



**DIGITAL POETRY AND CULTURAL IDENTITY: STRUCTURAL
STUDY OF THE POEMS “*HANYALAH ANAK DESA*” AND “*SUNGGUH
TERLALU, SANGAT MENDERITA*” BY GIMIN SAPUTRA**

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Abstract

This study analyzes the meaning and structure of the poems "Hanyalah Anak Desa" and "Sungguh Terlalu, Sangat Menderita" by Gimin Saputra. Using a structuralist approach, the research explores physical elements (diction, rhyme, rhythm, typography) and inner elements (theme, tone, atmosphere, moral message) to understand how the poems reflect social and cultural realities. "Hanyalah Anak Desa" highlights the struggle of a rural child overcoming economic limitations to achieve education, while "Sungguh Terlalu, Sangat Menderita" voices criticism of social injustice. The analysis reveals that physical and inner elements harmoniously support each other in creating profound meanings, emphasizing individual struggles within the context of social inequality. These findings are highly relevant to the Indonesian social context, where poetry serves as a medium for reflection and social critique. This study underscores the importance of structural and semantic analysis in unraveling the complexities of poetry as a rich cultural expression.

Keywords: poetry; structural analysis; social critique; Gimin Saputra; Indonesian literature

INTRODUCTION

Literature, as a form of artistic and cultural expression, continues to evolve alongside technological advancements and changes in media consumption patterns. In the digital era, literary works are no longer confined to print media such as books, magazines, or anthologies. Literary publications on websites or blogs, often referred to as digital literature, have become an integral part of the modern literary ecosystem. This phenomenon enables writers to reach a broader audience instantly, offers an open platform for expression, and reduces traditional barriers such as publishing and distribution costs. According to the new media theory proposed by Lev Manovich (2001), media transformation in the digital era involves digitization and distribution processes that are not bound by time and space. Literature published online reflects this concept, where works are not only consumed in digital formats but are also frequently modified and adapted through reader interaction. Blogs and web platforms provide a space for authors to engage directly with their audiences, creating a dynamic and participatory reading experience that differs from the more static experience of reading print literature.

Digital literature also aligns with Janet Murray's (1997) theory of interactive aesthetics, which highlights the role of digital media in creating deeper narrative experiences through reader engagement. On websites or blogs, literary works are

often accompanied by reader comments, multimedia (such as images or videos), and even hyperlinks that expand the story's context. This positions readers in a more active role, blurring the boundaries between authors and audiences. However, the challenges of online literature also need attention. According to Hayles (2008) in her theory of "media materiality," the form and medium in which a work is published influence how it is interpreted. Literary publications on websites or blogs are vulnerable to fragmented attention as the digital format often competes with other distractions on the internet.

Poetry is one medium of literature that reflects the social, cultural, and emotional realities of its authors. In Indonesian literary works, poetry is often used as a means to convey social criticism, voice struggles, and reflect societal conditions. As stated by Waluyo (2003), poetry serves as a tool to depict human experiences with a selection of words rich in meaning. Gimin Saputra's works, "*Hanyalah Anak Desa*" and "*Sungguh Terlalu, Sangat Menderita*", offer profound perspectives on individual struggles and critiques of social inequality. The poem "*Hanyalah Anak Desa*" depicts the journey of a village child pursuing education and a better future, while "*Sungguh Terlalu, Sangat Menderita*" raises social issues that awaken readers' awareness of injustice and human suffering. Both poems were published on the Riau Sastra website (www.riausastra.com), a platform that supports the development of local literature in Indonesia.

Gimin Saputra was born in Teluk Beringin, Kuansing (Riau), on March 11, 1989. His educational journey began at Sekolah Dasar Negeri 014 Teluk Beringin, followed by Islamic religious studies at MTS M IV Koto Gunung. He continued his education at Pondok Pesantren Nurul Islam, Kampung Baru, from 2007–2010. This religious education was further pursued to the undergraduate level, culminating in a bachelor's degree in Islamic History and Culture at the Faculty of Adab and Humanities, IAIN Imam Bonjol Padang.

This research is relevant to various previous studies. The research by Islamiati and Hidayatullah (2022) in the article "*Analisis Makna pada Kumpulan Puisi Media Sosial TikTok @Rillo90s dengan Pendekatan Mimetik*" demonstrates how poetry serves as a medium for reflecting life experiences and social dynamics. In the context of Gimin Saputra's works, this mimetic approach can be used to understand how poetry reflects the realities of rural and urban communities.

Additionally, Pragilang et al. (2020) in the article "*Analisis Makna Puisi Ziarah Karya Sapardi Djoko Damono*" emphasize the importance of a structural approach in understanding the meaning of poetry. They highlight that analyzing the physical and inner elements of poetry provides a deeper understanding of the messages the author seeks to convey. This approach is used in this research to identify the relationships between the elements in Gimin Saputra's two poems. Furthermore, Al-Shuaibi and Al-Matarie (2021) in the article "*Structural and Semantic Analysis of the Poem 'Mustafa' by the Poet Abdullah Al-Barduni*" show how structural and semantic approaches can reveal hidden meanings in poetry. They found that this analysis can uncover the connections between the poet's personal experiences and broader social contexts. This is relevant for understanding Gimin Saputra's poems, which also reflect individual experiences in social struggles.

Said et al. (2022) in the article "*Semantic Analysis Of Poetry 'Fear No More The Heat O' The Sun' By William Shakespeare*" provide significant contributions to the semantic approach in poetry analysis. They emphasize how semantic analysis enables readers to understand the relationships between symbols, metaphors, and themes in poetry to uncover deeper meanings. This study reinforces the argument that semantic analysis can be used to identify elements reflecting social realities in Gimin Saputra's poems.

This research aims to analyze the meaning and structure of the poems "*Hanyalah Anak Desa*" and "*Sungguh Terlalu, Sangat Menderita*." Through a structuralist approach, this research explores the physical and inner elements of the two poems to understand their meaning holistically and their relevance in social and cultural contexts. The relevant questions related to this research are how:

1. Identification of Physical Elements in the poems "*Hanyalah Anak Desa*" and "*Sungguh Terlalu, Sangat Menderita*"?
2. Interpretation of Spiritual Elements in the poems "*Hanyalah Anak Desa*" and "*Sungguh Terlalu, Sangat Menderita*"?
3. Relationship with Social and Cultural Context in the poems "*Hanyalah Anak Desa*" and "*Sungguh Terlalu, Sangat Menderita*"?

Poetry is a form of literary work that has its own uniqueness because it combines physical and spiritual elements that complement each other to create an aesthetic experience for its readers. The physical elements of poetry include diction, rhyme, rhythm, and typography. Diction refers to the choice of words used by the poet to create certain nuances and meanings. Rhyme and rhythm build a musical flow in poetry, providing a distinctive auditory appeal, while typography plays a role in arranging the layout of the poetry text, creating a visual effect that supports the content and message of the work. Meanwhile, the spiritual elements of poetry include theme, tone, atmosphere, and moral message. Theme is the core or main idea raised in poetry, while tone reflects the poet's attitude towards the subject being expressed. The atmosphere created in poetry influences the reader's emotions, and the moral message contained becomes the values that the poet wants to convey to his audience (Pradopo, 2007).

The structuralism approach, as explained by Jakobson (1960), provides a theoretical framework for understanding the relationship between physical and spiritual elements in poetry texts. With this approach, each element is seen as interrelated and forming a complete unity of meaning. Jakobson emphasizes the importance of structural analysis to reveal how these elements function together, resulting in complex aesthetic effects and meanings. This approach not only helps readers understand the structure of poetry but also deepens appreciation for how poets creatively process these elements. Previous studies have shown that poetry can function as a medium for conveying social criticism and reflecting the struggles of human life. For example, research conducted by Sutrisno (2018) on Chairil Anwar's struggle poems highlights how elements of poetry such as diction and rhythm are used to build heroic messages and describe the spirit of resistance against colonialism. This analysis shows that poetry not only functions as an aesthetic work but also as a historical document that reflects the social and political conditions of its time.

Furthermore, research by Islamiati and Hidayatullah (2022) examines the phenomenon of poetry on social media that reflects modern social dynamics. In this context, poetry is no longer just part of the formal literary tradition, but has also developed into a creative expression that is easily accessible to the wider community. This shows that the medium of poetry can adapt to technological and cultural developments, providing space for individuals to voice their thoughts and experiences. This research is relevant to understanding Gimin Saputra's works that raise traditional themes, but still have an appeal to contemporary society. Thus, this study confirms that poetry, both in traditional and modern contexts, has great potential to become a medium of expression rich in meaning. The theoretical approach and empirical findings from previous studies provide a strong basis for studying poetry further, especially in seeing how physical and spiritual elements collaborate to create a profound effect on readers.

METHOD

This study uses a qualitative descriptive method with a structuralism approach. The qualitative descriptive method aims to describe phenomena in depth based on qualitative data, such as literary texts. Moleong (2007) explains that a qualitative approach allows researchers to understand the meaning behind complex data through interpretive analysis. Thus, this method is very relevant in literary research because it provides space for exploring the meaning contained in the text. This approach not only explores the surface structure but also analyzes the deeper inner dimensions, which are often the core of a literary work.

The structuralism approach, as proposed by Jakobson (1960), focuses on the relationship between elements in a text. In the context of poetry, this approach allows for analysis of elements such as diction, rhyme, rhythm, typography, theme, tone, atmosphere, and moral message. The goal is to understand how these elements work synergistically in building the overall meaning of the poem. By emphasizing the internal structure of the text, this approach helps researchers identify patterns and relationships that form the unique characteristics of a literary work.

The objects of this research are two poems by Gimin Saputra entitled "Hanyalah Anak Desa" and "Sungguh Terlalu, Sangat Menderita". These two poems were chosen because they have deep aesthetic value and social content. The analysis of these poems was carried out through three main steps:

1. **Identification of Physical Elements** The first step in this analysis is to identify the physical elements that form the structure of the poem. These elements include analysis of diction, rhyme, rhythm, and typography. Diction or word choice in a poem reflects the style of language used by the poet to convey his ideas. Rhyme and rhythm provide a rhythm that affects the reader's experience when enjoying the poem. Typography, or the layout of the text, is also analyzed to see how the visualization of the poem supports the delivery of meaning. In these two poems, these physical elements are analyzed to understand how they reinforce the message the poet wants to convey.
2. **Interpretation of Spiritual Elements** After the physical elements are identified, the next step is to analyze the spiritual elements which include theme, tone, atmosphere, and moral message. Theme is the main idea that is the core of the

poem, while tone reflects the poet's attitude towards the subject being discussed. The atmosphere describes the emotions or feelings that the reader wants to convey to the reader, and the moral message includes the values or lessons contained in the poem. In the poem "Hanyalah Anak Desa", for example, the theme raised is related to the struggle of village people's lives, while "Sungguh Terlalu, Sangat Menderita" highlights the suffering experienced by individuals in a particular social context.

3. Relationship with Social and Cultural Context The final step is to analyze the relevance of the findings in the poem to the social and cultural conditions of Indonesian society. Literature often reflects the social and cultural realities of the place where the work was born. Therefore, it is important to understand how this poem depicts certain social issues, such as social inequality, class struggle, or traditional values that are still relevant in modern society. This analysis provides an additional dimension that enriches the interpretation of poetry as a literary work.

This approach provides a more comprehensive understanding of poetry as a literary work. By analyzing the physical and spiritual elements in an integrated manner, this study not only reveals the aesthetics of poetry but also the social and cultural values contained therein. This shows that poetry is not just a form of artistic expression, but also a medium for conveying social criticism and cultural reflection. Thus, this study contributes to the enrichment of Indonesian literary studies, especially in understanding the role of poetry in depicting the complexity of human life and society.

FINDINGS AND DISCUSSION

Analysis of The Poem "*Hanyalah Anak Desa*"

Hanyalah Anak Desa

Dalam bait puisi aku bercerita
Meskipun tak seindah syair raja- raja
Tak sebagai penyair W. S. Rendra
Karena aku hanyalah anak desa

Dalam bait puisi aku berkata
Tentang perang tanpa senjata
Tanpa bom dan teropong mata
Hanya sehelai kertas dan sebuah pena

Dalam bait puisi aku berkisah
Tentang nasib dan perjalanan sejarah
Seorang anak gembala dari desa
Datang kekota untuk kuliah sarjana

Begitu pahit dalam berjuang
Untuk makanpun harus berhutang
Bagai meleraikan malam dan siang
Laksana hidup di masa penjajah Jepang

Beginilah perjalanan anak desa
Dalam mengejar secerca cahaya
Meski jauh dari sanak keluarga
Semua hanya untuk masa depan bahagia

Dalam bait puisi aku bernyanyi
Untuk meredupkan cahaya mentari
Untuk mengubah seluruh isi bumi
Dalam meraih mimpi- mimpi di hati

Dalam dunia yang terus bergulir
Karena hidup bagai air mengalir
Maka jangan pernah berkata telah berakhir

Petapahan, 16 November 2024

1. Diction

The poem "Hanyalah Anak Desa" uses simple but meaningful diction. Words such as "*kertas*," "*pena*," "*gembala*," and "*sarjana*" reflect a life that contrasts between limited resources and high ideals. The use of these words creates an authentic effect, allowing readers to feel the honesty of the poet's life experiences. The choice of this diction supports the mimetic approach as stated by Islamiati and Hidayatullah (2022), that diction in poetry can reflect the social reality faced by the poet.

2. Rhyme and Rhythm

This poem has free rhyme, which allows the storyline to flow naturally, as in life that is not always structured. However, the rhythm in this poem is still felt through the repetition of phrases such as "*Dalam bait puisi aku...*" which provide rhythm and emphasize the content of the poem. This technique is in line with the findings of Al-Shuaibi and Al-Matarie (2021), that free rhyme patterns can strengthen the emotional meaning of poetry.

3. Theme

The main theme of this poem is struggle and hope. The poet portrays the life journey of a village child who tries to overcome economic and social limitations to achieve his dreams. This theme is relevant to the social context of Indonesian society, where access to education is often a major challenge for children in rural areas. The moral message in this theme is in line with the idea of Pragilang et al. (2020), that themes in poetry can reflect human struggles against injustice.

4. Atmosphere and Tone

The atmosphere of this poem includes bitterness and optimism, while the tone tends to be reflective. Phrases such as "*Untuk makanpun harus berhutang*" describe the bitter atmosphere of struggle, while "*Everything is just for a happy future*" shows optimism. This reflective tone reflects the poet's deep introspection of his personal life and the surrounding community.

5. Moral Message

The moral message of this poem is the importance of hard work and sacrifice to achieve dreams. The poet invites readers not to give up even though they face various difficulties. This is relevant to the findings of Said et al. (2022) about how poetry can be a medium for conveying messages that motivate readers.

Analysis of The Poem "*Sungguh Terlalu, Sangat Menderita*"

Sungguh Terlalu, Sangat Menderita

Terselip sebuah cerita
Seakan tiada percaya, tapi nyata
Terkadang bisa membuat ketawa
Seakan canda gurau bertambah-tambah
Sungguh terlalu, sangat menderita
Dibuang begitu saja
Hingga tiada harga
Tanpa harus bertanya-tanya Ada apa....
Kenapa....
Mengapa...
Sungguh tega....
Sesuka itu dalam berbuat
Seakan merasa paling kuat
Dasar apa, terus kenapa
Pertanda apakah, hingga bisa
Dulu ada, hingga tiada
Akankah karena luka
Semakin bertanya-tanya, harus bagaimana
Demi sebuah dendam membara
Hilang rasa dan perasa
Senjang sudah timbang-meninbang sesama
Jikalau memang ada salah
Siapa sebenarnya yang salah
Karena yang bersalah tetap akan salah
Petapahan, 26 November 2024

1. Diction

This poem uses expressive and emotional diction. Words such as “*dibuang*,” “*dendam*,” and “*salah*” create a dramatic effect that strengthens the message of social criticism. This choice of words reflects the tension felt by the poet towards certain social conditions. As stated by Jakobson (1960), diction plays an important role in conveying a deep message in poetry.

2. Rhyme and Rhythm

This poem also has free rhyme, but with the repetition of words such as “*ada*,” “*kenapa*,” and “*mengapa*” which provide their own rhythm. This repetition creates the effect of a rhetorical question that inspires readers to reflect on the issues raised in the poem.

3. Theme

The main theme of this poem is social injustice and individual anxiety towards the condition of society. The poet describes how unfair actions can create deep social wounds. This theme is in line with the social context which is often colored by inequality and tension between individuals.

4. Atmosphere and Tone

The atmosphere in this poem is gloomy and full of anxiety, while the tone tends to be protestive. Phrases such as “*Sungguh tega*” and “*Seakan merasa paling kuat*” show the poet’s anger towards injustice. This atmosphere and tone provide deep emotional power, in accordance with Pragilang et al.’s (2020) idea about the importance of emotional elements in building a relationship between the reader and the text.

5. Moral Message

The moral message in this poem is the importance of justice and introspection in social relationships. The poet reminds the reader that mistakes must be acknowledged and corrected to create harmony. This strengthens the role of poetry as a medium for voicing social aspirations, as expressed by Waluyo (2003).

The Relationship Between Physical and Spiritual Elements

Analysis of the two poems shows that physical elements such as diction, rhyme, and rhythm harmoniously combine to support spiritual elements including theme, tone, atmosphere, and moral message. This complementary relationship not only creates a deep unity of meaning, but also makes Gimin Saputra's poems able to function more than just as works of art. These poems also reflect existing social realities, voicing various issues and experiences that are relevant to society.

Furthermore, the harmony between the physical and spiritual elements in these poems creates aesthetic appeal as well as a depth of meaning that captivates readers. The elements of diction, for example, are carefully chosen to create a certain emotional nuance, while rhyme and rhythm compose a beautiful sound structure and strengthen the delivery of the theme. This supports the findings of Said et al. (2022) who stated that an integrative analytical approach to the physical and spiritual elements of a poem allows for the exploration of hidden meanings that may not be immediately apparent. Thus, Gimin Saputra's work shows that poetry is

not only a means of artistic expression, but also a medium of reflection that is able to raise humanitarian and social issues in depth.

Social and Cultural Relevance

Both poems have strong relevance in describing the individual's struggle against social inequality. "Hanyalah Anak Desa" reflects the reality of the struggle of village children to obtain education as a path to life change. This is relevant to the study of Islamiati and Hidayatullah (2022) which emphasizes how poetry can be a medium for social reflection, especially to describe the struggle amidst economic and social challenges.

In a cultural context, this poem emphasizes the importance of traditional values such as hard work, solidarity, and fighting spirit that remain relevant in modern life. As an illustration, Hasanuddin's study (2015) shows that traditional cultural values are often the basis for building moral messages in literary works. In addition, "*Sungguh Terlalu, Sangat Menderita*" raises the issue of social injustice that is still relevant in the context of today's society. The social criticism in this poem reminds readers of the importance of introspection and empathy, as explained by Pragilang et al. (2020) in their analysis of Sapardi Djoko Damono's poem which also discusses the theme of introspection and social awareness.

The values contained in these two poems not only reflect the personal experiences of the authors but also provide an overview of the challenges faced by the wider community, especially in rural areas of Indonesia. Data from the Central Statistics Agency (2020) shows that rural communities still face significant obstacles in access to education and economic opportunities, which strengthens the social relevance of the themes raised in these poems. Both poems are relevant in depicting the struggle of individuals against social inequality. Traditional values such as hard work, introspection, and solidarity remain relevant in modern life.

CONCLUSION

This study analyzes the meaning and structure of two poems by Gimin Saputra, namely "*Hanyalah Anak Desa*" and "*Sungguh Terlalu, Sangat Menderita*" using a structuralism approach. The study of physical elements (diction, rhyme, rhythm, typography) and spiritual elements (theme, tone, atmosphere, moral message) shows that these two poems reflect the social reality of Indonesia. The poem "*Hanyalah Anak Desa*" describes the struggle of village children in overcoming economic limitations to obtain education, conveying a moral message about hard work and sacrifice.

Meanwhile, the poem "*Sungguh Terlalu, Sangat Menderita*" criticizes social injustice with a gloomy atmosphere and protestive tone, calling for introspection and empathy for social issues. These two poems show harmony between physical and spiritual elements, creating deep meanings that are relevant to the social and cultural context of Indonesia. These poems are not only works of art, but also a medium for reflection and social criticism, emphasizing the importance of traditional values such as hard work, solidarity, and introspection in facing modern challenges.

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