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Ethical Multicultural Values in Poetry: A Hermeneutics Examination

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Value is something good and useful in human life. Therefore, every human being must need value. Value is reflected in the character of human work. People have many kind of work, one of them is to become artist. Literary works consist of poetry, novels, short stories, and drama. This paper examines literary works, especially poetry. Poetry is a representation of a creator's actions and thoughts after fighting with the world, both the external and internal worlds. Poetry carries philosophical, aesthetic, religious and ethical values. This paper specifically examines ethical values such as sadness, loyalty and empathy nuances. The Ricoeur hermeneutic method is used to reveal the proposed values. The data source is an Indonesian poetry created by Husni Djamaluddin with a title of *Indonesia, Masihkah Engkau Tanah Airku* (Indonesia, Are You Still My Motherland). The data consists of words, lines and feeds from poems related to the above study.

Keywords: *Ethical Multicultural Values, Poetry, Hermeneutics Study.*

Introduction

Literary work (including poetry) is the form and structure of language produced by sign engineering, stands as a secondary existence and was born from writers after struggling in the world, both the external and internal worlds (Muliadi, 2017: 168). The process to create literary works ideas was preceded by the sign, the shape and structure of language as a secondary existence that cannot be solved by the writer. As a consequence, the literary (poetry), both oral and written, does not have its own will, but the will and hope of the poet.

The poetry existence comes from the will and hope of the poet. In the context manifestation, poetry and poets have a role as creators. That context shows the process of poetry creation or



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metamorphose processes of their will and hope. It is because there is will and hope in the space of ideas, the inner space of poets cannot be called poetry if it has not yet come into being or exists as a form and structure of typical language. The relationship between form and structure of poetry can be understood as the external and internal relationship, as the relation between the form and its contents, the relation between the representee and the message, and extrinsic relation to intrinsic.

The existence poetry's form and structure is symbiotic and is a metamorphosis of experience, knowledge and recognition of a poet to space and time traced in his hopes and desires. In this context, space and time means precedence to the will and hope of poet (Muliadi, 2015: 108).

The above comprehension certainly also applies to all poetical process of Husni Djamaluddin. Therefore, all Husni Djamaluddin's poetry of *Indonesia, Masihkah Engkau Tanah Airku* (Indonesia, Are You Still My Motherland) also has anthology aspect. It can be understood as a symbiosis and metamorphosis, and its replacement, space, and natural and social phenomena of his wills. Therefore, identity, experience, knowledge, and recognition of space and time had been tracked by Husni Djamaluddin, as well as his hopes and wishes of his thought process that will be recognised again in accordance with the shape and structure of his poetry.

Husni Djamaluddin was born in Tinambung, Polmas Regency, South Sulawesi Province on November 10, 1934. After completing elementary school (SD) in his village, he emigrated to the capital city of South Sulawesi Province, namely Makassar to continue his junior high school and senior high school. However, he did not have the chance to complete his high school education in Makassar and moved to Surabaya to complete his senior high school in 1952/1953. He also met a woman named Rachmary. In the course of his life, Rachmary became the mother of his children. He continued his journey to Jakarta (the capital city of the Republic of Indonesia). He had participated in a poetry writing contest between students at Great Jakarta, organised by Faculty of Letters, University of Indonesia. He won second place. The title of his poem was "45-54".

Husni Djamaluddin (HD) was a very productive writer. Towards the end of his life he still had time to write some poetry. When his illness was at stage IV, the written poems on illness are *Ajal, Sebelum Datang* (Death, Before Coming), written on 7 August 2004 and; *Apa Kata Rakyat tentang HPH Konglomerat* (What People Said about HPH Conglomerate) that was written on August 17, 2004. This was his final poetry before his death on October 24, 2004.

Many figures have responses towards HD's poetry in the book *Husni Djamaluddin yang Saya Kenal* (Husni Djamaluddin That I Know). Prof. Dr. A. Amiruddin has the impression that HD is a friendly person, speaks softly with a distinctive expression, has extensive knowledge, that he can explore not only the problem of art and culture, but also various other problems. In



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addition, the person looks modest and speaks innocently according to conscience and honesty. Prof. Dr. Ahmad M. Sewan stated that HD is a sociable person that is truly exemplary. His association was very broad, ranging from ordinary people to the president. He also has a high tolerance, both within and outside of Islam. At certain times, he used to invite preachers and priests to think in his home, discussing the issue of future religious development. Dr. Fuad Rumi confessed he quoted HD poems when giving lectures, such as in front of the Unhas academic community quoting an HD poem entitled "Detak-detik Terakhir Kehidupan Rasulullah" (The Last Stories of Prophet's Life). He stated that HD is a commander of poetry with the figure of a poet who almost turns anything into poetry. In his daily speech he never loses his poetic nuances so Fuad Rumi called him a walking poetry. Prof. Dr. Ir. Radi A. Gani has impressed that every time he met HD he came to new ideas. For example, the campus as a hermitage to teach future generations will dry up like a desert if there is no touch of art and culture. HD is a real figure created from a process of "self-learning" with the spirit or "zeitgeist" in this millennium. He is not only a "Commander of Poetry", but at same time is a "spring" of science and civilisation. Emha Ainun Najib has the impression that HD was a poet or culturalist with a conscience that needs to be digested.

The above explanations show that HD's poetry shows vast and varied knowledge, is simple, honest and has a multicultural spirit. He is familiar with diverse cultures in South Sulawesi (Bugis, Makassar, Mandar, and Toraja), Java, and world of the capital city.

Below is explained briefly the ethical multicultural values in poetry. Poetry cannot be separated from the perception of the creator (the poet). Therefore, poetry can become a mirror, a shadow, a picture of a reality. In this frame, poetry is seen as a description that symbolises reality (Teeuw, 1984: 220). Literary works (poetry) reflect the community and inevitably also the state of society and forces of his day (Abrams, 1981: 178). A poet cannot be separated from socio-cultural aspects of his people, as manifested in figures, the social system, customs, community views, arts, and cultural objects revealed in his work (Pradopo, 2005: 254).

Poetry becomes a representation of facts and thoughts to teach humans to know themselves, other humans, other creatures, the universe and God (Amir, 1990: 58). This comprehension shows poetry as questions and / or presents life related to the psyche, thoughts and feelings formed by the surrounding environment (Jassin, 1977: 12). The literary and human life has built a unique world such as the religious contemplative, imaginative, divine, peaceful, wisdom and so on (Saryono, 2009: 12).

The value terms, 'valere' (Latin) and 'valoir' (Old French), generally define the meaning of worth or goodness (Mulyana, 2004: 7). Council Dictionary (Iskandar, 1998: 864) defined value as the degree, quality, level, nature of height of thought, religion, society, and others. This means that value is something high and valuable, important, and very necessary for human life.



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This was consistent with Gazalba (1998: 33), that value was something considered valuable by humans or groups of people.

Value is a reference paradigm to maintain and manage the community members. Gabriel (1991: 144) stated that value was an ideal, a paradigm to show desired and respected social reality. The essence of value is beliefs as an idealised way as a best way of life for society. Ali ibn Abi Talib (in al-Qarni, 2008: 178) said that human values are contained in good deeds he does. It means the human science, politeness, worship, generosity, and morality are true self values and not the face, style and position. Al-Qur'an (Surah Al-Baqarah: 221) stated "A believing maid is better than an idolatress, even if you like her."

Multicultural comes from word multi (many) and cultural (culture). This word is often added with word -ism (stream or comprehension) to become multiculturalism. Mahfud (2006: 75) stated that multiculturalism implies recognition of people's dignity in their communities with their own unique cultures. Each individual valued at the same time feels responsible for the life of his community. The community's denial of recognition (politics of recognition) is the root of all inequality in various lives. Maryaeni (2013: 132) stated that multiculturalism contains noble values that must be nurtured and practiced in daily life. Liliweri (2003) stated that multiculturalism is a society's comprehension composed of many cultures. Suparlan (2009) states that multiculturalism is an ideology that emphasises recognition and respect for equality of cultural differences, and Ganap (2012: 158) stated that multicultural nature is equality. The above various concepts convey that multiculturalism contains the meaning of comprehension, acceptance, equality, and mutual comprehension of the cultural existence of each ethnicity / tribe because all of them contain noble values (Muliadi, 2017: 171).

Ethic multicultural value is a derivation of ethical adjectives. It means something related to ethics (Ministry of Education and Culture, 2001: 309). The word ethics comes from the Greek *ethikos*, *ethos* (customs, habits, practices). The term value for Aristotle encompasses the ideas of "character" and "disposition". Later, the word moralist was introduced into philosophical vocabulary by Cicero. For him, the word was equivalent to word ethic adopted from Aristotle. Both terms imply a relationship with practical activities (Bagus, 2002: 217). However, Gazalba (1998: 45) sees a significant difference between the words ethics and morals. According to him, ethics is more theoretical, whereas morals are practical. Ethics investigates, thinks about, and considers the good and bad, while morals state good measures of human actions in a particular moral union. Devos (1987) mentions ethics as the science of morality. The ethics discusses the problem of decency scientifically, while what is meant by decency by Devos (1987: 3) is the overall rules, rules or laws that take the form of amar (orders) and prohibitions.

The ethical multicultural value is one values that is very commonly found. This is due to literary works often referring to a vehicle for representation of values of life, which are included in



philosophy of life. Meanwhile, ethics as a science that talks about the goals and principles of life can also be called the philosophy of life (Bagus, 2002: 254). Ethical multicultural values can be divided into two, namely personal and social ethical multicultural values. However, the ethical multicultural values in this study are limited to personal ethics. Personal ethics of multicultural values are values inherent in individuals, both as personal beings and as social beings. That is, without his presence in a social situation, he still behaves properly and correctly in accordance with adopted norms.

Approach

This research data is words, lines and verses from Husni Djamaluddin's (HD) poetry. It uses qualitative research for this data. The words, lines and verses from HD poetry are adjusted to the research focus. The research focus is found after reading repeatedly the text of a collection of HD poems entitled, **Indonesia, Masihkah Engkau Tanah Airku** (Indonesia, Are You Still My Motherland). It is followed up by identifying, classifying, analysing and interpreting the data.

The Ricoeur hermeneutic approach is used to uncover the meaning or value within HD's poetry. According to Ricoeur, hermeneutics is a theory about the rules to interpret certain texts or even a set of signs or symbols that are considered as text (Suratno, 2005: 105). The hermeneutics seeks to eliminate the mystery within symbols or text by opening the veil that is hidden in symbol or text (Kharmandar and Karimnia, 2013).

Ricoeur (2006) stated that a text is autonomous or independent and does not depend on the author's intent (the reader can interpret himself). Ricoeur's hermeneutics needs a guess and estimation to the other. This is because the text contains a plurality of internal meanings that can be interpreted in various ways. This indicates that interpretation is an open process but does not mean it is arbitrary and changeable. The in-depth interpretation is done by entering a world of texts, following the movement of comprehension to other meanings (referential) and from an internal structure to a projected world (Nikitina, 2015, Rafiek, 2010: 6).

Ricoeur's hermeneutics consists of 3 steps. First is a symbolic step or comprehension from symbols to symbols. Second is to give the meaning of symbols and explore the meaning carefully. The third step is truly philosophical, namely exploring through symbols as a starting point. The three steps are closely related to language comprehension, namely semantic, reflexive, and existential or ontological (Sumaryono, 1999: 111). These three steps are used to express the nuanced ethical multicultural values of sadness, loyalty, and empathy.



Results and Discussion

Sadness

The poetry text of Husni Djamaluddin (TP-HD) shows, manifests or represents ethical multicultural values in aspect of sadness, as in poem "Tears" below.

Tears	Air mata
where the sea you wander until the cheeks are not wet when I drove Daddy back to Land when I escorted Mother back to Downstream even though Father even though Mother lord irreplaceable	<i>di laut mana kau mengembara hingga pipi tak basah ketika kuantar Ayah kembali ke Tanah ketika kuantar Ibu kembali ke Hulu padahal Ayah padahal Ibu junjungan yang tak tergantikan</i>
tears which ocean you arrived from until tearing the wet cheeks when over the tawaf wada' Ka'bah I look once more separated with Lover how painful	<i>air mata dari samudra mana kau tiba hingga pipi basah kuyup ketika usai tawaf wada' Ka'bah kutengok sekali lagi berpisah dengan Kekasih alangkah pedih</i>

The above poetry shows the word tears, interpreted as water from eye. The water from the eye can be caused by various factors, such as when peeling an onion, pounding or frying chillies, sadness and or emotion. Sadness or even emotion can be manifested by symbol of tears and / or a weary expression. The meaning becomes clear after the words and or groups of words in the data lines above are positioned as subject and predicate, as abstracted below. The subject is *tears*, while the predicates are *where the sea you wander until the cheeks are not wet when I drove Daddy back to Land (and) when I escorted Mother back to Downstream; which ocean*



you arrived from until tearing the wet cheeks when over the tawaf wada'(at) Ka'bah (and) separated with Lover, how painful

Classifying words into subjects and predicates shows the cause of tears is due to the loss of Father and Mother and separation (Ka'bah or Baitullah). The word tears means water that comes out of eyes. The tears in question are the tears of Husni Djamaluddin (me lyrics). Husni Djamaluddin was sad because his tears did not come out when he took his father back to land and his mother returned to Hulu. In the data, the word *Tanah* and *Hulu* have the same meaning, namely the place where humans return to origin of event is from earth, back to land. Unlike the case when the I (HD) finished performing tawaf Kabah (farewell tawaf), tears flowed so hard that it wet his cheeks.

The words of Ayah (Father), Ibu (Mother), Tanah (Land), Hulu (Upstream), Ka'bah and Kekasih (Beloved) all are started with a capital letter. The use of capital letters is intentional by the poet (HD) to give a double impression / meaning or connotation. The meaning of the connotation that is intended for words that begin with capital letters is described below. The word Father does not only contain meaning of a biological male parent, but also contains the meaning of a mandate to protect and earn a living for clothing, food and education. The Mother word does not only contain meaning of a parent to her born children, but also contains the meaning of a mandate to nurture, raise and educate. The word Land does not only contain meaning of earth's surface, but also contains the meaning of origin place of man and at the same time the return. The word Upstream means not only the upper part of river, but also absolute Upstream, namely Allah SWT, because the HD family is Muslim. The word Ka'bah does not only contain meaning of place direction for Muslims during the prayer, but also contains the meaning of holiness and greatness of the Creator. The word Beloved means the Beloved to Ka'bah or the Creator of Ka'bah itself, namely God.

Semantic comprehension can reflect that sadness is caused by loss and / or separation from people and / or something loved. Sadness is not always accompanied by tears. My experience with the above poem is that it also has similarities with my (the author) experience when taking my mother to her burial site. Tears did not come out, but the sadness I felt was very deep, especially when she was put into a grave. On the contrary, I was unable to stem the tears that ran down to my cheeks when I finished the tawaf Wada at Kabah, then read the prayer, "... O Lord, do not you make this time the last time for me with Your home. If You make it the last time for me, then replace heaven for me, with Your mercy, O God, the Most Gracious of all the Loving. Amen, O God of Preserver exclaims all the nature ". This shows that Ka'bah and the Islam followers have a close connection and Muslims have obligation to visit the place when having ability. However, for non-Muslim people, Ka'bah is a very glorified place for Muslims.



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Humans and sadness are a unity. Humans can never avoid sadness because he has limitations to maintain what is loved. It was experienced by me (HD), Tears, where the sea you wander until the cheeks are not wet when I drove Daddy back to Land, when I escorted Mother back to Downstream. Even though Father and Mother are irreplaceable lord.

This reflexive level shows that existence of I (HD) in the face of sadness that is resigned to obey God's will because sadness as part of life must be faced with patience to make life continue to run normally. HD internalises the value of sadness in itself, as well as comprehension for others. Everyone will feel sad when parents who give birth and care for us leave us, let alone go forever.

Sadness is a state of feeling hard or sad. Qarni (2010: 289) stated that sadness is a depressed feeling over the occurrence of the dislike of things. Sadness and joy are two things that have changed in this life. When feeling sad, we must not dissolve in it. However, we must continue to act wisely so that the problems of life can be passed safely to achieve happiness.

In a multicultural perspective, sadness comprehension is a human thing. Everyone must have an experience with sadness. For example, the events experienced by HD (left by his beloved parents) must have been / will be passed by all individuals because it is sunnatullah (in accordance with God's provisions or absolute will).

Loyalty

The poetry text of Husni Djamaluddin (HD) found data to represent ethical multicultural values for the loyalty aspect, as in poetry with the title of Laut 5 (Sea 5) below.

Sea (5) why the sea sends waves the beach is resisting	Laut (5) <i>mengapa laut mengirim ombak sedang pantai menolak</i>
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The above poetry found the word groups *sea sends waves* and *beach resist the waves*. The words group are interpreted as loyalty. The meaning becomes clear after the words group are positioned in the position of subject and predicate.

The above abstraction semantically shows that words send and resist are two contradictory words, namely the word send means to convey a matter through medium, while the word resist means to reject or to prevent. The sea sends the waves is natural condition, while the beach rejects the waves is also the natural condition of beach itself.



The semantic comprehension reflects that the word send has implications for positive values, namely loyalty, while the word resist has implications for negative values, namely infidelity. Loyalty and infidelity are two behaviours embedded in humans. Loyalty behaviour is where someone has it firmly planted to do good behaviour and the results will have a positive impact on life. Conversely, infidelity is where a person has it firmly planted to commit evil behaviour, the result will be disastrous for the lives of others and especially for the life of the doer.

Meanwhile, the sea sends the waves and beach resists the waves is an absolute thing, as the absolute ruler from God. Humans have limitations to understand and control it.

This reflexive comprehension shows that existence of loyalty in human beings depends on one's individual self in developing the behaviour. Good behaviour development is preferable, the result is consistent with the ruler's (God) desire. Conversely, evil behaviour is not desired, the result is inconsistent with the Lord's (God) desire. Thus, each individual is given the freedom to choose good or bad behaviour. Good behaviour means to do commands that are faithful and to stay away from His prohibition, while the bad behaviour means to violate the rules set by Absolute (God). While the sea has a permanent nature and / or no choice, it goes according to God's determination, as shown in the lines "the sea sends waves", (whereas) the coast resist the waves. However, this should not happen in human relationships, such as parents accepting the presence of children, but children reject the presence of parents; the teacher accepts the presence of students, but students reject the presence of teachers or vice versa, parents refuse the presence of their children, but children accept the presence of parents; The teacher rejects the presence of his students, but the students accept the presence of his teacher. It will create disaster in life.

Multicultural viewpoints, loyalty and or disloyalty depend on each individual regardless of ethnic, social, cultural and religious background. The Bugis society implants the loyalty traits from childhood to ingrain in him, as in Bugis song "Ininnawa Sabbara'e" as a lullaby for toddlers. The song contains the value of true loyalty. True loyalty can be built if there is a person in "Ininnawa Sabbara'e" (heart / soul that is always patient) in dealing with complex and multicultural life. Husni Djamaluddin gives comprehension of the multicultural value of loyalty to the reader.

Empathy

The poetry text of Husni Djamaluddin (HD) showed to represents ethical multicultural values for empathy aspect, as in poetry with the title of Maafkan Aku, Bosnia (I'm sorry, Bosnia) is below.



I'm sorry, Bosnia Bosnia, my brother if having a chance please forgive your brother who is late sending drugs for your gaping wounds because of Serbian soldier fire I'm sorry, Bosnia when you really need bread I'm just giving you sympathy in those times when you survived in a corner of city with a gun that runs out of bullets I can only accompany you with prayer	<i>Maafkan aku, Bosnia</i> <i>Bosnia, saudaraku jika masih sempat berilah maaf saudaramu ini yang terlambat mengirimkan obat bagi luka-lukamu yang menganga karena tembakan serdadu Serbia</i> <i>maafkan aku, Bosnia di saat-saat engkau sangat memerlukan roti aku cuma memberimu simpati di saat-saat engkau bertahan di sudut kota dengan bedil yang kehabisan peluru aku cuma bisa menemanimu dengan doa</i>
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The above poetry has Bosnian and Serbian soldier words. Bosnia and Serbia are two neighbouring countries. The word Bosnia is not preceded by the word soldier, while the Serbian word is preceded by the word soldier to become Serbian soldier. The meaning of word groups will become clearer after positioned in subject and predicate. The words groups of subject is “Bosnia”, while the predicate is “if having a chance please forgive your brother who is late sending drugs for your gaping wounds because of Serbian soldier fire; when you really need bread I’m just giving you sympathy in those times when you survived in a corner of city with a gun that runs out of bullets I can only accompany you with prayer”

The above abstraction semantically shows that Bosnia is one state in Yugoslavia where the majority are Muslim; “sorry” is expression of forgiveness or regret; “my brother” is Bosnia society, while your brother is the Indonesian, in the context of Country to State, such as sending drugs and sending a medical team. Your injuries referred to here are the wounds suffered by Bosnian people get unbalanced warfare with Serbian soldiers; they need bread (food); sympathy (feeling of love or participating in happy or hard for others); rifle run out of bullets (the stock of bullets for weapons is empty); and prayer (the servant's request or hope to his Lord).

The semantic comprehension can be reflected that Bosnia is a colonised country, while Serbia is a colonising country, the majority population is Christian. The “I’m” word (HD) feels very empathetic to Bosnia as a nation that is colonised or oppressed, which coincidentally has the same religion, namely Islam. Bosnia is in dire need of assistance because its country was



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1 blocked by Serbia. They has run out of food, medicine, war equipment and so on. Husni Djamaluddin as a writer has feelings and concerns for fellow human beings wherever they are, such as his concern for Bosnian people. Bosnia fought against the Serbian army with improvised equipment until the last drop of blood. Struggle is always demanding sacrifice.

The reflexive results can be seen that existentially the emergence of empathy is due to powerlessness on one side caused by other side, such as the invasion by Serbian soldiers to Bosnia. Colonisation always causes suffering, especially for the colonised and therefore causes empathy, in this case Bosnia. War always causes suffering, both physical and psychological. Therefore, the HD poem (Forgive me, Bosnia) shows his empathy for Bosnians as follows: forgive me, Bosnia, when you really need bread, I only give you sympathy; when you survive in a corner of city with a gun that runs out of bullets, I can only accompany you with prayer.

The multicultural viewpoint shows that empathy often arises when it causes extraordinary suffering or is beyond the limits of human values. Empathy is an attitude that should be instilled in every individual to make individuals want to sacrifice when another group has a disaster. Husni Djamaluddin placed very deep empathy on the Bosnian people for being slaughtered by the Serbian army. Bugis language has the term *pesse*, to feel compassion or pity for someone who wants to help anyone suffering. Other Bugis expressions that contain very deep empathy values, namely *rebba si patokkong*, *mali' siparappe*, *sirui' menre' tessirui'no*, *mali' sipakainge mainge pi mupaja* (please help the fall people, please help the drown people, let's support each other instead of stepping on each other, please remind the forget people).



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