

**ANALYSIS OF “SAJAK PERTEMUAN MAHASISWA”
POETRY BY W.S RENDRA BASED ON SOCIOLOGY OF
LITERATURE THEORY**

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Abstract

This paper conducted illustrate the education system in Indonesia through poetry with comparison between idealy and reality of Indonesian education. The researcher describe the meaning of poetry which is W.S Rendra as poet who is known to be crittical in responding to social problems in Indonesia often slips his idealism, or in other words this partiality to one of the conflicting parties in society. This partisanship can be seen through the meanings behind one of his poem entitled “Sajak Pertemuan Mahasiswa” by W.S Rendra. The researcher try to comparing the meaning in the poetry and the real life based on data and facts which is has been surveyed, that is why the researchers conclude that the Education system should be have a role an important but is even being questioned an even clarify the adverse effects of system errors.

Keyword: Analysis, Poetry, Education

Introduction

Education is the process of facilitating learning, or the acquisition of knowledge, skills, values, beliefs, and habits. Educational methods include storytelling, discussion, teaching, training, and directed research. Education frequently takes place

under the guidance of educators, however learners may also educate themselves.

According to Martinus Jan Langeveld (1905-1989) explain that “Education is an effort to help children to be able to carry out their life tasks independently so that they can be responsible responsibly.

Education is an adult human endeavor in guiding immature humans to maturity”.

But in the poem it is described as a poem that tells about a group of students who gather and discuss the direction of campus education where they are studying now. They questioned the intentions of both rector officials, deans and lecturers who taught them in college. The implementation of Higher Education (PPT) does run well lectures, and what they give or teach is also a good thing. However, due to the lack of a clear vision and mission of the PPT in their campuses, the good intentions of the PPT were invisible to be defeated by the danger hiding behind their conceptual vision and mission.

This sad situation makes the student group try to strengthen the heart to set 2 choices, namely; (1) is it standing on the part of the PPT who passed the wrong alumni or opposed the PPT by providing constructive criticism, and (2) whether on the side of the authorities who oppressed the common people or were on the side

of the protectors of the weak ordinary people.

The sociology of literature is a specialized area of study which focuses its attention upon the relation between a literary work and the social structure in which it is created. It reveals that the existence of a literary creation has the determined social situations. As there is a reciprocal relationship between a literary phenomena and social structure, sociological study of literature proves very useful to understand the socio-economic situations, political issues, the world view and creativity of the writers, the system of the social and political organizations, the relations between certain thoughts and cultural configurations in which they occur and determinants of a literary work.

W.S Rendra in his poem entitled "Sajak Pertemuan Mahasiswa" due to the weakness of the concept of vision and mission students have been provided with various knowledge in their lectures, then after all intentionally or unintentionally become a tool for the authorities to oppress the people. The knowledge

they got on college was used not to speak weakly, but to strengthen the authorities.

Methodology

This paper is designing in descriptive deductive analysis because this paper concern on the focuses view of the language in this poetry itself and the researchers sees when they read the poetry. The researchers describe base on sociology of literature theory which is focuses on pelling off every layers of the language meaning use in *Sajak Pertemuan Mahasiswa* by W.S Rendra

Discussion

Sajak Pertemuan Mahasiswa is a poetry by W.S Rendra poem tells of student demonstrations that demand improvement. Some say that the poem setting of the student "Sajak Pertemuan Mahasiswa" is when Rendra meets and talks with his friends a group of students about the orientation of their campus education and the campuses in Indonesia that are not true. Among the interpretations regarding the setting of the poem "Sajak Pertemuan Mahasiswa"

In general the "Sajak Pertemuan Mahasiswa" is described as a poem that tells of a group of students (with Rendra in it) who gather and discuss the direction of campus education where they are studying now.

Rendra in his poem is more concerned with how to present the emotions or fascination of the reader with a language that is easy to understand. This can be seen in the quote The following "Sajak Pertemuan Mahasiswa":

"kita bertanya :

*kenapa maksud baik tidak selalu
berguna*

*kenapa maksud baik dan maksud
baik bisa berlaga*

*orang berkata : "kami punya maksud
baik"*

*dan kita bertanya : "maksud baik
saudara untuk siapa ?"*

Without language that is long-winded or with language that directly and seems to offer emotions to the reader, that during this time social inequality is always present in the life around. That injustice, arbitrariness, is still evident in life. Arbitration here is more indicated by Rendra to the government that

oppresses the people. Then he gave the question back to the government, that in fact the fate of the people if the government itself was more concerned with it than the interests and welfare of the people. It is clear in the life around that the rich are increasingly prosperous and the poor are getting worse. This can be seen in the following quote "Sajak Pertemuan Mahasiswa":

*ya !
ada yang jaya, ada yang terhina
ada yang bersenjata, ada yang
terluka
ada yang duduk, ada yang diduduki
ada yang berlimpah, ada yang
terkurus
dan kita disini bertanya :
"maksud baik saudara untuk siapa ?
saudara berdiri di pihak yang mana
?"*

In his poem Rendra was very concerned about the lives of the people, as if he was fighting for the rights of the people who were left behind, namely the people in the village. Rendra expects movement from readers or students to help change the situation. The reader is invited to come back critical of the

course of life which is increasingly unfair and oppressive to the people, again critical in utilizing the sciences taught in schools for the good interests. That the sciences taught are knowledge that brings a better state of the nation by understanding or living the nation itself (seeking national identity). Then looking for a way out of all the problems of the nation (the means of liberation) in its own way is not a western-style way (oppression), which is foreign to the nation itself. That the science taught will and must foster the mindset of students to move to change the situation by siding with the people and the sciences that are taught must be the sciences that reflect on the people or the nation itself, so that knowledge does not feel foreign to be applied in solving problems in the country or nation own.

*Kita mahasiswa tidak buta
sekarang matahari semakin tinggi
lalu akan bertahta juga di atas
puncak kepala
dan di dalam udara yang panas kita
juga bertanya :
kita ini dididik untuk memihak yang
mana ?*

*ilmu - ilmu yang diajarkan disini
akan menjadi alat pembebasan
ataukah akan menjadi alat
penindasan ?*

Kita menuntut jawaban

He tried to put his attention to the people in the village who were increasingly threatened because the land or fields and plantations were decreasing, the cause was the rich people (people in the city or officials and the government) who controlled the people's land in the village. Rendra invited readers or students to question the purpose or objectives being planned by the government towards the fate of people in the village, especially farmers. The government offers a new life that is foreign to the people in the village (poor people) who are the majority of farmers with imported tools which they consider sophisticated and are able to change the economic order better, but in fact only benefit a small group.

*“kenapa maksud baik dilakukan
tetapi makin banyak petani
kehilangan tanahnya
tanah - tanah di gunung sudah*

*menjadi milik orang - orang di kota
perkebunan yang luas
hanya menguntungkan segolongan
kecil saja
alat - alat kemajuan yang diimpor
tidak cocok bagi petani yang sempit
tanahnya*

tentu, kita bertanya :

*"lantas maksud baik saudara untuk
siapa ?"*

Rendra, through the poem, continued to pay attention to the welfare of the people who were almost paralyzed by the government. His poem clearly raised the issue between the people and the government which then tried to bring the name of the student as a tool to change thinking critically and change the situation. Rendra, through his poem, tried to get close to the people to the villages. This closeness was carried out by considering the fate of the people in the village even with poems that did not speak regional languages. This poem does not become a poem that forgets the past. This was seen in Rendra's attention to life in the village or farmer - as one of the characteristics of Indonesia, namely an agrarian and

foreign society with imported or modern tools. In this case, it seems as if Rendra has little fear of the success of the economy in a new way planned by the government - the government seems to want to eradicate the role of agriculture and replace it with the economy of the western country..

Sajak - Rendra who was born in 1977 has the same characteristics as his other poems, which always want to get closer to society. The poem seems to be a warning bell for the course of life of the nation and state which is controlled by the government. He always invites readers to be critical of government policies. He also appointed students as a symbol of the second power after the government was able to change the condition of the people. His emotions in this poem seemed to bring the reader in line or give speeches for change that took sides. This will continue to be done in line with the birth of government policies that are not balanced with the condition of the people. He also reminded even of threatening the government; if life is not better, then

the questions will not subside and be ready to be a wave in samodra - the reader seems to be indoctrinated to be ready to take to the streets and demand changes in policies that prioritize the interests of the people. Rendra, through his poetry, took to the streets and embraced readers or students to make movements for a better change in the state and nation. This can be seen in the quote "Sajak Pertemuan Mahasiswa" as follows:

sebentar lagi matahari akan
tenggelam
dan malam akan tiba
cicak - cicak berbunyi di tembok
rembulan berlayar
tetapi pertanyaan-pertanyaan kita
tidak akan mereda
ia akan muncul di dalam mimpi
akan tumbuh di kebon belakang
dan esok hari
matahari akan terbit kembali
sementara hari baru akan menjelma
pertanyaan - pertanyaan kita menjadi
hutan
atau masuk ke kali
akan menjadi ombak di samodra
di bawah matahari yang ini kita
bertanya :
ada yang menangis, ada yang

mendera
ada yang habis, ada yang mengikis
dan maksud baik kita
memihak yang mana !

Conclusion

W.S Rendra as a poet who voiced the aspirations of the oppressed people or experienced arbitration by the government. This can be seen in his poems, which are also seen in "Sajak Pertemuan Mahasiswa". Rendra invites readers or students to be critical of government policies that do not prioritize the people, or policies that feel foreign to solve the problems of the people, nation, or state. Thus Rendra became one of the other poets who were close to the community.

Rendra's popularity increasingly looked bigger than other poets because of his position in the center or the city of Jakarta - near the center of government. He used the situation to move more prominently or be exposed than other poets in the regions. However, Rendra was no different from them, namely voicing the people's aspirations. It's just that the position of Rendra's presence

makes it more quickly highlighted by the media and makes it more popular. Rendra was also active in holding readings of his poems everywhere with his theatrical style which increasingly made him as the greatest poet beat other poets. Until the end of his life, Rendra remained popular as a poet who wrote poems for the people

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