

Metaphors in Mutanabbi's Poetry as a Description of the Ecological Community of the Arabic (A Literary Ecology Study)

Zuriyati¹

¹Arabic Language Education, Faculty of Language and Art, Jakarta State University, Jakarta, Indonesia

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Abstract: This study aims to gain an understanding of the meaning of the metaphors used by Mutanabbi in describing humanist values in his poetry. The metaphors inherent in Mutanabbi poetry are inseparable from his reflection on the surrounding natural phenomena. In other words, the understanding that will be found includes the description of the human ecosystem with nature. The importance of analyzing the meaning of this metaphor is motivated by the lack of students' ability to understand metaphors especially in Arabic poetry. This study is expected to be able to increase student's sensitivity in harmonizing life. This study used a qualitative method of content analysis with a literary ecology approach and literary semiotics. Mutanabbi is the poet who is very inspired by natural phenomena; in other words, the beauty of poetry can be seen in terms of literary ecology. Thus, this research can provide an understanding of the way humans understand the meaning of life about something that has been made by God.

1 INTRODUCTION

Metaphor is part of the language figuration, in particular the language of poetry. Sometimes understanding the metaphor is not as easy as ABC. The primary intention is not just to understand the meaning of sentence explicitly but also implicitly. Understanding the implicit meaning is far more important especially in literary learning because it will unwittingly increase student sensitivity in understanding the meaning of life.

God creates this world not only to fulfill physical needs but also as a means to reflect ourselves (muhasabah) through metaphors. One of the literary materials that are difficult for students to understand is metaphor. Explanation of the metaphor in a literary work cannot be separated from the context because the exact meaning is not found explicitly, but is integrated in the utterance as a whole. The context contained in literary works can be in the form of (1) linguistic context, (2) physical context, (3) social context, (4) divine context. Metaphor actually exists in almost all kinds of literature. In this study, the metaphor being analyzed is a metaphor in poetry. Poetry as a symbol of metaphor is an expression of the poet's feelings about his

evaluation of life by using limited words yet has intense meaning.

The study of human interaction with the environment through a metaphor can be conducted by employing ecological theory. As Wahab (1990) stated that ecology is the study of the interactions between humans and their environment. Adapting the theory to the study of poetry is to find out how the poet uses natural objects such as stars, moon, sun, and the ocean, as a field where he devotes his heart in the form of metaphors. In other words metaphor is the soul of the poetry.

The writer chooses Al Mutanabbi's poetry for two reasons; 1) to analyze the type of metaphors used and; 2) to analyze the ecology of the Arab society through the metaphors in the poetry. This study is qualitative research of content analysis by employing Pierce semiotic approach and sociology of literature because this study is connected with the realities of the people. The data analysis technique is by employing Haley's classification in the perspective of literary semiotics.

2 LITERATUR REVIEW

2.1 Metaphor

Like the proverb "Don't measure others by your yardstick", that is like poetry. Different poets differ in their metaphorical style. Then, what is meant by metaphor? Metaphor is a style of language that describes two objects containing similarities. In other words according to Wahab (1990) that metaphor is to compare meaning by referring to one other object, between one object with its semiotic. In conclusion, that metaphor is an expression of language which combines prediction with symbol with meanings expected (Wahab, 1995). Translating metaphors literally often results in deviation or ambiguity of meaning. According to Widiarti (2011) there are a number of reasons why metaphor is difficult to interpret and cannot be translated literally: (1) the image used in the metaphor may be unknown in the target language; (2) the topic of metaphor is not clearly stated; (3) the fact that the point of similarity can be interpreted differently in different cultures; (4) each language is different in the frequency of using metaphors and how to create them.

Reaske in Albertin (2005) said that metaphors are similar to figurative. He stated: *The figure of speech which compares one thing to another directly. Usually a methaporis is created through the use of someof the verbs to be* is the expression of language to compare the living with the living, the living with the dead, and the dead with the dead. Metaphor is a manifestation of the turmoil of imagination, while imagination is the spirit of a poem.

The connection between metaphors with figurative language is a language phenomenon especially in the language of poetry. After understanding Riffaterre, Aristotelas, and Quintilian's opinion, Wahab synthesized that metaphor is a language expression which meaning cannot be achieved directly by the symbol used or in other words experience or understanding of something intended for another matter (Wahab, 1995). In conclusion, metaphor has a function to: *first*, emphasize the meaning, *second* replace verbal expressions with imaginary expressions which are believed to be more effective in conveying the intended purpose, *third*, provide illustrations that can strengthen emotions, fourth, to bridge understanding with new notions that is difficult to comprehend literally.

2.2 Poetry

Poetry is an expression of the poet's feelings about his evaluation of life by using language that is as economical as possible to convey as much meaning as possible. Poetry is a bit more complete, namely poetry is one of the arts that describes life either happy or even sad, both hope and sorrow, based on three minimum requirements, namely strong themes, deep imagination and unique depictions. Riffaterre (1978:1) suggests that the poem from time to time is always changing due to differences in aesthetic concepts and evolution of taste.

The depth or shallow meaning of metaphor in poetry is very much determined by the poet's imagination by using natural phenomena as the basis of his works. The more difficult it is to understand the poetry the higher its value. Shahnnon Ahamad's in Pradopo (2008) emphasis that imagination in poetry serves to express thoughts so that those who are not memorable become memorable. Imagination is the poet's skill in comparing something with the surrounding natural environment.

Bramberger (2015) suggests that poetry can connect intelligence with emotions, to be able to express language as a form flexibly. Poetry is also considered a form of conveying experience. Another opinion expressed by Stephanie, et al (2018) that poetry is a form of artistic discourse investigation. Thus, if viewed from the opinion it can be concluded that poetry can describe emotional expressions that are supported by the nature of art.

2.3 The Concept of Ecosystems in the Study of Metaphors

External world can be divided into: (1) the physical phenomenon or facts that can be seen, heard, and touched by the individual, and (2) the meaning, not visible from the phenomenon, the power and the law that covers scientific, economic, political, moral, and spiritual (Stanton, 2012). Therefore, culture as a creation or inheritance of community life is the result of the creativity of its people in order to interact with its ecology and the main driver of cultural evolution (Poerwanto, 2005; Zapf, 2010).

What is the relationship between Haley's scale as social science and metaphorical research? This theory says that one's existence can also be known by what he often communicates and connects. This study explores any natural objects used by the poet in expressing his feelings, not only natural objects but also phenomena that occur in life.

In this study the metaphors will be parsed and analyzed based on the Haley's concept for tracking the Semiotic Ecosystem consisting of:

Table 1: Results of the metaphor analysis of Haley concept.

Category	Noun	Prediction
Being (existence)	Truth, love, honest	exist
Cosmos	Sun, moon, earth	Use space
Energy	Light, wind, fire	In motion
Substance	Gas	Inert
Terrestrial	Mountain, river, sea	Stretched out
Object	All minerals	Broken
Living	Flora	Grow
Animate	Fauna	Walk, run
Human	Humans with their behavior	Integrated, thinking

3 RESEARCH METHOD

This research is qualitative research using content analysis. Content analysis according to Krippendorff in Emzir (2010) that *a research technique for making replicable and valid inference from teks (or other meaning full matter) to the contexts of their use*. Thus, content analysis is a method used to understand the symbolic message of discourse or text, in this case poetry. The approach used is a semiotic approach using the scale of the Haley ecosystem.

The steps in this study are: (1) reading and understanding the poetry to be studied; (2) marking metaphorical expressions in the form of phrases, clauses or sentences contained in the poetry; (3) grouping metaphors based on Haley's (1980) ecology; and (4) analyzing and interpreting.

4 RESULT AND DISCUSSION

4.1 Result

4.2.1 Being

This level emphasizes similarities with something abstract. In the poetry analyzed here there were 12 data which consisted of: Death (2), shame (1), corpse (2), sweet (1), bitter (1) sick (2), friendly (2), and disappointed (1).

4.2.2 Cosmos

The similarity of humans who occupy this universe or space accessible with human senses: sun (1), moon (3), and stars (1).

4.2.3 Energy

Similarities associated with human perception by something that moves like: clouds (2), white clouds, bonfires, lion's eyes and water (2), and wind.

4.2.4 Substance

Something that moves requires space and is brittle.

4.2.5 Terrestrial

Namely earth-bound stretches including something hard, sharp and dangerous tools such as corals, daggers etc. In the extract of the poetry it was found words like sea (2), land, shroud, far, near, and cliff.

4.2.6 Object

Which is all minerals and everything that is easily broken down like the eyes, bones, and liver. In this study no findings of such were found.

4.2.7 Living

This element is associated with something that can grow and is usually associated with the world of flora. This study found: grass and gray hair (2).

4.2.8 Animate

Metaphor that is associated with the world of Fauna. In this poetry, words like dogs, lion's fang, and bird were found.

4.2.9 Human

Beings are associated with humans including verbs for human but are attached to non-humans. Words like thief, beautiful princess, Jhiizah, and smiling were found.

From above data, it can be perceived that Mutanabbi is more focused on making metaphor of life about divinity, death, graves, and abstract things. He can imagine the arrival of death like the arrival of the thief. Not a little bit can be predicted. The second category that is mostly found in the poetry is energy. Everything is to give power to human. For example metaphor that uses the sun. Mutanabbi takes the highest wisdom from the sun. The sun gives it light to everything on earth, this symbolizes generosity. It means that before being used into his poetry, of course Mutanabbi is familiar with the hidden meaning behind the sun. Likewise, the metaphor of "wind" is to foster human creativity. Do not be static but innovative. Never give up for success. The findings of this study are based on relevant research which also examines the meaning of metaphoric forms in the book of poetry Diman Iman Syafi'iy which portrays the moral and advice of the state society at that time (Arianto, 2018). There is a similarity of studies in Arianto research, with the analysis stage using the Haley concept.

Such is the creative process of Mutanabbi in creating his poetry through deep constellation that enables readers to understand it properly. The beauty contained in his poetry can be considered as a work of literature that is beautiful and useful. This concept is in line with the view expressed (Abadi, 2019) that metaphors do not only serve as a comparison of texts, but metaphors are born from the experience and observations of poets the surrounding environment.

4.2 Discussion of the Metaphors

To analyze the metaphor in 30 of Mutanabbi poetry, the Haley model is used according to the classification stated in Chapter II. According to Haley, human interaction in this life can be seen through the use of metaphors.

Human thinks, as a thinking being human perceives the similarity of what they see, what they want, and what they experience with their natural environment. To express that similarity they are compelled to use the phrase metaphor. Given the limitations of space and time, the following is part of the Mutanabbi metaphor and the Haley Scale.

Table 2: Mutanabbi metaphor and the Haley Scale

No	Excerpt of Poetry	Translation
1.	كالبر من حيث التفت رأيتة # يهدى إلى عينيك نورا ثاقبا	<i>Bagaikan rembulan kala dia melirikmu,</i> (Like a moon when he glances at you)
	كالبحر يقذف للقریب جواهرها # جودا ويبعث للبعید سحائب	<i>Bagaikan laut yang dermawan</i> <i>Untuk yang dekat dia berikan mutiara</i> <i>Untuk yang jauh dia kirimkan awan hitam</i> (Like a generous sea For the one near he gave pearls For the far away he sent black clouds)
	كالشمس في كبد السماء وضوئها # يعشى البلاد مشارقا ومغربا	<i>Bagaikan matahari di jantung langit,</i> <i>Sinarnya menebar di seluruh alam dari timur sampai kebarat</i> (Like the sun in the heart of the sky, The rays spread throughout the nature from east to west)
Analysis:		

In the poem excerpt above, there are three words used by Mutanabbi in conveying the generosity of someone/something, namely the moon, the sea, and the sun.

1. The moon. How is the moon used to describe someone's generosity? Certainly by understanding the character of the moon. It radiates light for all natural objects on earth including humans. From the fine sand on the beach until the high mountains will receive its light, equally.
2. The sea. Likewise, the poet uses the word "sea" to describe someone's patience and generosity. In terms of patience, the sea sincerely accepts whatever sent to him including dirt and rotten carcasses. While the character of the sea that depicts generosity is by allowing humans nearby to take pearls and fish from it. Meanwhile, for the far away area, the sea sends black clouds that bring rain to the arid places.
3. The sun. The sun is also a metaphor used by the Mutanabbi to describe generosity, namely giving its light to the beings that live on earth, human, plants, and animals. It is because of the sunlight that all beings can grow, it is called blessing. Without the sun, the fish, the tree, and even human will die.

In the Haley category, *the moon and the sun* belong to the *cosmos* category with predictions of using space, while *the sea* belongs to the *terrestrial* category with predictions of spreading out

2.	وقال المتنبي وقد اعترم سيف الدولة سفرا: أين أزمعت أيهذا الهمام؟ نحن نبت الربا وأنت الغمام	<i>Ucapan Mutanabbi saat raja akan bepergian untuk waktu yang lama:</i> <i>Hendak kemana engkau pergi, Tuan? Kami ibarat rumput di tepi tebing sementara kau adalah awannya</i> (Mutanabbi words when the king will travel for a long time: Where are you going, Sir? We are like grass on the edge of a cliff while you are the cloud)
Analysis: The use of "like grass on the edge of a cliff" is to illustrate the helplessness of someone who will wither and die without the help of clouds. So clouds are also metaphors that describe someone who is a protector. If in the Haley classification, grass on the edge of the cliff is a living category with the predictions of grow and silence. While clouds belong to the energy category with "in motion" predictions.		
3.	قال المتنبي في مدح كافور: إذا نلت منك الود فالمال هين #	<i>Pujian Mutanabbi terhadap Kafur:</i> <i>Bila aku mendapatkan kasih sayangmu, harta</i>

	وكل الذي فوق التراب تراب	<i>kupandang kecil, bahkan semua yang di atas tanah adalah tanah.</i> (Mutanabbi praise for Kafur: If I get your love, my treasure is small, even everything on land is land.)
<p>Analysis: The second word "land" is a metaphor for something worthless even something that is considered despicable. The word "land" for the metaphor it represents belongs to the terrestrial category with a prediction of something spread out.</p>		
4.	وقال المتنبّي في الثناء: ومالموت إلا سارق دق شخصه # يصول بلا كف ويسعى بلا رجل	<i>Saat Mutanabbi menangis: Maut itu tak ubahnya bagaikan pencuri..., mencabut tanpa telapak tangan, berjala ntanpa kaki</i> (When Mutanabbi cries: The death is like a thief, pulling out without the palm, walking without legs)
<p>Analysis: The word "thief" is a metaphor for death. Why is the death likened to a thief? Because it is not known when it is arrived. If it has a hand, human can certainly push it aside when it wants to take our lives. Likewise if it has legs, of course its steps will make a sound and human can fight it. Thieves belong to the Human category with predictions of life and thinking.</p>		
5.	قال المتنبّي في مدح شعره للأير ولأبيه: وأصبح شعري من هما في مكانه # وفي عنق الحسناء يستحسن العقد	<i>Mutanabbi dalam memuji: Tercipta puisi ini sangat pantas untuk mereka berdua bagaikan pantasnya seuntai kalung di leher putri jelita.</i> (Mutanabbi praising: This poem is created suitable for the two of them like a necklace around beautiful princess's neck)
<p>Analysis: A beautiful poetry for its creator is like the beautiful necklace around the neck of a beautiful princess. The metaphor of "a beautiful necklace around the princess's neck" depicts the beauty of poetry suitable for war which is praised in the poem. Beautiful princess is included in the human category with predictions as life and thinking.</p>		
6.	ومن الخير بطء	<i>Suatu yang terbaik bagiku</i>

	سيبك عني # أسرع السحب في المسير الجاهم	<i>adalah kau tunda pemberianmu itu... Bukankah awan yang paling cepat jalannya adalah awan putih</i> (The best for me is you postpone your gift ... Isn't the fastest cloud is the white clouds?)
<p>Analysis: The description of the gift that is given immediately when somebody is asking for it will be obtained as is. If someone asks for a postpone, it is a rare thing. But that becomes possible if it is described by the metaphorical expression that the fast-moving clouds are white clouds which have no water in them. While the black clouds will move slower because it carries more water. Mutanabbi uses the word "white cloud" as an expression of metaphor is in the category of energy with prediction in motion.</p>		

5 CONCLUSIONS

Metaphorical expression cannot be understood when read only at a glance, cannot be understood easily, even when we have understood it not necessarily we are able to internalized it. From the results of the study, it is concluded that understanding metaphors in Mutannabi's poetry is similar with understanding how we give meaning to life. Mutannabi implicitly invites human to perceive this life with awe. Everything created by God is nothing in vain. All can give metaphorical meaning to the *ummah* (people). Metaphor in poetry has more meaning than in scientific books.

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