Abstract

This study aims to determine the meaning of short stories Suatu Siang di Teras Masjid by Gola Gong through the semiotics approach. Roland Barthes's theory of semiotics was chosen to find out the meaning of the short story. The source used in this study is the meaning contained in the short story Suatu Siang di Teras Masjid by Gola Gong. The research method used in this research is descriptive qualitative. The technique used in this research is observation technique, which is to read critically and thoroughly all discourse and dialogue in literary texts. The results of the research that will be presented are data obtained from observation techniques. The data is in the form of meaning contained in the short story which is based on Roland Barthes's five semiotic codes, namely hermeneutic code, semic code, symbolic code, proaretic code, and gromic code.

Keywords: Short Stories; Semiotics

Introduction

The development of Indonesian literature today, has undergone significant changes, especially in terms of freedom of expression. According to experts, saying that literature is freedom itself. Thus, there are no boundaries that can restrain the pace of literary development, especially in Indonesia. Literature and literary works always develop every period, these changes have their own characteristics. There are several writers who created their first literary works around the 80s. The year is a transition between the period 66 s.d. 70s and post-reformation period.

One of the writers who succeeded his first work in the transition period was Gola Gong. Gol A Gong (formerly written as Gola Gong) is the pen name of Heri Hendrayana Harris. The name Gol was given by his father as an expression of gratitude for his work which was accepted by the publisher. And Gong is the hope of his mother so that his writing can echo like the sound of a musical instrument gong. While A is defined as "all comes from God". So, the name Gol A Gong is interpreted as "success that all comes from God".

Gol A Gong was born to a father named Harris and a mother named Atisah. In 1965 he and his parents left their hometown of Purwakarta for Serang, Banten. Her father is a sports teacher while her mother is a teacher at a girls' skill school, Serang. They live in a house near the Serang square.

The theory used in this research is semiotic theory. The theory of semiotics is considered suitable as an analytical tool for the object of this research. Semiotic analysis is a method to describe and give meaning to the symbols contained in a message or text. What is desired in this text is all forms and systems of symbols both contained in literary works and those outside literary works, including paintings, fashion shows, and so on.

Semiotics is a science or analytical method to study and solve problems regarding signs. Semiotics or semiology studies how humanity gives meaning to things. Meaning (to signify) in this case cannot be interpreted as communicating (to communicate). Interpreting means that objects not only carry information and messages, in terms of which objects are communicated, but also determine the rules of a structured system of signs, Barthes in Kurniawan (2001: 53)

Roland Barthes' semiotics is a distinctive approach to research. Roland Barthes is known as one of the structuralist thinkers who was passionate about practicing the Saussurean model of linguistics and semiology. He is a well-known French literary critic. Roland Barthes argues that language is a sign system that reflects or describes the conditions and assumptions of a particular society at a certain time. He expressed this view in his writing entitled Degree Zero, (Sobur, 2003:63).

The author limits the results of the research study by focusing more on the research focus on Roland Barthes' Semiotics which is divided into five codes, namely hermeneutic code, semitic code, symbolic code, proaretic code, gromic code. Hermeneutic code is a code that revolves around the reader's expectation to obtain the truth that appears in a literary work. Semik code or connotative code or code that has a link meaning, in the process of reading it has many sides. The connotations of certain words or phrases in the text can be classified as similar connotations of words or phrases. Symbolic code is a structural aspect of coding or problem solving fiction. The proaretic code or known by another name, the code of action, is interpreted as the main tool for literary works that can be read by many people. The gromic code or cultural code is a reference or reference from the text to objects that are already known and codified or standardized by culture.

**Research Methods**

The research method used in this study is a qualitative descriptive method. Qualitative descriptive research is a description and explanation with words or sentences to obtain and get a conclusion (Arikunto, 2013: 245). The research used in presenting this data only describes the semiotics of Barthes in the short story Suatu Siang di Teras Masjid by Gola Gong.

In this study, there are two research objects, namely material objects and formal objects. The material object is a material that is used as a research review or knowledge formation, while the formal object is a point of view based on rules aimed at research materials. The material object in this study is a short story entitled One Afternoon on the Teras Masjid, the short story is contained in the short story Musafir by Gola Gong published by Madani Prima in 2007. Meanwhile, the formal object of research is Barthes' semiotic elements in the short story Suatu Siang di Teras Masjid by Gola Gong.

The technique or method of data collection was carried out by observation techniques. The observation technique is to read critically, sharply, and thoroughly all discourses and dialogues analyzed in literary texts (Arikunto, 2013: 265). This research is a literature and qualitative research. The data collection technique carried out in this study was carried out by library research techniques.
This literature and literature study is related to theoretical studies and other references related to values, culture, and norms that develop in the social situation under study (Sugiyono, 2013: 398). The written sources used were selected based on those related to the object of research. The library technique in this study was carried out by looking for references related to Barthes' intrinsic, semiotic.

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1. Determine or identify the structure of the novel and semiotics Barthers' which consists of hermeneutic code, semitic code, symbolic code, proaretic code, gromic code contained in the short story data Suatu Siang di Teras Masjid.

2. Conclude the results of Barthes' semiotic analysis in the data of the short story Suatu Siang di Teras Masjid.

Result and Discussion

Hermeneutic Code Suatu Siang di Teras Masjid by Gola Gong

Hermeneutics is a message that wants to be conveyed in a hidden manner and raises a question mark for the reader. The question mark produces the attraction of the reader to feel the sensation of curiosity because they want to know the answer. The hermeneutic code that appears in the short story Suatu Siang di Teras Masjid by Gola Gong. This can be read from some of the quotes below


Based on the quote above, it looks like using a hermeneutic code. The code, compiled by the author through the arrangement of sentences that are processed in such a way into a paragraph. The hermeneutic code explains the riddle about the origin of the man with dry lips, black face, thin body, matted and dirty hair, with cracked and blistered feet, and the reason why the man endured the heat in the scorching sun that afternoon.
Betapa rentannya tubuh kurus itu. Betapa dia menderitanya.

Based on the quote above, there is a puzzle of Fiqih's father's hard work in seeking sustenance until he fell ill and died.

"Saya nggak perlu mengenal Bapak. Lewat cerita Bapak tadi, sudah tahu kalau Bapak sedang memperbaiki masalah. Sebagai saudar sesama Muslim, senang saya ikut berdosa jika mau menerima Bank. Kita harus saling membantu menolong, Pak! Bapak! Dan seseorang nanti akan menolong saya juga! " (Suatu Siang di Teras Masjid: 65)

Based on the quote above, it can be seen that the hermeneutic code of the puzzle is why the short story discusses one afternoon on the terrace of the mosque. This is because the Fiqih meet a stranger has moved his heart to give without expecting anything in return.


"Ayo, ambilah uang ini, Pak ...!"
Lelaki berjenggot menggeleng-geleng diterima.

"Saya permisi, Pak ... Assalamualaikum ..." Fiqih berlalu. Dia menuruni anak tangga masjid tanpa menoleh lagi.

Lelaki berjenggot itu menimang-nimang uang pemberian Fiqih sambil merutuk, "Anak bodoh!" (Suatu Siang di Teras Masjid: 65−66)

Based on the quote above, there is a riddle hermeneutic code about the reason why a bearded man considers Fiqh a stupid child because he is kind to someone he just met.

**Semics Code on Suatu Siang di Teras Masjid by Gola Gong**

Semics often also referred to as semantics, the meaning expressed in a sentence is a meaning that contains connotations. This can be seen from some of the quotes below:

Seorang ayah sedang mencari anak sulungnya yang hilang. Kota propinsi ini tidaklah kecil. Ibaratnya seperti sedang mencari jarum di dalam jerami saja! (Suatu Siang di Teras Masjid: 60)

Based on the quote above, there is a semantic code because the quote contains an interpretation of the meaning which is very difficult to find a missing child in the provincial capital.

"Entah kemana si sulung. Dia seperti hilang ditelan bumi." (Suatu Siang di Teras Masjid: 61)
Based on the quote above, it is a semantic code because in the quote Dia seperti hilang ditelan bumi, it contains an interpretation of the meaning that the bearded man does not know where his son is.

Lelaki berjenggot itu tampak anak bau kencur di hadapannya dengan tajam. (Suatu Siang di Teras Masjid: 62)

Based on the quote above, there is a semantic code because in the bau kencur quote there is an interpretation of the meaning of being a child and not having much experience.

"Nanti saya bilang ke Ibu. Siapa tahu Mas bisa dapet bagian". (Suatu Siang di Teras Masjid: 63)

Based on the quote above, there is a semantic code because the quote section contains the interpretation of getting a commission from the day of the sale of cakes made by Fiqih Mom’s.

Dengan sigap dia merengkuk uang recehan itu. (Suatu Siang di Teras Masjid: 68)

Based on the quote above, there is a connotative meaning of the word embrace. Embrace is usually used for humans but in this case it is the coins that are grabbed. The money was quickly taken and then hugged tightly so as not to be taken by others.

Sorot matanya tiba-tiba memancarkan kemarahan. (Suatu Siang di Teras Masjid: 69)

Based on the quote above, there is a connotative meaning of the word memancarkan. Memancarkan means to have light. But in this case, it was the bearded man's eyes that show of anger. After the word light is usually a color adjective. However, in this case, after the word light is replaced with a noun in the form of anger.

Dia seperti berjalan dalam kegelapan. (Suatu Siang di Teras Masjid: 70)

Based on the quote above, there is a connotative meaning of the word kegelapan. Darkness is not about the dark streets because of the night. However, his life journey is full of sins and often commits disobedience, such as killing, gambling, drinking, fighting, and playing with women.

Tapi, sejak kejadian hina di pekuburan Cina, yang ada hanya ketakutan akan mati! Omongan uwak lelakinya, tentang mana yang baik dan mana yang batil terngiang-ngiang lagi. Tentang surga dengan sungai dan bidadari cantik terbayang lagi. Tentang marah dengan lidah vang dipanggang api, tentang pendosa yang jadi kayu bakar …, semuanya membuat hatinya jadi kerdil. (Suatu Siang di Teras Masjid: 71)

Based on the quote above, there is a connotative meaning of the word kerdil. The kerdil in question is not the size of the bearded man's small heart, but the empathy in his heart which is getting smaller because of the many sins that have been committed.

Ada yang menusuki hatinya! (Suatu Siang di Teras Masjid: 72)

Based on the quote above, there is a connotative meaning of the word menusuki which is meant by good deeds. Fiqh makes the bearded man touched by his kindness.

The Symbolic Code of the Suatu Siang di Teras Masjid by Gola Gong

Symbolic code is a literary language to express, show, or symbolize one thing with another. The events described in literary works do not necessarily mean the same as what is written or what the author
of the literary work wants to convey. In fact, it may be a symbol of some other event. This can be seen from the excerpt below.

“Panas sekali siang ini, ya,” lelaki berjenggot itu mengicas-ngipaskan telapak tangan kanannya.


Based on the quote above, it is clear that the heat felt by the bearded man was because he had just come from a long trip before heading to the mosque.


“Saya minta maaf, Pak,” Fiqih menyodorkan bekalnya.

“Kenapa?”

“Silahkan… Alakadarnya, Pak…..”


“Saya….., saya minta maaf, Pak,” Fiqih merasa tidak enak.

Lelaki berjenggot itu menatapnya dengan tajam.

“Ini…. ini kue bikinan ibu saya… Saya pikir… Bapak lapar dan haus….”

“Hmm!”

“Maaf, Pak… Saya nggak bermaksud menyinggung perasaan Bapak…..”

(Suatu Siang di Teras Masjid: 59)

Based on the quote above, the atmosphere describes the inner tension in Fiqh who wants to help a father he just met and a bearded father who is offended by Fiqih's help.

Based on the quote above, it describes the memories of Fiqih’s father before he died.


Based on the quote above, it describes the memories of Fiqih with his father on his 12th birthday through the table that his father made.


Setelah peristiwa itu, dia memilih kabur. Bayangan ketika ayah-ibunya meregang nyawa, menggelayut terus di matanya. Dendam itu membara di tubuhnya. Dia berkelana dari satu kota ke kota lainnya sebagai anak jalanan! Untuk hidup, dia mencuri apa saja! Kalau ada sesama anak jalanan yang macam-macam, kepalan tangannya yang berbicara! Dia tumbuh menjadi anak yang liar dan berbahaya! Kekerasan menjadi bagian dari darahnya! Dia seperti di kejar-kejar perasauan untuk membunuh siapa saja, yang membuat masalah dengannya. Dia memang mencari para perampok itu. Semua jagoan yang ditemukannya dia bantai habis! Sebelum para perampok itu ketemu, dia tak akan pernah berhenti menumpahkan darah orang di mana-mana! (Suatu Siang di Teras Masjid: 70-71)

Based on the quote above, it has been described about the sad memories of Dullah the bearded father when he was a teenager. He was an orphan and was taken care of by his uwak but he was not happy because his male uwak educated hard.

The Proaretic Code of Suatu Siang di Teras Masjid by Gola Gong

The proaretic code or code of action is a code that contains a story, sequence, narrative or anti-narrative. The proaretic code which is usually found in the synopsis of a novel is not found in the short story Suatu Siang di Teras Masjid.
Gromics Code of Suatu Siang di Teras Masjid by Gola Gong

Cultural codes are voices that are collective, anonymous, exist in the subconscious, there are myths, one's wisdom, knowledge, history, morals, psychology, literature, art, and legends. The code about culture in the short story Suatu Siang di Teras Masjid is below:

“Asalamualaikum,” tiba-tiba terdengar suara berat.

Muhammad Fiqih tidak mengenal suara itu. Pinggangnya dicolek. Dia menoleh. Dia tidak menyangka ada orang lain yang sholat di teras mesjid agung selain dirinya. Seorang lelaki berambut panjang, berjenggot dan berpakaian lusuh, menyodorkan lengannya.

“Asalamualaikum,” salamnya lagi.


Based on the quote above, it is clear that the inclusion of Islamic culture that is used and often used in conversation, includes asalamaulaikum, astaghfirullah, and waalaikumsalam.


Based on the text excerpt above, it is clear that the inclusion of Islamic culture which is commonly used in everyday life, namely the words bismillah and alhamdulillah.

Lelaki berjenggot itu menerawang lagi. Tiba-tiba dia merasakan kedua matanya hangat. Ah! “Suatu hari, si sulung mencuri uang ibunya hanya untuk main video game. Uang hasil keringat saya sebagai nelayan selama berbulan-bulan, yang tadinya mau dibelikan kursik plastik untuk kami pajang di ruang tamu, ludes dalam sekejap. Saya sangat marah pada si sulung. Saya pukul dia dengan rotan…..” (Suatu Siang di Teras Masjid: 60-61)

Based on the quote above, it is clear that the inclusion of western culture is used in the word video game to describe the type of toy.

Innalillahi wainailaihi rajian…..,” Fiqih merasakan kepedihannya. (Suatu Siang di Teras Masjid: 61)

Based on the quote above, it is clear that the inclusion of Islamic culture is used in the word innalillahi wainailaihi rajian

Fiqih tak kuasa menahan gejolak hatinya. Dia sejak tadi hanya memandangi amplop itu mulai membukanya. Masya Allah! Di dalamnya ada banyak uang kertas lima puluhan ribu! Dia tidak tahu apa yang sedang terjadi pada dirinya. Dia hanya bisa menengadah ke langit; memohon jawaban pada yang di atas. Tiba-tiba, dia seperti melihat setitik cahaya di sana! Bersinar kepadanya! Ingin sekali dia meraihnya! (Suatu Siang di Teras Masjid: 73)

Based on the quote above, it is clear that the inclusion of Islamic culture is used in the word masya Allah.
Conclusion

Semiotics used in the short story One Afternoon at the Teras Masjid by Gola Gong Barthes semiotics: (1) hermeneutic code, (2) semitic code (connotative code); (3) symbolic code (4) proaretics code (code of action), (5) gromics code (cultural) such as telling something with examples of past stories or legends.

The results of the research on semiotics contained in the short story One Afternoon at the Teras Masjid by Gola Gong Barthes semiotics are as follows, there are 3 hermeneutic codes in short stories, there are 9 semitic codes in short stories, there are 5 symbolic codes in short stories, and there are 5 gromics codes in short stories. Finally, there is no proaretics code found in the short story.

References


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