specifications to elaborate the loosing soul in language. Firstly, in concrete language and imagery, the poem emphasize that the main focus was the soul not the characteristics, and the soul must be full of positive value. Secondly was simile. The simile comparison in the poem appeared two times, *'like a grave'* and *'just like a vinegar'*. It was concluded that companion with bad characters till it compare to a grave had dark behavior and tended to be negative, and such companion will only bring harmful to the narrator so that he did not want to be with such companion because it would make him bitter within time just like the vinegar. The last was metaphor. There were two metaphors, *'a sweetheart is a mirror'* and *'a friend a delicious cake'*. The metaphor of *'a sweetheart is a mirror'* can be concluded that a sweetheart or a companion is someone who can reflect the partner. The main reflection which was discussed was behaviors and characters of the partner because in the discussion above explained about those terms. The narrator mentioned from the beginning of the poem that he did not need a companion who had negative or bad characteristics, it can be concluded that the narrator was a nice person who had good

behaviors and characters so that the narrator looked for a good partner. In addition the metaphor of *'a friend a delicious cake'* mentioned a friend or a companion was actually someone special and full of sweetness in personality. The value of *'a friend'* is as valuable as *'delicious cake'* which time is precious thing to have together. Based on the metaphor explanation above, it can be concluded that companion was a valuable person to have and the narrator did not want to spend his/ her time with a companion who had bad characteristics.

The language of the poem above explicitly maintained the bad characteristics of the companion. Bad characteristics of the companion were comprised by behavior and characters that appeared in the poem such as unpleasant behavior, lazy, unsure of every step and so on. For the narrator, companion was someone precious. The narrator did not want to spend his time with a companion who had bad characteristics, because if he did it would only bring harmful for the narrator. Nevertheless implicitly, concrete language elaborated about soul that must be filled with tenderness and sweetness instead of negative characteristics of the companion. So implicitly, the narrator tried to convey in the end of the poem that soul and characteristics were related to each other.

#### **The Loosing Soul in Form**

The loosing soul in form was divided into stanzas. The first and second stanzas convinced that the narrator did not need a companion within certain behavior, even the second stanza was still convincing about companion's behavior in simile figure of speech. The simile compared the certain behavior and grave into creepy and depressing behavior. So, the main content of stanza one and two were about companion who had bad behaviors. The third and fourth stanzas were counted in run on-line pattern of form because it would make the explanation clear. These stanzas enhanced that sweetheart and friend was categorized as a companion. Besides, in this stanza the narrator explained that he meant to be with companion who had positive

characteristics like sweet and cheerful instead of negative companion like stanza 1 and 2 had explained. The narrator assumed that he did not worth spend his/ her time with negative companion. The fifth stanza conveyed companion again, which specifically told about companion who was in love only with the self, which did not care and notice surrounding, in other words this companion can be called as selfish person. Such companion had distinct characters which consisted of five. The next stanza mentioned the distinct characters of selfish companion; stone hearted, unsure of every step, lazy, disinterested and keeping a poisonous face. Meanwhile, because keeping a poisonous face was mentioned in the next stanza, this form used pattern run on-line. Bad characters had been mentioned in stanza five until seven. These characters more or less related to the bad behaviors which appeared in stanza one and two, so that the companion who was selfish also had unpleasant behavior such as depressing attitude, creepy and depressing atmosphere. The narrator mentioned before that he did not want to spend his/ her time with such companion because that companion would affect him became bitter person, this expression was elaborated from the line 'the more this companion waits around/ the more bitter will get'. The longer that companion was around the narrator the more unpleasant thing that the narrator would get. The simile appeared in stanza eight and this parable enhanced the narrator's condition in stanza seven. The ninth stanza tried to convince that all bad characteristics such as bitterness and unpleasant behavior must be stopped to discuss. This stanza tried to introduce a new topic which not far from the current topic. It was known as the new topic because it used new terms for the following stanza. Stanza ten and eleven used pattern run on-line because if it was stopped in stanza ten, it would be ambiguous meaning. New terms of these stanzas were 'a heart', 'sweetness and tender soul'. These terms in the last poem must be recognized deeper because it mentioned different terms but still similar to the companion's characteristics. The current stanzas

mentioned about tenderness and sweetness of the soul which resided in the heart, but in the previous discussion on each stanza there were only discussion about a companion who had bad and negative characteristics. Then, the last line of the poem tried to link the existence of behavior and character with the soul, 'must not waste itself with unsavory matters'. 'Unsavory matters' explained about the bad characters and behavior which was described in the previous stanzas. So, the narrator tried to convey that sweet and tender soul would explain someone's characters and behavior. Meanwhile, the characters and behaviors of the companion which had been explained were bad characteristics. Thus, the companion experienced the loosing soul. The loosing soul experience explained how the soul lost sweetness and tenderness in which they were part of the real soul characteristics.

#### **The Loosing Soul in Meaning**

By considering the structure of the poem, the narrator conveyed his inner thought about companion, a companion who had positive behavior and characters. His thought led him to convince that companion was precious person to have, someone who had sweet and tender characters but, his emotion tried to convey into negative form of the companion by using bad behavior characteristic. To be noticed, the atmosphere of spiritual was also put within the poem. The term soul was used as the spirituality of the narrator. It is known that soul is the most divine part of human being, and soul was known as the quality of a man. Besides soul, the title Ghazal more related to the spirituality and divinity. Ghazal can be interpreted both as love poem and a devotional poem for the pain of separation that one feels for one's lover to the pain of separation one feels from god. So, the poem was not only focus on a companion but also the soul which influence the characters and behavior of the companion. Meanwhile, the most dominating theme was spirituality because the title of the poem much more implied the content of the poem.

According to the intrinsic elements above, it could be concluded that for the narrator, companion was someone special who had sweet and tender characters. The narrator did not want to spend his time with a companion who had bad characteristics in behavior and characters because if he did, it would only give harmful to the narrator. Nevertheless, a companion who had bad characters were mentioned much more in the poem than good characters such as careless of surrounding, lazy, disinterested, unsure of every step and so on. The narrator mentioned so to emphasize that bad characters of a companion were avoided by the narrator. In the middle of negative companion's characteristic, the soul was mentioned to give spiritual impression in the poem, and it helped to understand the narrator's point of view about the relation between soul and characters. The heart must be filled with sweetness and tender soul, because it would affect someone's characters and the behavior. So, the companion who had bad characters and behavior experienced the loosing soul which means companion's soul lost the essence of sweetness and tenderness.

The loosing soul had been described through the characters. The characters included negative forms which were avoided by the characters, and these were typical of someone who only cared of oneself, and regardless of surrounding. It meant that the soul reflected good characters such as caring, hard-working, energetic, soft heartened, cheerful, calm, and so on. By the description, the narrator realized how her/his unconscious realm worked. Her/his desire of longing was part of maternal Eros, and her/ his way of thinking by realizing all her/his shadow was part of paternal Logos. Narrator's desire can be noticed in stanza one, *'I don't need/ a companion who is'*, it mentioned that s/he was indirectly specifying her/ his desire to have a companion with specific features, and this is called desire of longing which part of maternal Eros. Furthermore, narrator's paternal Logos was part of her/his way of thinking in which s/he realized that s/he should not have bad

companion around, it was mentioned in stanza seven, *'the more this companion waits around/ the more bitter everything will get'*. Narrator's way of thinking also reflected in stanza three, *'a sweetheart is a mirror'*, s/he realized how companion can pictured her/ his reflection and more or less can be place of contemplation for the narrator. In the same stanza, *'a friend a delicious cake'*, the narrator realized how companion was someone precious to keep in touch. By this, the narrator realized her/ his shadow was part of the companion. So, the narrator mentioned that s/he needed someone who had specific features of a companion which can reflect and be a place of contemplation. Narrator's awareness of the shadow was part of her/his unconsciousness which combined the self and syzygy. The syzygy which appeared in the poem was narrator concern to not just have any companion, but specific companion and s/he realized to have good companion to affect her/him as well to be a good person, thus her/his desire combined well with paternal logos, and it is called syzygy. Furthermore, the narrator only mentioned the characters of a companion in which they are part of inner beauty and not physical beauty, this way of thinking had been influenced by the highest spiritualism, in which without concern to the divinity it would not consider on the inner beauty. High divinity is part of the self of the narrator and it mentioned in stanza ten and eleven, *'a heart filled with desire for/ sweetness and tender soul'*, soul which resided in the heart full of sweetness and tenderness had been influenced by spiritualism. Thus, the self of the narrator was active to control her/him as well, and persona which took an active role on facing the society act as usual to be a mask. By this, can be noticed that narrator's high spiritualism had unconsciously affected her/his choice. In addition, Rumi's unconsciousness had been discovered as the way of thinking which was influenced by the soul.

## CONCLUSION

The discussion had been elaborated explicitly and implicitly. Explicitly, the bad

characters and behavior were found, and implicitly the loosing soul in the poem was discovered. The poem did not interact directly to the loosing soul, but it used the representation of the loosing soul through the bad characters and behavior of the narrator's companion. Intrinsic elements helped to reveal the characteristics of the loosing soul through the sound, language, sound, and meaning of the poem.

The analysis of the loosing soul had also revealed Rumi's unconsciousness by using Jung's point of view. Rumi's unconsciousness had been discovered as the way of thinking which was influenced by the soul. In addition, the way of thinking would also affect someone's characters and choice of life. Thus, soul must be filled with sweetness, tenderness, and spiritualism, and by this people have purpose in living life and they will not feel empty by doing activity.

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