



**PERSONIFICATION IN POEM KATA YANG TAK SEMPAT TERUCAP BY
RADINDA ANGGIA**

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Abstract

The title of this research is Personification in the lyrics of the poem Kata Yang Tak Sempat Terucap by Radinda Anggia. The purpose of this study is to find the types of personification and the function of the meaning contained in the poem. The research method used in this study is a qualitative method in which the writer collects data from the lyrics of the poem, classifies it in personification figure of speech and then collects data and explains the types of personification and their meaning. Based on the theory used in this study, there are two types of personification found in the data, namely: verb personification and noun personification. There are 63 sentences using personification which are classified into 61 sentences expressing the personification of the verb and two sentences referring to the personification of the noun

Keywords : *semantics, personification, meaning, poem*

Abstrak

Judul dari penelitian ini adalah Personifikasi dalam lirik puisi *Kata yang tak sempat terucap* karangan Radinda Anggia. Tujuan dari penelitian ini adalah untuk menemukan jenis-jenis personifikasi dan fungsi dari makna yang terdapat dalam puisi tersebut. Metode penelitian yang digunakan dalam penelitian ini adalah metode kualitatif dimana penulis mengumpulkan data dari lirik puisi, mengklasifikasikan dalam majas personifikasi lalu mengumpulkan data serta menjelaskan jenis-jenis personifikasi dan maknanya. Berdasarkan teori yang digunakan dalam penelitian ini ada dua jenis personifikasi yang ditemukan dalam data, yaitu: personifikasi kata kerja dan personifikasi kata benda. Ada 63 kalimat yang menggunakan personifikasi yang terklasifikasi menjadi 61 kalimat mengungkapkan personifikasi kata kerja dan dua kalimat menunjuk pada personifikasi kata benda.

Kata kunci: *semantik, personifikasi, makna, puisi*

I. INTRODUCTION

According to Wibowo (2001:3), that language is a system of symbols that are meaningful and articulate

sound (generated by said tool) which are arbitrary and conventional, which is used as a means of communicating by a group of human beings to give birth to feelings and thoughts.

Based on Kreidler, Semantics is the systematic study of meanings and linguistic semantics is the study of how language organizes and expresses meanings (1998:3). Semantics is quite important not only for those who want to communicate but also for better communication in the society. In semantics, meaning is the message conveyed by words, sentences, and symbol in a context (Richard Norquist, 2018).

Keraf (2009:113) stated that “Gaya bahasa merupakan cara untuk mengekspresikan biasanya berpikir melalui bahasa yang menunjukkan semangat dan kepribadian penulis atau bahasa pengguna”. It means that figurative language is a way typically thought through language that shows the spirit and personality of the author or the user language. Figurative language is language that uses words or expressions with a meaning that is different from the literal interpretation. It cannot be understood literally because the words are used in non-literary sense. Reaske (1996) said “figurative language as language, which employs various figures of speech on kind of language, which depart from the language employed in the traditional, literal ways of describing person or objects”. Personification is

one of figurative languages that usually found in literary work.

According to Literary Devices, personification is a figure of speech in which a thing, an idea or an animal is given human attributes. The non-human object are portrayed in such a way that we feel they have the ability to act like human beings. For example, when we say, “The sky weeps.” We are giving the sky the ability to cry, which is human quality. Thus, we can say that the sky has been personified in the given sentence. Meaning is what a word, action, or concept is all about – it’s a purpose, significance, or definition (Vocabulary). The personification that use by an author has its meaning that should be understood by the readers. Lots sentences about personification are found in Poetry because within poetry itself reveals about it.

Poetry is the way of communicating a vast array of thoughts and feeling by concentrating them into minimal, or even single points which describe a whole (Hughes). Poem is the different from short story or novel, short story or novel is a literary work in history form, poetry is more specific and philosophical than history. Because it usually represent about condition of author’s soul expressed through writing. Poetry was more

philosophic than history but it always remained much inferior to philosophy itself, there is more than a touch of superciliousness in his treatment of poetry (Aristotle, 1982).

One of Indonesian poet who is capable of communicating her sense through poem was Radinda Anggia. Kata Yang Tak Sempat Terucap is the one of the poem which exemplify Radinda's ability using her intelligent and sense. At an early age, she began to write poetry and poem. She was born in Bekasi, On March 17, 2000. Kata Yang Tak Sempat Terucap was the first poem that written by herself, and Radinda uses personification as the figurative language in her poems. The researcher chooses thirty six (36) poems from Kata yang Tak Sempat Terucap by Radinda Anggia as data. The thirty seven poems from Radinda Anggia are : Rasanya Mati, Perasaan Apa Ini, Tiktok, Perahu Kecilku, Kapal Karam, Ada, Ikatan Tali, Suatu Waktu, Cahaya, Kita Sama, Saya Hanya, Hilang untuk Dicari, Tak pernah Terucap, Patah atau Retak, Berlayar, Bebas, Rindu, Raja Penguasa, Keputusan, Masih Disini, Hari Baru, Pada Bulan September, Ibu, Tersimpan Rapi, Sendiri, Sigadis, Malam dan Bulan, Bintang, Sudah Sampaikah, Di Bandung, Tentangmu, Pada Tali Keterikatan, Terkurung, Merindu, Terje-

bak, Mengingat yang Pecah, Sekali Lagi, Menunggu ditemukan. The researcher found problem statements that is formulated as follows :

1. What are the types of the personification words used in Kata Yang Tak Sempat Terucap poem ?
2. What are the meanings of the personification words used in Kata Yang Tak Sempat Terucap poem?

Therefore, Based the formulation of the problems above, it is determined the objectives of the research To describe the types of the personification words used in Kata Yang Tak Sempat Terucap poem and to explain the meanings of the personification words used in Kata Yang Tak Sempat Terucap poem.

II. LITERATURE REVIEW

Figurative language refers to the color we use to amplify our writing. It takes an ordinary statement and dresses it up in an evocative frock. It gently alludes to something without directly stating it. Figurative language is a way to engage your readers, ushering them through your writing with more creative tone. According to (Abrams, 1999), says that figurative language only focus on five types of speech consist of alliteration, hyperbole, metaphor, personification and simile

As a (Literary), personification is the projection of characteristics that normally belong only to humans into inanimate objects, animals, deities, or forces of nature. This characteristics can include verbs of actions that only human do or adjectives that describe a human condition. The characteristics can also be emotions, feelings, or motives given to objects incapable of thought. For example, if someone said, “the trees whispered their discontent,” this would personify the trees both as able to whisper and of feeling of unhappy. There are many types of personifications they are: Verb personification, noun personification, and adjective personification. The simple verb personification for examples “sometimes the sun smiles” as the, the wind whispers to the trees, and the shadow of the leaves dance in the wind. Although literally, the sun cannot smile, the leaves cannot dance without legs, and the wind cannot whisper because it doesn’t have a mouth, we apply human characteristic and create these metaphors to describe a scene. When we talk about non-human things as if they were human, we personify them.

Verb personification is the most highly charged from personification because it fuses together with a description an action. Example

of an adjective personification is “Justice is blind”. Example of noun personification “the sound of your heart”.

Richard Grill (1985:593) said that the point of the personification is to express the abstract ideas to inanimate objects, or aspect of nature are described as if it were human. Personification is a figure of speech in which a thing, an animal, or an abstract term (truth, nature) is made human (X.J. Kennedy.1991). So personification is part of figure of speech that denotes in animate objects that can do something as well as a human being. Have you ever heard phrases such as, “The snowflakes don’t kissed my nose”, or “The flowers danced beautifully in the meadow”. Unique phrases like thee are prime examples of personification, is defined as giving human characteristics to non-human things. When we examine the sentences we just mentioned, we know they are examples of personification because both snowflakes and flowers are non human objects that were depicted as performing human action: kissing and dancing.

III. RESEARCH METHOD

a. Research Design

In this research, the researcher used qualitative research method. (Bogdan, 1975) stated that qualitative research is a research

procedure that produced descriptive data in form of words written or spoken word from the people. It is called qualitative because of the nature of the data collected qualitative using measurement tool. The main sources of data in qualitative research are words and sentences, this research used qualitative method to describe the personification in Radinda's poems.

b. Data Source

The researcher used Radinda's poems as a main source of the research. From 102 poems of Radinda, researcher found there are 35 poetries use personification. The source of data used here is primary data sources which is the poems itself and secondary data source such as books, or article or other things related to research.

c. Data Collection Technique

There are several steps in collecting the data, they are:

1. Choosing the poems
2. Searching the poem in a book of Radinda Anggia.
3. Reading repeatedly and understanding the meaning.
4. Analyzing the poems.

d. Data Analyzing Procedure

1. Understanding, the process is started by reading the poem repeatedly and carefully.
2. Identifying, this process is begun by reading the poem and determined which include types of personification based on theory personification from Keraf.
3. Classifying, it is started by separating the poem into categories of personification.
4. Describing, this process is started by describing about the personification which already classified into separated points.

IV. FINDINGS & DISCUSSIONS

The types of the personification words used in *Kata Yang Tak Sempat Terucap* poem with their meaning:

A. Verb Personification : it is considered as noun personification, it is because there is noun

1. *Rasanya Mati*:

- a. Kenyataan yang ***membelenggu*** : It means kenyataan yang terikat atau tidak bebas dari kenyataan.

2. *Tiktok* :

- a. Waktu ***menjalankan*** kewajiban : It means waktu melakukan kewajibannya.
- b. Waktu ***memberikan*** banyak kesempatan : It means waktu menyediakan banyak kesempatan.

c. ... Ajal sudah **menunggumu**: It means ajal memang menanti.

3. Perahu kecilku :

a. Perahu kecilku **terombang ambing** : It means perahu kecilku terbawa kesana kemari tidak tentu arah dan tujuannya.

b. Angin dan ombak **membawa** perahu kecilku: It means angin dan ombak memindahkan perahu kecil itu dari tempat semula.

c. Perahu kecilku akan **menemukan** tepi dimana ia harus berlabuh : It means perahu kecilku akan berlabuh di tempat yang belum pernah sebelumnya.

4. Kapal karam :

a. Pasir **menimbun** kapal karam itu : It means pasir meruntuhi kapal karam itu.

b. Hewan kecil **melumpuhkannya** : It means hewan kecil membuatnya tak berfungsi lagi.

c. Air laut **menghanyutkan** kenangan : It means air laut membawa pergi semua kenangan.

5. Ada :

a. Suatu masa **menggenggam kesempatan** : It means suatu masa menguasai kesempatan.

6. Ikatan Tali :

a. Tali itu akan **melepaskan** ikatan mati yang rumit : It means tali itu akan membuang atau meninggalkan ikatan yang rumit itu.

b. Cinta bukan sekedar **mengikat** dua rasa : It means Cinta bukan hanya menyatukan dua rasa.

7. Suatu Waktu :

a. Ketika logika melangkah lebih maju : It means logika bergerak lebih maju.

b. Ketika logika melawan perasaanku : It means logika tidak sejalan dengan perasaan.

8. Cahaya :

a. Cahaya **ditelan** gelap : It means cahaya ditutupi oleh gelap.

9. Kita Sama :

a. Bayangan itu **menjeratmu** : It means bayangan itu menutupimu.

b. Bayangan itu **menatapku** pedih : It means bayangan itu memandangku pedih.

10. Saya Hanya :

a. Hati saya masih **mengikat** bayangan masa lalu : It means hati saya masih mengingat bayangan masa lalu.

11. Hilang untuk dicari :

a. Pikiranku **melayang** jauh entah kemana : It means pikiranku tidak menentu.

12. Tak Pernah Terucap:

- a. Kata yang tak pernah terucap akan **mengerogoti** rasa penyesalan : It means kata yang tak pernah terucap itu akan menghilangkan sedikit demi sedikit rasa penyesalan.

13. Patah atau Retak :

- a. Biarkan hatimu **menyendiri** dalam ruang hampa: It means biarkan hatimu mengasingkan diri dalam ruang hampa.
- b. Waktu akan **membantumu** : It means waktu yang akan menjawab.

14. Berlayar:

- a. Perahuku berlayar **menyeberangi** samudera: It means perahuku berlayar melewati samudera
- b. Angin berhembus **menolongku** sampai ke tepi: It means angin berhembus mengantarnya hingga sampai ke tepi.
- c. Pertanyaan yang **menembus** benakku menyuruhku untuk balik arah : It means pertanyaan yang melewati benakku menyuruhku untuk balik arah.

15. Bebas :

- a. Rasa kebebasanlah yang **menguasai** hatiku: It means rasa kebebasanlah yang mengendalikan hatiku.

16. Rindu :

- a. Angin yang selalu **menari-nari** di alam luas: It means angin yang selalu berhembus dialam luas.

17. Raja Penguasa :

- a. Bulan purnama **menguasai** jagad raya : It means bulan purnama menerangi jagad raya.
- b. Awan putih **berarak** menuju arah yang sama: It means awan putih bergerak beriringan menuju kearah yang sama.
- c. Matahari **menguasai** jagad raya : It means matahari menyinari jagad raya.

18. Keputusan :

- a. Bulan purnama **merayakannya** dengan bersinar: It means bulan purnama menunjukkan sinarnya.
- b. Kehampaan yang **mengikat** ruang kosong : It means kehampaan adalah seperti ruang kosong.
- c. Awan **menghadangku**: It means awan memberi keteduhan.
- d. Awan-awan bertabrakan **membuat** kilat amarah: It means awan-awan menghasilkan kilat amarah.
- e. Hujan turun **menahanku** di jalan yang sunyi : It means hujan turun membuatku tertahan di jalan yang sunyi.

19. Masih Disini :

- a. Memori lama terus-terusan **menegorku** : It means memori lama terus-terusan mengingatkanku.

20. Hari Baru :

- a. Bumi berputar **memainkan** logika serta perasaan: It means bumi berputar memainkan logika serta perasaan.

21. Ibu :

- a. Rindu **menyimpan** kenangan: It means rindu mengandung kenangan.

22. Tersimpan Rapi :

- a. Matakmu **menangkap** bibirmu yang sedang tertawa terbahak : It means matakmu melihat bibirmu yang sedang tertawa terbahak.
- b. Pikiran tak pernah **membawaku** ikut serta dalam masa depanku : It means pikiran tak pernah membuatku ikut serta dalam masa depanku.

23. Sendiri :

- a. Lelahnya siang yang **membakar** energy : It means lelahnya siang yang memanaskan energi.
- b. Daun ikut **berirama** meramaikan malam yang sunyi: It means daun ikut meramaikan suasana malam yang sunyi.

24. Si Gadis :

- a. Bayang-bayang itu terus **meledeknya** : It means bayang-bayang itu mengganggu atau mengingatkan pada masa lalunya.

25. Malam dan Bulan, Bintang :

- a. Malam sedang **berpagutan** dengan bulan : It means malam sedang bersama dengan bulan (bulan bersinar hanya pada malam hari).

26. Sudah Sampaikah? :

- a. Daun **menyuarakan** langkah kita : It means daun yang terinjak oleh langkah kita.
- b. Waktu **menjelma** menjadi jarak : It means waktu berubah menjadi jarak.

27. Di Bandung :

- a. Air **memeluk** tanah : It means air tak dapat dipisahkan dari tanah.
- b. Perasaan **terbang** melayang : It means perasaan yang sudah sirna.

28. Tentangmu :

- a. Takut gelap **menelanmu** : It means takut gelap menutupi.

29. Tali Keterikatan :

- a. Matahari **mengikat** keduanya : It means matahari menyatukan keduanya.
- b. Planet diluar sana **berjalan** dengan aman : It means planet di angkasa bergerak dengan aman.

30. Terkurung :

- a. Jiwa yang *meronta* : It means jiwa yang tak tenang.

31. Merindu :

- a. Melodi dari radio *mendayu-dayu* ingin menyampaikan salam : . It means melodi dari radio berbunyi ingin menyampaikan salam.
- b. Dentang dari jam dinding *meneror* hati : It means dentang jam dinding menakut-nakuti hati.

32. Terjebak :

- a. Alunan lagu blus *menemani* kesunyian : It means alunan lagu blus mengiringi kesunyian.

33. Mengingat yang Pecah:

- a. Bayanganmu *mengendap-endap* dalam pikiran: It means bayanganmu masih ada dalam pikiran.

34. Sekali Lagi :

- a. Daun palem didepan rumah *melambai-lambai* : It means daun palem didepan rumah bergerak oleh tiupan angin.
- b. Harapan yang *melayang* lebih tinggi : It means harapan yang sulit dicapai.

35. Menunggu Ditemukan :

- a. Angin berhembus *menyusup* cela hingga menusuk tulang: It means angin berhembus melewati celah hingga terasa seperti menusuk tulang.

- b. Bintang *menemani* tiap langkah : It means bintang yang mengiringi tiap langkah.

B. Noun Personification : it is considered as noun personification, it is because there is noun

1. Ibu :

- a. *Usapan* lembut sang angin : It means tiupan lembut sang angin.

2. Malam dan Bulan, Bintang :

- a. *Suara* bintang bersedu-sedan mala mini : It means cahaya bintang terlihat malam ini.

V. CONCLUSION

There are 35 poems in the Kata yang Tak Sempat Terucap by Radinda Anggia that use personification. She used figurative language to communicate her sense through her poems. It is found from the data that there are 63 statements using personification which classified into 2 types that is verb and noun personification. There are 61 verbs personification and 2 nouns personification found in the poem.

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