

Structure and Meaning of the Dugale Asu Maring Menungsa Tegal Dialect Poetry by Atmo Tan Sidik

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Abstract

Poetry Dugale Asu Maring Menungsa is a poem written using the Javanese language Tegal dialect. The Poetry of Dugale Asu Maring Menungsa reflects Indonesian culture, especially the people of Tegal and Brebes. The purpose of this research is to describe the physical and mental structure and to describe the meaning in Atmo Tan Sidik's Dugale Asu Maring Menungsa Poem. This study uses a semiotic structural approach. Data collection in this study used the first level reading techniques, namely heuristics and literature study. The data analysis technique was carried out by means of hermeneutical reading. The results of this study indicate that the Dugale Asu Maring Menungsa Poetry has two structures, namely physical and mental structures. Figurative language is the most dominant physical structure used in Dugale Asu Maring Menungsa's Poetry compared to diction, images, concrete words, versification and typography. The figurative language used in Dugale Asu Maring Menungsa's Poetry is personification and sarcasm. The theme contained in The Dugale Asu Maring Menungsa Poetry is a social theme. The tone used is the tone of satire. The meaning of Dugale Asu Maring Menungsa's Poetry, which describes the anger of a dog towards humans who always blame and call it when they get a social problem.

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INTRODUCTION

Literary work is a social phenomenon. This social phenomenon occurs because of the process of human creativity. Literary works are born because of the imagination of an author in the form of ideas, ideas, feelings, and knowledge that are expressed in written form. Djojuroto (2006) states that literary works have not become the primary need of society, it could be true; although in fact literary works can play a role in the process of changing society.

Ariyanto and nuryatin (2017: 162) say that great literary works can help readers become cultured men.

One of the literary works that is often studied is poetry. Poetry is born from the author's personal experience of various situations and conditions he feels, especially those related to sadness. This is because imagination and appreciation just flow. Poetry is a creative process in which writing occurs spontaneously. This expression arises from the effect of feelings that express anxiety and worry that can still be controlled by the power of the imagination.

A poem consists of two types, namely physical structures and mental structures. (waluyo, 1987). The two structures must be analyzed sequentially. Inayati and nuryatin (2016: 164) say that the inner structure of poetry will be difficult to understand before understanding the physical structure of the poetry first. Therefore, the physical structure of poetry must be sought first.

The existence of a poem cannot be separated from the background of the writer. Khairuisa, Doyin and Qomariah (2014: 3) say that the presence of poetry is usually intended by the author, for perpetuate the experience of its author felt very impressive, and had value or some meaning.

Poetry is a reflection of the condition of society. The existence of literary works, especially poetry that uses regional languages, is still very rare. Poetry must be present in the midst of society to represent the characteristics of each region. Woody (in schmidt, 2018: 468)

says that poetry is not purely a personal concern or event; spiritual evolution that comes from one's response to a community. The creation of a poem is born from the various interests of the poet. Therefore, the existence of poetry that uses regional languages is very important for the culture of the community. One of the writers who uses regional languages in his poetry is Atmo Tan Sidik.

Poetry of Dugale Asu Maring Menungsa is written in the local language of the tegalan dialect. This literary work is special because it was written by a single author, atmo tan sidik.

Atmo Tan Sidik (1961), is a poet who works in the Tegal and Brebes areas. Many of his works have been published in local and national media. This writer also often writes in newspapers about political issues, and is often asked to be a resource person at scientific meetings and a resource person at the Tegal language congress.

Wilde (in Robinson, 2015:319) says that bad poetry is the result of sincere feelings. There is no bad poetry, because all poetry is born from the sincere feelings of a poet. The poem Dugale Asu Maring Menungsa tells the story of a dog complaining that is always blamed when humans get into a problem.

The choice of Dugale Asu Maring Menungsa Poetry by Atmo Tan Sidik is due to its interesting diction, distinctive language style, varied rhymes, unusual pengimajian and an inspiring message. Tegalan dialect poetry has a high beauty and aesthetic which can be seen from the series of words, as well as the meaning contained in them.

One of the highlights of The Dugale Asu Maring Menungsa Poetry is the use of a distinctive language style. In accordance with the opinion of Supriyanto and Hidayat (2017:36) class language has a function to shorten speech, namely, saying something meaningful in a shorter language. The use of class language in Atmo Tan Sidik's poem feels more alive because it is written in Javanese.

The use of regional languages must be encouraged as an effort to preserve the Tegalan dialect as the identity of the Tegal people. Local

languages will experience extinction, if native speakers prefer to use Indonesian. The regional language or what is known as the second / mother tongue must still be used in sharing informal situations in every social interaction in society.

Literary works, especially poetry in regional languages, must be introduced to the younger generation as an effort to maintain local languages. The Tegalana dialect is one of the cultures that must be preserved, because regional languages have their own languages. There are many cultural elements, but one of the most important is language. Because if a society does not protect and love its own language. Then that culture is destroyed.

Based on some of these things, the researcher is interested in conducting research to find out more about the anthology of the Poetry Dugale Asu Maring Menungsa by Atmo Tan Sidik by trying to reveal the physical structure, inner structure, and meaning. which begins with understanding the poetry in depth then analyzes more deeply the physical structure, inner structure and meaning by using supporting theories and approaches in this study.

This research was conducted to make it easy for readers to understand a literary study, especially research related to the study of the structure and meaning of a poem.

METHOD

This research uses a methodological approach and a theoretical approach. The methodological approach is a qualitative description. In addition, this study uses a theoretical approach, namely a semiotic structural approach. The semiotic structural approach is used to identify the structure and meaning in the Dugale Asu Maring Menungsa Poetry. By looking for the poetry elements as a whole, then the interpretation is carried out according to the conversion of the poetry through hermeneutical reading.

The data validity technique in this study was carried out in two ways, namely increased persistence and discussion with peers.

The data analysis technique in this study was carried out using the hermeneutic reading technique.

RESULTS AND DISCUSSION

Structure and Meaning in Dugale Asu Maring Menungsa Poetry by Atmo Tan Sidik

There are two structures in the poetry anthology of Dugale Asu Maring Menungsa by Atmo Tan Sidik, namely the physical structure and the inner structure. The physical structure consists of a choice of words, images, concrete words, figurative language, versification, and typography. Meanwhile, the inner structure consists of themes, feelings, tones, and messages.

The Physical Structure of Dugale Asu Maring Menungsa Poetry

A. Diction in Dugale Asu Maring Menungsa Poetry

Abrams (in wiyatmi, 2006: 63) states that diction is a choice of words or phrases in literary works. Diction is a choice of words used by poets in writing their poetry. The connotative diction in the Poem Dugale Asu Maring Menungsa can be seen from the following poem excerpt.

Asu gede menang kerahe

The big dog wins his collar

The connotative diction contained in the Poem Dugale Asu Maring Menungsa can be seen from the third stanza in the fourth line. There is a diction *asu gede* which means big dog means the connotative of a person who has a position. *Asu gede* wins collar, it means that people who have a position or position will definitely have higher power.

B. Image in Dugale Asu Maring Menungsa Poetry

Images or images in literary works play an important role in generating imaginative imagery, forming mental images, and can evoke certain experiences in readers (Imron, 2009: 75). The image contained in the Poem Dugale Asu Maring Menungsa is a visual image. Visual

images are used to describe what the poet is seeing. The visual image can be seen from the following poetry excerpt.

*Lugune fotone enyong sampeyan
Kابه, sing pada nganggo topeng*

*My photo is yours
All, who wear masks*

The image contained in the Poem Dugale Asu Maring Menungsa is a visual image. Visuk image can be seen in the fourth stanza. The use of visual images lies in the word fotone which means the photo. Poets want to show photos of everyone while wearing masks.

C. Concrete words in Dugale Asu Maring Menungsa Poetry

The poet uses concrete words to make it easier for the reader to understand his poetry. The use of concrete words is contained in the following poetry excerpt.

*Ngresulane asu
Aku karo manungsa donge duwe dosa apa
Bisane aku teris bae digawa-gawa
Sabèn ana masalahe menungsa
Bawang murah, menungsa ngomong
Asu, bawang regane murah!*

*Complained's dog
What sins i and humans have
Usually, i just keep carrying it
Every problem is human
Cheap onions, humans talk
Dogs, onions are cheap!*

The use of the word concrete is found in the first stanza. The word concrete is found in the word ngresula, dosa, digawa-gawa, masalahe, murah. The use of the concrete word ngresula which means to complain implies a dog's complaints against humans. Because it is often carried away when humans have problems, such as harvest time and experiencing a decrease in the price of onions.

D. Figurative language in Dugale Asu Maring Menungsa Poetry

Ibrahim (in Mualim and Erowati, 2015:175) said that language style is also called figure of speech, namely the use of figurative words and appropriate comparisons to express

feelings and thoughts with a specific purpose. The language style used in the Dugale Asu Maring Menungsa Poetry is personification and sarcasm. Personification style of language is used to give human-like traits to inanimate objects or animals. The use of personified language style can be seen from the following fragments of the poem.

Ngresulane asu

Complained dog

The language style used in the Dugale Asu Maring Menungsa Poem is personification. Personification style is seen in the first stanza at the beginning of the word. The use of the word ngresulane which means complaining. This implies that dogs have the same trait as humans, namely they like to complain when they are in trouble. Even though dogs do not have the mind or even the heart to feel something. Meanwhile, the style of sarcasm can be seen from the following poetry excerpt.

*Asu! Dipilih nemen-nemen barang gadi
Langka ngartine*

Dog! Chosen after so

There is no understanding

The style of sarcasm in the Dugale Asu Maring Menungsa Poem can be seen from the first verse in the eighth line. The use of the word asu is a rough vocabulary that is often used by the people of Tegal and Brebes. The poet wants to express the anger of the people towards the people's representatives who are not trustworthy.

E. Versification in Dugale Asu Maring Menungsa Poetry

Metrum is a constant rhythm, meaning that the replacement is fixed and according to a certain pattern (Pradopo, 2010). The rhyme contained in the dugale asu maring menungsa poem is front rhyme. The use of bolted front rhymes to beautify the sound of the poetry. The front rhyme can be seen from the following poetry quote.

Asu, bawang regane murah!

Ana lurah ora amanah ana pejabat khianat

Asu! Dipilih nemen-nemen barang gadi

Langka ngartine

*Dogs, onions are cheap!
There is a village head who is not entrusted
with treasonous officials
Dog! Chosen after so
There is no understanding*

The repetition of the sound in The Dugale Asu Maring Menungsa Poem is found in the first verse. There is a repetition of the asu sound which tells of a dog's frustration towards a human who always calls himself when there is a problem.

F. Typography in Dugale Asu Maring Menungsa Poetry

Doyin (2014:72) says that typography is a physical form of poetry. In The Poetry Of Dugale Asu Maring Menungsa, Atmo Tan Sidik's works can be grouped into (1) using capital letters at the beginning of the line in each stanza, (2) using capital letters in the title of the poem, (3) using some capital letters partly lowercase letters, (4) use capital letters only at the beginning of the poem. In general, the typography in Dugale Asu Maring Menungsa uses conventional typography because it consists of verse per verse.

The Inner Structure of Dugale Asu Maring Menungsa's Poetry

a). The theme in the poem *Dugale Asu Maring Menungsa*

Hartoko and Rahmanto (in Kusumawati, 2013: 337-338) say a theme is a general basic idea that supports a literary work and is contained in the text as a semantic structure and which concerns similarities or differences. The theme contained in the Poem Dugale Asu Maring Menungsa is a social theme. The social theme is used by the poet so that the reader can feel the social conditions that exist in society. The social theme can be seen from the following quote.

*Wong Tuwa ora bisa ngatur anake
kyai wis to ilang tasbehe*

*Parents cannot manage their children
The kiai has lost his tasbeh*

The social theme in the poetry of Dugale Asu Maring Menungsa can be seen from the third stanza on the seventh line. In the sentence wong Tuwa ora ature anake, a poet wants to describe the disappointment of today's parents who can't take care of their children properly.

b). Feelings in *Dugale Asu Maring Menungsa Poetry*

The feeling contained in The Poem Dugale Asu Maring Menungsa is feeling angry. Feelings of anger are described so that the reader feels the irritation experienced by the writer. Feelings of anger can be seen from the following poetry quote.

*Aja kaya asu rebutan balung
Kuwe sing ngono, selaku asu nyong
Jengkel nemen maring manungsa*

*Do not be like a dog fighting over bones
It is there, as my dog
Very angry with humans*

The feeling contained in the Poem Dugale Asu Maring Menungsa is feeling angry. Feelings of anger can be seen from the first stanza of the word jengkel which means anger. The poet wants to describe how angry a dog feels at a proverb, aja kaya asu rebung balung, which means don't be like a dog fighting over bones. Because it should be meat, not social assistance funds, Century Bank and so on. At least animals are not like humans who grab other people's rations by corruption.

c). Tones in *Dugale Asu Maring Menungsa Poetry*

The tone used in the Dugale Asu Maring Menungsa Poem is the tone of satire. The satire tone is used by the poet to emphasize the importance of something. The use of satire tone can be seen from the following poetry quote.

*Wong Tuwa ora bisa ngatur anake
Kyai wis pada ilang tasbehe*

*Parents cannot manage their children
The kiai has lost his tasbeh*

The satire tone in The Poem Dugale Asu Maring Menungsa is found in the third stanza on the seventh line. Wong tuwa ora bisa ngatur anake explaining how difficult it is for parents to

guide their children. Meanwhile, the eighth line of Kyai wis pada ilang tasbehe explains where now Kiai has lost a lot of practice and his character.

d). Mandate in Dugale Asu Maring Menungsa Poetry

Mandate is a message that is based on the author's knowledge that he wants to convey to others through the intermediary of the story he says or composes. Through the stories, attitudes and behavior of these characters, readers are expected to learn from the moral messages that are conveyed and mandated (Nurgiyantoro, 2000). The mandate contained in The Poem Dugale Asu Maring Menungsa is not to turn animals, especially dogs, into objects of human anger.

Meaning of Dugale Asu Maring Menungsa Poetry

Poetry Dugale Asu Maring Menungsa is a poem that ranks fourteenth in the Poetry Anthology Of Dugale Asu Maring Menungsa. This poem was made in Brebes on February 22, 2012.

*Ngresulane asu
Aku karo menungsa donge duwe dosa apa
Bisane aku terus bae digawa-gawa
Sabene ana masalahe menungsa
Bawang murah, menungsa ngomong
Asu, bawang regane murah!
Ana lurah ora amanah ana pejabat khianat
Asu! dipilih nemen-nemen barang gadi
Langka ngartine*

*Complained dog
What kind of sin I am with humans
I usually keep being carried
Any human problems?
Cheap onions, humans say;
Dogs, onions are cheap!
There is a village head who is not entrusted
with treasonous officials
Dog! selected really goods
It is finished
There is no meaning*

The verse above means a description of the dog complaining to humans. dogs feel that

they have never done anything wrong to humans. but humans always call it when a problem occurs, both small and large. When the price of shallots drops, people say "asu, onions are red." When a village head is not trustworthy and officials betray their people, humans say "Asu! the artisan goods of art are chosen". Dogs complain why humans are always blamed, because dogs are disgusting animals. So it must be called continuously.

*Ana maning wong sing gawe paribahasa Aja kaya asu rebutan balung
Kuwe sing ngono, selaku asu nyong
Jengkel nemen maring menungsa
Lah...priben? wong enyong jatahe balung
Ya enyong.... rebutane balung
Coba yen enyong jatahe wisma atlet
Dana bansos Bank century,
dana aspirasi dana banggar
Dijamin nyong ora bakalan kere Rebutan balung*

*There are other people who make proverbs
don't be like a dog bone scramble
It's there, as my dog
Very angry with humans
How is it? my people ration bones
Yes, I grabbed the bone
Try if I ration wism athlete,
Social assistance funds, century bank,
Aspiration fund, workshop fund
It is guaranteed that I will not be poor
Fighting for bones*

The verse above means dogs' annoyance towards humans, which makes the proverb not like dogs fighting over bones. The dog was very angry with this proverb. This is because he is rationing bones instead of athletes' houses, social assistance funds, Century Bank, aspiration funds, and workshop funds. In fact, so far, it is humans who are greedy because they are greedy. Many officials as well as enrich themselves through corruption. Dogs actually have more dignity than humans because they don't take the rights of others.

*Toli kue mantune rika, tanggane rika
Ngrokcok maning!
Gawe paribahasa: asu munggah papahan*

*Asu gede menang kerahe
Lah priben....wong gede bae ora
Bisa ngatur negarane
Wong tuwa ora bisa ngatur anake
Kyai wis pada ilang tasbehe
Nyong selaku asu ora ngomong
Menungsa....menungsa, uwong.... uwong
Senajan nyong lanang, nyong
Ora ngadirma asu lanang...*

*Then that is your son in law, your neighbor
Insolent again!
Make a proverb: dog rises
The big dog wins the collar
How about ... big people do not even
Can regulate the country
Parents cannot manage their children
Kiai has lost his tasbeh
I am a talking dog
Human...human, people, people
Even though I am a man I am not
Just male dogs*

The verse above means the dog's lawsuit against humans. Dogs feel hurt by the proverb of the wrong man that makes the proverb big dog win its collar. Lines /asu gede menang kerahe/ people who have position/ position will win compared to people who do not have it. Collar means rank. Even a President who is the leader of a country has difficulty managing the Indonesian state, which has a very large population. Even parents have difficulty managing their children, because they lose control when their children are not at home. Kiai has lost their tasbeh, they think more of the world than they do dhikr to remember Allah. Feeling not accepted by the proverb, the dog defended itself. According to him, even though he is a male dog, he does not feel as strong, and has power over matters that are not his interests.

*His, ente aja ngeres pikirane
Kie dudu lanang setiawan
Tapi crita dugale asu lanang
Maring menungsa sing kadiran lanang
Lanang: senajan ala, menang
ASU diwalik U.S.A
His aja luruh Rusia
Sing jelas bae sida apa ora melu*

*Nyalon pilkada ?Toli sing jelas
Njaluke Pilkada langsung
Apa lewat DPRD maning?
Nang kene kyeh!
Lugune fotone enyong sampeyan
Kabeh sing apada nganggo topeng*

*Hus, you do not mind her mind
This is not Lanang setiawan but
Again, the angry male dog story
To humans who rely on men
Men, though evil, won
ASU behind the U.S.A
His do not look for Russia
What is clear is whether you want to
participate or not
Ask for direct Pilkada
Is it through the DPRD again?
Right here
My photo is yours
All, who wear masks*

The verse above means the anger of a dog against humans who is arbitrary. Humans, especially men, often do evil, until they win. Even so, if ASU is reversed to become the U.S.A, an American country that is known for its sophisticated military technology, but don't look for the Russian state. And if there are people who want to voice their voice, ask for the Pilkada directly or through DPRD only.

CONCLUSION

Poetry Dugale Asu Maring Menungsa is a poem written using the Javanese language Tegalan dialect. The Poetry of Dugale Asu Maring Menungsa reflects Indonesian culture, especially the people of Tegal and Brebes. Poetry Dugale Asu Maring Menungsa has two structures, namely physical and mental structures. Figurative language is the most dominant physical structure used in dugale asu maring menungsa poetry compared to diction, images, concrete words, versification and typography. The figurative language used in dugale asu maring menungsa's poetry is personification and sarcasm. The theme contained in the dugale asu maring menungsa

poetry is a social theme. while the tone used is the tone of satire.

The Meaning of Dugale Asu Maring Menungsa Poetry, which describes the anger of a dog towards humans who always blame and call it when they get a social problem.

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