

## The Structure and Meaning of Poetry in Poetry Compilation of *Kata Kota* as the Primary School Teaching Materials

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### Abstract

Poetry is important to instill values and develop aesthetic awareness from figurative language play. In this research, the researchers used the poetry compilation of *Kata Kota* as the primary school teaching material alternative. This research aims to (1) find out the poetic structure of the poetry compilation of *Kata Kota* by Kudus - Fiction Community, (2) determine the meaning of the poetry in the poetry compilation, (3) determine the reliability of the poetry from the poetry compilation as the primary school teaching material alternative based on the structure and meaning. This pragmatic research approach collected the data via a literature study. Then, the researchers analyzed the data with the hermeneutic reading technique. The discussion about the poetic structure and the meaning of 15 poetry found nine of them were reliable to use as the primary school teaching material alternative. The other six pieces of poetry were not reliable for primary school teaching material alternatives. The research results contribute to the literature study development, especially in dealing with poetry. This research can be the object for other younger writers to read more qualified literature works and to write qualified literature works.

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## INTRODUCTION

Poetry is the oldest literary work from a long time ago. A literature work, poetry, exists due to the thoughts of a poet after observing various social phenomena. (Ohito & Nyachae, 2019) explain that poetry is not a luxurious matter but the vital need to build an excellent personality, realize hopes and dreams, and realize the changing life. The first step of writing poetry involves composing sentences. Then, the poet turns the sentences into ideas and more real matters. Ohito & Nyacahae emphasize certain objectives and phenomena, to realize the hopes and dreams, to turn the thoughts into sentences and ideas, and to reveal the surrounding phenomena. Most poets create poetry to reflect their freedom of expression without interrupting other individuals' freedom. An individual that creates a literature work can reveal his feeling and think without any interruptions from other individuals.

In this research, the researchers used the poetry compilation of *Kata Kota* as the primary school teaching material alternative. Primary School learners, especially the fourth graders, must find the content and the suggestions in poetry. Thus, the poetry compilation of *Kata Kota* might answer the problem. Fourth graders are easily bored if the teachers only use poetry written in the textbooks. The teaching materials for the primary school level have different requirements from junior and senior high schools' teaching materials. The primary school teaching materials must consider the learners' ages and language skills, especially for fourth graders.

Inayati & Nuryatin (2016) conducted research titled "*Simbol dan Makna pada Puisi Menolak Korupsi*" written by Indonesian poets. The previous study and current study have the same similarity, the investigated object, the anthology of poetry. The difference between the previous study and the current study deals with the object of the study. In this research, the researchers used the poetry compilation of *Kata Kota* compiled by the Kudus Fiction

Community. The research object was the anthology of poetry.

Saidah (2019) Conducted a research titled "*Pengembangan Bahan Ajar Materi Dongeng Berbasis Kearifan Lokal Jawa Timur bagi Siswa Kelas III SD.*" The current research and the previous study investigate the primary school teaching material. The difference between the researchers is the users of the teaching material. In this research, the researchers used the poetry compilation of *Kata Kota* written by Kudus Fiction Community as primary school teaching materials. In this research, the researchers analyzed the structure and meaning of the poetry in the poetry compilation of *Kata Kota*.

Kosasih, cited in City et al. (2018), explains that poetry consists of beautiful language in the form of literary work. Beautiful poetry exists due to the rhymes, metaphorical extension, rhythm, and diction of the poetry. The linguistic components also influence the vocabulary meaning of poetry. For example, the daily language is different from poetic expression or language. Poetry uses brief language with rich and varied meanings.

Faizin & Nuryatin (2017) explain that poetry is an integrated mimetic, creation, imagination, and reality of a creative process. Poetry is useful to accommodate and express the poets' feelings due to various social deviations, political situations, ideology, religion, and internal factors of the poets.

Literature works for children have not obtained significant attention from Indonesian litterateurs. The researchers on this topic are also limited because literature works for children are considered trivial. However, the cognitive, emotional, and psychomotor developments of children are inseparable from the role of literature works (Kurniawan, cited in Wahyuni Y, 2018).

Dick & Carey, cited in Wijayanti & Zulaeha (2015), explain that the substantial material instrument should have a systematic arrangement, integrated appearance, and applicable competence to master by learners. Teaching material is also the source for learners to enrich knowledge, develop skills, and build an

attitude to meet the applied standard of competence.

Doyin (2014) explains that poetry, as the learning material, must meet five requirements. They are 1) validity to reach the learning objectives, 2) meaning and benefit for the learners, 3) the capability to make learners interested, 4) having a zone of proximal development, and 5) having the complete forms of literary works.

The criteria for primary school teaching materials must also cover the targeted character education. Fahmy, Zulfa & Subyantoro (2015) explain that character education, and morality is identical to efforts to build valuable attitudes for better children's development. Thus, the criteria of teaching material, based on the 2013 curriculum, must be adjusted with the targeted objectives, to realize qualified, educated, and democratic humans. This research connects the criteria of teaching material with suitable poetry for primary school learners.

Febriani (2018) explains that the excellent principles for selecting teaching materials for primary school include: relevance, consistency, and adequacy. The presence of textbooks is inseparable from the applied curriculum. Thus, once the curriculum changes, the textbooks will also change and must be relevant to the latest curriculum.

## METHODOLOGY

This pragmatic research approach collected the data via a literature study. Then, the researchers analyzed the data with the hermeneutic reading technique. The researchers collected the data from the poetry compilation of *Kota Kata* written by the Kudus Fiction Community. The researchers distributed the questionnaire to collect the data. Then, the data were selected to describe.

The researchers analyzed the structures and meaning of the poetry with Jonathan Culler's structural theory. The researchers did it by analyzing the structure and meaning before heuristically and hermeneutics reading the poetry. Then, the researchers analyzed the

structures and meaning to be adjusted with the applied criteria for primary school teaching materials.

The semiotic meaning parts of this process were observable while reading retroactively, both heuristically and hermeneutics. Supriyanto (2014) explains that heuristic reading focuses on the first semiotic level system. It deals with the convention of the language. Then, the hermeneutics reading deals with repeated reading and interpretation.

## RESULTS AND DISCUSSION

### A. The Structure of Poetry

#### 1) The Structural Analysis of *Soto Kudus* Written by Badik Atul Alieffah

Nurani & Sudrajat (2021) explain that poetry contains beautiful words written by a poet with poetic language and dictions. Thus, poetry triggers the sensation of beauty once it is read. Poetry refers to literature work variety to reveal thoughts, notions, and feelings of poets with dense, beautiful, and imaginative language. Poetry also has constructive structures. One of them is the physical structure of poetry. In this poetry, the tone is narrative because Badik tells the delicacy of Soto Kudus in the cold evening. Badik explains the delicacy with simple and understandable language for primary school-aged learners.

#### (1) Soto Kudus

*Guyuran kuah menyelimuti sayuran*

*Suwiran ayam kampung menambah nikmat rasa*

*Srutupan kuah menemani dinginnya angin malam*

*Angin malam dari kudusan*

*Gemrungsung suara kendaraan dari pinggir jalan*

*Soto dan Kudus telah menjadi satu ikatan*

(*Soto Kudus, oleh Badik Atul Alieffah cited from Kata Kota, 2017:63*) (Rumayn, Fadlillah, 2017)

Badik uses a modest and understandable language style for the readers. Most selected dictions were concrete dictions with some figurative language. In poetry, the poet uses imaginative visual, tasting, and auditory matters. The poet attempts to drive the readers to observe

the process of serving Soto Kudus and to enjoy it in the evening.

The poetry consists of one stanza with four lines. In poetry, the poet uses imaginative visual, tasting, and auditory matters. The visual matter deals with the description of serving Soto Kudus - the signature dish of Kudus with shredded chicken topping. The tasting matter deals with the method of the poet to drive the readers to imagine the taste of Soto in the evening. The auditory matter deals with the description of how to enjoy Soto Kudus while listening to the sounds of the city.

Badik uses some concrete words, such as ayam kampung, angin malam, suara kendaraan, and pinggir jalan. The poet wants readers to experience the poet's experience of enjoying Soto Kudus in the evening. Besides that, the poet also uses figurative language with metaphorical extension in the first line: "guyuran kuah menyelimuti sayuran" and "srutupan kuah menemani dinginnya angin malam" in the third line.

The theme of Kudus, with the signature dish, Soto Kudus, brings these interpreted suggestions. First, people must enjoy the local signature dish although they are away from their hometown. Secondly, people must be aware of the certain local signature dish of a city.

(2) The Structural Analysis of *Tradisi Dandangan di Kota Kami* Written by Suaidah

Laila (2015) explains that poetry is derived from Greece, poeima. The word means to create. While writing poetry, a poet creates a personal world to deliver messages or imagination.

Suaidah applies a narrative language style while writing the poetry. The poetry tells about the traditional development in Kudus. The poet describes the current condition of the city. Both youths and elders keep the tradition alive. For example, dandangan or night fair. The event usually begins a week before Ramadan. Then, the peak of the event is in the evening before the Ramadan month. At that time, many citizens will go to the event. They will go shopping, sightseeing, and enjoy the crowd.

(1) *Tradisi Dandangan di Kota Kami*

*Di kota, di mana aku lahir  
kota suci nan penuh arti  
teriring tradisi menghiasi  
di kota tercinta ini  
sepekan sebelum datangnya bulan suci  
kota ini bersambut penuh girang hati  
berduyun-duyun penduduk sekitar  
menjajakan dagangannya di sepanjang jalan  
penduduk lain, berdong-dong memborong  
ada yang teriak, sepuluh ribu tiga  
ada yang bilang, beli dua gratis satu  
ada yang celetuk, dilihat dulu mas, mbak  
ada yang suka basa-basi, mampir mbak, mas  
serba-serbi itulah yang biasa kami sebut  
"dandangan"  
Tradisi masih tetap eksis,  
Di kota tercinta kami  
Kota Kudus  
(Kudus, 22 Mei 2017)*

*(Tradisi Dandangan di Kota Kami, oleh Suaidah cited from Kata Kota, 2017:74) (Rumayn, Fadlillah, 2017)*

Suaidah uses a modest and understandable language style for the readers. The poet also applies some figurative language. The applied dictions are simple and understandable for common people. The words are lahir, kota, tradisi, bulan suci, sepekan, teriak, and eksis. These words are familiar and observable easily in daily spoken language.

The first stanza shows the imagination of the poet. The poet refers to the hometown of the poet, Kudus. The visual imagination is strengthened by some concrete words. The poet applies understandable diction for the readers. The versification of *Tradisi Dandangan di Kota Kami* is observed in the sound of /i/. The sound creates integrated assonance. The first stanza has the assonant sounds of the words lahir, arti, menghiasi, and ini.

In the second stanza, the poet applies visual imagination. The poet narrates the tradition of dandangan a week before Ramadan month. The poet uses some concrete words, such as sepekan, girang hati, penduduk, sepanjang jalan, dan sebagainya. The excerpt invites readers to enjoy the atmosphere before

Ramadan. The poet also uses some figurative language to make the situation alive in the event, dandangan. The poet uses some personifications in the second stanza, for example, "kota ini bersambut penuh girang hati."

In the third stanza, the poet uses visual and auditory imaginations. The visual imagination is observable in the excerpt of "di kota tercinta kami, Kota Kudus." Then, the auditory imagination is observable in the excerpt of "ada yang teriak, sepuluh ribu tiga." The poet also uses some figurative language to make the situation alive in the event, dandangan. The poet uses parallelism from the first until the fourth lines of the third stanza found in this excerpt: "ada yang teriak, sepuluh ribu tiga; ada yang bilang, beli dua gratis satu; ada yang celetuk, dilihat dulu mas, mbak; ada yang suka basa-basi, mampir mbak, mas."

From the theme of Kudus, dandangan tradition brings these interpreted suggestions. First, people should preserve the local tradition. Second, dandangan tradition makes the citizens appreciate the togetherness. Third, as Islamic people, we must welcome the holy month, Ramadan, happily.

## B. The Poetry Meaning

### 1) The Meaning Analysis of *Soto Kudus* Written by Badik Atul Alieffah

The first and second lines of the poetry explain the serving process of Soto Kudus. The serving process includes the Soto soup poured on the top of the celery, sprout, fried onion, and shredded chickens. The poet selects the diction of 'menyelimuti' or poured on the top of something. The other selected dictions are "suwiran ayam kampung," or shredded chickens. The diction indicates that ayam kampung or chicken breed is more delicious and tasty if the chicken is shredded while serving. In the third and fourth lines, the poet invites readers to enjoy Soto Kudus, the signature dish of Kudus. The dish is very special when being enjoyed amid a windy evening. The phrase windy evening refers to the atmosphere of Kudus. Then, in the fifth and sixth lines, the poet invites readers to listen to the vehicles'

sounds passing the road while enjoying Soto Kudus.

From the hermeneutic reading, the interpretation of Soto Kudus deals with the poet's feelings about Kudus by enjoying the signature dish of Kudus, Soto Kudus. Badik, the poet, enjoys the moment of having Soto Kudus with some topping that cannot be found in other different culinary dishes, except in Kudus. The poet explains that Soto Kudus is best enjoyed during a windy evening while listening to the passing-by vehicles on the roads. Badik believes that the signature dish of Kudus is inseparable from the atmosphere of Kudus. The dish and the city are united and inseparable.

From Badik's poetry, the researcher concludes the meaning of loving the hometown. The poet describes this feeling by presenting the description of Kudus' signature dish, Soto Kudus. The poetry also contains life meaning to enjoy the taste of the signature dish.

### 2) The Meaning Analysis of *Tradisi Dandangan di Kota Kami* Written by Suaidah

The first line of *Tradisi Dandangan di Kota Kami* explains the actual condition of the poet's hometown. The poet believes that Kudus brings significant meaning to him. The poet is motivated to tell the tradition of the city, Dandangan. Dandangan is an annual event held around the Kudus minaret area before the holy month, Ramadan.

The poet describes the week before Ramadan as a lovely moment for Kudus citizens. The citizens are eager to attend the event, dandangan, around Sunan Kudus street and the Kudus minaret area. Many people go sightseeing in Dandangan enthusiastically before the holy month, Ramadan.

The third line describes the promoting process done by the citizens while selling their goods in Dandangan. They are competing to promote their goods with various methods. Every seller has unique methods to promote the goods. Some sellers provide significant price discounts while others offer interesting promotions. For example, some sellers sell the goods for only ten thousand Rupiahs for three pieces of goods. However, if the buyers buy the

goods for a unit, they must pay four thousand Rupiahs.

From the hermeneutics reading, the interpretation of Tradisi Dandangan di Kota Kami written by Suaidah explains the dandangan tradition. The event is held annually before the holy month, Ramadan. The tradition is meaningful for the poet because the poet is born in the city. Most Kudus citizens are eager to participate in the event. They go to dandangan happily. Some citizens sell their products while others are buying furniture and ornaments. Some citizens also go to dandangan only for sightseeing. The poetry also tells that many citizens of other cities come to participate in dandangan. Thus, the event is widely open to anyone. Many people come to dandangan for refreshing around Sunan Kudus street and Menara Minaret. The sellers are so creative to promote their goods. They show various methods of promoting the goods. They also provide huge discounts for the visitors. The sellers apply the strategies carefully so they can avoid any disadvantages. Not all citizens love discounts. Some citizens are not even interested in the discounts. Some sellers promote the products orally and attractively so that the buyers are happy and feel appreciated. The remarks of mas and mbak for the buyers refer to acknowledgment. This action indicates that the sellers respect the buyers. The strategy can attract buyers. In dandangan, many sellers are creative with various product offerings. The atmosphere of dandangan is beautiful and amazing. These matters make Dandangan exist until the present day.

The poetry indicates the meaning of loving hometown. The evidence is how Suaidah reveals her impression of the tradition of her hometown. The tradition is held before Ramadan. Then, during Ramadan month, all citizens are happy to do various worships. Suaidah's poetry also contains life meaning. The life meaning is observable in the dandangan event. In the evening, the event gets more crowded. The event attracts many sellers and buyers. Suaidah's poetry also contains religious meaning. The meaning is

observable in the event background, welcoming the holy month, Ramadan. The poetry also contains local wisdom value because the event is still preserved today.

### C. The Reliability of the Poetry's Structures and Meaning from the Poetry Compilation of *Kata Kota*

#### 1) *Soto Kudus* Written by Badik Atul Alieffah

The reliability criteria of the poetry's structures and meaning are useful to determine which poetry is suitable for primary school learners. The first criterion is - that poetry develops character education and is useful for the learners. Badik's poetry contains character education values, shown by the appreciation of a signature dish in Kudus. Badik appreciates Soto Kudus uniquely with a personal method, via poetry about Soto Kudus.

Secondly, the applied language is beautiful and understandable for the learners. Badik's poetry applies beautiful and understandable language to primary school learners. However, some personification and metaphorical extensions become complex matters for the learners. However, the poetry is acceptable for the fourth graders.

Third, the poetry develops environmental awareness. Badik expresses his environmental awareness by appreciating a signature dish, Soto Kudus. Badik is aware of this local signature dish.

Fourth, the poetry must preserve the local custom. Badik's poetry explains a tradition by presenting the local signature dish, Soto Kudus. Explicitly, Badik does not invite the readers to enjoy the dish. However, implicitly, Badik invites readers to preserve the dish and enjoy the dish.

#### 2) *Tradisi Dandangan di Kota Kami* Written by Suaidah

The reliability criteria of the poetry's structures and meaning are useful to determine which poetry is suitable for primary school learners. The first criterion is - that poetry develops character education and is useful for the learners. Irawati & Elmubarok (2014) explain that character education develops the

skills, character, and national civilization to realize a brilliant national generation. Character education is useful to 1) develop and foster human potency, including the cognition, affection, and behavior based on Pancasila; 2) improve the characters of Indonesian citizens, the family role, educational unit, society, and government to take the responsibility in developing the citizens to be independent and prosperous; and 3) use the national culture and screen the foreign culture to be the characters of Indonesian citizens with excellent dignity.

In Suaidah's poetry, the character education is about cultural appreciation in a certain local region. Suaidah presents the elements of dandangan. This tradition is preserved in Kudus and becomes a cultural asset for Indonesia.

Secondly, the applied language is beautiful and understandable for the learners. Suaidah uses modest, beautiful, and meaningful language. Thus, the poetry is understandable for fourth graders. Suaidah also uses some extensions to beautify the poetry. Thus, Suaidah's poetry is reliable to be a primary school teaching material.

Third, the poetry develops environmental awareness. Suaidah presents the environmental awareness of preserving the local tradition. Implicitly, Suaidah invites Kudus citizens to participate in the event happily because Ramadan soon comes.

Fourth, poetry stimulates learners to think higher-orderly. In the poetry, Suaidah expresses her happiness to welcome Ramadan. The poet appreciates the event that lasts for a week before Ramadan. Suaidah presents some interesting dictions to stimulate the learners' higher-order thinking skills.

## CONCLUSION

From the results and discussion, the structures and meanings of the poetry compilation of Kata Kota and the implementation of teaching materials led to these results.

The researchers found nine suitable poetry for teaching materials. Then, the other six pieces of poems were not suitable for the teaching materials. The reasons that the six pieces of poetry were not suitable included: language complexity, low frequency of concrete words, high frequency of figurative language, and has deep meaning to reveal.

Secondly, the discussion of the poetry, based on the hermeneutic reading, showed four matters: 1) loving the hometown, 2) life meaning, 3) religious meaning, and 4) local wisdom. Many poets describe the local wisdom preservation for the society to realize community harmony. The researchers found all poetry contained the meaning of hometown. However, poetry titled Kwatrin untuk Ibu is specialized in loving meaning toward a mother. Then, poetry titled Rindu has meaning about love toward a close mate. The researchers also found the life meaning in all poetry. The researchers found seven pieces of poems with religious meanings. Then, the other eight pieces of poems do not contain religious meaning. For local wisdom meaning, the researchers only found nine pieces of poetry with the meaning.

The discussion about the poetic structure and the meaning of 15 poetry found nine of them were reliable to use as the primary school teaching material alternative. The other six pieces of poems were not reliable for primary school teaching material alternatives. The reliability of each piece of poetry to be the primary school teaching material was based on the structure and the meaning of the poetry.

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