

Conference Paper

Semantic Domain of Being in Hamzah Fansuri's "Sidang Fakir Empunya Kata" Poem

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Abstract

Writing poetry is inseparable from the field of meaning contained in each word used by the author. Among the many types of meaning fields, 'being' is one of most often used by Hamzah Fansuri, a poet who is famous for his work in the Sufi field, where he often uses a mixture of Arabic and Indonesian. This study aims to describe the field of meaning of being in *Master of the Words* by Hamzah Fansuri. The research method used is descriptive qualitative. The results showed that the field of meaning in the category of being was a semantic category related to abstract human concepts or experiences. The distinctive feature of this category is the prediction exists, although it cannot be lived directly by the human senses. In the words of the Fakir Empower, Hamzah Fansuri uses a lot of words that are included in the category of being, where the words are related to abstract human concepts or experiences. As the word *faqir*, *machbub*, *zahir*, *da'im*, and so forth.

Keywords: being, semantic domain, Hamzah Fansuri, poem.

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Published: 11 November 2020

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Selection and Peer-review under
the responsibility of the IC-HEDS
2019 Conference Committee.

1. Introduction

Semantic domain is the category of meaning of words or expressions that exist in the universe in accordance with the space and nature possessed by the meaning itself. Every word and phrase can certainly be in space and have certain characteristics. Michael Haley's opinion in Ching, et al. (1980) explained by Wahab (1991) asserted that the semantic domain includes being, cosmic, energetic, substantial, terrestrial, objective, living, animate, and humane. The semantic domain of being is from abstract concepts such as honesty, politeness, ingenuity, and the like. Cosmic includes unreachable objects by humans such as stars. Energetic occupies space and can move like lightning, wind, fire, and heat. Substantial, that is, members of a group of substances on earth that can move, are located somewhere, it is thought to exist, do not have a definite form, lifeless, heartless, and have no intelligence such as mega and cloud. Terrestrial is a semantic domain containing properties such as substantial and occupying spaces such

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as rivers and oceans. Objective is a semantic domain containing terrestrial properties and has a definite shape like rocks and other minerals. Living is a semantic domain entailing objective properties and the existence of organic life. Animate is a semantic domain encompassing the characteristics of the living and animate field. All types of flora enter this terrain. Under the field of animate meaning, it is the category of the field of human meaning which is the man himself (Wahab, 1991).

In communication, the semantic domain can be used as a property of understanding shared between those involved in the communication. Apart from that, the semantic domain is very useful for finding appropriate media for the message to be conveyed by the speaker. Likewise, in the creative process experienced by people when they want to express themselves to establish strands of meaning in the aesthetic or poetry disclosure unit and even in every expression of meaning itself. For example, what Fansuri did in his creative process when weaving meaning into poems he wrote includes in this part. In his contradictions, Hamzah Fansuri provides a sizable portion of Arabic vocabulary, one of which is in the words of *The Fakir Empunya Kata*. This is what then draws the writer to analyze the semantic domain of being rather than the Arabic words used by Hamzah Fansuri in his poems.

2. Research Methodology

In this qualitative study, the data was obtained through document analysis to explore the Arabic vocabulary used by Hamzah Fansuri. Arabic vocabulary found was then recorded in a table specifically prepared for the data gathering. In this phase, repeated readings were done to capture emerging themes. Furthermore, the data was analyzed by using Miles and Huberman's (1984) framework which included (1) data reduction, (2) data presentation, and (3) conclusion drawing.

3. Results

The poem examined in this study was entitled "Sidang Fakir Empunya Kata". Details of the poem are portrayed below:

Sidang Fakir Empunya Kata
(The Poor Trial of The Word Owner)

The poor trial of the word owner
Your Lord **zhâhir** is too real
If you really have eyes

Look at yourself middling
 Know yourselves, an herbal child
 Don't forget yourselves
 The nature of yogya is your concoction
 To be famous for yourself
 If you know you are tired
 Your beauty is of no variety
 Servants and Gods in peace
 Look at yourself don't be negligent

 Know yourself, O merchant
 Don't deny yourself dear
 You put the yogya **dâ'im**
 Then you are the upstream child of Balang

 Know yourselves, queen child
 Waves and the original water one
 Like much **itsbât** beads and stones
 This is **tamtsil** of you and the queen

 If you hear in the word
 In the Torah, the Gospel, the Psalms, and the Furqân
Wa Huwa ma`akum fayak ûnu in the Qur'anic verse
 Wa huwa bi kulli syai'in muchîth too 'iyân

 Shariah Muhammad will take torrents
 The essence of Yogya is your body
 You killed your lust
 Then the two can be the same whole

 Looking for the world of friends
 By lust khabî ts captive body
 You are fighting against your lust
 Then you are nobles

 Your machbûb is not berch â'il

In Ainamâ tuwallû don't be ghâfil
 Fa tsamma wajhul-L is perfect wil shil
 This is the way of the poor
 Your lover **zhâhir** is too bright
 In both real worlds unfold
 In **ahlul-ma`rifah** too wins
Wâ shil the dâ`im is not intermittent

Erase your mind and feel
 Remove your body and life
 Close your eyes
 there you see your scenic appearance

Apparently you are attacking Yogya
 In order to reach a happy country
 Like Ali when fighting
 Release Duldul without restraint

Hamzah poor people `uryâ ni
 Like Ishmael becoming **qurbâni**
 Instead of `Ajam again `Arabic î
 Always **wâshil** with the **Bâqî**

In general, this poem explained that Hamzah Fansuri portrayed the God in accordance with the inner experience he encountered. According to him, God is too real than everything that is real. The state of Allah is said to be real because a wiseman can see Him with the eyes of his heart and not with the eyes of his head. Therefore, the first step that must be taken by a wiseman to be able to see God clearly is to know himself whose center lies in the heart.

A person's heart must always be washed to be clean of bad qualities. Purification of the heart needs to be carried out continuously by doing well to anyone. The clearer and clearer a person's heart, the more clearly he can see God. In addition, he must also study and practice the true nature of the truth seriously. A person's heart is clean or clear and he can practice the science of nature seriously, then in the end he will be able to meet and unite or become one with Allah Ta'ala (*Wichdatul-Wujûd*).

To be able to understand the conclusions above, one is advised to pay attention to the imagery (like) which is seen to deliver it to meet and unite with Allah Ta'ala (*Wichdatul-Wujûd*). The image is the waves and the original water is one. Hamzah Fansuri compared the whole universe (all creatures) to the waves and he likened Allah to water. The waves come from the water and the return also goes to the water as its origin or source. That is, the waves (humans) originate from the One, namely Allah, so that the two are one entity and cannot be separated (*Wichdatul-Wujûd*).

Being is a semantic category related to abstract human concepts or experiences. The distinctive feature of this category is that there is a prediction, although it cannot be lived directly by the human senses. The category of being is the category that ranks highest in the metaphor of the meaning field ecosystem. The data obtained related to being are Fakir, zahir, Itself, Da'im, Itsbat, much îth, Tamtsil, iyan, Shari'a, Khabits, Machbub, Cha'il, Ainama tuwallu, Ghafil, Dzahir, kamil, Ahlu Ma'rifah, ' Uryani, Qurbani, 'Ajam,' Arabi, Baqi ', Ruhani, Rahmani, Ali, Salsabila, Ra'su Zanjabila, Hairani, Salim, Alim, Hakim, Halal Thayyiban, Syurbaty, Maulana qadi, Radi, Hayy al-Baqi, batil, Riya ', Khayal, Qabil, Arif, Kamil, Referees, Nafsani Sciences, Markab Tawhid,' Asyiq, Khaliq, Fa'iq, La'iq, Madzhar, Asma ', Washil, Furqon, Hannan, Mannan, Da'im, Spirit, Sirr, Nur, Liqa ', Shawt, Suluh, Da'im, Machbub, Marghub, Mathlub, Markub,' Ilm al-yaqin, 'Ain al-yaqin, Haqq al-yaqin, Shari'ah, Tariqat, Haqiqat, Ma'rifat, 'Alam nasut, Malakut, Duldul jabrul, Nur faqir, Kuntu kanzan, Alam Lahut, Aql al-kulli, Qalam al a'la, Jalal, Jamal, Lawh al-mahfudz, Jauhar, Safi, Zahir, Burhan, Firqan, Jabbar, Ghaffar, Qahhar, Ha'il, Kamil, Kafi, Subhani, Rabbani, Ruhi, Mil lat, Mashaf, 'Arasy, Habib, Kain, Ghayb, Aalam lahut, Jahil, Sa'im, Qa'im, Na'im, and' Isyq.

The word "Fakir" (فقير) is an Arabic word whose meaning is to have nothing (treasure). Fakir is something real but abstract things so that the word belongs to the category of being.

This notion is one of the stages in Islam. The stages begin with Shari'ah (rules), Tariqat (ways), Hakikat (the nature) and Makrifat (mysticism). It is true reality. In the study of Islamic philosophy, a person who reaches the degree of essence means that he already knows Allah SWT. It is abstract inasmuch it cannot be seen through the visible eye. The use of the word essence is included in the category of being.

Machbub is a noun form of the verb *ahabba - yuhibbu* which means to be loved or liked. Happy is an abstract act inasmuch it cannot be seen but can only be felt by the owner but can be seen from the indicators such as always mentioning the name of a loved one, ringing in his mind and so forth. Because this machbub includes something abstract, the word belongs to the category of being.

4. Discussion

The semantic domain in the category of being is encompassing abstract of human concepts or experiences. Based on the data in the book of Hamzah Fansuri, most of the Arabic words are related to being such as *zahir*, *Itself*, *Da'im*, *Machbub*, and others. The many uses of abstract words used by Hamzah Fansuri in his poetry shows that he was a Sufi who really missed his Lord. This is as conveyed by Ni'am (2017) that Hamzah Fansuri is a Sufism figure who lives in Aceh and has a large role in spreading Islam in Aceh and its surroundings. His teachings and understandings of Sufism have had broad implications on the development of Sufi Wujudiyah in the Archipelago along with the development of Sufism that is Sunni. From a historical perspective, Aceh is a strategic area in spreading Islam in the archipelago. Aceh with its strategic role in the spread of Islam in the archipelago, which then greatly influences the spread of Islam in other regions, is proof that Aceh is indeed worthy of being called the "Porch of Mecca" or the front yard or gateway to the Holy Land of Makkah.

This opinion was also corroborated by Hadi (2007) that Hamzah Fansuri was a prominent intellectual figure in his time and he studied *tasawwuf* after being baied as a member of the Qadiriyyah order as stated in one of his verses. The minutes of Sufism Hamzah Fansuri were found in three namely *Syaarab Al-yiAsyiqin* (lustful muniman), *Asrarul Arifin* (ma'rifat expert secret), and *al-muntahi*.

5. Conclusion

Based on the results of the investigation above, it can be concluded as follows:

1. The semantic domain in the category of being is a semantic category related to abstract human concepts or experiences.
2. The distinctive feature of this category is the prediction exists, although it cannot be lived directly by the human senses.
3. In the words of the owner of this word, Hamzah Fansuri uses a lot of words included in the category of being, where the words are related to abstract human concepts or experiences, as the words *faqir*, *machbub*, *zahir*, *da'im*, and so forth.

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