

Social Criticism in Hijaz Yamani's Poetry Literature entitled Human Rights (HAM)

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Abstrak

Keberadaan karya sastra mampu mengkomunikasikan pengalaman masyarakat dalam kondisi dan situasi tertentu. Adapun satu diantara karya sastra tersebut adalah puisi. Puisi dapat tergolong dalam suara kritik sosial ditangan seorang penyair. Penelitian ini bertujuan untuk mendeskripsikan bagaimana kritik sosial dari penyair lokal Hijaz Yamani. Kritik sosial yang diinternalisasikan dalam puisi yang berjudul Hak Asasi Manusia (HAM). Metode yang digunakan untuk menguraikan subjek penelitian adalah metode deskriptif. Namun, demikian, penelitian ini menekankan pada seleksi dokumen sekunder untuk menunjang hasil penelitian. Hasil penelitian mendeskripsikan dalam Puisi Hak Asasi Manusia (HAM), Hijaz Yamani, beberapa puisinya memuat kritik sosial terhadap berbagai penyimpangan yang terjadi dalam pembangunan dan perlu kita terima secara adil sebagai masukan untuk menyegarkan kehidupan bermasyarakat, berbangsa dan bernegara. hak asasi manusia sebenarnya memiliki keterbatasan, yaitu bahwa hak asasi manusia adalah hak asasi manusia lainnya. Hak asasi manusia memiliki topeng yang harus diwaspadai. Penyair mengungkapkan kritiknya sekaligus mengingatkannya akan hak asasi manusia yang sesungguhnya.

Kata Kunci: Karya Sastra, Puisi, dan Hak Asasi Manusia.

Abstract

The existence of literary works can communicate the experience of society in certain conditions and situations. One of these literary works is poetry. Poetry can be classified as the voice of social criticism in the hands of a poet. This study aims to describe how the social criticism of the local poet Hijaz Yamani. Social criticism is internalized in a poem entitled Human Rights (HAM). The method used to describe the research subject is the descriptive method. However, this study emphasizes the selection of secondary documents to support the research results. The study results described in the Human Rights Poetry (HAM), Hijaz Yamani, some of his poems contain social criticism of various deviations that occur in development, and we need to accept them reasonably as input to refresh the life of society, nation, and state. Human rights have limitations, namely that human rights are other human right. Therefore, human rights have a mask to watch out. The poet expresses his criticism as well as reminds him of absolute human rights.

Keywords: Literature, Poetry, and Human Rights.

PRELIMINARY

Literature is a place for poets to share experiences. Both personal experience and imaginary experience. The container has several forms, which can be in the form of novels,

short stories, drama scripts, and poetry. The experience shared with the reader is an extraordinary awareness and understanding of the world (Gani, 1988). Then literature has a very fundamental role in character education. Like fire with its heat, like water with its wetness, and like cotton with its cloth. This is because literary works basically talk about various values of life and life that are directly related to the formation of human character. (Kanzunnudin, 2012). In expressing the author's experience, what is heard and felt by the author can be seen through the author's work. On the other hand, In addition to sharing his experiences in creating authors, he also often conveys social criticism in his works. If there are deviant things found in life, the writer can express his social criticism through literary genres.

Messick (1978) says about the Role The important thing that literary works have in society is as a reflection or reflection of the social conditions of society. It is because of this reflection that humans and their problems are described in literary works as reflections for life. The emergence of perceived social problems becomes an idea to create and convey criticism. So that the idea can be used as an evaluation material. Then the role of literary works when integrated into learning in terms of social studies subjects is presented as a form of simplification of various social sciences and humanities, such as Geography, History, Economics, Sociology, Anthropology, to Citizenship Education which is intended to provide awareness for students as good citizens. (Miller, 2005; Kilcup, 2019).

One of the places where writers express their criticisms is through poetry. Poetry can be a place for authors to express their thoughts imaginatively. The function of literature in poetry provides more opportunities for imaginative writers to participate in it (Gani, 1988). According to Waluyo in (Mabruri, 2020) that poetry is a form of literary work in expressing thoughts and feelings. Thus, poetry can enrich thoughts, experiences, which makes the reader more able to feel what he has in his life. This study aims to describe how the social criticism of the local poet Hijaz Yamani. Social criticism is internalized in a poem entitled Human Rights (HAM).

METHOD

This type of research is qualitative research. Qualitative research is research that prioritizes the process or quality of what is being studied (Sugiyono, 2016). The method used is descriptive method. Descriptive method is a method that is carried out by conveying an urgent event that occurs in the present. The data in this study are in the form of poetry by Hijaz Yamani as a form of social criticism that represents a literary protest against the social problems found.

In this study, the purposive sampling technique was used for the reason that it was more practical by first determining the poetry sample criteria, thus helping researchers to obtain

poetry samples that matched the research objective criteria so that they could provide data that answered the research objectives in depth (Sunyoto, 2013). The subjects in this study are related parties who have or have never read directly the poems written by Hijaz Yamani. The researcher chose from 129 poems contained in the collection of poems entitled "Human Rights" into 1 poem with the assumption that the selected 1 poems could represent all of the poems contained in the Hijaz Yamani poetry collection. The data collection technique used was document analysis technique.

RESULTS AND DISCUSSION

The term criticism comes from the word *krites* which in Ancient Greek means 'judge' because it comes from the words *krinein* 'to judge' and *kritos* which means 'literary judge'. Criticism can also be interpreted as a branch of literature that analyzes, interprets, and evaluates literary texts, Tarigan (2011) argues that criticism is careful observation, proper comparison and fair consideration of good and bad qualities, values and values. want something. While Pradopo criticism is a field of literary studies to assess literary works, provide assessments and decisions about whether or not a work is good (Yudiano, 2009).

Life in literature is the same as actual human life. About what is found in literary works is also found in real life. Literature is a reflection of society. In society, human life is filled and colored with the diversity of religions and beliefs, habits, behaviors to the arts. This is what is called sociology (Yasa, 2012). Swingwood sociology is a scientific approach that emphasizes objective analysis of human beings in society, related to social institutions, and social processes. Thus, literary works highlight humans and their lives. With the criticism voiced by the author through literary works, it is hoped that there will be changes for the better for human life in socializing. Therefore, Literature is also one of the most effective sociological measures to measure human responses to social forces (Yasa, 2012). Atmazaki (2005) adds that the sociological approach is literary criticism that wants to show social aspects, both inside and outside literary works. Understanding literature as a social institution in which it describes the social conditions in society. Theory is directed at the relationship between reflective or refractive reality or the reality of the factual world.

Social criticism comes from two terms, namely criticism and social. Social is a study in the field of sociology of literature that aims to provide responses to literary works related to society or the public interest accompanied by descriptions and comparisons of the good and bad of literary works. Because the function of social criticism is to examine the social conditions that occur in literary works, the following are the characteristics of social criticism, namely; (1), provide feedback on work; (2) give consideration of the good and bad of a literary

work from a social point of view; (3) considerations are objective; (4) describe the critic's personal impression of a literary work; (5) provide alternative repairs or improvements; (6) not prejudiced; and (7) is not influenced by who the author is.

Literature as a reflection reflects the situation of its time. Each epoch has class challenges and literary results influence the Swingod's voice of a particular class, so that it becomes an instrument of class struggle. This statement is reinforced by Rendra (2001) that problems that occur in society must be resolved, must be forgiven, with a desire to change and develop. Upheaval and bottlenecks in the development process really need awareness and awareness, as an element of balance. It is the poet's duty to protect it. Balance is always dynamic or evolving. It is the poet's duty to criticize all operations that occur in society, both secular and spiritual, which cause bottlenecks in creating power, suffocating vitality, and weakening development power (Yasa, 2012; Mutiani, 2015; Noortyani et al. , 2021; Mutiani et al., 2020)

In the Great Poetry of Human Rights (HAM), Hijaz Yamani, several of his poems contain social criticism of various deviations that occur in development and we need to accept them fairly as input to refresh the life of society, nation and state. The question is how to find criticism in this poem About Human Rights? The first thing to do is look at the title. Estin said (2012) that the title describes the overall meaning or identity (stamp) of a poem, the overall picture of the poem will open.

Poetry is not the same as Prose. The most prominent difference between poetry and prose is in the process of their respective creation. In making prose there is a process that is not too pronounced, the process in question is concentration, intensification, and an imaginary process in the process of concentrating all poetry (musical elements, correspondence elements, and linguistic elements) focused on one, problem or effect. Certain, so that poetry feels complicated and more difficult to understand than prose. Imagination is what separates poetry from prose. If a word in prose tends to follow a denotative meaning (literal meaning), then a word in poetry tends to leave that denotative meaning and form a connotative meaning (Estin, 2012; Mutiani et al., 2021).

To understand poetry properly and correctly, some principles and instruction needed (Estin, 2012).

- a. Notice the title. The title is the keyhole to see the whole meaning of the poem
- b. Pay attention to the dominant words. Dominant words can give a dominant atmosphere to the poem which opens the possibility to understand the meaning of the poem as a whole.

- c. Dive into the connotative meaning. With connotative meaning, a more precise picture is formed according to the structure of the language.
- d. In looking for the meaning that is revealed behind the poems, the more appropriate meaning is the meaning that is in accordance with the structure of the language.
- e. if you want to capture the thought or intent of the poem, paraphrase the poem first.
- f. Suggest who is meant by the pronoun and who pronounces the sentence in quotation marks (if found in the poem).
- g. Between one stanza with other stanzas in a poem to form a unity (overall meaning). Find the dietary relationship between each of these stanzas. Usually defined by a period (.), a comma (,) the use of capital letters or lowercase letters, and the use of conjunctions (such as and, as well as, also, and other conjunctions).
- h. seek and pursue hidden meanings, good poetry always has additional meaning than what is stated. By reading and understanding, contemplating poetry will gain additional meaning through the process of concentration and intensification.
- i. Paying attention to the style of poetry, there are poems that are more concerned with formal elements and some are more concerned with poetic elements.
- j. Whatever the interpretation of a poem, then that interpretation must be returned to the text, with the meaning of the word, each interpretation must be based on the text.

In some of the words used by the poet in creating poetry, the poet includes foreign terms or words, so it is recommended that readers use a dictionary so that their understanding of the meaning of the poem becomes better.

Before criticizing a literary work, a critic has the main requirement that he must have an understanding of the structure of literary works, an understanding of literary genres, and the elements inherent in literary works. As well as fragments of sentences, clauses, phrases so that they give rise to certain meanings. Which is applied by the poet in his writings. After that, the reader should know how to understand poetry as described by Esten. By reading the poem over and over again, it can help the reader to understand the meaning of the poem.

To find the criticism contained in the poem, in line with the way understand poetry (Esten, 1995, The following literary text is presented in the form of a poetry genre, the poem that the author chooses is Hijaz Yamani's poem entitled "Poems About Human Rights" (Hidayat, 2012) the author chose this poem because it provides a reflection of human rights in society, he conveys how human rights are treated in this country in accordance with the wishes of the authorities. Here is Hijaz Yamani's poem in the title of the poem, there is no criticism that the poet will convey, From the title, the poet wants to tell about human rights.

POETRY ABOUT HAM

English	Indonesia
<i>People say human rights should be everywhere</i>	<i>Orang bilang HAM harus ada dimana-mana</i>
<i>Because human rights grow on earth</i>	<i>Karena hak asasi manusia tumbuh di bumi</i>

*Human field institute
It cannot be separated from its landlady
Since Adam and Eve were revealed to the
world*

*Institusi bidang manusia
Itu tidak dapat dipisahkan dari induk
semangnya
Sejak Adam dan Hawa diturunkan ke dunia*

First of all, examining the title chosen by Hijaz Yamani shows how he describes or tells about human rights in society. Regarding Human Rights, the title is a big picture or key to see the things that make it something related to Human Rights. There is something the poet wants to convey related to human rights, in the first stanza the poet says that human rights have existed since the first humans were sent down to earth and everyone has the same human rights.

*English
But human rights can also be a human
balloon
Can be raised
Can be reduced
Can also be made moderate
But it can be fired.
Human rights can also be shaped by
humans
Can be chopped*

*Indonesia
Tapi hak asasi manusia juga bisa menjadi
balon manusia
Bisa dinaikkan
Bisa dikurangi
Bisa juga dibuat moderat
Tapi itu bisa dipecat.
HAM juga bisa dibentuk oleh manusia
Bisa dicincang*

In the second stanza, the poet's critique depicts that human rights can be elevated, reduced or moderated, showing that human rights today are not in accordance with its essence that every human being from birth to earth has the same rights as other human beings. . there is no difference with the rights of the rich or the poor, those who have positions or not all have the same rights. The second stanza of the poem also explains that everyone's rights can be taken away or reduced easily and a person's rights can be measured and shaped according to the wishes of those in power. Poet. Through the word Can illustrates that someone is able or has the power to tamper with the human rights of others.

*English
can also be used as other human rights
Human Rights Want-
Or can also be used as a flavoring*

*Indonesia
juga dapat digunakan sebagai hak asasi
manusia lainnya
Hak Asasi Manusia Ingin-*

-HAMBERGER-

Must be able to live a happy life with engineering

Atau bisa juga digunakan sebagai penyedap rasa

-HAMBERGER-

Harus bisa menjalani hidup bahagia dengan mesin

In the third stanza, the poet conveys his criticism by often using the word can which means being able or having the power to do something. But basically human rights are rights inherent in every human being and cannot be contested. However, in this third stanza, the poet always repeats the word can, which means that human rights can be changed according to anyone's wishes. There is no respect for other human rights.

English

Human rights are part of human life

What's left on anyone's conscience

Who has authenticity?

But the truth that can be disturbed

From the heart that holds the world's pollution

Who became his own enemy

Who can manipulate the true truth

Who can do magic on a skit stage?

Indonesia

HAM adalah bagian dari kehidupan manusia

Apa yang tersisa di hati nurani siapa pun

Siapa yang memiliki keaslian?

Tapi kebenaran yang bisa diganggu

Dari hati yang menyimpan polusi dunia

Yang menjadi musuhnya sendiri

Siapa yang bisa memanipulasi kebenaran sejati

Siapa yang bisa bermain sulap di panggung drama komedi?

In the fourth stanza, the poet straightens out that human rights are an inseparable part of humans, which have been attached to humans since birth on earth. this, so that human rights are directly attached to it, besides that the poet also conveys that human rights will always exist and are stored in every conscience that has sincerity. However, the sincerity of the fitrah or the heart can fade if the heart cannot be protected from all destructive deviations on this earth so that it makes itself lose because it cannot see the ultimate truth that is covered by worldly desires.

English

It's about human rights

Indonesia

Itu tentang hak asasi manusia

<i>But don't forget</i>	<i>Tapi jangan lupa</i>
<i>There are natural human rights</i>	<i>Ada hak asasi manusia alami</i>
<i>There are also human rights that are not allowed</i>	<i>Ada juga hak asasi manusia yang tidak diperbolehkan</i>
<i>There are also human rights that must be considered. Human rights.</i>	<i>Ada juga hak asasi manusia yang harus diperhatikan. Hak asasi Manusia.</i>

In the fifth or last stanza, the poet concludes about human rights that existing human rights are not in accordance with its essence, namely that every human being has the same rights inherent in every human being since he was born on earth. However, in this last stanza, the poet reminds us that there are sacred/pure human rights, and there are also invalid human rights, meaning that everyone has human rights but has limitations, namely that human rights are other human rights. Human rights have a mask to watch out for. The poet expresses his criticism as well as reminds him of real human rights.

CONCLUSION

Based on the description above, it can be concluded that social criticism is a study in the field of literature that aims to provide feedback or responses to literary works related to society or the public interest in the social field, especially in terms of human rights and national and state relations. In all literary genres, social criticism can be found, one of which is social criticism in the poetry genre. Literary works as a reflection of social conditions related to human rights. Social problems that arise in society are used as ideas for creativity so that they can be used as a form of feeling and evaluation or assessment. Literature can be used by humans to see how to address existing problems so that they are useful for life. This finding shows that there is a poem in Hijaz Yamani's work entitled Human Rights which is full of values and can be used as material for reflection and appreciation both in class and in society.

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