

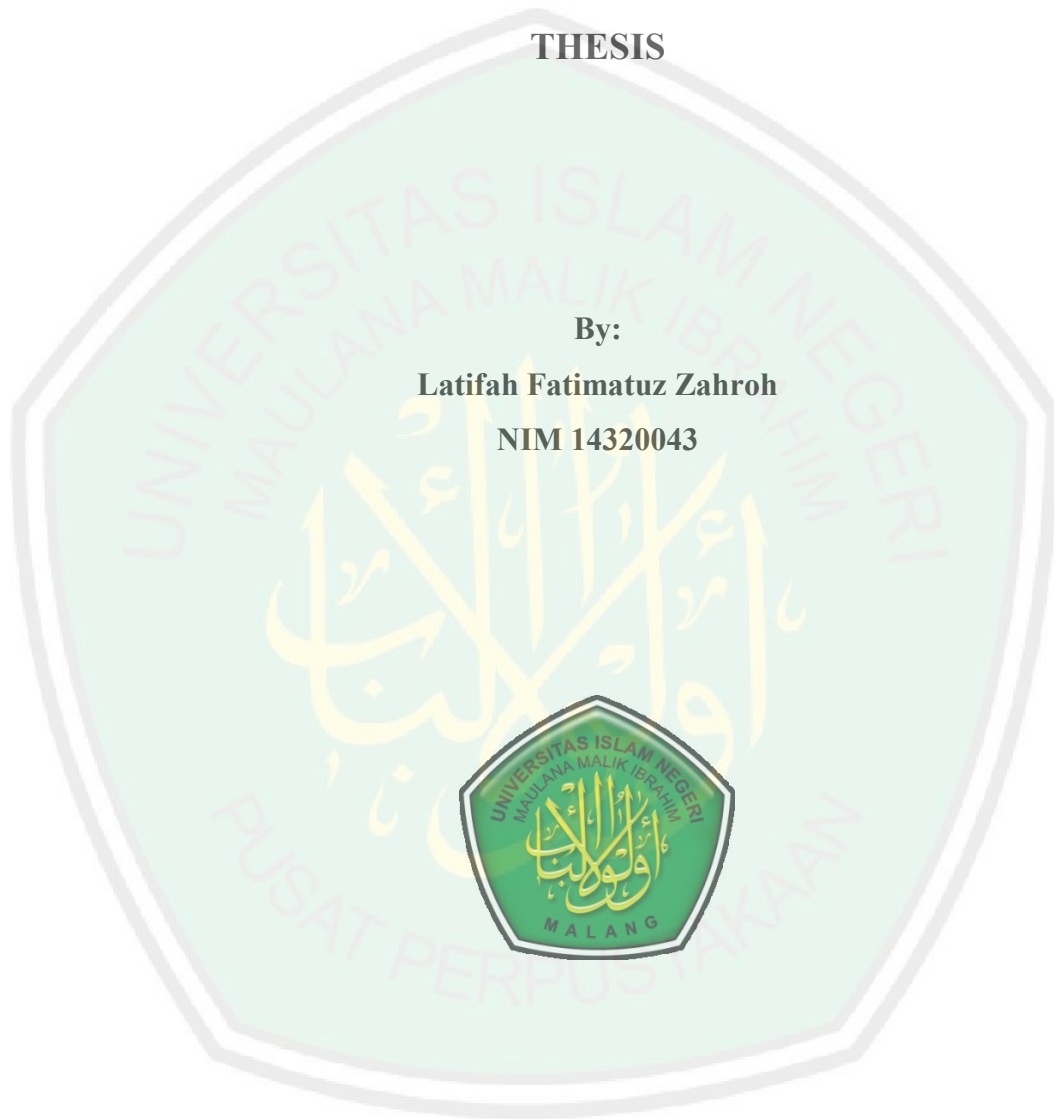
**EUCCHARISM IN JOHN NEWTON'S SELECTED POEMS
(SEMIOTIC ANALYSIS)**

THESIS

By:

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG
2018**

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THESIS

Presented to

Universitas Islam Negeri Maulana Malik Ibrahim Malang in Partial Fulfillment of
the Requirements for the Degree of *Sarjana Sastra* (S.S.)

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MALANG

2018

STATEMENT OF AUTHORSHIP

I state that the thesis entitled "**Eucharism in John Newton's Selected Poems (Semiotic Analysis)**" is my original work. I do not include any material previously written or published by another person, except those ones that are cited as references and written in the bibliography. Hereby, if there is an objection or claim, I am the only person who is responsible for that.

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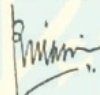
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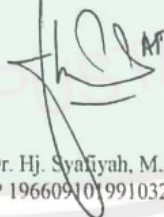
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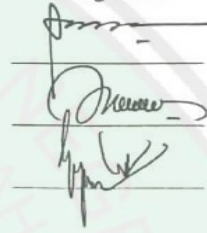
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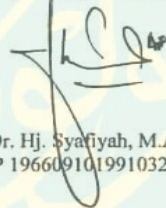
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MOTTO

Where there is a will there is a way



DEDICATION

This thesis is dedicated to my father and my mother, Mr. Lazim A.F. and Mrs. Isti Faizah, for your pure love and prayers.

My brother and sister, Ahmad Faza Khoirul Wafa, Muhammad Abroruz Zahidin and Zaimah, for endless love and advice for me in my daily activities.

“nothing is able to show my gratitude for your support”



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The reasearcher reliazes that this thesis is far from perfection. Hopefully, this thesis will be useful for the author and readers especially for students majoring in literature who are interested literary criticism. Suggestions, corrections, and critics are welcome for making this thesis better.

Malang, 24 June 2018



Latifah Fatimatuz Zahroh

ABSTRACT

Zahroh, Latifah Fatimatuz. 2018. **Eucharism in John Newton's Selected Poem (Semiotic Analysis)**. Minor Thesis (Skripsi) Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor : Dr. Syamsudin, M.Hum.

Keywords : Eucharism, Riffaterre's Theory, Semiotic literary Criticism.

This study examines eucharism in John Newton's selected poems. According to Al Hallaj in human beings there are two characteristics is that the character of *nasut* (humanity), and the character of *Lahut* (divinity), therefore the union of god and man can occur and with unity take form of *eucharism*. To elaborate about the religious side in John Newton's poem, the researcher adopts Riffaterre's theory of semiotic that focus on the process of giving meaning to literary work particularly in poem. Riffaterre (1978) provides four phases to analyze poem in order to acquire the meaning of the poem objectively in term of religious side in the poem. Those phases are finding indirection sign included displacing, distorting and creating meaning, determining matrix, model and variant of the poem, reading heuristically and hermeneutically, and intertextuality (relating the poem with another text).

Methodologically, the researcher uses literary criticism which is regarded as the analysis, interpretation, and evaluation of literary work. The data source of the research is John Newton entitled "*Ask What I shall Give Thee (I)*", and "*Amazing Grace*". This is analyzed by using semiotics literary criticism of Riffaterre.

The result of this research reveals that base on the process of giving meaning of the poem, eucharism side in John Newton poem entitled "*Ask What I shall Give Thee (I)*", and "*Amazing Grace*". It is indicated as a comparable with Eucharism concept of Syeikh Ibnu Mansur Al-Hallaj. The indicated is on the system of unity between human and God which is implicitly mentioned in the poem.

المستخلص

زهرة، لطيفة فاطيمة. 2018. مفهوم الحلول في اشعار جهن نيوتن John Newton البحث الجامعي. قسم الأدب الإنجليزي، كلية العلوم الثقافية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

المشرف: الدكتورة شمس الدين، الماجستير.

لكلمات الرئيسية: الحلول، نظرية Riffaterre، النقد الأدبي شبه الأحيائي

درس هذه الدراسة عن مفهوم الحلول في اشعار جهن نيوتن John Newton . وفقاً لما ذكره الحلاج في البشر ، هناك نوعان من الخصائص المميزة لطبيعة (الإنسانية) ، وشخصية لاهوت (الألوهية) ، وبالتالي فإن اتحاد الله والإنسان يمكن أن يصل مع الوحدة. لتوضيح الجانب الديني في اشعار جهن نيوتن ، John Newton يتبنى الباحث نظرية Riffaterre السيميائية التي تركز على عملية إعطاء معنى للأدب وخاصة في الشعر. قال Riffaterre مراحل لتحليل الشعر للحصول على المعاني الشعرية بموضوعية من حيث جوانب الحلول في اشعار. كان نظرية Riffaterre لها المراحل لتحصيل الاشعار و معانيها معنى صحيحا و مناسباً على ما يقول الشيخ ابن منسر الهلاجز. ومن المراحلها على وهي معرفة عدم وصول المعاني التي تتركب من الضمائر والانحراف وتكوين المعاني و تعيين الشكول وهيكل الاشعار (تعيين الموضوعات) وقراءة الشعر تفسيراً و تاءويلاً وكيفية علاقتها بين الشعر والنصوص الأخرى. بشكل منهجي ، يستخدم الباحثون النقد الأدبي الذي يُعتبر عادةً تحليل وتفسير وتقييم الأعمال الأدبية. مصدر البيانات في هذه الدراسة هو جهن نيوتن بعنوان "Ask What I shall Give Thee (I)" و "Amazing Grace". تم تحليل هذا باستخدام النقد الأدبي نظرية Riffaterre تكشف نتائج هذه الدراسة أنها تستند إلى عملية إعطاء المعنى الشعري وجانب الحول في قصيدة جهن نيوتن بعنوان "Ask What I shall Give Thee (I)" و "Amazing Grace". يشار إلى ذلك بما يتناسب مع مفهوم الشيخ بن منصور الحلاج. ما يظهر هو في نظام الوحدة بين البشر والله الذي ورد ضمنياً في الشعر.

ABSTRAK

Zahroh, Latifah Fatimatuz. 2018. *Konsep Hulul dalam puisi-puisi karya John Newton (Analisis Semiotika)*. Skripsi Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing : Dr. Syamsudin, M.Hum.

Kata Kunci : Konsep Hulul, Teori Riffaterre, Kritik Sastra Semiotika.

Penelitian ini meneliti simbol hulul dalam puisi John Newton. Menurut Al Hallaj dalam manusia ada dua ciri yaitu karakter *nasut* (kemanusiaan), dan karakter *lahut* (keilahian), oleh karena itu persatuan tuhan dan manusia dapat terjadi dan dengan kesatuan mengambil bentuk *hulul*. Untuk menguraikan tentang sisi agama dalam puisi John Newton, peneliti mengadopsi teori semiotika Riffaterre yang berfokus pada proses memberi makna pada karya sastra khususnya dalam puisi. Riffaterre (1978) mengungkapkan empat fase untuk menganalisis puisi untuk memperoleh makna puisi secara obyektif dalam hal sisi *hulul* dalam puisi. Fase-fase tersebut menemukan tanda-tanda indireksi termasuk menggusur, mendistorsikan dan menciptakan makna, menentukan matriks, model dan varian puisi, membaca secara heuristik dan hermeneutik, dan intertekstualitas (menghubungkan puisi dengan teks lain).

Secara metodologis, peneliti menggunakan kritik sastra yang biasanya dianggap sebagai analisis, interpretasi, dan evaluasi karya sastra. Sumber data dari penelitian ini adalah John Newton berjudul entitled “*Ask What I shall Give Thee (I)*”, dan “*Amazing Grace*”. Ini dianalisis dengan menggunakan kritik sastra semiotik Riffaterre.

Hasil penelitian ini mengungkapkan bahwa berdasarkan pada proses pemberian makna puisi, sisi hulul dalam puisi John Newton berjudul “*Ask What I shall Give Thee (I)*”, dan “*Amazing Grace*”. Ini diindikasikan sebanding dengan konsep hulul Syekh Ibnu Mansur Al-Hallaj. Yang ditunjukkan adalah pada sistem persatuan antara manusia dan Tuhan yang secara implisit disebutkan dalam puisi.

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CHAPTER I

INTRODUCTION

In this chapter the researcher divides into six elements is that background of the study, problem of the study, objective of the study, scope of limitation of the study, significant of the study, and research method.

1.1 Background of the Study

As far as we know, many fenomenon about extraordinate people about who has controversial issue. One of extraordinate people is Ibnu Mansur Al-Hallaj. Ibnu Mansur Al-Hallaj's controversy is caused from the concept of Sufism which he offered was far different from the tradition of Sufism at that time. The phrase al-Hallaj which says "*Ana al-Haq*" (I am the Righteous One) is interpreted by the *Ulama'* as something far out of the lines of the religion. So that the polemic of this thought ends in the execution of death al-Hallaj. Theological and political reasons caused al-Hallaj to be sued to death on Tuesday 26 March 922 M.

Before being hanged, he was whipped a thousand times without complaining of pain, then beheaded. He asked for time to pray two *rakaat*. After finishing the prayer, his legs and hands were cut off, his body was rolled in a mat and the burned, while his head was brought to Khurasan for display. Al-Hallaj's tragic death which looked like a fairy tale did not flinch his followers. The following of Hallaj thought are still developing (Ramadhany,2017:195-196).

Another the figur is Syekh Siti Jenar. He is a figure of sufi thinker that teach in Java. History of his life is hard to track and full of myths. One of the story tells that Syeikh Siti Jenar is from of worm that changed by Sunan Bonang become a man (Wahyudi, 2004:20). Other version states that he is not from Java but Malacca. While others mentioned that Syekh Siti Jenar was actually the son of a priest from Cirebon with his real name is Ali Hasan. He has studied about religion knowledge in Baghdad with his teacher from Syi'ah, Sufi, and mu'tazilah. He is not only study about the theory but also can practice it. beside that, some people states that he is a stranger man from the middle east (Chodim, 2005:24).

Regardless of who Syekh Siti Jenar is, he is considered as extraordinate people. He teach something that is misleading and deviates from *aqidah*. His concept about sufism are controversial contradict with nine figures who spread Islam in Java. Syekh Siti Jenar well-known with his sufism concept *manunggaling kawula-Gusti*. Thus concept is very controversial. In the concept of *manunggaling kawula-Gusti* is that God enter in particular human body is like God Wisnu in Kresna. In his thoughts, *Manunggaling Kawula Gusti* means that in humans there is a soul that comes from the soul of God in accordance with the Word of God in Surah Shaad verses 71-72 which explains the creation of man, which means: "when your Lord speaks to angels: 'verily I will create humans from the ground. So if I have perfected the incident and followed it to My soul, then let you fall down to bow to him'. So that, it is possible if every

people has a character of the God itself. The death of Syekh Siti Jenar same with the death of Syekh Ibnu Mansur Al-Hallaj, that is beheaded. Another version states that they death is not because he was beheaded. It because he chooses his own death (Derani, 2014: 336).

In the early history of Islam figures can be mentioned some sufi thinkers like a Syekh Siti Jenar and Husein Ibnu Mansur Al-Hallaj. They have different way to understand the religion of Islam. They generally view that God is not sufficiently understood by the science of monotheism arranged in logical and rational categories. For them, the true life can only be achieved by itself, if the life has been released and united with God perfectly.

Similarly, the concept of sufism can be found in literary work. A literary work must be the example of the universe and at once was model of reality because the value of literary is low-growing and away from the world ideas. In other hand, Literary work is like archeological remains, as an aesthetic object when it is given a meaning by a reader as archeological remains has a meaning when it is given by an archeologist (Teeuw, 1988: pradopo, 2007:106). Therefore every literary work should be meant by the reader. A problem which often appears on giving meaning of literary work is the process of meaning given. According to Riffaterre (1978:1), "a poem says one thing and means another. The variety meaning which is exist in the words of poem makes the literary works difficult to be understood, except by doing the analysis deeply. The language of poetry differs from

common linguistic usage-this much the most unshopicted reader sense instinctively (Riffaterre, 1978:1), this is why poem's reader has to elaborate and also interpret the words in the poem for getting the clear meaning of the poem itself. One of English poets that the poems need to be analyzed because the meaning is difficult to understand is John Newton.

John Newton was born in Wapping, London, in 1725, the son of John Newton Sr., a shipmaster in the Mediterranean service, and Elizabeth Newton (née Seatclife), a Nonconformist Christian. Newton spent two years at boarding school. At age eleven he went to sea with his father. Newton sailed six voyages before his father retired in 1742. In 1743, while on the way to visit some friends, Newton was captured and pressed into the naval service by the Royal Navy. He became a midshipman aboard HMS Harwich. At one point, Newton attempted to desert and was punished in front of the crew of 350. (Newton, 2012:3)

In 1755 Newton became tide surveyor (a tax collector) of the port of Liverpool, again through the influence of Manesty. In his spare time, he was able to study Greek, Hebrew, and Syriac. He became well known as an evangelical lay minister. In 1757, he applied to be ordained as a priest in the Church of England, but it was more than seven years before he was eventually accepted.

Such was his frustration during this period of rejection that he also applied to the Methodists, Independents and Presbyterians, and

applications were even mailed directly to the Bishops of Chester and Lincoln and the Archbishops of Canterbury and York.

Eventually, in 1764, he was introduced by Thomas Haweis to Lord Dartmouth, who was influential in recommending Newton to the Bishop of Chester, and who suggested him for the living of Olney, Buckinghamshire. On 29 April 1764 Newton received deacon's orders, and finally became a priest on June 17.

In 1767, John Newton worshipped in the church, and also collaborated with William Cowper on a volume of hymns, which was eventually published as *Olney Hymns* in 1779. The first edition containing 68 songs was written by Cowper and 280 was written by John Newton. This work had a great influence on English hymnology (Newton, 2012: 4). John Newton's poem talk about faith and doubt. Specifically, John Newton presents eucharism in his poems. The poems talk about a devotee who does eucharist life and realize that there is no one happened without desire of God. Then, the poems also talk about spiritual personal strong of the author who feel near with the God until like there is an assimilate with the God itself. Those make this research will focus on the topic choosen that is "John Newton's Eucharism". One of the volume included Newton's well-known hymns are "*Ask What I shall Give Thee (I)*", and "*Amazing Grace*". The researcher analyzes more that poem as the object.

The researcher found the similar concept with the concept of sufism by Ibnu Mansur Al- Hallaj. Husein Ibnu Mansur Al-Hallaj is a sufi

who has introduced eucharism as his sufism thought. According to Husein ibnu Mansur Al- Hallaj, All humans has two charactler is that nasut (humanity) and lahut (divinity). As well as God has two basic characters is that *lahut* (divinity) dan *nasut* (humanity). By sanctifying the soul and drawing closer to the God through worship, human can unite with God.

This study discusses about eucharism in John Newton poems entitled poems “*Ask What I shall Give Thee (I)*”, and “*Faith’s Review and Expectation (Amazing Grace)*?”. According to Ibnu Mansur Al-Hallaj eucharism is unity *nasut* (humanity) and *lahut* (divinity) in human. Eucharism is closely related to religion and god. The religion is a belief and worship of god. According to Audifax (2007:6), God is shapless thing but constantly exist and stated wherever, even most of people feel understanding most about something which is out from scope of human knowledge. The researcher interested to analyze the poem of John Newton because John Newton well-known as a poet who talked about the divine or religion in his work. Therefore, the researcher chooses “*Eucharism in John Newton’s Selected Poems (Semiotic Analysis)*” as the title.

1.2 Problem of the Study

Base on the background of the study above, problem of the study in this research is “ How is Eucarism represented in John Newton poems “*Ask What I shall Give Thee (I)*”, and “*Faith’s Review and Expectation (Amazing Grace)*?”

1.2 Objective of the Study

Base on the problem of the study above, objective of the research is to find Eucharism in John Newton selected poems “*Ask What I shall Give Thee (I)*”, and “*Faith’s Review and Expectation (Amazing Grace)*” using semiotics of Riffatterre’s view.

1.4 Scope of Limitation of the Study

Base on this study, the researcher investigates about Eucharism in John Newton poems “*Ask What I shall Give Thee (I)*”, and “*Faith’s Review and Expectation (Amazing Grace)*”. The researcher focuses on the meaning of the poems. Therefore, the researcher discover how eucharism is presented in John Newton’s poems. Moreover, to support concept about eucharism in John Newton’s selected poems, the reseacher also reads about the concept of sufism and focuses on Eucarism concept of Ibnu Mansur Al-Hallaj.

1.5 Significance of the Study

This study is expected to expand knowledge about the theoretical bases of literary studies. Particularly in analyzing the meaning of poem using semiotics literary criticism and practically give contribution for the next writer to understand and improve the knowledge about semiotics literary criticism. In addition, the resarcher hopes that this study can give a new input to readers, especially the students who are interested in semiotics literary criticism. Next, this research can be reference to readers, especially the students who are interested in semiotics literary criticism.

Next, this research can be reference to reader generally and certain side such as academicians or literary critics who are interested in semiotics study.

1.6 Research Method

The researcher explains about the research methods contains of research design, data sources, data collection and data analysis.

1.6.1 Research Design

This study follows the concept of literary criticism. Literary criticism is usually regarded as the analysis, interpretation, and evaluation of literary work: it does not mean “finding fault with it” (Peck and Coyle, 1984:6). The researcher conduct the analysis in semiotic areas. Semiotic is literary model which justify all factor and autentic aspect for understanding literary indication as an exclusive communication tool in society. Then, the researcher focus on semiotic of riffaterre. Semiotic of riffaterre though specify more on poem’s meaning semiotically with the result that give more space to interpret meaning. Additionally, the researcher correlates the concept of Eucarism Ibnu Mansur Al- Hallaj as secondary source.

1.6.2 Data Sources

In this study, data sources are from John Newton poems entitled *Ask What I shall Give Thee (I)*”, and “*Faith’s Review and Expectation (Amazing Grace)*” The poem is taken from a book “The

Poem of John Newton” on pages 42 and 239. This book was published by poemhunter.com- The World’s Poetry Archive.

1.6.3 Data Collection

The data collection is taken from words, phrase, and sentences in John Newton’s poems entitled “*Ask What I shall Give Thee (I)*”, and “*Faith’s Review and Expectation (Amazing Grace)*”. The researcher has several steps to get data by several activities. First step to acquire the data is reading the poems entitled “*Ask What I shall Give Thee (I)*”, and “*Faith’s Review and Expectation (Amazing Grace)*”. Accurately to obtain an intact understanding. Next, the researcher is executed by identifying and clarifying the entire databased on research question.

1.6.4 Data Analysis

In this study, the researcher will interpret the poem by using Riffaterre’s theory of semiotics. The phases are as follow :

Analyzing indirect sign in John Newton’s entitled “*Ask What I shall Give Thee (I)*”, and “*Faith’s Review and Expectation (Amazing Grace)*”

- a. Indirect sign john Newton’s poem “*Ask What I shall Give Thee (I)*”, and “*Faith’s Review and Expectation (Amazing Grace)*”
- b. Determining matrixes, model, and variants John Newton’s poem entitled “*Ask What I shall Give Thee (I)*”, and “*Faith’s Review and Expectation (Amazing Grace)*”

- c. Analyzing the poems by hermeneutic and heuristic reading.
- d. Relating sign and interpretation to another text (intertextual principle).

After founding the meaning of the poems, the researcher correlates the meaning with the concept of religion.

1.7 Definition of Key Terms

Religiousness: religious is a belief or practice that forming part of someone's faith in divine being.

Eucharism: a sign of their unity with each other and with Jesus.

Semiotics of Riffaterre: Riffaterre's thought specify more on poem's meaning semiotically with the result that give more space to interpret meaning.

Indirection Sign: indirection sign is produced by displacing, distorting, and creating meaning (Riffaterre,1978:2). Displacing meaning is occurred when the signs shift from one meaning to another, as happen with metaphor and metonymy. Distorting meaning is exist when there is ambiguity, contradiction, or nonsense. Creating meaning is exist when textual space appears in the verse such as symmetry, rhyme, and homologues.

Matrix, model, and variant: matrix is the motor, the generator of the textual derivation. Model is a form of metonymy or metaphor.

Variant is the elaboration of matrix and model.

Hermeneutic and heuristic reading: hermenautic reading is retroactive reading which provides the interpretation of the poem.

Heuristic reading is the reading base on the language system.



CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the researcher discusses about review of related to literature which explains about some theories that related to the study of semiotics. These theories are about literature, poetry, and semiotics literary criticism included semiotics of Riffaterre. For relating the topic also the analysis, this chapter explains about Eucharism of Ibnu Mansur Al- Hallaj and the concept of Sufism.

2.1 Literature

There are many definitions of literature because every people have different definitions about Literature. According to Culler (1997:22) Literature is a practice in which authors attempt to advance or renew literature and thus is always implicitly a reflection on literature itself. Literature is reflection of the author's though, feelings, and desires through a distinctive language.

According to jones (1968:1) literature is simply another way we can experience the world around us through our imagination. Literature, in its extensivessense, includes all written materials. In other hand, Wellek and Waren (1990:3) states that literature is a creativity and art. It can be conclude that literature is a literary work which is a beautiful art that

comes from human life. Literary work is the result of the expression of feelings and describes imaginations of the author's.

Literature is a description of human experience that has personal social dimensions at once and knowledge of humanity that equal with the shape of life itself. The important of literature studied as a means of sharing experiences (sharing) in the search for and finds the truth of humanity. There is not much literature related to writing, but with the language used as a vehicle to express certain experiences or thoughts.

2.2 Poetry

To ask the definitions of poetry is very much like asking the definition of literature. According to Riffaterre (1978) poetry expresses concepts and thing by indirection. To put it simply, a poem says one thing and means another. Poetry is one of the pieces of literature that can be studied from various aspects. Poetry can be studied from its structure and its elements, given that the poem is a structure composed of various elements and means of allegory. Throughout the era, poetry always experienced changes and developments. This is because the essence as works of art that always happen the tension between convention and innovation. Poetry is always changing according to the evolution of taste and aesthetic concept of change, (Pradopo, 2000:3).

Poetry is one the oldest form of literature. Poetry has also been an inseparable part of life that follows the development of civilization through time. The earliest work of literature ever known was in the form

of poetry. The world's biggest creations, such as Oedipus, Antigone, Hamlet, Macbeth, and etcetera were even written using the form of poetry (Waluyo, 1995:1).

According to Culler (1997:69) poetry is language that makes abundant use of figures of speech and language that aims to be powerfully persuasive. Poetry divides into several groups of lines which are called stanzas. Every stanza has a beautiful sound which is called rhyme. From those statements, poetry is literature from which has a beautiful form and language. Then, poetry is more than an arbitrary "self-expression". Like other arts, it intensifies normal experience and perception by its concentrated focus; and it normalizes unusual subjective states by enabling us to share them.

Peck and Coyle (1984:11) explain that poetry is primarily an expression of the poet's emotions. Because poetry is a poet's emotion and it has a complicated form, it makes studying poetry perhaps difficult. On the other side, Peck and Coyle (1984:14) said that studying poetry becomes much easier if we know that we can always start by looking for this sort of pattern in the text, for a fairly obvious and straightforward opposition, for example, the unhappiness of doubt set against the joy of confident religious faith.

Poetry is the expression of ideas and feelings through a rhythmical composition of imaginative and beautiful words selected for their sonorous effects, (Tomlinson, 1999:38). In poetry, it could be about love, death,

nature, and religion. Any kinds of poet's feeling can be as the topic of poetry.

There are five types of poems in particular is that descriptive, reflective, narrative, sonnet, and lyric. Each kind has much common features though the difference is connected to form and style of expressing idea. Descriptive is a poem thoughtful poem often containing a great deal of description which the poet comments on as form, upon which draws a conclusion. Narrative is a poem which tells a story. It tends to be longer than other types of poetry but it is comparatively easy to recognize the poet's intention. Sonnet is a poem of fourteen lines which follows every strict rhyme patterns. Lyric is the simplest form of poetry like a song which usually the expression of mood or feeling.

Studying about poetry, we must know about the grammatical rules also the sign in the poetry itself. That is also very crucial for us to understand the meaning of the poetry while the process of meaning-creating. That makes poetry could easy to be understood.

The meaning of a poem is not, then, one element in it that can be separated from the rest – what it says is not separable from how it says it. To say it in other words would be to say a different thing. This would seem to deny the possibility of giving an account of what we take a poem to mean, and so to deny the possibility of discussing a poem's meaning and even of finding out whether we agree or disagree about it.

Certainly it means that no account or interpretation can be an equivalent for the poem itself, reproduce its meaning in different terms, so as to replace the poem. What an interpretation can do, without any such perverse aspiration, is to draw attention to features of the poem that might be overlooked, to point out connections between them to suggest ways of 'taking' the poem and its part. It is an invitation to look again at the poem, to verify whether, read in the way suggested, it makes better sense, means more than one had realized. (Jones, 1986:43)

2.3 Semiotics of Literary Criticism

Many people hears the word "semiotics" for the first time assume that is the name of a new, and forbidding, subject. However, the study of signs is neither very new nor forbidding. It is modern form took shape in the late nineteenth and early twentieth century through the writings and lectures of two men. Ferdinand de Saussure (1857-1913) was a Swiss linguist whose lectures became the foundation for what he called "semiology," while Charles Sanders Peirce (1839-1914) was an American philosopher and physicist who first coined the word "semiotics."

The word "semiotic" is derived from Greek root, "same" as in semiotikos, an interpreter of sign. Semiotic is the study of sign and symbol and their meaning and use, especially in the writing, or method to analyze the sign. Barthes (1970:23) states that basically semiotic wants to discuss how human signify its things. Copley and Janz (in Sobur, 2013:15-16).

Also try to states that semiotics is the analysis of sign or study of the function of sign systems”.

Another definitions comes from Umberto Eco (1976:07) stating that “semiotic is concerned with everything that can be taken as sign”. Semiotics involves the study not only of what we refer to as “sign” in everyday speech, but also anything which “stand for” something else. In semiotic sense, signs take the from words, images, sounds, gestures, and objects. Contemporary semioticians study not in isolation but as part of semiotic “sign-system” (such as a medium or genre). They study how meanings are made and how reality is represented. Semiotic is concerned with meaning-making and representation in many forms, perhaps most obviously in the form of “text” and media (Chandler, 2002:2).

According to Peirce, sign is something which represents something else. He define triadic relation of sign: *representament*, *object*, and *interpretant*. The sign stand as the *representament* which represent something called *object* or *referent*. After the *representament* is connected with the object and conceived by the perceiver in his mind, it becomes *interpretant*. Peirce classified the relationship between the *representament* and the object into three kinds: *icon*, *index*, and *symbol*. Icon is a sign which its relation to object is based on similarity. Index is sign which its relation to object based on causal relationship. Symbol is a sign which its relation to object based on convention.

Teeuw (1984:46) states that semiotics as the science which research's any system of sign. This science become more popular and broad, it does not research about language and literature but also the science of art (aesthetic).

This research will lean on semiotics approach, especially on the process of giving meaning of the poem. Definitions about semiotics have been stated by some expert in literature. One of them is Teeuw (1982:18) states that semiotic is literary model which justify all factor and authentic aspect for understanding literary indication as an exclusive communication tool in society. Then, Zoest (1993:1) stated that semiotic is a branch of study which concerned through sign and the entire things related to the sign, as sign system and sign process for usage.

To understand about what semiotics is, it is really expected that semiotic will be useful for analyzing the literature, poetry especially. Shortly, semiotic is one of the appropriate theory helps in understanding the literature. Now, it is important, because in human's life is very full of signs. Through the signs, the process of life is more efficient because of the signs. People can make communication with the society

Semiotics studied systems, rules, and conventions that probably the signs have meaning. Related to the process of giving meaning, a reader is the one who has a duty to give the meaning of literary work. Especially on poem, the meaning process set from heuristic reading, that is to find meaning and substance according to language ability based on language

function as communication too about world (*mimetic function*). Moreover, the reader should increase it to hermeneutic reading that is to elaborate code of literary work (*decoding*) based on its significance. Therefore, signs in a poem has a meaning after committing perusal to the literary work (Riffaterre, 1978: 5-6)

This research, semiotics theory that will be used is a Riffaterre's thought. Riffaterre's thought specify more on poem's meaning semiotically with the result that give more space to interpret meaning. Therefore, the research consider that this theory appropriate to be applied in this research.

2.3.1 Semiotics of Riffaterre

Michael Riffaterre said that "poetry expresses concepts and things by indirection. To make it simply, a poem says one thing and means another" (Riffaterre, 1978:1). It clearly stated that poetry always deal with indirectness. Poetry is one of literary product that needs more contemplation in the process of understanding compared with other literary product such as prose and drama. In his theory, indirection employs concepts or rules that not familiar with public convention.

According to Michael Riffaterre, a poem does not signify in the same way as a prose text. When poetry is analyzed, often "words are judged in relation to things and the text is judged in comparison to reality" (Riffaterre, 1983:26). Therefore, we have to understand what

distinguishes poetic language from the language of prose: A poem establishes a system of significance, generated by process such as accumulation and the use of descriptive systems.

The process of giving meaning in poem according to Riffaterre (in Sitopu, 2013:20-21) is divided to four phases as main aspects.

a. A poem has language that is able to state some concept indirectly.

That indirection sign is caused by an exist of displacing meaning, distorting of meaning and creating meaning (Riffaterre, 1978:2).

First, displacing meaning, according to Riffaterre (1978:2), is occurred when the signs shifts from one meaning to another, when one word “stand for” another, as happens with metaphor and metonymy is a figure of speech which departures from logical usage that are aimed at gaining special effects. Second, distorting meaning is exist when there is ambiguity, contradiction, or nonsense. Ambiguity is caused by the usage of words, phrase, or sentence which equivocal or ambiguous; it has more than one meaning. Contradiction is caused by the usage of irony, paradox and antithesis. Afterward, nonsense is the words which have no meaning, or the words which are not included in dictionary. The third is creating meaning. It exists when textual space serve as principle of organization for making sign out of linguistic items that may not be meaningful otherwise (for instance, symmetry,

rhyme, or semantic equivalences between positional homologues in stanza).

- b. Determining matrixes, model, and variants. In this phase, matrixes can be assumed as abstract concept which has never actualized (Riffaterre, 1978:13). This concept can be summerized into a word or phrase. Thus, the word or phrase has never appeared in the poem, but the actualization that will be appear. First actualization from matrixes is a model. This model can be organized as certain word and sentence. Based on this relations, these are stated that matrixes is an activator textual derivation, whereas model becomes diveider of the derivation. From those relation, variants of meaning can be identified.
- c. Hermeneutic and heuristic reading. There are two levels or stages of reading. First is heuristic reading. Decoding the poem starts with a first reading stage that goes on from begining to end of the text, from top to bottom of page, and follows the syntagmatic unfolding. Heuristic reading is a reading mimetic level or a reading based on the language convention. That is because language has referencial meaning, a reader should has linguistics competence to cacth the meaning. Linguistics competence which is owned by the reader function as a medium to understand some cases called as ungrammatical text. Literar work, especially a poem, is created suggestively, the relation between line and stanza is implicit. That

is because the poem only expresses the point of idea. Therefore, the words which are considered as unimportant are not mentioned in the poem. Those make the poem becomes ungrammatical form. Thus, in this heuristic reading, the ungrammatical form of poem must be naturalized to be grammatical form. Moreover, To provide the meaning and interpretation of the poem, retroactive reading is required base on literary convention as semiotic system in the second level or stage. That is termed a s hermeneutic reading. Hermeneutic reading is a reading which will point cases that originally ungrammatical text become an association of equivalen words (Riffaterre, 1978:4-5). The maximal effect of retroactive reading, the climax of its function as generator of significance, naturally comes at the end of the poem.

d. Intertextual principle. That is a pnciple of relation between a verse to another verse or text (Riffaterre, 1978:82). According to Riffaterre (1978:27), the selected of such words is regulated by tradition, by a historically definable asthetic system; that same system dictates the words' interpretations (especially their perception as signs of values). A poem is a respond of other literary work.

By those four phases of process to catch meaning, the poem can be interpreted completely.

2.4 The Concept of Sufism

Al- Hallaj (in Tawassin, 2008:25) states that the practice of sufism has been known by some adherents of religion before the coming of Islam. This sufism is a concept of *mutasawwifin* about God as a continued by the philosophers that has been brought up three concept is that ethics, aesthetics, and unity of being. It caused appearance of sufism thought such as:

- a. Abu Yazid Al Bustomi with the concept of *Fana* and *Baqa*.
- b. Bayazid with the cocept of Al-Ittihad
- c. Husein Ibnu Mansur Al- Hallaj with the concept of Hulul

From those explanation above, the researcher will focuses in Husein Ibnu Mansur Al-Hallaj to discuss about the study in deeply.

The concept of sufism according to Husein Ibnu Mansur Al-Hallaj in the Tawasin book is divine into three types as follow:

The First is *Hulul*, according to Al-Hallaj human has two basic character is that *lahut* and *nasut*. If the someone have been eliminated his characteristic personality (*nasut*) and develop his god characteristic (*lahut*), so God will take place in particular human body and reach the unity between human and God is (*hulul*).

The theory of *lahut* and *nasut* are started from the understanding about the process of human nature. Al- Hallaj states that the concept of *nasut* and *lahut* is based on Surah Al-Baqarah 34 the God almighty has said:

واذ قلنا للملائكة اسجدوا لادم فسجدوا الا ابليس ابى واستكبر وكان

من الكافرين

“And (Remember) when we said to the angels: “Prostrate yourselves before Adam!” They prostrated themselves except Iblis; he refuses and fears and is among those who disbelieve.”

His argue that Allah order to all *malaikat* for worshiping Adam. It means Allah have been incarnated in Adam, so that he must be worshiped as the god Allah SWT. As the concept of eucharismit can understand from Al - Hallaj said:

انا من اهوى ومن اهوى انا
فاذا انت انا فى كل حال
تمزج الخير بلماء الزلال
مزجت روحك فى روى
كما وادا ابصرتنى ابصرته
نحن روحنا حللنا بددنا

*Your soul is united with my soul
As a wine is united with holy water
And if something touches you, he touches me too
And when it is in every case you are me
I am the one I love and the one I love is me
Our two souls are housed in one body
If you see me, you see him
And if you see him, you see us*

From the statement above, we know that the form of human is unchangeable. However, the *hulul* thought is figurative not real. It because continue in physical awareness in *fana* condition. Human is created appropriate with their images, so that the meaning of those collaboration is

emergence image of God in the image of human itself. It is not the relation of human with God in real. It is the reason, *Ana Al-Haqq* that Al – Hallaj said is not a statement that he is a God. It because unlogic if a sufi who always miss his God and looking for it, says that as God.

The second is *Al-Haqiqah Al-Muhammadiyah* (*light of Muhammad*), According Al-Hallaj *Al-Haqiqah Al-Muhammadiyah* (*light of Muhammad*) is the origin or source of all things, events, deeds of deeds and science. And with the mediation of Nur Muhammad that nature was made. Nur Muhammad could be interpreted also as the center of the unity of nature and the center of unity nubuwwat all the Prophets. And those prophets, his nubuwwat or himself are only part of Nur Muhammad. Al – Hallaj states the incident of Prophet Muhammad is formed from two forms. First, it seems that *qadim* and *azali*, that he has happened before the occurrence of everything that exists this. Second, it is apparently a human being, as an Apostle and a prophet sent by God. Apparently, as humans will experience death, but apparently the *qadim* will still exist covering nature.

The third is *wahdah al adyan* (the unity of religion), The core of the of *Wahdah al adyan* thought is the real religion names of various kinds, such as Islam, Christians, Jews and others are just different names from the nature of one. All religions are God's religion and the role for worshiping god. One chooses a religion, or is born in one religion, it does not of the human will, but it is desired for him.

As a result, from the three types of sufism that have been explained above the researcher will focus on concept of Eucharism based on sufism perspective of Ibnu Mansur Al-Hallaj.

2.5 Eucharism of Husein Ibnu Mansur Al-Hallaj

Al-Hallaj (in Tawasin, 2008:45) states that there is no separation between God and His creatures as with the divine unity that surrounds His creatures. The one speaking *Ana Al-Haq* is not al-Hallaj personally, but God Himself through the mouth of al-Hallaj. It is the concept of eucharism by Ibnu Mansur Al- Hallaj that makes very controversial understanding.

Etimogically, Eucharisme is the infusion spreads to all part of the receptive object). Literally, eucharism means that God takes place in a certain human body, that is human who has been able to eliminate his *nasut* (humanity) through mortality (*fana'*). Base on Prof. Abuya Sayyid Muhammad Al- Maliki Al- Hasani's perspective, eucharim is a God takes places on you and me (human), displays, book, tree etc. That is the meaning of eucharism.

According to Abu Nasr al-Tusi in al-Luma 'as quoted by Harun Nasution, eucharism is the notion that God chose a body of a particular human being to take up its place after the humanity which was in the body was eliminated. (Hallaj, 2008:5)

The concept of eucharism could be said to be continuation a concept Al- Ittihad by Abu Yazid Al- Bustomi (874 M/261 H). However, this two concept has different understanding. In Al-ittihad concept, the

human itself was force and there is only Allah SWT as the God. While in the concept of eucharism the human itself is not force. As a result, the different of those concept is looked from the form. In the concept of Al-Ittihad looks one form. However, in the concept of eucharism has two from but was united in one body.

According to Husein Ibnu Mansur Al-Hallaj eucharism happens in human, if the someone has been achieved with *maqom fana* which has three levels. First, eliminates all the will and the will of the soul. Second, all the elements thoughts and feelings that merges only to God almighty. Third, remove all power thoughts, feelings and consciousness.

To understanding the concept of Eucharism in detail, Ibnu Mansur Al-Hallaj explains that who is accustomed himself in obedience, patience for pleasure and desire, then he will rise to the level of *muqorrobin*. Then he ever holy and continues to be free from these human qualities. If the human traits in their disappear, then the spirit of God will take in his body as he takes place on Isa bin Maryam. And when a Sufi no longer has a will except what the willing of god requires so that all his deeds are the deeds of God. Water cannot be wine even though both have been mixed up (Hallaj, 2008:8).

2.6 Previous Studies

Before the writing of the present study, several studies have been conducted on the issues of semiotic and sufism, some of which will be

elaborate here. In this study, the researcher takes fifth previous studies. The first is Qurrota A'yunin in 2016 from State Islamic University of Malang in the thesis entitled "*Asceticism in John Selected Poem*". Her thesis uses semiotic of Riffaterre. It sames with the researcher, she also uses the poems as her object of the researcher. In this thesis, the researcher mentions that base on the process of giving meaning of the poem, asceticism in John Donne's holy Sonnet entitled "Oh my Black Soul! And "Batter My Heart" is indicated as a comparable with asceticism concept of Syeikh Abdul Qodir Al-Jailani.

The second is Atiek Rokhimah in 2009 from State Islamic University of Malang in the thesis entitled "*The Metaphors in William Wordsworth's Poem Based on Riffaterre's Semiotic Theory*". Her thesis uses semiotics of Riffaterre. Her thesis also applies semiotics theory of Riffaterre and uses the poems as the object of the research. But, the researcher focuses on metaphors in those poems. As the result, she found three kinds of metaphorical expressions in the poems which she analyzed by using Riffaterre's semiotics theory. They are nominative metaphor, predicative metaphor, and sentential metaphor. Analyzing the poems using Riffaterre's semiotics theory is not only about poetic sign but also metaphorical expression which also done by heuristic and hermeneutic reading she gives the meaning of those metaphorical expressions.

Another research about Riffaterre's theory have been executed by Laili Maghfiroh in 2015 from State Islamic University of Malang in the

thesis entitled *“Poetic Signs of Love in Robert Frost’s Poems”*. It sames with the researcher, she uses semiotic of Riffaterre and use the poems as the object of her research. In this thesis, she shows that Robert Frost’s poems interpret love through the nature as imagery. Base on the sixth poems which are analyzed, the researcher finds twenty five poetic signs of love in six Robert Forst poems.

The fourth previous study is about the research of Riffaterre’s theory. It have been also researched by Sitopu Chandra Dharma in 2013 from University North of Sumatera Medan in the thesis entitled *Perspektif Sutardji tentang Tuhan dalam “AMUK” Analisis Semiotika*. In this thesis, the researcher uses semiotic of Riffaterre. Those research uses poems as the object of the research. The research explains that Sutarji has own perspective about god. God does not change because of all the factors, however the humans who changes their self because they do not follow constantly and also the absolutely of the rightness.

The fifth previous study is about Riffaterre’s theory have been executed by Khusnul Arfan in 2013 from State University of Yogyakarta in the thesis entitled *Analysis Semiotika Riffaterre dalam Puisi Das Theater, Statte Der Traume Karya Bartolt Brecht*. In this thesis, the researcher uses poems as the object of the research. It is concluded that collected poem of Bartolt Brecht describe on the life of the teather’s people.

Both of those previous study have similarity and differences toward this research that will be done by the researcher. The similarity is both studies talking about the understanding meaning of the poetry using semiotic approach. And the differences are that the reasearcher tries to find different interpret of the meaning in the poem. The researcher also try to collaborate this thesis by using the concept of eucharism in the prespective of Husein Ibnu Mansur Al- Hallaj. Another difference between this research is the topic. This research examines John Newton's Eucharism trough his poems "*Ask What I shall Give Thee (I)*" and "*Amazing Grace*" from semiotics of Riffaterre's view.

CHAPTER ANALYSIS

This chapter will discuss about the analysis. In this chapter contains the analysis of John Newton's selected poems. The poems are analyzed by using Riffaterre's semiotics of poetry. There are two poems of John Newton's poems analyzed in this chapter. The poems are:

1. Ask What I shall Give Thee (I)
2. Faith's Review and Expectation (Amazing Grace)

In analyzing John Newton's poems, the researcher does two steps. As the first step, the researcher analyzes the poems based on the phases of poem analysis by Riffaterre. The second step, the researcher correlates the result of analysis with the concept of Eucharism in the point of Discussion.

3.1 "Ask What I Shall Give Thee (I)"

3.1.1 Indirection Sign

Indirect sign is produced by displacing, distorting, and creating meaning (Riffaterre, 1978:2). A poem is a form of indirect expression that explains one thing by another meaning.

3.1.1.1 Displacing of Meaning

According to Riffaterre (1978:2), it occurs when the sign shifts from one meaning to another, when one word "stands for" another, as happens with metaphor, and metonymy.

What it meant by metaphor and metonymy is a figure of speech which departs from logical usage that are aimed at gaining special effects.

According to Pradopo (in Arfan 2013:25), states that the intended of metaphor and metonymy are the figurative languages in general such as simile, metaphor, imagery, personification, metonymy, synecdoche, and allegory. In this John Newton's poems as follows, there are some metaphors and metonymy used.

Ask What I shall Give Thee (I)

Come, my soul, thy suit prepare, Jesus loves to answer prayer; He Himself has bid thee pray, Therefore will not say thee nay.

Thou art coming to a King, Large petitions with thee bring; For His grace and pow'r are such None can ever ask too much.

With my burden I begin: Lord, remove this load of sin! Let Thy blood, for sinners spilt, Set my conscience free from guilt.

Lord, I come to Thee for rest, Take possession of my breast; There Thy blood-bought right maintain And without a rival reign.

As the image in the glass Answers the beholder's face, Thus unto my heart appear; Print Thine own resemblance there.

While I am a pilgrim here, Let Thy love my spirit cheer; As my Guide, my Guard, my Friend, Lead me to my journey's end.

Show me what I have to do; Every hour my strength renew.

Let me live a life of faith; Let me die Thy people's death.

(Taken from John Newton Poems pages 15)

The word, "Thou art coming to a King" (Line 3) is simile that means something is the lord. That is called as simile which means

someone who want something must be coming to lord who has been giving his grace.

In the (line 4) “my burden I begin” is representation of sin. It because “my burden I begin” is a metaphor. According to Barnet, Burto and Cain (in A’yunin 2016: 23), metaphor asserts the identity, without a connective such as *like* or a verb such as *appears*, of terms that are literally incompatible. “My burden I begin” (line 4) gives a sort of veiled description of sin, then it can be cleaned by blessing and forgiving of the God.

Next, “While I am a pilgrim” (Line 11) is a simile that means something is moving out. It is called as simile which means items from different classes are explicitly compared by a connective such as *like*, *as*, or *than* or by a verb such as *appears* or *seems* (Barnet et al., 2006:745). In the word, “pilgrim” contextually means something moving out to another place. So, “While I am a pilgrim” have significance as the sin which move out that means the sin is disappearing.

3.1.1.2 Distorting of Meaning

Riffaterre (1978:2) States that distorting meaning is exist when there is ambiguity, contradiction, or nonsense.

a. Ambiguity

Ambiguity is caused by the usage of words, phrase, or sentence which is equivocal or ambiguous. It has more than one meaning (*polyinterpretable*); interpretable base on the context. For

example, in John Newton poem above, the word “my burden I begin” (line 4) it represent the sin. Then, the word “pilgrim” (line 11) can be interpreted as moving to the sacred place and also becoming disappeared.

a. Contradiction

Contradiction is caused by the usage of irony, paradox and antithesis. Irony is the style of language to express something in a way of reverse. This style is usually to insinuate and mock. Style of ironythese can be phrases, clauses, sentences, discourses, or entire poems (Pradopo, 2007:288)

b. Nonsense

Nonsense is the words which have no meaning, or the words which are not included in dictionary. Nonsense has no meaning but has mysterius meaning or another meaning based on the context of the poem. Sometimes, nonsense of poem is the words which contain supernatural. However, John Newton did not use nonsense in his poem.

3.1.1.3 Creating Meaning

Creating meaning exist when textual space serve as a principle of organization for making signs out of linguistic items that may not be meaningful otherwise (for

instance, symmetry, rhyme, or semantic equivalences between positional homologues in a stanza) (Riffaterre,1978:2). In ordinary text (not literary text), textual space has no meaning, but in a literary work, textual space can occur and create the meaning.

In the poem of “*Ask What I shall Give Thee (I)*” by John Newton, there is no specific typography and homologue. Homologue is a line which has similar rhythm so that create similar meaning as well.

3.1.2 Determining Matrix, Model, and Variant

According to Riffaterre (1978:21) matrix is the motor, the generator of the textual derivation, while the model determines the manner of that derivation. Matrix is also called as keyword. Then matrix will be transformed as a model. The model is a form of metonymy or metaphor. After finding matrix and model, those are transformed as variant which is organized as elaboration.

Matrix in John Newton’s poem entitled “*Ask What I shall Give Thee (I)*” is Eucharist Heart as a sign of their unity with Jesus. It is formed as “the sin and repentance which is transformed as a model in the fourth line “my burden I begin”, “sinner spilt”, “guilt” which is transformed as a model seventh line “I come to thee”, “Thy blood-bought right” which is illustrated as a model (line 13-14).

Those matrixes are transformed as variants which is organized as elaboration as follow. The first variant is in fourth and fifth line:

*“With my burden, I started: God, take the burden of this sin!
Let your blood, for the sins of sin, free my conscience from
guilt.”* (Line 4-5)

The second variant is in line thirteen and fourteen:

*Let me live a life of faith; Let me die.
The death of your people.* (Line 13-14)

Someone cannot avoid the sin that he did. He is always followed by the sin although he goes abroad. Afterwards, the third variant of the poem is in 3-4: someone who has sin must account for mistake that he did. He cannot escape from execution, except, he has a grace to correct and regret the sin. Therefore, someone has to ask for forgiveness to God and recognize all the mistakes until God give His mercy and blessing.

From those matrixes, models, and variants, it can be concluded that the poem *“Ask What I shall Give Thee (I)”* can be abstracted as follow: someone has to regret all mistakes that he did by increasing his worship to God. That is because someone cannot avoid from the *karma* of what they do the mistake in daily life. God will give forgiveness for who recognize and regret the mistake.

3.1.3 Hereuristic and Hermeneutic Reading

A literary work is read base on the language system as a semiotic system in the first and second level. Reading based on the first semiotic is heuristic reading. A heuristic reading is a reading in mimesis level. The reading is based on language systems and conventions. Given the language has a referential meaning, so that to capture the meaning the reader must have linguistic competence. Essentially, heuristic readings are the first-stage interpretation, moving from beginning to the end of literary text and from the top to the bottom following a syntagmatic sequence. In John Newton poems as follow will be read heuristically.

Ask What I shall Give Thee (I)

Come, my soul, thy suit prepare, Jesus loves to answer prayer; He Himself has bid thee pray, Therefore will not say thee nay.

Thou art coming to a King, Large petitions with thee bring; For His grace and pow'r are such None can ever ask too much.

With my burden I begin: Lord, remove this load of sin! Let Thy blood, for sinners spilt, Set my conscience free from guilt.

Ask What I shall Give Thee (I)

Come, my soul, thy are prepare, Jesus loves to answer prayer; He has bid thee pray, therefore will not say thee nay.

Thou are like coming to a King, Large petitions with thee bring; For His grace and power are such none can ever ask too much.

With my burden I begin: Lord, remove this load of sin! Let thy are blood, for human who has been doing sin spilt, Set my conscience free from guilt.

Lord, I come to Thee for rest, Take possession of my breast; There Thy blood-bought right maintain And without a rival reign.

Lord, I come to thee for rest, take a possession of my breast; There thy are blood-bought right maintain and without a rival reign.

As the image in the glass Answers the beholder's face, Thus unto my heart appear; Print Thine own resemblance there.

As the image in the glass answers the beholder's face, thus unto my heart appear; print thine are own resemblance there.

While I am a pilgrim here, Let Thy love my spirit cheer; As my Guide, my Guard, my Friend, Lead me to my journey's end.

While I like a pilgrim here, Let Thy love my spirit cheer; as my Guide, my Guard, my Friend, Let me to my Journey's end.

Show me what I have to do; Every hour my strength renew. Let me live a life of faith; Let me die Thy people's death.

Show me what I have to do; every hour my strength renew. Let me live a life of faith; Let me die Thy are people's death.

In those heuristic reading above only provide the meaning of the poem based on the conventional language as semiotic system in the first level. Therefore, it has not provide the meaning or interpretation of the poem yet. For providing the meaning and interpretation of the poem, retroactive reading is required based on literary convention in the second level as semiotic system is that hermeneutic reading.

This is the time for a second interpretation, for the truly *hermeneutic* reading. As his progress through the text, the reader remembers what he has just read and modifies his understanding of it in the light of what he is now decoding. The maximal effect of retroactive reading, the climax of its function as generator of significance, naturally comes at the end of the poem (Riffaterre, 1978:5-6).

In John Newton poem entitled “Ask What I shall Give Thee (I)” typified someone which recognize about his sin. The sin is a symbol which stands for a someone who has done a mistakes. It represents that someone realizes his mistake when he is in the condition of sickness and worry. Afterward, someone who has done a mistake is symbolized as like a thief which in the context of the poem means someone cannot be apart from prison threat. Then, someone who has done a sin might be justified to the execution of punishment can be denied if someone regret and admit the mistake.

3.1.4 Intertextuality

To comprehend the meaning of the poem, the literary work requires to be related with other text that becomes the background of creating process. According to Riffaterre in *Semiotic of Poetry Book* (1978:27), the selected of such words is regulated by tradition, by a historically definable esthetic system; that same system dictates the words’ interpretations (especially their perception as signs of values).

According to Riffaterre (1978:27), the selected of such words is regulated by tradition, by a historically definable esthetic system; that same system dictates the words' interpretations (especially their perception as signs of values). A poem is a respond of their literary work. Therefore, to contribute the comprehensive meaning of the poem, the literary work requires to be related with other text which becomes the background of creating process. The poem "Ask What I shall Give Thee (I)" has a relation with John Newton's about divine meditation. Specifically, in (line 5-6)

*"With my burden I begin: Lord, remove this load of sin!
Let Thy blood, for sinners spilt, Set my conscience free from guilt."*

3.2 "Faith's Review and Expectation (Amazing Grace)"

*AMAZING grace! (how sweet the sound!)
That sav'd a wretch like me!
I once was lost, but now am found;
Was blind, but now I see.*

*'Twas grace that taught my heart to fear,
And grace my fears reliev'd;
How precious did that grace appear,
The hour I first believ'd!*

*Thro' many dangers, toils, and snares,
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home.*

*The Lord has promis'd good to me,
His word my hope secures;
He will my shield and portion be,
As long as life endures.*

*Yes, when this flesh and heart shall fail,
And mortal life shall cease;
I shall possess, within the veil,*

A life of joy and peace.

*This earth shall soon dissolve like snow,
The sun forbear to shine;
But God, who call'd me here below,
Will be for ever mine.*

(Taken from John Newton Poems pages 41)

3.2.1 Indirection Sign

Indirection sign is the first phase to analyze the poem based on the theory of Riffaterre. According to the Riffaterre's thought (1978:2), Indirection sign is caused by displacing meaning, distorting meaning and creating meaning.

The poems expresses insight or things indirectly, that is to say something means something else (Riffaterre, in Pradopo 2010:210).

3.2.1.1 Displacing of Meaning

In that poem above, there are some metaphors. Metaphor is an implied simile, metaphor also compares two different things but it does not like simile, state one thing is like another or acts another but takes that for granted and proceeds as if the two things were one and it does not use a connective word such as "like" or "as". (Siswantoro, 2002:27. It is same as the statement of Barnet, Burto, and Cain (2006: 745), simile is the items from different classes are explicitly compared by a connective such as *like*, *as*, or *than* or by a verb such as *appears* or *seems*. The simile shows in (Line 2) "That sav'd a wretch like me!" means that God has a power to create a bad and good the creature. With the grace of God can

changes from the bad to the good, from the wrong to the right in human itself. Then,

“Thro’ many dangers, toils, and snares,” (Line 9)

The word “dangers”, “toils”, and “snares” has a meaning as the problem of life that is faced by all human. Next metaphor is the word “lead” in (line 12) means *“the instructions of God”*. Then, the metaphor is continued on the (line 16) “as long as life endures” with the meaning “age”. Then, the word “mortal” is a metaphor which has the meaning “death-dealing”. Afterwards, the phrase *“This earth shall soon dissolve like snow,”* (line 21) is a simile that means something “destruction of the world”. It represents that there is one eternal in this world without God.

Therefore, this poem *“Faith’s Review and Expectation (Amazing Grace)”* indicates the mercies and blessing of God that have been giving to the creature. John Newton elaborates that someone is recognizing the power of God that is able to create and break everything. In his consciousness, he receives the grace from the God. The grace that has been given to him was delivered him to the path of repentance. Hence, God mends his heart become pure and decides to be obedient of God by loving and following God’s messenger. Thereby, he believes that Good will give his mercies and blessing to the someones who is obedient to the God. After feeling the God deeply, he believes that there no one eternal in this

world without God. Then, there is no one make it happiest in this world except seeing its present in our soul.

3.2.1.2 Distorting Meaning

According to Riffaterre (1978:2) distorting meaning is caused by ambiguity, contradiction, or nonsense in the poem. In poem “Faith’s Review and Expectation (Amazing Grace)” by John Newton Poem does not have nonsense. So, the analysis will be focus on the ambiguity and contradiction only.

a. Ambiguity

Ambiguity is word which has more than one meaning or double meaning. The process of giving meaning in ambiguity depends on reader interpretations. Exactly, those meaning depends on the reasons of the reader. Therefore, the reader is free to interpret because text has many kind of meaning.

In this poem the ambiguity arises in the word “mortal” (line 19). That word literally means all the creature of the God will destroys. It has meaning there is no one eternal in this world without God. Afterwards, in the phrase “*He will my shield and portion be,*” The words which is ambiguous is “*shield*”. That word can be meant as a defense which contextually God will help the human and always there on every side of his creature.

b. Contradiction

The contradiction that we can face such as irony and paradox. In the poem of John Newton “Faith’s Review and Expectation (Amazing Grace)”, there is an apparent contradiction in the assertion that someone is like a sinner and blind with the right way (Line 2). However in the next line, it is clearly like a getting grace that he back to the right way. Accordingly, those indicates that the destiny of human being depends on the will of God.

3.2.1.3 Creating Meaning

According to Riffaterre (1978:2), the creation of meaning caused by rhyme (taxation), enjambment, homologous, and typography. However, the classification of the text space is meaningful.

On the analysis of creating meaning in John Newton’s poem “*Faith’s Review and Expectation (Amazing Grace)*”, the researcher finds some leap of sentences from one line to the next line. It influences the reader to catch the meaning of the poem. As (line 9 up to line 12)

*Thro' many dangers, toils, and snares,
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home.*

The lines above are actually one sentence. So, the meaning creating process exist.

3.2.2 Determining Matrix, Model, and Variant

Matrix is the motor, the generator of the textual derivation, while the model determines the manner of that derivation. Matrix is also called as keyword. Then matrix will be transformed as a model. The model is a form of methonymy or metaphor. After finding matrix and model, those are transformed as variant which is organized as elaboration (Riffaterre, 1978:21).

The keyword of the John Newton's Poem is "Amazing grace". This matrix is transformed as a model (line 4) "*was blind but now I see*". Afterwards, that is transformed as some variants in organized as elaboration. The Variant is,

*AMAZING grace! (how sweet the sound!)
That sav'd a wretch like me!
I once was lost, but now am found;
Was blind, but now I see. (Line 1-4).*

The "grace" is the sign of the mercy from the God to the slave of God. It means that divine decree is not appropriate with what we want so that we only can attempt to change our destiny become more better based on what we expect.

3.2.3 Heuristic and Hermeneutic and Hermeneutic Reading

Heuristically, a literary work in the form of poem has to be naturalized base on grammatically correct. In John Newton's poem

“Faith’s Review and Expectation (Amazing Grace)”, the poem is naturalized grammatically as follow:

***“Faith’s Review and Expectation
(Amazing Grace)”***

*AMAZING grace! (how sweet the
sound!)*

*That sav'd a wretch like me!
I once was lost, but now am found;
Was blind, but now I see.*

*'Twas grace that taught my heart to
fear,
And grace my fears reliev'd;
How precious did that grace appear,
The hour I first believ'd!*

*Thro' many dangers, toils, and snares,
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home.*

*The Lord has promis'd good to me,
His word my hope secures;
He will my shield and portion be,
As long as life endures.*

*Yes, when this flesh and heart shall fail,
And mortal life shall cease;*

**“Faith’s Review and Expectation
(Amazing Grace)”**

AMAZING GRACE! (how is sweet
the sound!) that saved a wretch like
me! I once was lost, but now I am
found; I was blind, but now I see.

'Twas grace that taught my heart to
fear, And grace my fears relieved;
How precious did that grace appear,
the hour I first believed!

Thro' are danger, toils, and snares, I
have already come; Tis grace has
brought me safe thus far, And grace
will lead me home.

The lord has promised good to me,
His word my hope secures; He will
my shield and portion be, As long as
life endures.

Yes, when this flesh and heart shall
fail, And mortal life shall cease; I

*I shall possess, within the veil,
A life of joy and peace.*

shall possess, within the veil, A life
of joy and peace.

*This earth shall soon dissolve like
snow,
The sun forbear to shine;
But God, who call'd me here below,
Will be for ever mine.*

This earth shall soon dissolve like
snow, The sun forbear to shine; But
God, who called me here below,
Will be for ever mine.

The second reading based on semiotic reading of semiotic system is hermeneutic reading or retroactive reading. Hermeneutically, the poem of John Newton “Faith’s Review and Expectation (Amazing Grace)” exhibits that the power grace God almighty. This poem expression someone who believes that God is the almighty in the universe. This poem also directly created to God.

In the phrase “was blind, but now I see” is represent as a *nasut* (humanity character) in sufism concept. One of the human character cannot see with the right way, it could not deferenciate between wrong and right side. Because human is a place of sin and mistake. Without the mercy and blessing of God, human will always go astray.

3.2.4 Intertextuality

To comprehend the meaning of the poem, the literary work requires to be related with other text that becomes the background of creating process. According to Riffaterre in *Semiotic of Poetry Book* (1978:27), the selected of such words is regulated by tradition, by a

historically definable esthetic system; that same system dictates the words' interpretations (especially their perception as signs of values).

According to Riffaterre (1978:27), the selected of such words is regulated by tradition, by a historically definable esthetic system; that same system dictates the words' interpretations (especially their perception as signs of values). A poem is a respond of their literary work. Therefore, to contribute the comprehensive meaning of the poem, the literary work requires to be related with other text which becomes the background of creating process. The poem "*Faith's Review and Expectation (Amazing Grace)*" has a relation with John Newton's sermon. Especially, in (Line 9-12).

*Thro' many dangers, toils, and snares,
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home.*

From those lines is representative of John Newton's sermon in 1 Chronicles 17:16-17. The verse states, "*And David the king came and sat before the LORD, and said, Who am I, O LORD God, and what is mine house, that thou hast brought me hitherto?*" The verse of the song that reflects the 1 Chronicles passage reads this way - "*Thro' many dangers, toils and snares, I have already come; 'Tis grace has brought me safe thus far, And grace will lead me home.*"

Those verse has been inspired John Newton to write the poem entitled Faith's Review And Expectation (Amazing Grace).

3.3 Discussion

Based on two poems of John Newton, the researcher finds the system of worship which is implicitly written in the poems. The first is regret of slave to God when he has a sin. Regret about sin that we have done is called as *Taubat* in the Islamic concept of sufism. The second is resignation about destiny that has God been given. Resignation about destiny in Islamic concept is called as *Tawakkal*. The third is *Zuhud*. Leaving everything connected with the world is called as *Zuhud*.

Afterwards, the researcher finds two elements of human is that *nasut* (humanity) and *Lahut* (divinity). According to Ibnu Mansur Al-Hallaj eucharism is the unity of human and God with *fana* condition. The explication of eucharism is reflected in the verse,

As the image in the glass Answers the beholder's face,

Thus unto my heart appear; Print Thine own resemblance there.

Then, the researcher correlates that the interpretation of the poem “*Ask What I shall Give Thee (I)*”, and “*Faith’s Review and Expectation (Amazing Grace)*” by John Newton is appropriate with the concept of sufism in Islam, predominantly on the Eucharism of Husein Ibnu Mansur Al- Hallaj. Therefore, there is a similarity on the system of worship in different religion especially in Islam and Catholic. What makes both religions different is on God.

CHAPTER IV

CONCLUSION AND SUGGESTION

In this chapter reports discussions is that conclusion about the study and suggestion. The conclusion is about Eucharism in John Newton poems. Besides that, the researcher would like to give the suggestion. The suggestion is about the expectation of the researcher about the thesis.

4.1 Conclusion

Based on the discussion in previous chapter III, the researcher results that the process of giving meaning in a poem which is established by semiotic of Riffaterre has some phases which is able to create the meaning objectively. The phases that Riffaterre provides cover the analysis based on the linguistic and literary aspect such as heuristically and hermeneutically reading.

Based on the phases, the Eucharism in John Newton's poems entitled "*Ask What I shall Give Thee (I)*", and "*Faith's Review and Expectation (Amazing Grace)*" indicates that there is a correlation with the system of worship John Newton perspective with Husein Ibnu mansur Al-Hallaj.

4.2 Suggestion

As the suggestion, the researcher expects that this research will be useful for further researcher who wants to conduct the same research,

especially in analyzing the other author's works which uses semiotic of Riffaterre.

Then, the researcher obtains that this thesis is far for being perfect. The researcher expects that someone will give good comment to make this research becomes better.

The last, if something wants to discuss about literary work, particularly on giving meaning in the poem, we have to understand first about of sign in the poem. From that understanding, we can find the meaning of the poem intensely.



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