

STYLISTIC STUDY: WASIAT'S RENUNGAN MASA PENGALAMAN BARU

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Abstract: This study aims to analyze the typical language style of Islamic boarding schools and the meaning of the content of the poem Wasiat Renungan Masa Pengalaman Baru (WRMPB) TGKH. Zainuddin Abdul Majid. This study is a text analysis study that was analyzed using content analysis. The focus of this study is on typical Arabic words/phrases. Arabic words/phrases are considered more effective in conveying the message. The study's results found several things, including: 1) The form of typical Islamic boarding school language style is focused on utilizing Bradford's theory, Arabic vocabulary, and Arabic phrases. Bradford's theory is analyzed using contextual stylistics, including syllable repetition, matrix patterns, repeated rhymes, assonance, and alliteration. 2) The meaning of the typical Islamic boarding school style is analyzed using Bradford's theory using textual stylistics, which includes: elements of motif, metalingual, reference, and conative. The limitations and suggestions of this study for subsequent researchers are that the interpretation of poetry using Arabic does not use more comprehensive Nahwu and Shorof rules due to limited knowledge.

Keywords: stylistic, study, wasiat's renungan masa, new experience

Introduction

Style is closely related to literary works such as poetry, which are rich in aesthetic value (Ratna, 2016: 13; Alisyahbana, 1950:46). As a scholarly work, poetry is one of the main objects of stylistic study, because it distinctively uses language with a limited medium. Dense and concentrated words can represent messages such as short stories or novels with hundreds or thousands of pages. One form of poetry that is very popular among local people is syair. Syair is a type of old poetry brought by Persia to Indonesia. Syair comes from Arabic, namely "syu'ur" or "syi'ir which means song or qasidah (Akmal, 2015: 160).2025/2026" Historically, syair developed along with the entry of Islam into Indonesia. The language in syair seems past and relatively contains stories expressed with beautiful sentences and sounds (Alisyahbana, 1950:46). Therefore, scholars such as Walisongo used poetry to spread Islam. For example, Sunan Kalijaga, Sunan Bonang, Sunan Drajat, and Sunan Kudus spread Islam using wayang and gamelan music, while Sunan Muria spread Islam through poetry/songs that he composed. Preaching then developed into a council of knowledge like Islamic boarding schools (Rubini, 2015).

One of TGKH. Zam's popular literary work is Wasiat Renungan Masa Pengalaman Baru (WRMPB). The poem contains life experiences, social, cultural, and spiritual conditions experienced directly by the author and written in stages. Therefore, the goal is not only to be enjoyed as a literary work, but also as a medium to convey messages to descendants, alumni, and congregations.

The interest in using WRMPB poetry as a research object is felt by researchers and previous researchers who used WRMPB poetry as an object. As reflected in the following literature research, Abdul Nasip et al. (2019) used the object of WRMPB Hermeneutical Review, which focused on Educational, Social, Cultural, and Spiritual Values in their thesis. Herman Wijaya

(2013: 65) studied the WRMPB song lyrics from contextual, situational aspects, grammatical, and lexical elements. Munadi (2015) studied the values of Character Education in WRMPB poetry. Izzatillah (2019) studied the WRMPB song lyrics in Islamic aesthetics, and Hidayati (2017) studied the concept of Moral Education. The researcher intends to conduct an in-depth stylistic study based on the background description above. In the stylistic study, the researcher will focus on the pesantren language style contained in the WRMPB poetry by TGKH. Zam. This study uses qualitative research, namely literature and field studies. Literature studies are used because they are supported by data sources documented in books. In addition, field studies are also used by researchers to confirm with credible and accountable informants.

Metodology

This research is qualitative. According to Sukmadinata (2009:60), qualitative research is a research that describes and analyzes phenomena, attitudes, beliefs, events, social activities, or thoughts of people individually or in groups. Qualitative research is a type of library research because this research is not in the form of numbers but words, sentences, or texts in the research object. The data in this study are typical pesantren words/phrases that use Arabic in the WRMPB poem addressed to descendants and abiturient. The data is based on the researcher's focus: using typical pesantren words/phrases in each verse. The data source in this study comes from the WRMPB TGKH poem text. Zam. The data collection technique in this study uses documentation techniques, namely library studies. The data analysis technique in this study uses Content Analysis (content analysis). Content analysis reflects data by paying attention to its use (Krippendorff, 1991: 18). The form of language style uses Bradford's contextuality theory.

Result and Discussion

Utilization of Bradford's Contextuality Theory

WRMPB poetry is a traditional poetry that describes a teacher's will for his children and students in maintaining the organization's integrity. The messages are conveyed with exceptional diction so the author can present a phenomenal will among the Nahdlatul Wathan organization. The popularity of WRMPB poetry cannot be separated from the author's skill in combining various essential elements in a poem or verse, such as paying attention to the number of syllables, metric patterns, the beauty of rhyme, assonance, and alliteration. These elements will be explained as follows:

Number of Syllables

One of the characteristics of a poem or verse is the number of syllables used, ranging from 8 to 14 syllables or consisting of 4 to 6 words in one line. One of these elements is also applied in WRMPB poetry, namely in each line consisting of 4-6 vocabulary words and 8-14 syllables in one line. In the typical pesantren vocabulary (see the table above), each vocabulary consists of 2-3 syllables, such as in the typical pesantren vocabulary Fitnah (fit-nah), which consists of 2 syllables, and Hauqolah (hau-qo-lah), which consists of three syllables. This means that when there are 4-6 words in one line, each line contains 8-12 words used by the author.

Metric Pattern

As a work of art, language in poetry has a specific pattern. It can be said that there is not a single word in poetry that does not have meaning. Each word has a place in the pattern of poetry. Ultimately, the language pattern in poetry will create a meaningful and beautiful design. The pattern used in a poem or verse must have syllables that are close together or keywords in a verse, so that the uniqueness of the poem or verse can be felt.

In the WRMPB poem, some keywords do not ignore the closeness of emphasis with other syllables. The matrix pattern used by the author is a unique pattern, where there is a typical pesantren vocabulary pattern that uses Arabic and is written using capital letters, such as in the third line of the second will poem, namely: Indeed, HIKMATUL QUDDUS. The phrase HIKMATUL QUDDUS is a keyword emphasized by the author; the use of this phrase also does not ignore the closeness of the emphasis on other syllables.

Conclusion

Based on the results of the research and discussion above, it can be concluded that the form of the pesantren language style in the WRMPB poem in the form of the typical pesantren language style describes several aspects, namely the use of Bradford's contextual theory which includes the number of syllables, metric patterns, repetition of rhymes, assonance and alliteration. Another aspect that is explained in the form of the typical pesantren style is the use of Arabic vocabulary and the use of Arabic phrases. The use of the Arabic language and words can describe the diversity and uniqueness of the poem. Judging from the poem's purpose, the author uses Arabic vocabulary to select appropriate language. This is because the purpose of the WRMPB poem above is for descendants and alums who are known to have a background of people who study Arabic and are in a pesantren environment, so it will be easy to understand the meaning of the poem conveyed by the author.

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