



## HAMZAH FANSURI'S POETRY FRAMEWORK: STUDY OF LITERATURE SOCIOLOGY

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**Abstract--**The purpose of writing this article is to find out the manuscripts by Hamzah Fansuri that create harmony in the life of the nation and state that are concerned with the values of life. The manuscript of Hamzah Fansuri through his poem illustrates the reflection of people's lives. The sociological approach is based on certain theoretical attitudes and views, namely having an interest in literature as a social institution, created by writers as members of society. The target frame in the poem Hamzah Fansuri can be concluded, 1) the literary social context, 2) the social context of the literary work itself, 3) the social context of the literary reader. The impact of globalization that is happening right now brings Indonesian people to forget the nation's character, through the interpretation of poems from Hamzah Fansuri illustrated by the message of the social context of the work and the social context of the reader. The frame of poetry expressed by Hamzah Fansuri is wrapped in the values of human behavior related to God Almighty, self, fellow human beings, the environment and nationality which are manifested in thoughts, attitudes, feelings, words, and actions based on religious, legal norms, cultural manners and customs.

**Keywords:** Globalization, sociology, Hamzah Fansuri

### INTRODUCTION

A poet/artist generally always and necessarily lives in a certain space and time. In this context, literature is not autonomous, independent, but something that is closely tied to the situation and environmental conditions in which the work was born (Jabrohim, 2003: 157). History tries to reconstruct human and human events that occurred in the past. Philosophy tries to elevate the nature of human existence through rational, logical, and systematic descriptions. Sociology tries to elevate the existence of the individual about to with concerning other individuals and their social and cultural environment.

Then how about the texts of Hamzah Fansuri's poetry? It can take advantage of historical facts, philosophical thought, or sociological facts. Hamzah Fansuri can also combine all three at once.:

Poetry of Trade by Hamzah Fansuri (in the form of excerpts)

Hi all of us who are lacking  
Your lust is the opposite of war  
Don't want to be better less  
Don't be the same as people  
Watch yourself throw away  
Become a full-fledged trade  
Be good you think  
So you can get gold yourself

The text was born from several some many problems behind it and so many hopes in front of it. Texts hold so many hidden meanings that it is only possible to trace them if we trace the traces of their authors. Roland Barthes in Maman (2012; 18) asserts that we know that a text is not just a series of words with one "sacred" meaning (from the author), but a multidimensional space that



allows various forms, none of which are original, to blend and clash. The text is a quote taken from countless cultures.

The text, which is a verse from Hamzah Fansuri, can be seen as a product of society, as a means of re-illustrating (representing) reality in society. Literature belongs to the community, meaning that it develops when used by the community. This understanding has not been able to be applied by the community, Hamzah Fansuri evokes the ingredients through his poetry which is a picture and reflection of people's lives.

Hamzah Fansuri, conveys his ideas through his poetry. Considering that Hamzah Fansuri has represented everything he wants to convey to the storyteller, his presence in his work has been replaced by the storyteller. Hamzah Fansuri as an author has been separated from the poetic text he was born with. Its existence is now outside the text. If then there is an interpretation that the narrator represents Hamzah Fansuri, that interpretation is of course valid as long as it is put forward with convincing arguments.

This research wants to revive local color literature and increase understanding of the poems that increase piety to God. The goal to be achieved in this research, is to see the "Framework of Hamzah Fansuri's Poetry Manuscript". . Literature (poetry) is a reflection of people's lives that reflect the fact that the Indonesian nation consists of ethnicity and race, religion and customs, patterns of behavior and habits. The sociology of the author is related to the social status of what is implied in the poem, what is the purpose and mandate to be conveyed. 'Sociology of literature is concerned with the reader and the social influence on society.

## **RESEARCH METHOD**

Hamzah Fansuri's view in his various poems of love for God is expressed not only at the level of form, but he also suggests how a human being can get His love. To study the "Framework of Hamzah Fansuri's poem" using a qualitative method, this method is considered appropriate because this study views events as natural phenomena and to understand the object as much as possible. Qualitative methods develop ways of working.

Definitively, sociological analysis is an analysis of literary works, namely the imaginative nature of their creativity concerning the relevance of the social structure behind it. The reality in society, as well as fiction in literary works, are still the characteristics of each component, and do not need to be exchanged. Therefore, fiction and reality do not have to be contradicted but communicated in a meaningful interrelationship process. The method used in the analysis depends on the objectives to be achieved.

## **FINDINGS AND DISCUSSION**

### **A. Author's Social Background**

The author's social status has naturally been equipped with a variety of knowledge, both about to with concerning literary and cultural issues in general. Biography of Sheikh Hamzah Fansuri is a prominent scholar, Sufism scholar, writer, and humanist who is thought to have lived between the 16th and early 17th centuries. The year of birth and death of the Sheikh is not known with certainty. Recent studies from Bargansky inform that Sheikh Hamzah Fansuri lived until the end of the reign of Sultan Iskandar Muda (1607-1636) and probably died several years before the second arrival of Nuruddin ar-Raniry in Aceh in 1637.

Fansuri learned from Arab-Parsi thought, and ancient Greek philosophy based on that knowledge, Hamzah Fansuri enriched the nation's culture. Hamzah Fansuri reached his union with al-Khaliq which he had long dreamed of after returning from Kudus, namely during his stay in Syahri Nawi, a small village and most importantly, this village is located in the middle of the forest. According to Hamzah Fansuri, it was here that he experienced a mortal state, met his true self, and seemed to be reborn. Another aspect of Hamzah Fansuri is his social concern, especially about concerning the differences in social strata between slaves and their masters.



As of language, the most important contribution of its poetry texts, which has to do with social problems, is its ability to transform as well as perpetuate events in everyday life, like social interactions, into literary events, as social behavior.

Hamzah Fansuri's Poetry Manuscript Frame is a collection of values that are meaningful in everyday life. An overview of the verse analysis below.

### **Trade Poem**

Hi all of us who are lacking  
Your lust is the opposite of war  
Don't want to be better less  
Don't be the same as people  
Watch yourself throw away  
Become a full-fledged trade  
Be good you think  
So you can get gold yourself  
Despicable trade  
Know life in the world  
As teak without flowers  
Useless for birds  
All of us who are lacking  
Your lust is the opposite of war  
Keep greedy, be good less  
Keep yourself falling into the abyss  
Seriously throw away  
Become a trade-in all countries  
Alright you think  
So happy days.

Try to think about how Hamzah Fansuri's poetry has symbols and meanings which are the origins of human beings with their futility with the aridity of religiosity.

Through the medium of language, poetry that displays aesthetic qualities, as well as documentation of aspects for the community must introspect this based on an analysis of the stanza

1. **“ All of us, who lack your lust, fight against war, don't want to be better, less, don't be the same as people”**. This snippet is based on analysis:

Life on the surface of this earth can't be separated from lust because it must be good at controlling lust to survive until the goal. The tendency that exists in the poem is the relativity of values in the technique of storytelling.

Literature, especially the analyzed poems, is a window for the audience to see the roots of conflict, understand Java, its culture, and civilization. This poem can mediate and reduce conflict. Other people also have universal human values, as they are in themselves.

Syair Hamzah fansuri gives the view that unlimited freedom will be wrathed by the creator. Basically, the reading community created by social consensus forms a system of values and culture that guides daily life.

2. **Messages and mandates, disseminating as well as maintaining cultural aspects.** Social interaction in everyday life, as a whole is a purposeful activity, which basically serves to fulfill the satisfaction of the subject. Activities that are accompanied by certain goals, whether these goals have been achieved directly by the actors or indirectly by the actors are called meaningful activities. Watch the verse below.



Aho all you pious children.  
Do not have intercourse with the unjust.  
Because Allah's Apostle is perfect Judge  
Forbid us all khadim.

### **B. Author's Social Ideology**

Ideology is related to the literary work itself. Sociologically, literary works are created with certain goals. Hamzah Fansuri's view of love shows that he only inherited the thoughts of 'Ibn Arabi' in the realm of God's form, but he also has knowledge in the field of love Sufism from other Sufis.

Hamzah Fansuri, is a pioneer of Nusantara Islamic literature. So it is not surprising until now his work has become an inspiration for writers. Hamzah Fansuri learned from Arab-Parsi thought, and ancient Greek philosophy based on that knowledge, Hamzah Fansuri enriched the nation's culture.

### **C. Social Position of Writers in Society**

At the time of Sultan Alauddin Riayat Syah and Sultan Iskandar Muda, when Hamzah Fansuri wrote his works, Sufism was becoming a kind of hobby or even the lifestyle of the people. Hamzah Fansuri, who is highly educated and has received spiritual enlightenment, sees here and there the consequences of people's lifestyles. In one frame of his poetry text, he says that God is closer to His servants than *Hablil Warid* or the vein of the neck, insinuating young people and old people who suddenly become Sufis and unanimously advance into the wilderness looking for God. . Hamzah Fansuri has succeeded in carving his personal history in the treasures of Islamic renewal in the Islamic world. His works have succeeded in opening and broadening the horizons of thinking of Muslims towards the various disciplines under their control. Hamzah Fansuri has tried to express all teachings through Islamic literature and mystical works with a depth of content and message that failed to impress. Hamzah Fansuri's pioneering work in literature was recognized by the Dutch expert Valentjin who had come to Aceh, where he stated that Hamzah Fansuri had successfully described the greatness of Aceh's past through his poems. Hamzah's concern for social class can be understood as a result of the fact where slavery was common among Islamic society at that time.

Presence of Sheikh Hamzah Fansuri is not only a Sufism scholar, leading scholar, and writer but has also participated as a reformer in the fields of spirituality, scholarship, philosophy, and language. Sheikh Hamzah Fansuri's criticisms of the political behavior of the rulers and the very sharp moral behavior of the rich show that Sheikh Hamzah Fansuri was a brave intellectual of his time. The Sheikh's criticisms were also directed at bound experts who practice yoga practices that are misguided and far from shari'ah practices. Syekh Hamzah Fansuri's poetry in the field of literature, Hamzah Fansuri also pioneered the writing of Islamic philosophical and mystical poetry. The depth of the content of the text of his poetry is difficult to match by other poets of his time or after him. Malay writers of the 17th and 18th centuries were mostly under the shadow of the genius and skill of Sheikh Hamzah Fansuri. In the fields of philosophy, interpretation, and literary studies, Hamzah Fansuri's expertise in the field of hermeneutics is seen in *Asrar al'Arifin*, an important treatise on Sufism that has been produced by Indonesian Sufism experts. Hamzah Fansuri with a sharp analysis with a broad knowledge base covering metaphysics, theology, logic, epistemology, and aesthetics. As the art of language, the most important contribution of literary works concerning social problems is its ability to transform as well as perpetuate events in everyday life, as social interactions into literary events.

The frame of Hamzah Fansuri's Poetry Manuscript is a collection of religious and moral values



### **Boat Poetry**

This is a hymn  
Composing poetry is too beautiful,  
Repairing the shifting path,  
That's where the faith has been corrected  
Youth, know yourself,  
Is the boat of your body image,  
No matter how long your life is,  
To the hereafter, your silence will remain.  
Hi young wise,  
Generate steering with guidelines,  
Your boat is also working,  
That's the way to correct humans.  
Hold on to your boat,  
Produce supplies of water and wood,  
Paddle oars put there,  
So that the speed of your boat  
Never mind the results of wood and screen,  
Lift anchors and sails,  
On the rice stock of the male assess,  
Surely the wrong path will be perfect.  
Hold on to your boat,  
The mouth is narrow where you go,  
There are many fish and sharks,  
Waiting for your boat to leave from there.  
The estuary is deep, the fish are many,  
That's where the shipwrecked and wrecked,  
The coral is sharp like a spear  
On the sand, you suffocate.  
You know, o merchant  
The ripples of the waves are coral  
A lot of fish come to nest  
Want to take it to the middle of the field.  
The mouth is too narrow,  
Where are the canoe and raft  
If there are guidelines clamped,  
Perfect way too ba'id.  
All right, your boat is firm,  
Generate opinion with anchor rope,  
The wind is strong the waves crash,  
The island is far from the anchorage.  
Complete the lander and anchor rope,  
Your swift meet many enemies,  
Selebu rencam the waves crash,  
La ilaha illallahu will be a firm rope.  
Whoever depends on it,  
Calm down the sluggish slug  
Guide fix your boat speed,  
**welcome to the island.**



La ilaha illallahu whoever you follow,  
In harsh seas and stormy hurricanes,  
Sharks and whales behind obey,  
Keep the wheel don't be surprised.  
The Silan Sea is too deep,  
There the boat broke and sank,  
Though many there dive,  
Forbidden to get patchouli gems.  
wahid al kahhar Silan Sea,  
The ripples of the waves are big,  
The wind is swaying to bend  
Fix steering do not range.  
That is the most beautiful sea,  
That's where we all move,  
Produce wood supplies and judah  
Congrats you are perfect musyahadah.  
Silan is the wave of the story,  
Many will go there to move,  
Typhoons and storms are too 'azamah,  
Correct the guidelines do not change.  
The Kulzum Sea is too deep,  
The waves are pure in all nature  
There are many broken and sunk,  
Fix na'am, day and night.  
Remember day and night,  
The sea is rushing deeper,  
The wind is strong, the waves are gentle,  
Remember the boat don't sink.  
If you really remember,  
The harsh wind becomes shady  
Additions always remain obsolete  
Congratulations you to the island anchored.  
Come Sunday with its time,  
Come the wind with its force,  
Learn the boat of his good court,  
Sail it with its accessories.  
The form of Allah is the name of the boat,  
Allah's knowledge of [the oar]  
Faith Allah is the name of the steering wheel,  
"Believe in Allah" is the name of the handler.  
"Taharat and istinja" the name of the floor,  
"kufr and masiat" space water,  
Put your trust in Allah the savior  
Monotheism will anchor.  
Pray for the prophet on his lathe,  
God bless the screen,  
"Allahu Akbar" the name of the wind,  
Subhan Allah will the speed.  
"Wallahu a'lam" the name of the region,  
"iradat Allah" the name of the city,



"God's nature" is the name of the port,  
"Heaven Jannat An Naim is the name of the country.  
This essay is a hymn,  
Composing poems where to move,  
In the world do not be greedy,  
In the grave secluded already.  
Know yourself in the grave,  
One's body just fell down  
With whom do you speak?  
Behind the broken body boards.  
In the world there are many mamas,  
To the afterlife is where you come home,  
Do not trouble gold and money,  
That brings the body wasted.  
Do not seek knowledge,  
In the grave lay one,  
Munkar wa Nakir there come,  
Ask if you pray.  
The stick is sticking, not sucked,  
Your bodies crushed in torment and doom,  
Your mind is lost and gone,  
(this line is unreadable)  
Munkar wa Nakir is absurd,  
Melodious voice growing fierce,  
The stick is big too long,  
The lashes are countless.  
Get to know yourself, you merchants!  
Behind the backboard sleeping,  
Unbelievably dark and cold,  
Who are you talking to?  
La ilaha illallahu that is the word,  
God is the dependence of all nature,  
Faith is written in the heart,  
Day and night should not be neglected.  
La ilaha illallahu it's too real,  
Monotheism ma'rifat solely,  
Looking at the unseen everything is equal,  
Get rid of all of us there.  
La ilaha illallahu don't make it easy,  
All creatures there move,  
Da'im and ka'im do not change,  
Audience there with La ilaha illallahu.  
La ilaha illallahu don't neglect it,  
Do not silence day and night,  
As long as you live you wear,  
Allah and the messenger also convey.  
La ilaha illallahu is a firm word,  
Extinguish the light of all the riots,  
Jinn and satan are enemies,  
**To take him seriously.**



La ilaha illallahu is the end of the word,  
Monotheism ma'rifat alone.  
Abolish all things,  
Servant and God are no different.

Syair Perahu, symbolizing the human body as a sailboat on the sea. The voyage was full of dangers. If humans firmly hold belief in God, a stage can be reached which shows that there is no difference between God and His Servant.

The tendency of the relativity of values can be seen in the storytelling technique. The frame of the text of the poems is only certain verses that are and the meaning of the whole poem.

The main motives depicted in context are the identification of humans with nature and trust between humans and the universe. The theme implicit in this literature assumes that man's place in the world is quite close to the ideal of peace in the hereafter with God.

The Poetry of the Pingai Bird ~ Hamzah Fansuri  
Hamzah is lost in the forest  
Go uzlat for months  
The qibla will be narrow and Javanese  
This is slow to get God  
Pingai poultry instead of balam  
Sound day and night  
He said ahl al-alam sense  
Hamzah Fansuri, it's time  
God the servant who has nature  
La ilaha illallahu is a place to lurk,  
A peaceful field, a place of peace,  
God's form is too small,  
Day and night do not divorce.  
La ilaha illallahu is a place of musyahadah,  
Declare monotheism do not change,  
Perfect the easy way of faith,  
Meeting God is too difficult.  
~ Hamzah Fansuri

Pinggai bird's poem, tells about the pinggai bird which symbolizes the human soul and God. In this poem, Hamzah Fansuri raises a problem that is widely discussed in Sufism, namely the relationship between one and many. The one is God with his diverse nature.

The series of Hamzah Fansuri's poems are framed in meaning; God Almighty has created life complete with the entire universe to support that life. Humans with their lives are the most extraordinary part of all existing creatures and life. Humans are indeed extraordinary creatures, under the power of God Almighty. With the "extraordinary" that humans are given the opportunity openly to achieve everything; control the natural environment and nature of life as caliph on earth as wide and as deep as anything, with one condition, namely having the ability or strength. For this reason, God, the Most Gracious, Compassionate, and Merciful to His creatures, gives humans basic instruments to develop the ability or strength to reach and master everything they want.

The development of the intended ability or strength is carried out mainly through education. Education is what basically brings human life in accordance with the will of the Almighty Creator, God Almighty, in accordance with the basic nature of human life itself. The intended nature of life is the basic potential of humanity that can and needs to be developed as optimally as possible, following the values and norms that are actually the content of nature itself. All of these are frames from Hamzah Fansuri's poetry that can be interpreted.





#### **D. Intended Reader Community**

The mandate is the hope of a series of text frames for Hamzah Fansuri's poems. The reading community is expected to be able to achieve "A straight life following the values and norms is directed to the welfare and happiness conditions of life in this world and the hereafter is a life of the character". The straight life of character is colored by the atmosphere of Hamzah Fansuri's poetry script.

Readers can be inspired by the poetry of Hamzah Fansuri's era because at that time there was already character coloring that had been planted. It is precisely now that raises questions about the implementation of character behavior. Considering the reality, it seems that character behavior is not sufficiently represented in terms of smart and polite or moral. In everyday life, there are many expressions about people who are categorized as smart with intelligent behavior appearance. However, his smart behavior actually violates the rules of the character itself or his appearance has character but seems less intelligent. The label of a polite or moral character above needs to be accompanied by a dynamic label that always accompanies it, especially a smart label. The condition of intelligent character will better guarantee the fulfillment of the demands for a harmonious, dynamic, and advanced life towards prosperous and happy conditions for all parties, students, family members, and community members as well as the demands for the intellectual life of the nation as mandated by the Constitution. With intelligent character or intelligence with human character, humans will be able to fulfill God's instructions so that humans can reach and control nature and their lives as widely and as deeply as possible, namely life in this world and in the hereafter. The analysis found the strength of the bahin values woven by the poetry text.

So great are the meanings that arise from Hamzah Fansuri's poems that are able to condition religious values to develop character. The analysis found the strength of the bahin values woven by the poetry text.

#### **CONCLUSION**

The author is the individual producing the work. Without an author, there is no literary work. The presence of the author in relation to the narrator is only limited to producing literary texts. Hamzah Fansuri got an idea related to the story he told? The basis for its delivery is the real world, where the author lives, feels and experiences life

The sociological approach is based on certain theoretical attitudes and views, namely having an interest in literature as a social institution, which was created by writers as members of society (Sapardi Djoko Damono, 1979). The target of the sociology of literature in Hamzah Fansuri's poetry can be concluded into several main areas, 1) the social context of the writer, 2) the social context of the literary work itself, 3) the social context of the reader of the literary work. Hamzah Fansuri's poems remind people of the impact of globalization that is happening today, which has brought Indonesian people to forget the character of the nation, through the interpretation of Hamzah Fansuri's poetry, the message of the social context of the work, and the social context of the reader is illustrated. The frame of the poems expressed by Hamzah Fansuri is wrapped in the values of human behavior related to God Almighty, oneself, fellow human beings, the environment. and nationality which is manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, and regulations. , cultural manners, and customs.

Literature, especially Hamzah Fansuri's poetry frame text, can be concluded after being researched, making a positive contribution to life. Especially the contribution of imagination which is a medium for humans to get ideas. This idea becomes real work and inspires people to work.

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