

The Image of a Mother in the Poem *Ibu* by Chairil Anwar and the Poem *Pulang* by Isbedy Stiawan (An Intertextual Study)

Iraliya Ningsih¹, Sumarti², Edi Suyanto³, Siti Samhati⁴, Munaris⁵

^{1,2,3,4,5}Department of Indonesian language and literature education, Faculty of Teacher Training and Education, Lampung University, Lampung, Indonesia.

Corresponding Author: Iraliya Ningsih

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ABSTRACT

This study aims to describe the image of the mother in the poem *Ibu* by Chairil Anwar and the poem *Pulang* by Isbedy Stiawan. The data sources in this research are the poem *Ibu* by Chairil Anwar and the poem *Pulang* by Isbedy Stiawan. This study uses an intertextuality approach. This study found a relationship between the image of the mother figure in the two poems. The results showed that there were similarities and differences in the poet's views in expressing a mother's love.

Keywords: Mother's image, poetry, intertextual

INTRODUCTION

The figure of a mother is never exhausted to be discussed. Through the warmth of both hands, children are born and grow up in the embrace of love. No human being on this earth is born without a mother. Even since Eve gave birth to the fruit of love with Adam (Cahyaningrum, 2019). The affection and cradle of a chosen woman to her soulmate always flow rapidly like water that flows into a river. Strings of words and prayers are never able to describe the sacrifice of a mother. The great love they give cannot be woven even in a string of beautiful pearls (Anggraini, Dian, 2017).

The image of a mother in a poem is a visual image of a mother's personality or mental impression obtained from words, phrases, or sentences written in a literary work (Julianto, Munaris, and Fuad, 2015). The emergence of the image of a mother in the reader's imagination is the result of the poet's efforts in conveying it. In this case, the reader seems to imagine directly with something concrete about the mother. Thus, the presentation of imagery in a poem is not only to provide a clear picture, but can also attract attention, build a certain atmosphere, and help in the process of interpreting and appreciating the poem.

Poetry as a reflection of real life is able to display certain human images, one of which is a mother. The emotional and intellectual experiences related to mothers are what then become the starting point for writing poetry (Maulida, Shabrina, 2019). Through poetry, a reader can find the ideology of society from literature written by poets. So, this study looks at the relationship between Chairil Anwar's poem *Ibu* about a mother's struggle and Isbedy Stiawan's poem *Pulang* about a mother's advice (Fisari and Wulandari, 2020). This writing describes the struggle, advice, and sacrifice of a mother for her child written by Indonesian poets, namely Chairil Anwar and Isbedy Stiawan. Chairil Anwar is one of the Indonesian poets who describes the figure of a mother in his poetry. In his poem entitled

Ibu, Chairil Anwar describes the perfection of a mother's love. He tries to describe the power of a mother's love. In relation to conveying the image of a mother in poetry, Isbedy Stiawan also wrote a poem about a mother in his poetry anthology entitled "When I Go Home". Isbedy Stiawan is one of the Lampung writers who was dubbed the Pope of Lampung Literature by H.B. Jassin. Far different from Chairil Anwar, Isbedy Stiawan in his poem entitled Pulang, describes the figure of the power of a mother's love. Based on this, both Chairil Anwar and Isbedy Stiawan do the same thing in their poems. Both poets convey the image of the mother in depth.

Research on the image of the mother in these two poems is important because it can be used as a means of interpretation. Imagery in a poem is used to build an unreal picture until it seems real, so that readers understand what the poet is expressing in the poem. The similarities between the two poems make it interesting to study in more depth.

Research related to the image of the mother has been widely conducted, including by Ema and Yani (2021) and Wandira et al. (2021). This study describes how the image of a mother uses feminist and hermeneutic theories. However, to the best of the researcher's knowledge, research related to the image of the mother in poetry using intertextual theory has not been widely conducted. Therefore, the researcher is interested in examining the image of the mother in the two poems using an intertextual scalpel.

A text is full of meaning not only because it has a certain structure, a framework that determines and supports the form, but also because the text is related to other texts (Asteka, 2017). To understand literature through its historical context, between one literary work and another, a study is carried out on a number of literary texts that are suspected of having a certain relationship. Literary studies that aim to find the relationship of similarities and contradictions between one literary work

and another are called intertextual studies (Nurgiyantoro in Rahmawati, 2020).

Intertextual studies are literary theories that try to find the relationship of interaction between one literary text and another. The most basic principle of intertextuality is that like other signs, each text refers to other texts, Kristeva (in Martono, 2009). The technique for comparing it is by aligning the structural elements as a whole which are found in the literary works being compared (Sangidu, 2004: 26). Based on the explanation above, intertextual studies are comparing two literary works which are considered to have similarities.

MATERIALS & METHODS

This study uses a qualitative descriptive method. Descriptive research can be interpreted as a procedure for solving problems investigated by describing or depicting the current state of the subject or object of research (novels, short stories, dramas, poems) based on the facts that appear or as they are (Siswantoro, 2016). The data in this study are narrative units in the form of verbal units in the form of words, phrases, clauses, and sentences in the poem Ibu by Chairil Anwar and the poem Pulang by Isbedy Stiawan. The technique used in data collection is the text analysis technique. Data collection and analysis in this study were carried out simultaneously. This means that when the data is collected, analysis must also be carried out.

RESULT AND DISCUSSION

A. The Image of Mother in Chairil Anwar's Poem *Ibu*

In poetry, the term imagery can be understood in two ways. First, it is understood as expressive, namely from the poet's side to build aesthetic communication and convey his sensory experiences. The senses in question are sound, sight, taste or taste, touch, and movement. Second, imagery is understood as receptive, namely from the reader's side who will find or be faced with something that seems concrete so that it can help the process of interpreting

and appreciating the poem. In the poem, the poet uses imagery of feelings. The choice of words poured out by Chairil Anwar does not only seem to try to open the eyes of the reader's heart about the figure of a mother who always envelops millions of affections. Mothers have various ways to express their concern. As in the following quote.

pernah aku dimarah
katanya membaiki kelemahan
pernah aku diminta membantu
katanya supaya aku pandai

Mother is angry, mother reprimands, mother asks for help of course not without reason. The estuary is only one to form an independent person in all situations and events. The typical nature of children such as being spoiled, sulking, fighting, and crying are easily read by the mother. However, the mother does not want to make her child a crybaby but to make her solid like a rock. The poem "Mother" also describes how hard a mother tries to cover up the sadness, grief, or misfortune she is receiving. Tears that are identical to female creatures become something very sacred after having the status of a mother. Considering that the mother is one of the role models for children to become stronger in their lives. Chairil also expressed his love in his poem. As in the following quote.

ibu...

aku sayang padamu...

Chairil did not forget to say a prayer for his mother. Isn't the prayer of a pious child always answered by Allah SWT, the Almighty Creator? Praying for pious children is also one of the practices that will continue to flow even though the parents have faced the Divine Rabbi. As in the following quote.

aku bermohon pada-mu
sejahterahkanlah dia
selamanya...

Prayers that are always done by all human children on earth who receive an abundance of affection and love. Prayers that strengthen and make all children become so close to the creator.

B. The image of the mother in the poem *Pulang* by Isbedy Stiawan

Toety Heraty (in Sugihastuti, 2000) stated that the image of women is related to the concept of self-image which can be connected to two concepts, namely self-concept and self-image. For example, in the image of a mother, this image can be called an image of thoughts about the mother. The image of the mother contained in the poem appears as a result of expressing thoughts about the object, namely the mother. In this poem, the poet also uses imagery of feelings. Isbedy Stiawan describes the advice given by his mother. The figure of the mother depicted in the poem reminds us not to forget the way home because no matter how far we go, the best place is home. As in the following quote. In the first and second stanzas of this poem, it shows a meaningful message from a mother, then in the third stanza and so on, the poet seems to be giving a response to the mother's words. As in the following quote.

biarpun aku tak pulang ke rumah ibu,
di langit luas kita bertemu. –di surga
kembali bersama–seperti adam dan hawa
yang lama berpisah, di bukit rahma
kembali menemui cinta-Nya

In the quote above, the poet states that even though he cannot go home to visit his mother, he hopes to be together in the eternal place called heaven. At the end of the poem, the poet expresses his love for his mother and promises not to forget the way home to his mother. The return referred to in this poem has the meaning of returning to His lap.

C. Intertextuality in the Poems *Ibu* by Chairil Anwar and *Pulang* by Isbedy Stiawan

The principle of intertextuality proposed by Riffaterre in the book *Semiotic of Poetry* is that poetry usually only has full meaning in its relationship with other poetry, both in terms of its similarities and its contradictions. Therefore, the meaning of a literary work can be fully understood after

knowing its relationship with other poetry that is the background of its creation. These two texts have a meaningful relationship with each other. Both poems describe the loving advice of a mother. Both poets believe that a mother is a special woman sent by God to earth. Tireless and trying to continue to protect her child.

However, there are also differences in the expressions of Chairil Anwar and Isbedy Stiawan in describing the figure of a mother. Chairil Anwar emphasizes his description of the way his mother educates him when he is angry, rebellious, crying and when he is weak. His mother never scolds him when he makes a mistake, but his mother will advise him and pray in the third part of the night. This is different from the description of the figure of the mother in the poem Pulang by Isbedy Stiawan. Isbedy Stiawan emphasizes his description of his mother's advice so that he does not forget the way home. Even though he is married or even though his father is gone, he must not forget his home.

CONCLUSION

Based on the research results, the researcher found a relationship between the poem Ibu by Chairil Anwar and the poem Pulang by Isbedy Stiawan. Both poems describe the loving advice of a mother. Both poets believe that a mother is a special woman sent by God to earth. Tireless and trying to continue to protect her child. However, there are also differences in the expressions of Chairil Anwar and Isbedy Stiawan in describing the figure of a mother. Chairil Anwar emphasizes his description of the way his mother educates him when he is angry, rebellious, crying and when he is weak. This is different from the description of the figure of the mother in the poem Pulang by Isbedy Stiawan. Isbedy Stiawan emphasizes his description of his mother's advice so that he does not forget the way home. Apart from these differences, in the closing part of both poems, they both express their feelings of love for the figure of the mother.

Declaration by Authors

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