



Human monotheism in Allah SWT in the anthology of the rain of june: A hermeneutic study of Paul Ricoeur

(Monoteisme Manusia dalam Allah SWT dalam Antologi Hujan Juni: Studi Hermeneutika Paul Ricoeur)

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Article History **Accepted: May 15, 2024** **Revised: October 15, 2024** **Available Online: October 31, 2024**

Abstract: The Anthology of Poetry in the Book of Rain in June by Sapardi Djoko Damono is a literary work that has various dimensions of interpretation of meaning and can be interpreted in various scientific disciplines. One of them is the science of monotheism. This research aims to analyze monotheism and explain its practice with the characteristics of unification and recognition in the science of monotheism contained in word symbols, phrases or sentences in the book written by Sapardi Djoko Damono entitled June Rain. Using Paul Ricoeur's hermeneutical approach theory to answer the question of human monotheism in Allah SWT, the research was conducted using descriptive qualitative methods and data collection techniques in the form of literature reviews. The research results show that there are two characteristics of the science of monotheism, namely unification and recognition of Almighty Allah. These two characteristics were analyzed in three steps, namely symbols, interpretation and interpretation, which then resulted in 13 poetry titles being analyzed, resulting in 17 symbolic findings in the characteristics of unification and 19 symbols in the characteristics of the recognition of the science of monotheism. After the process of lexical interpretation and interpretation, it was found that the practice of the characteristics of unification in the science of monotheism found in the June Rain Book was found, namely practicing the contents contained in Surah Al-Fatihah. Apart from that, the second characteristic, namely the confession in the analysis of the poem, has the essence of the practice of achieving the knowledge of monotheism, namely carrying out servitude by performing prayers.

Keywords **Exegesis, Interpretation, Monotheism, Paul Ricoeur's hermeneutics, Poetry, Symbols**

Abstrak: Antologi Puisi dalam Buku Antologi Hujan Bulan Juni karya Sapardi Djoko Damono merupakan karya sastra yang memiliki dimensi interpretasi makna yang beragam dan dapat ditafsirkan dalam berbagai disiplin ilmu. Salah satunya yakni ilmu ketauhidan. Penelitian ini bertujuan untuk menganalisis ketauhidan dan penjabaran mengenai pengamalannya dengan karakteristik penyatuan dan pengakuan dalam ilmu ketauhidan yang terdapat dalam simbol kata, frase, ataupun kalimat pada buku karangan Sapardi Djoko Damono yang berjudul Hujan Bulan Juni. Peneliti menggunakan teori pendekatan hermeneutika Paul Ricoeur untuk menjawab persoalan mengenai ketauhidan manusia pada Allah Swt. Penelitian dikaji dengan menggunakan metode kualitatif deskriptif dan teknik pengumpulan data berupa kajian pustaka. Hasil penelitian menunjukkan bahwa terdapat dua karakteristik ilmu tauhid yakni penyatuan dan pengakuan pada Allah Yang Maha Esa. Dari kedua karakteristik tersebut dianalisis dengan tiga langkah yakni simbol, interpretasi, dan penafsiran yang kemudian diperoleh 13 judul puisi yang dianalisis sehingga menghasilkan 17 temuan simbol pada karakteristik penyatuan dan 19 simbol pada karakteristik pengakuan ilmu tauhid. Setelah proses interpretasi leksikal dan penafsiran maka ditemukan pengamalan dari karakteristik penyatuan dalam ilmu tauhid yang ditemukan dalam Buku Hujan Bulan Juni yakni mengamalkan isi yang terkandung dalam surat Al-Fatihah. Di samping itu, karakteristik kedua yakni pengakuan dalam analisis puisi tersebut memiliki inti sari jika pengamalan untuk mencapai ilmu tauhid yakni melakukan penghambaan dengan cara menunaikan salat.

Kata Kunci **Penafsiran, Interpretasi, Monoteisme, Hermeneutika Paul Ricoeur, Puisi, Simbol**

How to Cite

Wardana, R. K., & Wulandari, Y. (2024). Human monotheism in Allah Swt. in the anthology of the rain of june: A hermeneutic study of Paul Ricoeur. *KEMBARA: Jurnal Keilmuan Bahasa, Sastra, dan Pengajarannya*, 10(2), 741-760. <https://doi.org/10.22219/kembara.v10i2.33697>



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INTRODUCTION

God is the Greatest substance that should be worshipped by humans by worship. Worship in Islam is a way that has the closest essence to the meaning of human monotheism in Allah Swt. Tawhid has the meaning of an Islamic theology that discusses everything about Allah and His creations and is obliged to be worshipped and believed in all of his creations as a form of servitude (Karman et al., 2023). Human beings were created by Allah to worship in the place created by Allah as well as to compete in monotheism to Him. It is already a nature that Allah has set for humans as a people with Islamic instincts. Meanwhile, the universe that was created is the first substance relationship and makes the first cause of the universe created by Allah SWT (Azzahro et al., 2023; Syafii, 2017; Risky, 2022; Susanti, 2020). Therefore. The science of monotheism is used as an object in the process of humans confirming their gods. So that Muslims who are betaqwa are formed as a characteristic in humans by practicing the knowledge of monotheism that is already known and studied (Firdaus, 2023; Zamhari, 2022).

Islamic theology has a special characteristic of monotheism that distinguishes it from other sciences based on the word tauhid which comes from the Arabic language which means to unite or confirm. This proves that monotheism is included in the form of masdar in the form of nature or circumstances. Knowing Allah Swt. in the science of monotheism has a basic meaning consisting of two types.

The first understanding is Allah Swt. from the concept of monotheism, which is the union of several elements so that they become a unit. For example, when someone brings together coffee grounds, sugar, milk, and ice cubes to form iced milk coffee. A person can be said to carry out the process of monotheism in making coffee. In addition, the process of monotheism carried out by a person when he is going to be with his god is when all actions, words, thoughts, and feelings are focused on one thing, namely faith and without contradicting each other, then in language what is done is called the process of monotheism or unity. A person can implement the union as a form of servitude in worshipping his god, namely Allah Swt. the Almighty (Widodo, 2022). During worship in one's life, one must do so by uniting all elements in the world into one complete unity in worshipping Allah Almighty (Devianty et al., 2023).

The second meaning is the recognition of every truth that Allah always has with all His words. This is in line with the 99 names of Allah contained in asmaul husna and the 20 mandatory attributes of Allah that are absolutely possessed by Him, one of which is the asma Al Haq meaning the Most Righteous (Faruq, 2021; Huda, 2020; Liriwati et al., 2023; Ontowirjo & Kambey, 2021; Rosmani & Shuhaimi, 2022; Sartika, 2024; Yuliana, 2014). For example, in life, when we acknowledge everything in the world and its contents, including our very small selves, like a servant before Him who is a creation of Allah SWT, then it is appropriate for us to believe and believe in it. It is appropriate that the six pillars of faith in Islam must be believed in every Muslim. The pillars of faith include faith in Allah, faith in Allah's angels, faith in the book of Allah, faith in the prophets and messengers of Allah, faith in the last day and faith in qada and qadar (Salam, 2024; Setiyanto et al., 2021; Urka, 2020). If everything can be believed until one instills the belief that there is no god other than Allah, then that is where monotheism has been processed in a servant. In accordance with the shahada which is the first pillar of Islam in Islamic law.

In addition, human beings themselves are the most influential cause of the chaos in carrying out the process of monotheism, namely Allah SWT. who is the god alone. The dissynchronization between the heart, thoughts, words, and human actions that are based on worldly desires and feel that they can stand alone without realizing that every second of the breath they get comes from the blessings that Allah SWT gives. As (Bahari & Zaman, 2023) stated the word of Allah in Surah Ibrahim verse 34 that man will never be able to count how much nikat he has obtained from him, both in the form of the blessing of health, sanity, the opportunity to live to compete in terms of goodness and had faith and Islam. This is because humans are very unjust creatures and very deny the blessings that Allah has given (Bahari & Zaman, 2023; Ilham & Abdul, 2020; Wantini & Yakup, 2023; Wiharjanto & Suharyat, 2022; Karim, 2022). A man who neglects where he comes from and where he will return to his origin is an image that does not reflect the characteristics of a monotheistic person. In addition, the actions of a human being who is reluctant to surrender to the substance that gives him all pleasure is also one of those who does not have a foundation of monotheism in him (Firliandoko et al., 2024; Pebriani & Raharusun, 2021). This is a phenomenon that is contrary to the concept of monotheism where as the basis for human beings to believe in everything that exists and

everything that is done solely for the sake of servicing themselves to God Almighty and realizing that they are very small servants before them and created to always worship and worship Him. Muslim people must be fully aware that the consequences of living in the world are inseparable from the responsibility of always having monotheism. Humans who have been asked 77 times by angels before being born "do you really want to be born in the world?", must account for what has been answered by keeping our promise to always acknowledge wholeness, oneness, ask for help and always worship Allah Almighty (Surya & Prostyningtyas, 2022).

Humans must always respond to the existence of God in all forms of His creation and be able to believe in its oneness by always worshipping as a form of servitude contained in the Qur'an and Al-Hadith. The Qur'an is a book that completes the previous books and the last book. The book contains all the words of Allah that were revealed to the last messenger, Muhammad (saw) through the angel Jibril (Hadi, 2023; Karman et al., 2023). In addition, the Qur'an is a book that is used as a guide as well as a guideline for the lives of people around the world and especially for Muslims (Eka, 2020; Prayoga, 2020; Putri et al., 2023; Saepi, 2020). Meanwhile, Al-hadith contains teachings that guide humans in carrying out their daily lives to become Muslims with character (Andini et al., 2021; Awaliyah, 2022; Hidayat et al., 2022; Prasetyo, 2023; Rasyidi, 2020; Wahyudi, 2022). Not only that, but the previous poets also helped to raise the religious or divine aspect in each of their works although literary works created by poets who are none other than human beings are still so far away in terms of their beauty and meaning than the Qur'an. However, every literary work can define the image of the author, which if understood with full life, the content contained contains many life lessons in it, especially in terms of religiosity such as old poetry or commonly known as poetry, one of which discusses the science of Sufism in his time. Literary works of poetry also have a relationship with religious teachings that review what is in the Qur'an, His teachings as well as contain aesthetics and moral messages that can be studied (At-Tamimy, 2020; Hafiz et al., 2024; Khaerunnisa & Septiana, 2020; Wedi, 2020) argue that every Muslim must study and also live literary works as an activity in understanding their life in the divine side.

A literary work is a written work in the medium of language with the beauty of every word (Amin, 2021; Arifin, 2023; Lafamane, 2020; Saragih et al., 2021; Simaremare et al., 2023; Sukirman, 2021; Magirius et al., 2023; Oñoro Otero, 2022). Literary works have aesthetic and functional value so that humans can open their eyes and realize the oneness and majesty of Allah Swt. depicted in the world. The teachings of monotheism can also be described in literary works that have a religious essence in them (Errázuriz, 2024). One of the literary works in the form of poetry that has religious elements and still maintains its beauty value is contained in a book by Sapardi Djoko Damono entitled Rainy Month of June. The book contains an anthology of poems written by him totaling 102 poems. Therefore, out of 102 poems, 13 poems have been selected as study subjects that will later be analyzed. Poetry is a literary work that has a language with the author's image and the uniqueness of each word and poetic meaning (Al-Mar'ruf, 2015; Astuti & Humaira, 2022; Freeman, 2020; Georgieff et al., 1997; Hamburger, 2022; Hasibuan, 2020; Rahmadani et al., 2022; Sinclair, 2020; Saldaña Sagredo, 2023). The poems by Sapardi Djoko Damono are characterized by a deep imagination of the mind with feelings or emotions in each verse of his poem. The essence of the relationship between love and religion, as well as the beauty of nature combined with coolness in worshipping Him. Many moral values and life teachings can be drawn from his poems. One of them is the value of human monotheism in their Lord, namely Allah SWT.

The theory used in the research is Paul Ricoeur's hermeneutics. Paul Ricoeur built a hermeneutic theory about the rules of interpretation of certain texts, signs, symbols, and meanings that are considered forms of texts. Hermeneutics has the main function of exploring the essence of a text and then describing it outward to find and understand the meanings contained in the text (Abnisa, 2023; Najib, 2023). Paul Ricoeur used the concept of hermeneutics in two ways that bridge understanding and interpretation. The first is understanding with the involvement of the creator of the horizon of understanding between texts and interpreters. The second is the interpretation stage which involves the disclosure of the meaning contained in the text through the process of interpreting (Prasetyo, 2023).

The research that is in line with this research includes Azzahra (2023) explaining the values of monotheism in the novel KKN in Desa Penari by Simpeleman. Deviations that should not be committed

by Muslims because they are contrary to the value of monotheism. Other research conducted by (Djamiluddin & Nurlailah, 2022) explained the contradiction of values in the Arabic verse of Jahiliyah. The knowledge contained in the verse describes the nature possessed by Allah. In addition, it described about the life of the jahiliyah era where all existing values are contrary to Islamic teachings. Not only that, other relevant research is Minanti et al., (2023) who analyzes the value of monotheism which has an influence on the value of piety of a student. Another relevant research contains the values of monotheism, namely faith in Allah, piety, and repentance in a novel literary work entitled *Merindu Cahaya De Amstel* by Arumie E. (Prastiyani, 2023). Not only that, research on moral education and monotheism contained in *Hymne Al-Amien Prenduan* was found with its content regarding monotheism education such as getting closer to Allah SWT., practicing knowledge, fighting in the way of Allah, being able to be a leader for his people, perfecting faith in him, always adding knowledge, forming a society that is useful for religion and the nation (Qibtiyah & Asmi, 2021). Thus, this study has a novelty from previous studies.

Previous research focused more on the analysis of monotheistic values contained in a literary work and outside of literary works and the values analyzed only relied on symbols in the form of monotheistic values. Meanwhile, this study will examine several words, phrases, and sentences that are symbols that will later be interpreted in lexical meaning first and then interpreted into a concept of presentation and recognition which is a characteristic of the theory of human monotheism to Allah Almighty (Syafii, 2017). The difference that can be seen is found in the object of study which is different types and genres of literary works. This study aims to analyze monotheism and its practice in accordance with the characteristics of unification and recognition in the science of monotheism contained in the symbols of words, phrases, or sentences in the book by Sapardi Djoko Damono entitled *Rainy Month of June*. It is hoped that this research can make the efforts of Muslims to better know, believe, and always include Allah SWT. at all times. With that, every step taken can be worth worshipping God who has created, moved, and provided all the pleasures that exist in the world to be used to get His *jannah*. So that in the future Muslims can be more devoted to God by understanding monotheism which lies in the oneness and majesty of Allah SWT.

METHOD

This research was included in the type of qualitative research. This was because the data taken was qualitative data so that the analysis process was also a descriptive qualitative analysis. This is in accordance with the opinion (Fajri, 2023; Rusli, 2021; Saparwadi, 2021; Sarosa, 2021; Wijaya, 2020) stated that qualitative data analysis is basically included in the qualitative type. Therefore, an act of classification and interpretation based on language or visual which then results in the findings of implicit and explicit structures contained in the language or visuals. The data in this study was in the form of words; phrases; sentences and verses containing monotheism contained in the *June Rain Book*. The source of this research data was from a poetry anthology entitled *Hujan Bulan Juni* by Sapardi Djoko Damono published by PT Gramedia Pustaka Utama in 2013. This book has 102 poems, but the focus of the analysis study was only 13 poems.

The data collection technique in this study was a literature study technique. This technique is a type of research that focuses on the aspects of analysis, understanding, and literature that already exists in a certain field (Adlini et al., 2022; Darmalaksana, 2020; Mahanum, 2021; Muna et al., 2023; Nurmawanadilah et al., 2024; Badruzzaman & Midisen, 2023; Nashruddin et al., 2024).

RESULTS AND DISCUSSION

Man's monotheism in Allah Swt. in the book *Rain of June* would be described in depth in the following research. The poetry anthology in the book *Rain in June* by Sapardi Djoko Damono contained monotheism in several poems in it. Among the total 102 poems contained in the book, the research focused on the analysis of 13 poems titled: *December Poem*, *Voice*, *about a Dead Grave Guard*, *While We Whisper to Each Other*, *Before Departure*, *Landscape*, *Sonet: Hey! Don't give it up!* *In prayer: I*, *sonet: x*, *on the homepage when it rains*, *to I Gusti Ngurah Bagus*, *sir*, *in my prayer*. Paul Ricoeur's hermeneutic theory was used to analyze poetry so that later it would produce human monotheism on Allah Swt. in the book *Rain*

of June. The theory consisted of 3 steps, namely distansi (symbol), interpretation (meaning), appropriation (interpretation).

Table 1
Table of Symbols of Monotheism and Characteristics of Unification

No	Poem Title	Text of the poem	Distansi (symbol)	Interpretation (meaning)	Aappropriation (interpretation)
1	December Rhymes	Then I counted my debts to You Should I still count all my possessions	Calculate all that is mine	calculate: someone who is counting (adding, subtracting, dividing, multiplying). all that is mine: All belong to me; personal rights.	Calculate is a symbol related to monotheism, namely the activity of a person in the form of unification or merger by adding up to multiply good deeds so that in accordance with the teachings of Islam for his people who are encouraged to multiply their practices in various ways to compete for His mercy. Everything that belongs to me is a symbol in monotheism, which means that all aspects used to worship his God belong to a person, all because of his efforts in carrying out the process of monotheism. A person's awareness of all that he has is not comparable to what Allah has given. This awareness arises because a person who feels that he has not worshipped Him enough with what he has received, in other words, all the possessions, materials, physical, and spiritual possessions have not been fully used to become an obedient servant to the Lord of the universe, namely Allah Swt. as it should be.
2	Voice	Suara siapa yang aku belum pernah mendengar sebelumnya; merapatlah kemari.	Get Closer	Get closer: An invitation to a closer meeting to get closer.	Know and need a process of unification so that human beings are more closely connected to the Creator. This is proven when the implementation of prayers is carried out. When a person only prays but only his body prays in the sense that he only moves his body without praying solemnly or tuma'nina, then surely the person only aborts the obligation by only performing formal prayers but does not understand what is being read and does not

No	Poem Title	Text of the poem	Distansi (symbol)	Interpretation (meaning)	Aappropriation (interpretation)
					<p>understand the content of the prayer. Thus, the process of worship to achieve monotheism is not just to carry out so that the obligation is dropped. However, we must pay attention to other aspects as well so that her worship is accepted, and her worship has a value that can elevate the degree by His side.</p>
					<p>Embrace in tahidan is the very first stage, namely embracing Islam by starting with shahada and then uniting the five pillars of Islam and the six pillars of faith. Embracing Islam is a choice that is a blessing for mankind, especially for those who truly embrace Islam by remaining devout and still believing that Islam is the best religion of various beliefs on earth. However, it should be noted that Muslims must have an attitude of tolerance as taught by Muhammad saw.</p>
3	About Dead Grave Guard	<p>a collecting flower blots and leaves;</p> <p>The earth is a cold embrace</p>	<p>Hugs</p> <p>merchant</p>	<p>Hug: means hugging with two hands.</p> <p>Trader: A person whose job is to trade.</p>	<p>Merchant in the lexical sense means a person's work in terms of trading something varied or one thing. The person who traded had merchandise to offer to the king, namely the buyer. It is the same with human beings who are servants of Allah SWT. who live must collect practices not to be traded but to be offered to their One God. God is the Giver of the prayers of his servants who are always devout. It is not a servant who only comes when he needs it and insists that his prayers be answered immediately, while not remembering when he previously thought of happiness but forgetting everything without remembering to be a little grateful to the One who has the Universe and the Giver.</p>
4	While We Whisper to	-	-	-	-

No	Poem Title	Text of the poem	Distansi (symbol)	Interpretation (meaning)	Aappropriation (interpretation)
					Each Other
5	Before Departure	Holding thousands of words in a bouquet	wreath	Essays: the result of composing; story; pen fruit Flowers: the part of the plant that will become the fruit is usually beautiful in color and fragrant; flower.	The bouquet in question is to believe in the oneness of God by collecting everything that humans do must be as good as fragrant flowers and then composed or collected to be given to loved ones. In this case, Allah is the beloved figure who deserves the maximum possible servitude from a servant.
6	Landscape	a pair of birds, wire strips, the sky is getting older We also look at him faithfully	wire strips faithful	Lines: a set of straight columns; wide lines; wide strips. Wire: a rope made of metal. Faithful: sticking to (promises, stances, etc.); obedient; obey	Every human being's life has its own way to get the grace and pleasure of Allah. Humans must find and live their own path. Whether it lives in a straight and strong thread like a wire or a path that is depicted like a thread that is easily tangled and messy. Every path that is walked by human beings must be collected with the purpose of life that must lead to the grace and pleasure of Allah SWT Allah expects the steadfastness of His servants in always worshipping Him. Human loyalty embodies istiqamahan in worship. By applying istiqmah, it can be ensured that man unites all means that can convince and prove his promise and obedience to Allah by doing it continuously and continuously until his promise is fulfilled until Allah can give his promise to the person who is istiqmah.
7	Sonet: Hey! Don't give it up!	-	-	-	-
8	In Prayer: I	I look there: Signals in the light	Signals in light	Gestures: a collection that describes everything (hand gestures, nods of the head, etc.). Light: bright tau rays	Our Lord, Allah SWT, has provided all the signs of His greatness and signs for humans to be able to taruh Him in the holy book of the Qur'an which is the light containing the word to illuminate the lives of his people. The task of man is to unite the signs that have been provided and have

No	Poem Title	Text of the poem	Distansi (symbol)	Interpretation (meaning)	Aappropriation (interpretation)
9	Sonnet: X	-	-	-	illuminated his life to be offered to God.
10	On the Rainy Time Homepage	Colorful flowers arranged	Assembled	Coupled: connected (hook, couplet, and son).	The relationship between humans and the creator is not limited to space or time. At all times, human beings are always related to the creator. The peak is typing while praying, which is the worship that brings a servant closer to Allah SWT. Relate everything that is done must be based on Allah and surely all behavior cannot be separated from Allah's supervision. Man's relationship with God is the best and most comfortable relationship than the relationship with anyone.
11	To I Gusti Ngurah Bagus	God has created a girl who upholds a strand of rice Pile your rice in the barn	Strand Barn	Strand: string; series. Barn: a place to store agricultural products.	In mentioning Your name, the strands of dhikr and all the best praise are inseparable from the words and the heart. A series of worship, sunnah, and encouragement in the hadith to carry out all commands and stay away from His prohibitions. To show the value of monotheism of a servant who cannot be compared with all the blessings that Allah has given. Uniting all worship to be able to worship the One. Faith based on monotheism of a servant is the deepest barn in scavenging practices. Not only good deeds, but when bad deeds tend to be done, it can cause dirty and slum barns, and vice versa. If good deeds are always practiced, the barn will be of high quality with clean contents and full of goodness.
12	Tuan	-	-	-	-
13	In My Prayer	In this dawn prayer When the sun floats quietly overhead In My Prayer This Afternoon This maghrib in my prayer	dawn sun afternoon Maghrib My Night	Fajr: The time between dawn and sunrise Sun: The center of the solar system Afternoon: evening Maghrib: The time of sunset	Fajr, Sun, Afternoon, Maghrib, My Night, is the time or time when a human being is obliged to worship Allah, namely dawn, duhur, asr, maghrib, and isha. Five times for people to look up to Allah alone without one being left behind or not implemented. Every 5 times,

No	Poem Title	Text of the poem	Distansi (symbol)	Interpretation (meaning)	Aappropriation (interpretation)
		in my evening prayer	I love you	My Night: my time after sunset to sunset	man raises his hand to pray to Allah and shows that "I love you" which means I worship you and pray to You because I love you.
		I love you		I love you: I have affection for you.	

Practice of the Characteristics of Monotheism in the Form of Unification

Referring to the characteristics of monotheism, the unification of human faith is to realize true monotheism. God is the creator and owner of the entire universe while a human being is a creature of God as well as a servant who has the obligation to worship Allah SWT (Dawi, 2021; Rahman & Syaifullah, 2023; Yuhana & Tarlam, 2023). This is in accordance with the essence of the meaning contained in Surah Al-Fatihah verse two which reads *al-hamdu lillahi robbil 'aalamiin*, meaning all praise to Allah, the Lord of all nature. The verse of Surah Al-Fatihah which reads *iyyaaka na'budu wa iyyaaka nasta'iin*, means that only to You we worship and only to You we ask for help. Not only that, according to (Darlis et al., 2023; Ilham & Abdul, 2020). Al-Fatihah which is the first surah in the Qur'an has the value of faith which contains the explanation of tauhid uluhiyyah, namely monotheism which is related to approaching Allah by getting closer to Allah by praying, nadzar, qurban, hope, feeling afraid, tawakal, and with all aspects related to approaching the creator (Misnawati & Elatrash, 2023).

Recognition of the greatness and power of Allah because all the words of Allah are true (Aras & Solihin, 2022). Worship can be done by complaining and asking for help only from Allah. It contains guidelines for the true prayer that is always recited repeatedly in each rakaat. There are examples of those who live devout on His teachings. Surah Al-Fatihah is a letter that has a comprehensive coverage of all the letters in the Qur'an (Erwanto, 2021; Nabil & Abdallah, 2023; Nupus & Ajiza, 2024). Therefore, the book of Muslims is referred to as ummul kitab. The union of all the principles of faith in the universe that can be done by humans to fulfill the obligation of servitude to Him has been stated in Al-Fatihah in its entirety in a short form and content so that it is easy to practice. Thus, it can be concluded that the applicability of the characteristics of unification in monotheism found in the June Rainbook can be carried out by practicing what is contained in Al-Fatihah (Badruzzaman & Midisen, 2023; Darlis et al., 2023; Sari et al., 2024).

Table 2
Table of Monotheistic Symbols and Characteristics of Recognition

No	Poem Title	Text of the poem	Distansi (symbol)	Interpretation (meaning)	Aappropriation (interpretation)
1	December Rhymes	Then I counted my debts to You Multiplying felt: how poor I was;	debt poor	Debt: is money borrowed from other people. Poverty: a situation where there is a great lack and no wealth.	Debt in the symbol of monotheism means a person who admits that if he lives inseparable from His power, the debt that must be paid to the giver of life is the obligation to worship Him. Poor in monotheism is about being poor in all aspects, both worldly poor and poor in the hereafter. A person realizes how poor he is and admits that Allah SWT is the only God who provides sustenance to the Rich.
2	Voice	You may hear something,	hear hear	Hearing: Means being able to	Allah Swt. is the one God who hears by his name, namely Al Sami which means Allah hears

No	Poem Title	Text of the poem	Distansi (symbol)	Interpretation (meaning)	Aappropriation (interpretation)
				capture sounds with the ears; not deaf	every word, thought, and secret of every creature. Acknowledging that Allah is Hearing is the same as monotheism.
					Good means Very Good. The characteristic of monotheism is recognition. Acknowledgment that Allah SWT. is Most Good. Believing that perfection and goodness only belong to Allah Azza wa Jalla in His will, nature, deeds, and all His laws is an act of monotheism.
3	About a Dead Grave Guard	like a good mother, One day a king And the earth will never discriminate, Maybe a heaven	good king earth heaven	Good: means a good, proper nature and related to virtue. King: The supreme ruler in a kingdom. Earth: A place for humans to live. Heaven: The hereafter that makes the human spirit happy who wants to live in it in eternity.	Allah SWT is the king of the universe. It is appropriate for a king to be one. As a servant of the king, man must believe that He is the only king so that he can be saved in this world and the hereafter. Human beings, who are His creations, should believe that the world or the earth where they live is purely created by Allah alone. Allah created the earth as a place to live as well as a field for seeking good deeds for humans, while Allah created humans from clay to worship and compete in virtue while living on earth.
4	While We Whisper to Each Other	Love that stays in the form of paper flowers Some still insist on eternity	tape Abadi	Love: A deep sense of love due to feelings of affection. Eternal: means eternal and endless.	Believing that there is an end day and humans will later arrive at the final destination of the journey after life, namely hell or heaven. The heaven created by Allah is only for the elect who deserve it, while hell is a place for those who are woe to be tormented. The love of God as the Lord of mankind will be unmatched. The ruler of the name Al Wadud which means the Most Loving, the Most Merciful, the Loving. Only God truly loves and loves all of His creations Man will not always be eternal. There will be a time when humans will return to their rob. Eternity is only possessed by Allah with the nature of Al

No	Poem Title	Text of the poem	Distansi (symbol)	Interpretation (meaning)	Aappropriation (interpretation)
					Baqi. This shows that Allah will not be corrupted like creatures. Temporary human beings should be attached to eternal beings.
5	Before Departure	out there a funeral attendant awaits	corpse	Corpse: corpse	The essence of a person is that he is created to worship in order to scavenge for provisions before being called back to his presence, namely when death comes. Human beings are empty bodies that must be filled with good or bad deeds for later after death to pick up or meet the apocalypse so that they become corpses that are then sucked by their deeds while given the opportunity to live in the world.
6	Landscape	Time is almost complete, waiting for dusk	complete	Complete: there is no shortage.	The human Lord Allah SWT. The Most Rich in asmaul husna is named Al Ghaniy. Helpless humans should believe in the power of Allah SWT who does not need anything and anyone because He has everything. Instead, it is man who has to depend his whole life on Allah alone.
7	Sonet: Hey! Don't give it up!	supernatural, from the womb in love, in the longing of Nature;	gaib Love	Invisible: invisible; Hidden; unreal. Affection: love; Compassion	Allah is a supernatural substance and at the same time has a mandatory nature, namely Form or Existence. Humans who cannot see Allah so that they are supernatural but must instill monotheism accompanied by faith by believing that Allah is a form or exists. Likewise with other pillars of faith. Man has never seen angels, apostles, the Day of Resurrection, qada and qadar. As believers, we must admit it all without the slightest doubt. The nature of Al Mahabbah shows that Allah loves His servants who believe and are devout. Only Allah has real and undiminished affection like human affection. Allah's love for all his servants must give birth to the awareness of the human mind itself not to turn away from Allah.

No	Poem Title	Text of the poem	Distansi (symbol)	Interpretation (meaning)	Aappropriation (interpretation)
8	In Prayer: I	when the rain arrives. I hear the earth is always there	rain	Rain: Water droplets that fall from the air due to the cooling process	The grace of Allah the god of all nature is visible. Every drop of rain that falls is a form of God's greatness for His mercy sent down from heaven to earth. Gratitude is a form of recognition of the mercy that has been revealed by Allah SWT.
9	Sonnet: X	: who am I	who	Who: ask to ask for nouns.	Man is wondering who has the power of the universe and who is actually present at all times to him. It is not clear that everything related to the life of the universe is under divine power, including human movements which are puppets from Allah as the mastermind.
10	On the Rainy Time Homepage	Amen.	Amen.	Amen: accept; grant it; This is how it should be.	Man believes that in every request in his prayer must be heard and granted by Allah in the near or long term or even not granted but converted into a reward for him. By saying amen at the end of his prayer, he proves that there is a substance that is expected to be able to grant his prayer, namely Allah SWT.
11	To I Gusti Ngurah Bagus	The god who created the grains of rice	god create	God: a subtle spirit who is considered or trusted as the ruler of nature and humans. Create: make something new not with materials.	Muslims should believe that Allah is the true god. The gods who control the universe and the humans in it are even those who are free from human supervision but are supervised by Allah Almighty. The holy book of the Qur'an is proof that Allah is the god of the universe with His word, namely kun fayakun. In Surah Yasin verse 82 kun fayakun means: Indeed, His nature when He wants something is to say to him: "Be it!" and it happens. Everything can happen when God wills, including anything that is logically or reasonably impossible. God created everything. Man is one of the most perfect creations among God's other creatures. This is because humans are given a higher degree. The privileges that Allah bestows on humans should be used to do good

No	Poem Title	Text of the poem	Distansi (symbol)	Interpretation (meaning)	Appropriation (interpretation)
					deeds, including worshipping those who created them.
12	Tuan	Lord God, right?	Tuan	Master: the person who serves, as opposed to the words servant, servant, slave.	The master's right is to be worshipped, while the servant's duty is to worship his master. The same is true of God and Man. Ignorance can be judged when it can fulfill its obligations to the rightful, namely Allah or not.
13	Dalam Doaku	-	-	-	-

Practice of the Characteristics of Monotheism in the Form of Recognition

Acknowledging that there is no god other than Allah SWT. is a natural thing and must be embedded in the heart and mind of people. The first pillar of faith is the syadahat "Ashhadu an la ilaha illallah, wa ashhadu anna muhammadar rasulullah." The meaning of the phrase is "I testify that no God has the right to be worshipped except Allah. And I testify that the Prophet Muhammad is indeed a messenger of Allah. [Hafidz et al., \(2022\)](#); [Raihan et al., \(2023\)](#); [Wiarso, \(2023\)](#) Relevance to the second characteristic of monotheism, namely recognition, is the principle of faith of a servant which is nothing, but the foundation embedded in the soul of Muslims. The word shahadat which come from the word *shahida* or which means that he has witnessed is a form of association with recognition. When a person has witnessed that Allah SWT is the only god, then actions in the form of confession should appear to show that he is indeed monotheistic on what he witnesses and believes. Not just words and thoughts but referring to an implementation in the form of daily practice. What practice is applied as a form of confession if the god is only Allah. Testimony, which then becomes a form of recognition, is the basis for every human being, especially Muslims who have experienced witnessing with their shahada. Faithful day, how often humans remember their gods. The process of monotheism in addition to affirmation is a recognition that can be seen when humans are living their daily lives. There are 99 names of God and 20 of His obligatory attributes that we must be always aware of ([Faruq, 2021](#); [Huda, 2020](#); [Ontowirjo & Kambey, 2021](#); [Rosmani & Shuhaimi, 2022](#); [Yuliana, 2014](#)). For example, when we live our lives, we must realize and admit that everything we do must be supervised by Allah without exception, namely the evidence that Allah is All-Seeing or Al-Basir. If at the time when man will touch the nature of takabur over his derajat or wealth, then remember Allah the Highest, namely Al-Aliy, and Allah the Rich, namely Al Ghaniy.

Another example is that when a human being is squeezed by a problem, then in his heart and mind there is Allah who helps because He is Ar-Rahman, Ar-Rahim, and Al-Fatah, Allah SWT who gives problems to his servants as a form of trial of faith and obedience, then Allah will also help his servants and has measured that the problems come not beyond the capacity of the servant's ability. ([Asmita & Irman, 2022](#); [Nggebu, 2021](#); [Syah & Ramadhan, 2023](#); [Wahidah, 2020](#); [Wiharjanto & Suharyat, 2022](#)). Thus, some of the characteristics of the second monotheism, namely the confession contained in the June Rain Anthology Book, can be practiced by remembering Allah Swt. at all times. In addition, the belief and confession that only Allah SWT. is the only substance that is most faithful waiting for his servant even if he is a sinner ([Darlis et al., 2023](#); [Gunawan, 2022](#); [Syah & Ramadhan, 2023](#)). When we are in a position of poverty or when we are in difficulty, we must remember that we have Allah because happiness and hardship are actually tests. Not only that, dhikr to always remember Allah. This is because Allah says that He commands His servants to always dhikr to Him. In other words, Allah likes his servants who always dhikr because with that a bland person can always remember Allah ([Amelia & Pratiwi, 2023](#); [Darlis et al., 2023](#); [Ghazali et al., 2024](#); [Latif, 2022](#); [Nawawi et al., 2021](#); [Susanto, 2022](#); [Syah, 2021](#)). In addition to dhikr, slavery with high value in the knowledge of monotheism is also found in the second pillar of Islam. This is because prayer is a pillar of religion

and proof that humans are Muslims. With prayer, humans have reflected human beings who are monotheistic. This is because all prayer movements such as rukuk, prostration, and *iftirasy* are movements of servitude that are truly servitude to Allah alone and are also obligations that should not be neglected.

The relevance of this study to previous research is mutual blessing, for example in [Azzahra, \(2023\)](#) who researched the values of monotheism in the novel KKN in Desa Penari by Simpeleman. Other research conducted by [Djamaluddin & Nurlailah \(2022\)](#) Explain the contradiction of values in Jahiliyah Arabic poetry with a theological approach. Not only that, but other appropriate research is also was conducted which analyzed the value of monotheism and its influence on the value of piety of a student ([Minanti et al., 2023](#)). Previous studies have tended to analyze the value of monotheism in literary works or the value of monotheism that is influential in a person's life. However, this research has a novelty, namely researching monotheism in poetic literary works which is analyzed using Paul Ricoeur's hermeneutic theory by relying on 3 stages, namely distani (symbols), interpretation (meaning), appropriation (interpretation). These three stages are what distinguish them from previous studies. Not only that, in the final discussion, it was also explained how a servant should show the value of monotheism that he has guided by the two characteristics of unity and recognition. So, the value of monotheism obtained from the symbols in each line of the selected poem was not necessarily understood raw. However, it needed to be interpreted until it is practiced so that a human being could achieve monotheism based on unity and recognition that Allah is Almighty.

CONCLUSION

Based on the results of the research on the analysis of monotheism and the elaboration of its practice in accordance with the characteristics of unification and recognition in the science of monotheism contained in the word symbols in the book by Sapardi Djoko Damono entitled Hujan Bulan June, 13 poem titles were obtained that were analyzed so that 17 findings of symbols on the characteristics of unification and 19 symbols on the characteristics of recognition of monotheism were obtained. After the process of lexical interpretation and interpretation, it was found that the practice of the characteristics of unity in the science of monotheism found in the June Rain Book, namely practicing the content contained in Surah Al-Fatihah. In addition, the second characteristic, namely the recognition in the analysis of the poem, has the essence if the practice to achieve the science of monotheism is to perform servitude by performing prayers.

The research that has been carried out has reaped results derived from the review of researchers and the paradigm of Islamic religion. The researchers argue that the implications of research in the theoretical realm, namely providing thoughts in the form of information and theories that are expected to be useful for other researchers who want to study similar problems in literary works and in the realm of theology or monotheism. Not only that, the practical realm of the research results also has implications that can help readers understand the concept of monotheism and know its characteristics to how to practice it to achieve monotheism so that humans can show their servitude to the god Allah Almighty and to be closer to Him. The researcher suggests that for other researchers who will study the science of monotheism in literary works to expand their understanding of Islam, especially the understanding related to the Qur'an and Al-Hadith to expand the understanding of what is studied and avoid mistakes in opinions, the argument must be supported by Islamic religious science.

DECLARATIONS

Author contribution	: Reki Kusuma Wardana and Yosi Wulandari as authors are responsible for writing the article, collecting data, analyzing the data, then revising according to the reviewer's suggestions and acting as senders of the manuscript.
Funding statement	: This research was not the subject of any funding.
Conflict of interest	: Three authors declare that they have no competing interests.

Ethics Approval : The authors agree to have this article published in KEMBARA in 2024.

Additional information : No additional information is available for this paper.

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