

CHAPTER I

INTRODUCTION

A. Background of Problem

Poetry is a manifestation of the phenomena or realities transformed to become text. It is a combination of words, which is denoted social reality interpreted by human, poets, in order to have subjective meaning for them as coherent world. Poetry contains multi-interpretations, detached from where the poetry viewed. Symbolization, metaphor and other figurative languages are the aspects to disguise the real meaning. The right meaning of the poem analysis is not an absolute truth but rather subjective one, as explained before that poetry has multi-interpretation.

Poetry always changes, appropriate with taste evolution and the change of its aesthetic concept. But however, people would not able to understand the poem entirely without knowing and realizing that the poetry is the meaningful aesthetic work, which has meaning, not something meaningless.

The purpose of analyzing a poem is to understand its meaning. It is an effort to catch and to give the poem meaning. Literary works, poems, are meaningful structure, regarding that they constitutes signs system that have meaning and use language as its medium.

Language, as the medium of literature, has been a semiotic system, evocative semiotic system. The medium of literature is not a neutral material, like sound in music or color in painting. The color of paint before used in painting is

still neutral, has not meaning yet; whereas language before employed into the literature has become a meaningful symbol which is determined by convention of society. The symbols or language signs have a form of meaningful sound unit by the convention of society. This signing system is called semiotics.

Symbolization, as one of the ways to analyze the meaning of poems, is the process where the reader tries to interpret the words, phrases or clauses disguised or displaced by the poet through symbols represented in words, phrases or clauses.

In a poem, certain symbols surely contain meaning. Symbolization or process of making symbol is suited to the existing context in a poem. In this way, the writer is going to analyze the poems that represent an icon or a symbol in the context that the poets have experiences and manifested in their poems.

A semiotic research is the most appropriate analysis in finding out the possibilities describing as an icon and symbol arrange the sentences in poem. Semiotic characteristic in learning literature is attempting to analyze literary work, here, especially a poem, as the sign system and decided a conventions whereof enable literary work had meaning.

To describe structure varieties of poems or interrelated elements of it would be afforded manifold meanings. To interpret a text is not to give it a meaning, but on the contrary to appreciate what plural constitute it.

Most Puritan poets saw the purpose of poem as careful Christian examination of their lives; and private poem, like puritan diaries, served a forum where the self could be measured daily against devout expectations.

Now, symbols are neither mere images nor the simple figurative devices. They are terms, which have the power to evoke, through association, images, concept and feeling, which are to speak, greater than the term themselves. In their use of symbols, some modern poets make rather exciting demands to the readers, requiring that they provide the necessary associations by sharing the knowledge or experience in which the poem draws and even, as in the case of John Milton's: *On The Morning of Christs Nativity, Psalm 136, The Passion, On Time, Upon the Circumcision* that become familiar with a "private" system of symbols developed by the poet himself.

This paper focuses on looking for a shaped and symbolic poems which implicitly have significances but recondite an aim behind their words. Besides, the writer will try to seek semiotic matters in those poems. Both images and signs are the main components form making a poem, for it will arouse some interpretation from the readers. Here, to be sure those poems influence the writer to mutilate each word, which has images then stimulate the sign production.

In the poems, John Milton has used many symbolisms. Milton may have had some points in putting his poems first since of all his minor poems it most fully presents his personality and his interest. In other major poems in this volume Milton, appropriately enough indulging and demonstrating his learning and elegance, does not write in a fully Christian vein, but his poems have explicit Christian theme as its subject and are concerned with the dismissal of the classical and pagan world. It thus importantly demonstrates his religious intensity and his intellectual power. Milton, instead, wrote about heavens and earth. The

replacement of emotion especially his worship to God with symbols allows Milton to frequently understate what is really going on in the action.

Due to what explained above, investigating and understanding the poem could not be apart from semiotic analysis. Symbolically, poetry constitutes the structure of systematical and meaningful signs determined by convention. Understanding the poetry implies comprehending its meaning. The significance of poem is the significance emerged by language which is organized based on its literary structure according to the convention, to be practice, the meaning is not merely language meaning, but additional one based on the relating literary convention. Thus, it is clear that for studying the poem, semiotic analysis is needed, regarding that the poetry is the meaningful signs system.

B. Statement of Problem

Symbols are neither mere images nor the simple figurative devices. They are terms, which have the power to evoke, through association, images, concept and feeling, which are to speak, greater than the term themselves. In their use of symbols, some modern poets make rather exciting demands to the readers, requiring that they provide the necessary association by sharing the knowledge or experience in which the poem draws and even, as the case of the poems John Milton in which become familiar with a “private” system of symbols developed by the poet himself.

To make study more credible and valuable, it can be formulated in the following questions:

1. What kinds of symbol used by John Milton to represent love in his poems?
2. How are the relationship between *representament* (R), *object* (O), *interpretant* (I) and the kinds symbol used to represent love in John Milton's poems through Pierce's theory?

C. Purpose and Significance of Research

1. The Purpose of Research

Related to the research question, this research is aimed to study such things, as:

- a. To know the kinds of symbol used by John Milton to represent love in his poems
- b. To describe the relationships between *representment*, *object*, *interpretant*, and the symbol of love in John Milton's poems through Pierce's theory..

2. The Significance of Research

The significance of this research is to practice the literary criticism theory that is semiotics. At least, it is to get the comprehensive understanding and at the same time detail and delicate analysis toward the poem through its language.

D. Conceptual Framework

1. Theory of Symbol

Poetry as one of the literary genre can be analyzed from its structures and elements, regarding that poetry are the structure arranged by the various elements and poetical medium. It always changes following the taste evolution and the

change of its aesthetic concept. But however, poetry is still being meaningful aesthetic works, to have significance, not something worthless and meaningless.

Altenbernd says that poetry is the interpretative dramatization of experience in metrical language. If the word metrical defined as rhythm-rhythm, then the definition could be still acceptable. Wordsworth argues that poetry is imaginative expression. Whereas, Dunton says that poetry constitutes concrete and artistic human thought in emotive and rhymed language.

So, poetry expresses the thought generate feeling, stimulate imagination in the rhymed arrangement. All constitute something important, which is recorded and expressed, stated fascinatingly and giving impression. But however, Riffaterre says there is one thing still lives in poetry, which is the poetry implies something, tell the thing means another else. Three things cause this implicitness: displacing, distorting, and creating of meaning.

Language as the medium of poem is signing system. Language before employed into the literature has become a meaningful symbol, which is determined by convention of society. The symbols or language sign have a form of meaningful sound unit by the convention society. The signing system is called semiotics.

Semiotics is study of sign. In general, linguistics can be seen that sub discipline of semiotics that is particularly concerned with the nature of the linguistics sign. The term semiotic originate with the American pragmatist philosopher Charles Sander Pierce, and the discipline owes most of him. He defines sign as something, which stand to somebody for something in some

respect or capacity, and Semiosis an action or influence, which is or involves an operation of three subject, such as a sign its object, and its interpret ant, this irrelative influence not being in any way resolvable into an action between pairs (in Sobur 2003, 41).

In any rate, Sausure's contribution was better known for a considerable time. He argued:

Semiology is a science that studies the life of sign within society is conceivable; it would be apart of social psychology. He called it semiology (from Greek semeion means "sign". Semiology would show what constitute sign, what laws govern them. Since the science does not exist, no one can say what it would be, but it has a general science of semiology, the laws discovered by semiology will be applicable to linguistics and the latter will be circumscribe a well-defined area within the mass of anthropological fact.

There are two principles that comprise in the subject of sign: signify and signified. Those subjects are the significance of sign. Based on the relation between signify and signified, there are three main signs, namely icon, index, and symbol. In icon, the sign of relation between its signify and signified quality the similarity of natural form. Index is the sign that show the causal relation between signify and signified. Symbol is the sign system which does not show natural relation between its signify and signified. Its relation is arbitrary, based on society convention. The main sign system that uses symbol is language. (Rusmana, 2006, 55).

Connected with Peirce's insistence on the ubiquity of mind in the cosmos is the importance he attached to what he called "semeiotic," the theory of signs in the most general sense. Although a few points concerning this subject were made earlier in this article, some further discussion is in order. What Peircean meant by

“semeiotic” is almost totally different what has come to be called “semiotics,” and which hails not so much from Peirce as from Saussure and Charles W. Morris. Even though the two are often confused, it is important not to do so. Peircean semeiotic derives ultimately from the theory of signs of Duns Scotus and its later development by John of St. Thomas (John Poinsett). In Peirce's theory the sign relation is a triadic relation that is a special species of the genus: the representing relation. Whenever the representing relation has an instance, we find one thing (the “object”) being represented by (or: in) another thing (the “representamen”) to (or: in) a third thing (the “interpretant”); moreover, the object is represented by the representamen in such a way that the interpretant is thereby “determined” to be also a representamen of the object to yet another interpretant. That is to say, the interpretant stands in the representing relation to the same object represented by the original representamen, and thus represents it to yet another interpretant. Obviously, Peirce's complicated definition entails that we have an infinite sequence of representamens of an object whenever we have any one representamen of it.

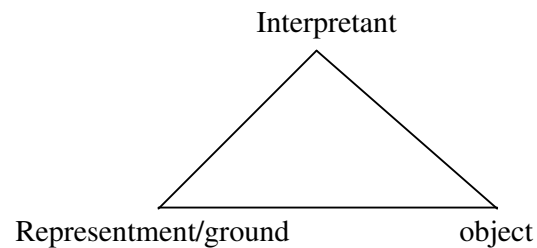


Fig: 1 Triadic Relation

By speculative grammar Peirce understood the analysis of the kinds of signs there are and the ways that they can be combined significantly. For example, under this heading he introduced three trichotomies of signs and argued for the real possibility of only certain kinds of signs. Signs are qualisigns, sinsigns, or legisigns, accordingly as they are mere qualities, individual events and states, or habits (or laws), respectively. Signs are icons, indices (also called “semes”), or symbols (sometimes called “tokens”), accordingly as they derive their significance from resemblance to their objects, a real relation (for example, of causation) with their objects, or are connected only by convention to their objects, respectively. Signs are rhematic signs (also called “sumisigns” and “rhemes”), dicisigns (also called “quasi-propositions”), or arguments (also called “suadisigns”), accordingly as they are predicational/relational in character, propositional in character, or argumentative in character. Because the three trichotomies are orthogonal to each other, together. (Wellek-Warren, 1989,239).

What is called meaning here the researcher not merely the language meaning, but the meaning of language and setting, feeling, meaning intensity, additional meaning (connotation), lyrical capacity, definition evoked by linguistics signs or other signs which are stirred up by literary convention, like typography, enjambment, line of the poem, repetition, and many others.

2. The Concept of Love

In the case of love, there would be so many multiple interpretations about it. In human life, love shows up on various forms, beginning from people who love their selves, their son, their wealth, and their God. The love form adheres to

human self, potential and its frequent changed according to the situation and condition influenced. When someone has not married yet, he or she would strongly love the parents; after married his or her love would split up for his or her own family (Jauziyyah, 1999, 8)

Love is not easy to describe and illustrated by the words. Love has more power and strongly adheres in human life. Love can appear suddenly and disappear forever or keeping growing like parent's love to their children since they were born. Love can be painted by giving, not asking, as noble motivation to express self-existence or self-actualization to another (Jauziyyah, 2006,20). Love can be meant as skill poison that sprayed by the black snake, which sprawled in the hell caves until spread the sky and then turned that is closed by grains of dew and absorbed by thirsty heart, so it become drunk at the moment and become sober in a year and died in a century (Jauziyyah 1994:13).

Actually, love is hard to express and less defined, because it limited its scope. Everyone could feel love, but it does not guarantee someone to express love in verbal language. Love is more important to experience by everyone than formulated by words.

In the other moment Jauziyyah says that the highest love is worship ness in his word say 'at-taabbud' and he codified the meaning of love into five definition as follows: (a) strong feeling that is full of love and affection or loving devotion to someone, usually accompanied one sexual component, (b) one sentiment by dominant characteristic of strong feeling that is full of love and affection, (c) libidal instinct of erotic looked for the satisfaction to one object, (d)

the force and the anger that become one of primary emotion to nature character, and (e) one spiritual quality and mystical that unifies individual with God.

Al Jauhary in Jauziyyah (1999:11) draws some conclusions about characteristic of natural love. First, actually love is the action that is come out from personal freedom. Love is *actus humanus*. Love is always relates to someone's rights and freedom because of his or herself and the other people. Second, love refers to openness and basically directed in self to know and to be known by other people. Third, the aim of love is the happiness of human being or personal. Four prime character of love, those are freedom, beauty, sincerity and purification

In the case of love to God, love comes from the necessity to overcome the separation and each the unity. The facts of loving God has different characteristic and aspect as well as love toward man or woman, in the large sense one determine the same differences. Love is the prime character in the next human life and the exploitation on nation progress. Love is the prime capital to know the knowledge, which is kept in natural and beauty, humanity and life as well.

E. Procedure of Research

1. Research Methods

The research method that has been applied in this thesis is semiotics, that is the effort to analyze literary work, in this case poem, as a signs system and determine the conventions that enable the literary works have meaning. By detecting the variation in the poem structure or internal relationship of its elements, it would be resulted the various meaning.

The analysis mainly uses some theories, primarily using Pierce's symbolization as the grand theory. This thesis also constitutes qualitative data, facilitated research in showing the correlation among some or one data to another.

2. Data

The data supports analyses in this research are taken from sources related to the subject. The sources consist of the primary data is the poems itself, John Milton's Poems. The secondary sources are such books as *Madzhab dan Pemikiran Semiotika Kontemporer: Dari Semiotika Struktural hingga Dekonstruksi*, and several books, which are connecting with theory, are used.

3. Data Resource

This paper, the researcher will tries to interpret the symbols found from John Milton's poems : *On The Morning of Christs Nativity, Psalm 136, The Passion, On Time, Upon the Circumcision*.

Furthermore, this paper employs others resources as referential source for the thesissuch as Ramand Seldon's Contemporary Literary Theory, Robert Can Davis and Ronald Schleifer: Contemporary Literary Criticism, Hazard Adam's (ed) Critical Theory since Plato, Lodge's Moderns Criticism and Theory, and many other resources.

4. Technique of Collecting Data

As Bathes says that the object of literary criticism different from any other human science, for the object is merely text, thus it is well understood that the data collected are merely textual evidence too. The text, in this sense, is essential. Hence, it left literary critic only with one technique of data collection, which is the

study of literature, explicitly by searching the problem that are discussed in the thesis, and analyzed them for then comprehensively describe corresponding with the theory used.

5. Technique of Analyzing Data

After finding some data, the researcher unifies the data and then uses them in the research, which enable poems were analyzed by qualitative data analysis. Writer regards that structural approaches are the most appropriate approaches for analyzing symbols in poems. The analyzing is developed based on some data that writer has got from some references and re-intensify through the next seeking for another data and document.

Culler says, in his book *The Pursuit of Signs* (1981), analyzing the literary works, in this case poem, no other than pursuit of signs. In poem analysis, the one looked for is a language sign, for it is then to analyze other additional signs that are additional convention in poem.

From the objectives above, the step of analysis could be simply given as below.

- a. Reading the poems and the books closely related to the focus of analyzing.
- b. Collecting the symbols found in the poems
- c. Analyzing data based on semiotics approach
- d. Concluding the analysis.

F. Organization of Writing

The writing of this thesis is organized into four chapters. The first one is Introduction. This chapter comprises background of research, statement of

problem, purpose and significance of research, conceptual framework, procedure of research, and organization of writing.

The next chapter is entitled John Milton and His Works. This chapter consists of biographical sketch of John Milton, brief review of his work, and synopsis of his poems.

The third chapter is the symbols of love in John Milton's poems Using Semiotics Theory. This chapter discusses the symbols of love in John Milton's poems. Relying to Pierce's theory.

The final chapter is Conclusions and Suggestion. This chapter consists of conclusions and suggestions.

