

## Features and themes of poetry in *KOPI (komunitas puisi Indonesia)* facebook group

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### ABSTRACT

Going along with the development of technology, literary disciplines also have been developing. Cyber literature becomes popular in this digitalization era which explores the existence of the internet as the medium. One of the large cyber literary communities on Facebook is *KOPI (Komunitas Puisi Indonesia)* with 64 thousand members. Due to the insufficient research analyzing poetry in the Facebook group, this research analyzed the features of poetry and the themes of poetry in *KOPI (Komunitas Puisi Indonesia)*. Descriptive and qualitative approaches were used in this research. Observation and documentation were used as the techniques in data collecting. The observation was done by reviewing the group's situation and the documentation is done by reviewing the poetry collections that had been uploaded in this research from the beginning until the middle of February 2021. The data analysis techniques used Miles and Huberman techniques which include: (1) data reduction, (2) data serving, and (3) conclusion/verification withdrawal. The results of this research showed that the dominant poetry features were image illustration and the themes that were used by *KOPI* group members in writing poetry included the physical themes, moral themes, social themes, egoic themes, divine themes. Physical theme with the most widely used type of love. It can be concluded that the physical theme with the type of "love" is the choice of the theme that the author most favors.



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**Keywords** Cyber literature, Facebook, *KOPI (Komunitas Puisi Indonesia)*, Poetry

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## INTRODUCTION

The rapid progress of the times and digitalization brought many changes to life. Now technology is inseparable from human life. Divers technology in information have been developing and creating the easier job in humans' life (Wahyudi & Sukmasari, 2014). Human activities that previously used conventional models have now been transformed into digital models. That era is the disruption era. Oey-Gardiner et al. (2017) define disruption as a very fundamental change that has taken place in various fields, such as correspondence, print media, and public transportation. This Oey-Gardiner et al. view is supported by the emergence of many online transportation service systems, online news media, and instant message applications with the most advanced features that are presently used by many people. Christensen (in Ohoitumur, 2018) described disruption as a profitable innovation opportunity. So, the existence of disruption makes human life easier. The era of industrial revolution 4.0 is marked by virtual commerce (e-commerce), artificial intelligence, big data, and the use of robots (Prasentiantono in Abdullah, 2019). The industrial revolution 4.0 is a technological advancement that combines the physical, digital, and biological worlds of humans (Hamdan, 2018).

One of the tangible benefits of the disruption of industrial revolution 4.0 is the ease of communication of remote interactions with social media that the internet network memorizes. Social media is a communication tool that users use to perform social processes (Mulawarman & Nurfitri, 2017). Social media offers a lot of sophistication when it comes to communicating with no time limitation. It encourages the continued increase in the number of social media users over time that is presented by the number of people who use smartphones (Herawati, 2011). The latest data of the Indonesian Internet Service Providers Association (2020) stated that the population of internet users in

Indonesia is 73.7%, with an exact number of 196.71 million people. From the data, the Association of Indonesian Internet Service Providers surveyed 7,000 respondents and obtained the results that social media is the most owned by respondents is Facebook with a percentage of 94.4% of the total respondents.

The disruption of industrial revolution 4.0 has spread to all aspects of life (Saputra & Meilasari, 2020), including literary works. Literary works that are written on the internet are called cyber literature. (Septriani, 2016) states, "cyber-sastra or cyber literature is a literary activity that utilizes computers or the internet". Endraswara (2006) also defined cyber literature as a literary activity that explores the existence of the internet and computer as the mediums. The existence of cyber literature continues to grow along with the advancement of technology. Many of the conveniences that cyber literature has been provided to authors. Some of these conveniences include (1) the absence of strict selection such as in print, (2) a large amount of reach, (3) the original work original without editor's editing, and (4) the affordable cost of not requiring the purchase of print readings.

According to Sumiyadi (2020), so many people used digital media not only to read poetry collections, short story anthologies, or drama text in the shape of the electronic book with the PDF format that can find a lot on the internet. The improvement of digital literature can enrich the literature itself and creating a practical life. The literature improvement can create the situation where the people should directly meet and create the directed contact. The readers or users also the creator can create the condition of social distancing because of the social technology. According to Noorfitriana (2017), in the late '90s, mailing lists were the medium used in the spread of cyber literature. However, along with the existence of other social media, for example on Facebook. Facebook is one of the social media that has a large number of users. Riyanto (2020) mentioned that in 2020 the number of Facebook users in Indonesia is 130 million people. It supports the development of cyber literature on Facebook. The proliferation of cyber literature on Facebook is evidenced by the large number of online literature community groups that formed. According to the report, there are several well-known online literature communities with thousands of members on Facebook. These groups include KOPI (*Komunitas Puisi Indonesia*), *Komunitas Penulis Sastra Indonesia*, and *Karya Sastra*.

The three communities mentioned are engaged in poetry. Poetry is one type of literary work that has many meanings and the value of beauty. According to Samuel (in Suryaman & Wiyatmi, 2013) poetry is beautiful words arranged in beautiful form. Furthermore, Rosita (2018) mentions that poetry is a short literary work that contains expressions of the content, thoughts, and feelings of authors who use creative and imaginative language. Poetry has two building elements, namely the physical element and the intrinsic element. Rosita (2018) states that elements that can be observed directly such as (1) sound, (2) word, (3) array or line, (4) verse, and (5) writing system. Meanwhile, the element that can only be understood through the sensitivity of the intrinsic element is called the layered meaning. These elements include (1) themes, (2) flavors, (3) tones, and (4) moral messages. The improvement of digital literature can enrich the literature itself and creating a practical life.

Table I  
Poetry Groups on Facebook

No	Group Name	Number of Users	Daily Activities Average	Established Year
1	KOPI (Komunitas Puisi Indonesia)	64 thousand	>25	June 24 <sup>th</sup> , 2015
2	Komunitas Penulis Sastra Indonesia	19 thousand	>25	October 8 <sup>th</sup> , 2017
3	Karya Sastra	14 thousand	>25	May 12 <sup>nd</sup> , 2016

(source : Facebook, per February 23<sup>rd</sup>, 2021)

From the Table I, it can be known that some online poetry groups on Facebook are famous for having members in the number up to ten of thousands. The intensity of activity is also above 25 activities

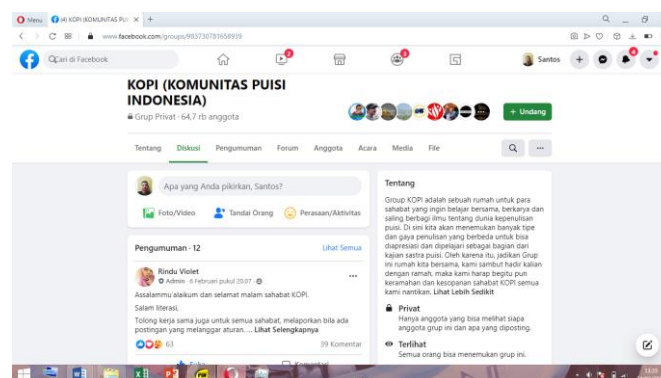


per day, which includes publishing works by authors and commenting on each other on a post. Besides, the group members also come from a variety of professions, ages, and competencies of various literature. The popularity of poetry in cyber literature is caused by the poetry is one of literature product that does not need any explanation or further elaboration. As stated by Gunawan (2019) poetry is the literature product that is uploaded by social media users due to the condition that does not force the author to explain their literature product.

The existence of poetry that is published on Facebook groups has some interesting things to explore, for example about cyber literary products in the form of themes of written poetry, as well as features of poetry published in Facebook groups. Therefore, this research analyses the themes and features of cyber poetry, to increase wealth in literary science, more specifically about the existence of poetry in the Facebook group. Besides, the analysis of features in cyber poetry has not been done much like the other cyber poetry topics. Similar research has been conducted by Purwaningsih, Khusniyah, and Sartini et al.

Purwaningsih (2016) research titled *Puisi Facebook sebagai Salah Satu Bentuk Budaya Cyber*. The research found that the quality of Facebook poetry is far below those published in print (conventional). The similarity between this research and Purwaningsih's research lies in the variable, namely Facebook poetry. The difference is in the direction of his research because Purwaningsih's research analyzes the comparison of the quality of Facebook poetry with printed poetry. Next, Khusniyah (2019) research has the title *Perkembangan Puisi Cyber Sastra di Indonesia*. The results obtained from the research include, (1) internet media that are used to publish cyber literature are blogs, Tumblr, Facebook, and Twitter, (2) Twitter poetry has the most prominent characteristics because it has a maximum number of 140 characters. The similarity between this research and Khusniyah's research lies in the variables, which are equally analyzing the genre of cyber poetry. Khusniyah's research analyzes the media used in cyber-media, as well as the characteristics of Twitter poetry. Further research that has similarities belongs to Sartini et al. (2019) titled *Fitur Puisi Remaja dalam Sosial Media Line*. The research found that poetry uploaded on Line always uses the image features. The similarity between the research to be conducted and Sartini's research lies in the variables, namely analyzing features in cyber poetry, and the difference lies in the objects studied. Based on previous similar research descriptions, it can be concluded that the analysis of the theme and features of cyber poetry is a novelty because previous research has not examined these variables in Facebook poetry group.

The Facebook group chosen is *KOPI (Komunitas Puisi Indonesia)* because that group has so many members which provide variations in data. *KOPI (Komunitas Puisi Indonesia)* group was launched on June 24th, 2015. The center of this group is located in Kotagede, Yogyakarta. Because *KOPI (Komunitas Puisi Indonesia)* is an online group, the center of the group is the location where the group's founders formed the group. The purpose of making the *KOPI (Komunitas Puisi Indonesia)* group is as a place (home) for poetry writers and also people who like poetry to learn together and share knowledge about the writing of poetry. These objectives are already listed in the group description.



Picture 1. Home View of *KOPI (Komunitas Puisi Indonesia)* Group

As of February 23<sup>rd</sup>, 2021, the number of *KOPI* group members is 64 thousand accounts. While the number of *KOPI* group managers are 6 people. The managers have account names Yulia Suganda, Rindu Violet, Achmad Masih II, Abil McWriter, Tri Raden Raden, and Ikhsan Madjid. The task of the group organizer is to monitor the group's activities.

The purpose of this research is to find out the features of poetry as well as the themes of poetry raised in *KOPI* (*Komunitas Puisi Indonesia*). Besides, this research is also expected to contribute information about the existence of cyber poetry on Facebook to literary activists and the general public. For the world of education, this research can also be a reference and consideration material for Indonesian Language Teachers in terms of the use of cyber literature as a media of poetry learning for students. There is not much cyber literature research that raises the topic of Facebook poetry, then in the future, this research is expected to be a reference for next similar research.

## METHOD

This research used a descriptive qualitative research design. A qualitative approach is a research that produces data in the form of words, both written and oral (Siyoto & Sodik, 2016). Meanwhile, according to Kuntjojo (2009), descriptive research is research that is conducted by describing the variables raised. The data source in this research is the *KOPI* (*Komunitas Puisi Indonesia*) Facebook group, with data in the form of poetry published during the beginning to mid-February 2021, more precisely the first to 20<sup>th</sup>, with 30 selected random poetry. The restriction was done because of the many publications of poetry conducted in the *KOPI* group. The data collection methods used digital observation and documentation. Digital observations were made to see the state of the *KOPI* group. While the documentation was done by reviewing the poetry that are uploaded during the beginning to mid-February 2021, more precisely the first to 20<sup>th</sup>.

The data analysis techniques used in this research are the Miles and Huberman models. The analysis of the data model has three elements, namely: (1) data reduction, (2) data serving, and (3) conclusion/verification withdrawal (Nugrahani & Al-Ma'ruf, 2015). The theory used the features of poetry and the themes of poetry. Data reduction was done by selecting the main things that are the focus of research, as well as eliminating unnecessary data. The presentation of data was an attempt to display the information that has been compiled. The presentation of data was done by presenting a description of the values of poetry features and themes in the *KOPI* group. Withdrawal of conclusions was the activity of formulating conclusions based on the data obtained. This activity was carried out after the data was presented.

## FINDINGS AND DISCUSSION

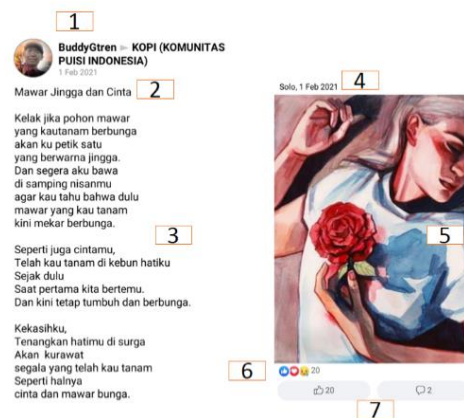
### Features of Poetry in *KOPI* (*Komunitas Puisi Indonesia*)

Quoted from Sartini et al. (2019), feature is one of the component that complete the uploaded poetry. From that definition, when it relates to Facebook poetry, then the feature is a special component that completing the poetry that was uploaded on Facebook. Facebook has several features that support its users to communicate in several forms, such as using image media, through voice, and video. This feature can be used to support the visualization and the beauty of Facebook poetry. In the analysis of poetry features, random samples of 30 poetrays from February first to 20<sup>th</sup>, 2021. From the samples that were taken, it was found that most of the poetrays published in the *KOPI* group used illustrations such as animated images, paintings, landscape photos, self-portraits, and photos of loved ones. Here is a description of the three most representative poetrays of the entire sampled poetry.

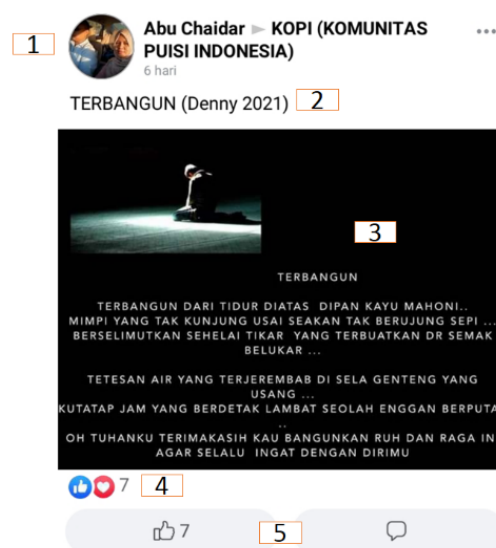




Picture 2. *Perihal Poligami* by AGW



Picture 3. *Mawar Jingga dan Cinta* by BG



Picture 4. *Terbangun* by D

*Picture 2. Perihal Poligami by AGW*

The poetry in picture 2 is one of the poetry that was published in the *KOPI* group by one of its members. The poetry was published on February 18<sup>th</sup>, 2021. Poetry titled *Perihal Poligami* has several parts as follows. (1) A profile of the author of poetry consisting of a photo and a username. (2) The title

of the poetry. (3) A body of poetry consisting of four verses. (4) The date of poetry writing. (5) Information about some of the responses other members gave to the poetry. (6) A feature to respond in the form of likes or comments. The feature in *Perihal Poligami* can be classified to be as basic as poetry in general because it does not use illustrations or videos. Nevertheless, the meaning of the poetry to be delivered by the author is still well-received because the poetry is simple. The use of rhymes in poetry has also been able to make poetry more aesthetic, as in the word *pencuri* and *pensuci*.

### *Picture 3. Mawar Jingga dan Cinta by BG*

Picture 3 is a property by one of the *KOPI* group members. The poetry was published on February 1st, 2021. Poetry titled *Mawar Jingga dan Cinta* has several parts as follows. (1) BG profile consisting of photos and usernames. (2) The title of the poetry. (3) The body of poetry consisting of three verses. (4) The date, in which it was written in Solo, on February 1<sup>st</sup>, 2021. (5) An illustration that supports poetry, in the form of a painting of a woman lying on a red rose. (6) Information about the number of likes responses that other members have given. (7) A feature to respond in the form of likes or comments. The use of paintings in this poetry serves to increase aesthetic power and facilitate the delivery of the meaning of poetry. The girl who fell asleep holding a flower was meant to be the girl who had planted the flower in the author's heart, but the girl was dead. It can be known that the girl remains in the heart of the author even though he no longer lives in the world.

### *Picture 4. Terbangun by D*

The poetry in picture 4 was published on February 19<sup>th</sup>, 2021. The parts of this poetry are not the same as the previous poetry. (1) The user profile, where the one who posted the poetry. (2) The title of the poetry. (3) The body of the poetry and its illustrations that are created in the form of images in unity. (4) Information on the number of enthusiasts. (5) A feature to give likes and comments. Just like with the poetry in picture 3, the use of illustrations in the *Terbangun* also serves to increase aesthetic power and facilitate the delivery of meaning. This poetry by D tells about gratitude and tahajud prayer, so the illustration of the picture is very precise. However, the difference between poetry's picture 4 and picture 3 lies in the way it is written. *Terbangun* instantly brings together lines of poetry alongside images in one file. This is done to make it more practical and aesthetic, because the style of the letters can be changed.

Based on the analysis that was conducted on the three poetry samples above, it was found that the dominant features used by *KOPI* group members are illustration pictures. This is in line with [Pramudya's \(2017\)](#) statement, that illustrations in poetry help show and express the intentions, ideas, feelings, situations or concepts in becoming precisely real and effective so that they are easily understood by the reader. Besides, the atmosphere, process, expression in poetry are also shown through illustration.

Features that are used by *KOPI* group members are not too different from the features in Line teen poetry by [Sartini et al. \(2019\)](#). Both types of poetry generally use images as media, although in the *Perihal Poligami* poetry by AGW only uses text only. The advantage of Line teen poetry is the sharing feature for other Line users. That feature isn't in Facebook's poetry. When it is viewed in terms of the used number of characters, Facebook poetry has no limit. This is the contrast to Twitter poetry that only have a maximum limit of 140 character, as revealed by [Khusniyah \(2019\)](#). It can be ensured that the features of each cyber literary media vary, depending on the social media policy used in literature.

### **Themes of Poetry in *KOPI* (Komunitas Puisi Indonesia)**

Theme is the idea that becomes the basis of a work. This definition is almost similar to Hartoko & Rahmanto ([in Hermawan & Shandi, 2019](#)) definition, according to them, theme are basic ideas that are support a literary work. Furthermore, Shipley ([in Kurniawan, 2014](#)) defines the theme as a discourse, general topic, or primary issue spilled into the story. From the Shipley's definition, it can be interpreted that theme is a part that is always there in poetry. Shipley ([in Hidayatullah, 2018](#)) divides the themes into



five, namely physical themes, moral themes, social themes, ego-based themes, and divine themes. In this research, the themes analysis will refer to the Shipley theory. The analysis of poetry themes were also took random samples of 30 poetrays, from February first to 20<sup>th</sup>, 2021.

Table 2  
Theme Recapitulation of *KOPI* Group Poetry

No	Theme	Number	Presentage
1	Physical themes	13	43,3%
2	moral themes	4	13,3%
3	social themes	7	23,3%
4	ego-based themes	1	3,3%
5	divine themes	4	13,3%
<b>Total</b>		30	100%

Based on the documentation that has been done, it was obtained that on February 1<sup>st</sup> to 20<sup>th</sup>, 2021 the most commonly published poetry theme by *KOPI* group members was physical theme with a percentage of 43.3%. Then the next is social theme with a percentage of 20%. The third choice of theme is the theme of deity and moral theme with a percentage of 13.3%. The least chosen theme is ego-based with a percentage of 3.3%. The dominance of romance themes in the literary world is always the case. This is because love is the element that always exists in human life, and love is what makes human life more beautiful. [Ramdan \(2018\)](#) also stated that the greatest and fundamental experience in human life is love. Love itself also contains many usages. The use of the experience is often enshrined in the form of literary texts. This is what causes many literary works that raise the theme of love.

This is similar to the research that is conducted by [Kurniawan \(2014\)](#) titled *Tema pada Puisi-puisi Karya Siswa dalam Buletin Suara Puspa di SMA Negeri 5 Yogyakarta Juni 2013-Januari 2014*. The themes of love are the most commonly used in the poetry of Puspa Voice Bulletin. This is different from [Masruroh's \(2017\)](#) findings in her research titled *Tematik pada Puisi dalam Buku Teks Bahasa Indonesia untuk Sekolah Menengah Pertama (SMP) Kelas VIII*. The themes that were found by Masruroh were dominated by the theme of deity with 47%. Another theme found by Masruroh is the physical theme with the type of love for the motherland as much as 33,3%, and a divine theme with a type of religious 25%. The domination of the three themes were happened because the poetrays in the Indonesian textbooks were intended as teaching materials, as well as materials that shape the character of students. This was supported by [Siswanto's \(2017\)](#) statement, that the literary learning (including poetry) in 2013 curriculum was designed as the provision of values thought literary learning. Including social value, love for the motherland value, and religious value.

Furthermore, based on the above results, the poetrays will be sampled one by one from each theme for further analysis. This is done in order to provide a clear and detailed description. The discussion is as follows.

Table 3  
Details of *KOPI* Group Poetry Theme

No	Title	Theme	Theme Indicator	Theme Inference
1	<i>Biarlah</i> by MS	physical themes (love)	<i>Dan kukecup penuh cinta Ah dinda, Biarlah aku membayangkan semua itu</i>	Illustrating that the author is doing a romantic action on the beach.
2	<i>Diam</i> by ADW	moral themes (advice)	<i>Dik... Terkadang diam adalah cara yang tepat Ketika petuah tak lagi menjadi keramat</i>	The advice of someone who called as "Dik", that sometimes silence is the right choice when admonition is not appreciated
3	<i>Calo'nisme</i> by SW	social themes (critic to the government)	<i>Ahhh, apa hanya di negeri ini Seorang tuna kerja terjajah oleh pribumi Pemerintah apakah tuli? Suara tuna kerja seolah senyap tertutupi</i>	Criticizing governments that do not pay attention to unemployment
4	<i>Terbangun</i> by D	divine themes (religious)	<i>Oh Tuhanku terimakasih Kau bangunkan ruh dan raga ini Agar selalu ingat dengan dirimu Mulut saya bau Baju saya bau</i>	Gratitude to Allah SWT, have awoken him to do tahajud pray
5	A without title poetry by DP	ego-based themes (principle of life)	<i>Celana saya berlubang kejatuhan lalu Kau masih suka? Jangan sok tahu bilang saya hobi Saya kecanduan!</i>	Admitting that he is smoking due to the addiction

**Poetry I.** *Biarlah* by MS

*biarlah aku duduk di sampingmu, dinda  
memandang matahari senja yang manja  
semanja tatap matamu yang memeson  
biarlah kepalamu bersandar di pundakku, dinda  
dan kubelai poni yang menghiasi dahimu yang indah  
dan kukecup mesra penuh cinta  
ah, dinda  
biarlah aku mengkhayalkan semua itu*

12 Februari 2021

Based on the results of the analysis, it can be known that the theme of the poetry is love. The theme can be classified into physical themes. According to Shipley (in Nourmalita, 2015), physical themes are related to the physical state of man. So, this theme will show a lot of human physical activity. Some examples of this theme is about feelings of love, shame, longing, etc (Shipley in Kurniawan, 2014). This is the most common theme in literature because the literature will always be related with love. In this poetry, the author can take the reader drifting in the scene of a couple's fondness that turns out to be just a delusion.

The author's idea in the poetry is expressed in the form of three verses. In this poetry the author expresses great love through praise and expression directly. The expression of praise in this poetry is found in the array of *semanja menatap matamu yang memeson*, and *dan kubelai poni yang menghiasi dahimu yang indah*. Meanwhile, the expression of love is directly shown on the part *dan kukecup mesra penuh cinta*. With these questions, the author hopes that the feelings of love and beauty of someone dubbed "dinda" can be captured by the reader, so that the reader also feels what is being experienced by the author.





*Poetry 2. Diam by ADW*

*Dik... Terkadang diam adalah pilihan yang tepat  
Ketika petuah tak lagi menjadi keramat  
Tutur sapa tak lagi bermakna  
Sopan santun sudah tiada...  
Diam dalam keramaian memang terlihat aneh  
Bisa dikatakan nyeleneh  
Bahkan dianggap gendeng  
Ada juga yang bilang sableng  
Dik... Biarlah  
Biar semuanya berkata apa  
Menilai kita seperti apa  
Tidak perlu kita jengah  
Apalagi susah payah  
Menjelaskan apa adanya  
Cukup aku, kau, dan Dia yang tahu segalanya  
Biarlah waktu yang akan menjawabnya.*

*Tangerang, 01112020 12:54*

Based on the results of the analysis that was conducted on the *Diam* poetry, it can be known that the theme of the poetry is advice. The theme can be classified into moral themes. According to Shipley (in Nurhakiki & Andreawan, 2018) the moral theme is a theme that describes human mental activities, or something related to sexuality and other activities that only humans can do. So, moral theme characterize human beings. For example of this theme is advice, admonitions, opinions, etc (Shipley, in Kurniawan, 2014).

The *Diam* poetry tells the story of an author who gives advice to someone nicknamed "Dik". Usually the nickname is used to call a wife or younger sister. The advice was given by the author was not to hear what others say about themselves. The expression of advice in this poetry is in the array *biar semua berkata apa* and *dan tak perlu kita jengah..*. The statement of advice is honestly not to be conveyed to someone dubbed "Dik" only, but also to all readers. The *Diam* poetry has a good purpose, because it gives advice to the reader. It is in accordance with the ethical function of literary works. Didipu (2013) stated that the ethical function is a moral function or given literature through advice (value) contained in it.

*Poetry 3. Calo'nisme by AT*

*Aku belajar dari calo yang kurang ajar  
Aku belajar dari calo yang tak terpelajar  
Aku belajar dari calo yang tak bermoral  
Aku belajar dan sabar*

*Ahhh, apa hanya di negeri ini  
Seorang tuna kerja terjajah oleh pribumi  
Pemerintah apakah tuli  
Suara Tuna kerja seolah senyap tertutupi*

*Serang, 17-february 2021  
Jeritan dari seorang tuna kerja*

Based on the results of the analysis, it can be known that the theme of *Calo'nisme* poetry is criticism to the government. Such themes can be classified in social themes. According to Shipley (in Dambudjai, 2018), social theme describes human life as social beings and their interactions. Examples of this theme are social life, interaction between humans and the natural environment, social conflicts, etc (Shipley, in Kurniawan, 2014).

The author can convey his criticism and resentment to the government well in this poetry well. The idea was put forward in the form of two verses of poetry. Phrases used to clarify the meaning and theme of poetry are innuendos and expressions directly. The expression of satire in this poetry is found in the first verse, for example in the part *aku belajar dari calo yang kurang ujar*. Meanwhile, the expression is directly shown on the part of *pemerintah apakah tuli*. With these questions, the author expects his criticism and resentment to the government can be understood by the reader, and even heard by the government once. The criticism in this poetry was in harmony with the function of literary works as a tool of social reflection as well as a reflection of the state of a society. Putra (2018) also supported the statement that literature can be said as a tool to give evaluations and suggestions for social life, because literary works are a sociocultural recording. Thus, literary works can be used to see a phenomenon that occurs in a society and at a certain time. And if it is associated with *Calo'nisme* poetry, then it can be known that employment in Indonesia is difficult to obtain and the government ignores it.

#### *Poetry 4. Terbangun by D*

*Terbangun dari tidur di atas dipan kayu mahoni  
Mimpi yang tak kunjung usai seakan tak berujung sepi  
Berselimutkan sehelai tikar yang terbuat dari semak belukar*

*Tetes air yang terjerembab di sela genteng yang using  
Kutatap jam yang berdetak lambat seolah enggan berputar  
Oh Tuhanku, terima kasih Kau bangunkan ruh dan raga ini  
Agar selalu ingat pada-Mu*

Based on the results of the analysis that was conducted on the *Terbangun* poetry, it can be known that the theme of the poetry is religiousness (human relationship with the God). These themes can be classified into divine themes. According to Nurgiyantoro (in Anggraini, 2019), divine theme is a theme related to the human relation to the God or others matters of a philosophical nature. The main problem in this theme is man's relationship with God, such as issues of religiosity, vision, outlook on life, and beliefs (Shipley in Kurniawan, 2014).

The *Terbangun* poetry tells the gratitude of a servant of Allah SWT, who has awakened him to tahajud pray (night prayer). The depiction of the early morning atmosphere is done by the author quite well, so that the readers can immediately understand the direction of the meaning of this poetry. In addition, the illustration of someone who is praying also helps the use of poetry. The idea of gratitude is put forward on the part of *Oh Tuhanku terimakasih Kau bangunkan ruh dan raga ini agar selalu ingat dengan dirimu*. In addition to the realization of gratitude to Allah SWT, this poetry can also be a medium of spreading goodness between humans, especially fellow Muslims. This is because in reality there are not many Muslims who pray tahajud. This is in line with Nurhayati et al. (2019) statement that preaching can also be done through the medium of literary works, by containing issues related to godliness and religion, or also the insertion of religious messages.



*Poetry 5. a Poetry by DP*

*Saya seorang perokok  
Tak sanggup berhenti  
Candu sudah menguasai diri*

*Saya seorang perokok  
Yang gemetaran ketika mendengar harga rokok dinaikkan  
Bagai orang sakaw belingsatan  
Apa yang aku lakukan? Ya! Aku hisap lebih banyak lagi*

*Siapa yang ingin berhenti?  
Siapa yang suka giginya kuning?  
Siapa yang suka tiap hari batuk kering?  
Siapa yang suka angka nol di rekening?*

*Mulut saya bau  
Baju saya bau  
Celana saya berlubang kejatuhan latu  
Kau masih suka?*

*Jangan sok tahu bilang saya hobi  
Saya kecanduan!*

Based on the results of the analysis that was conducted on poetry by DP, it can be known that the theme of poetry raised by the author is the principle of life. Such themes can be classified into ego-based themes. According to Sa'diyah (2014) ego-based themes this theme has the characteristic that each author is more concerned with themselves than others. Therefore, this theme is related to human personal reactions as individuals who always demand recognition of their individuality rights. An example of this theme is selfishness, self-esteem, dignity, or certain human nature and attitude (Shipley in Kurniawan, 2014).

The poetry was deliberately untitled by the author. The meaning to be conveyed by DP in this poetry is an affirmation that smoking or not is the right of the author. This poetry is also given a picture to strengthen the meaning of poetry and add beauty, in the form of a picture of the author who is smoking. The part that shows the most element of selfishness is on the part *Jangan sok tahu bilang saya hobi. Saya kecanduan!* Al-Ma'ruf & Nugrahani (2017) stated that literature is a medium of expression for authors to support the meaning. If associated with it, then the untitled poetry written by DP is an expression of the author about the perception of his smoking hobby.

## CONCLUSION

*KOPI (Komunitas Puisi Indonesia)* group is a cyber-literature group on Facebook engaged in poetry. The group has been established for almost six years, and the number of members now is 64 thousand. The dominant poetry features that are used by *KOPI* group members are illustrations, because illustrations in poetry can help clarify the intentions, ideas, feelings, situations or concepts in becoming precisely and effectively visible, so that it is easy for the reader to understand. In poetry writing, there are also several variations, such as members who directly unite lines of poetry together with images in one file. This is done to make it more practical and aesthetic. Then, the themes that were used by *KOPI* group including physical themes, moral themes, social themes, ego-based themes, divine themes. Physical theme with the most widely used type of love.

Based on the purpose of the research, the next researcher who will raise the topic of cyber poetry on social media is expected to improve this research by studying other variables or analyzing the same

variables in depth. In addition, to Indonesian teachers, it is recommended to use the existence of Facebook poetry (cyber poetry) as a media of learning in schools, given the many advantages and conveniences offered by cyber poetry.

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