

THESIS

ASCETICISM IN JOHN DONNE'S SELECTED POEMS

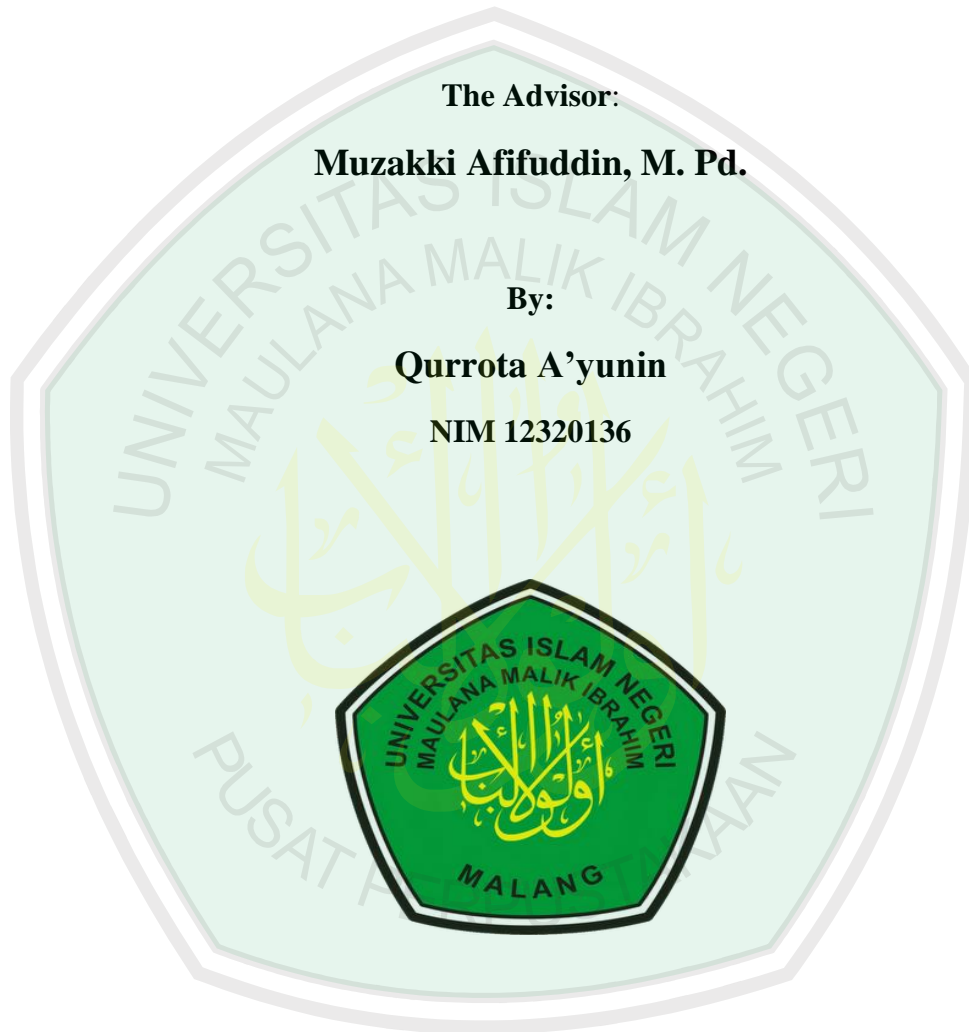
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ENGLISH LANGUAGE AND LETTERS DEPARTMENT

FACULTY OF HUMANITIES

MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY

MALANG

2016

THESIS

ASCETICISM IN JOHN DONNE'S SELECTED POEMS

Presented to

Maulana Malik Ibrahim State Islamic University of Malang

In Partial fulfilment of the requirements

For the Degree of *Sarjana Sastra*

The Advisor:

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2016

APPROVAL SHEET

This is to certify that Qurrota A'yunin's thesis entitled **Asceticism in John Donne's Selected Poems** has been approved by the advisor for further approval by head of English Language and Letters Department and dean of Faculty of Humanities as one of the requirements for the Degree of Sarjana Sastra (S.S) in English Language and Letters Department.

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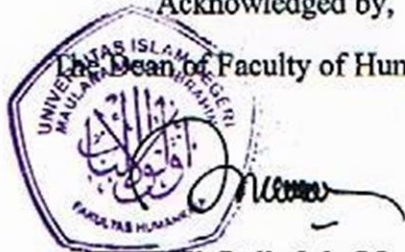
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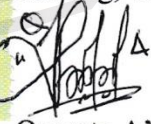
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Malang, 17 of June 2016


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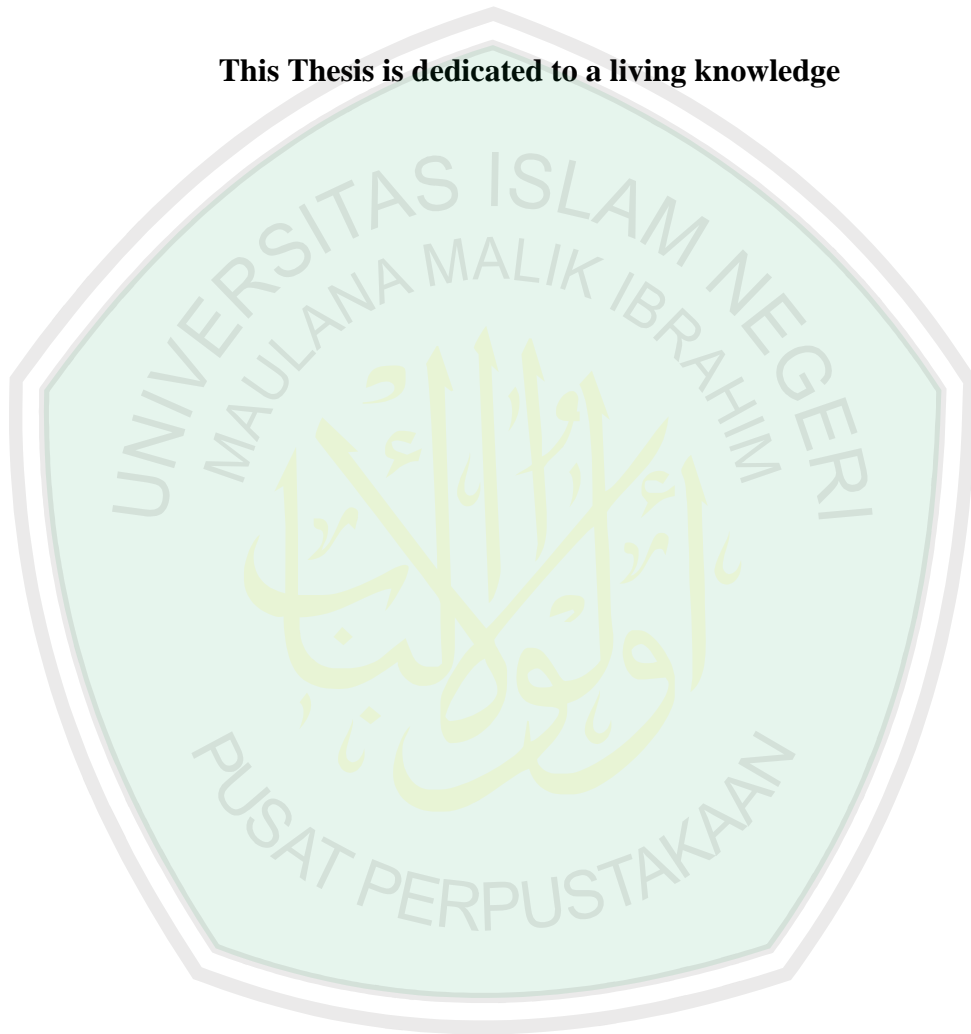
MOTTO

I am not a have been but I am a will be



DEDICATION

This Thesis is dedicated to a living knowledge



ACKNOWLEDGMENT

Alhamdulillahirabbil'alamin, my deepest gratitude goes to Allah SWT, for all his blessing and mercies, with the result that I finally can finish this thesis entitled "*Asceticism in John Donne's Selected Poem*". His mercy and peace upon the prophet Muhammad SAW who has guided us from the darkness to the lightness of Islam. Through this occasion, I want to express any sincere thanks to:

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Finally, I realize that this thesis is still far from perfection. Hopefully, this work can give a valuable contribution to the field of literary criticism.

Malang, 21 of June 2016

QurrotaA'yunin

ABSTRACT

A'yunin, Qurrota. 2016. *Asceticism in John Donne's Selected Poems*. Thesis,
English Letters and Language Department,
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Malang.

Advisor :Muzakki Afifuddin, M. Pd.

Key words: Asceticism, Riffaterre's Theory, Semiotic literary Criticism.

This study examines asceticism in John Donne's selected holy sonnets. According to Al Jailani (1960), Asceticism is an attitude of vacating the soul and heart from secular aspect to be obedient of God. To obtain the elaboration about asceticism in John Donne's poems, the researcher adopts Riffaterre's theory of semiotic which focus on the process of giving meaning to the literary work particularly in poem. Riffaterre (1978) provides four phases to analyze a poem in order to acquire the meaning of the poem objectively in the term of asceticism. 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 employs literary criticism which is usually regarded as the analysis, interpretation, and evaluation of literary work. The data source of this study is John Donne's holy sonnets entitled "*Oh My Black Soul!*" and "*Batter My Heart*". Those are analyzed by using Semiotics literary criticism of Riffaterre.

The result of this study reveals that based 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 Sheikh Abdul Qodir al-Jailani. The indication is on the system of worship which is implicitly mentioned in the poems. That comparable system of worship in asceticism is the devotee of God has to purify the heart from anything which leads to do the prohibition or bad thing from worldliness. Thus, the ascetic heart will be created to sincerely receive God's destiny in blessing.

ABSTRAK

A'yunin, Qurrota. 2016. *Konsep Zuhud dalam Puisi-Puisi Karya John Donne*.
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Kata Kunci: Konsep Zuhud, Teori Riffaterre, Kritik Sastra Semiotika.

Penelitian ini membahas tentang konsep zuhud dalam beberapa puisi karya John Donne. Menurut Syekh Abdul Qodir Al-Jailani (1960), zuhud adalah perilaku mengosongkan jiwa dan hati dari hal-hal keduniawian untuk lebih mendekat ke diri kepada Tuhan. Untuk memperoleh uraian tentang konsep zuhud dalam beberapa puisi John Donne, peneliti menggunakan teori Semiotika Riffaterre yang terfokus pada proses pemberian makna dalam karya sastra terutama dalam karya sastra berbentuk puisi. Riffaterre (1978) memberikan empat tahap untuk mengalisis puisi agar dapat memperoleh makna puisi secara objektif sesuai dengan konsep zuhud. Tahap-tahap tersebut adalah mengetahui ketidaklangsungan tanda meliputi pergantian, penyimpangan dan penciptaan makna, menentukan matrik, model and varian puisi (menentukan tema), pembacaan puisi secara heuristic dan hermeneutik, dan hubungan intertekstual (menghubungkan puisi dengan teks lain).

Secara metodologi, peneliti menggunakan metode kritik sastra yang biasanya berkenaan dengan analisis, interpretasi, dan evaluasi pada karya sastra. Sumber data dalam penelitian ini adalah dua puisi Holy Sonnet karya John Donne yang berjudul "*Oh My Black Soul!*" dan "*Batter My Heart*". Puisi-puisi tersebut akan dikaji dengan menggunakan pendekatan semiotika yang difokuskan pada teori Riffaterre.

Hasil dari penelitian ini menyatakan bahwa berdasarkan pada proses pemberian makna dalam puisi, konsep zuhud dalam puisi Holy Sonnet karya John Donne yang berjudul "*Oh My Black Soul!*" dan "*Batter My Heart*" menunjukkan adanya persamaan dengan konsep zuhud dari syekh Abdul Qodir al-Jailani. Tandanya terletak pada cara peribadatan yang secara mutlak disebutkan dalam sajaknya. Persamaan cara peribadatan dalam konteks zuhud menjelaskan bahwa seorang hamba Tuhan harus menyucikan hatinya dari apapun yang mengarahkan seseorang pada larangan Tuhan atau sesuatu yang buruk dari keduniawian. Dengan demikian, hati atau jiwa yang zuhud akan terbentuk sehingga seorang hamba akan menerima takdir Tuhan secara ikhlas dalam keberkahan.

ملخص البحث

أعين، قرّة. 2016. مفهوم الزهد في أشعار جهن دن John Donne. البحث الجامعي. شعبة اللغة الإنجليزية و أديها. كلية الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

المشرف: مزكي عفيف الدين الماجستير.

كلمة السر: مفهوم الزهد، نظرية Riffaterre. نقد الأدب السميوطيقا.

درس هذه الدراسة عن مفهوم الزهد في أشعار تأليف جهن دن John Donne . قال الشيخ عبد القادر رضي الله عنه أن الزهد تجليو القلوب من عوامل الدنيا ما لها و ما عليها لتقرب النفوس إلى رب عز وجل. ولذلك، لتحصيل البيانات عن مفهوم الزهد في بعض تأليفات جهن دن John Donne. إستخدم الباحثة نظرية سميوطيقا Riffaterre خاصة في عملية إعطاء المعاني في مؤلفاته من الأدب خاصة في مجال الشعر.

كان نظرية Riffaterre لها المراحل لتحصيل الأشعار و معانيها معنى صحيحا و مناسبا على ما يقول الشيخ عبد القادر الجيلاني عن الزهد. ومن المراحلها على وهي معرفة عدم وصول المعاني التي تتركب من الضمائر و الإنحراف و تكوين المعاني و تعيين الشكول و هيكل الأشعار (تعيين الموضوعات) و قراءة الشعر تفسيراً و تأويلاً و كيفية علاقتها بين الشعر و النصوص الأخر.

و منهجا، إستخدم الباحثة على منهج نقد الأدب التي تتعلق على التحليلات و التفسيرات و تقوم مؤلفات الأدبية. أما مصادر البيانات في هذا البحث هي شعرين على تأليف جهن دن John Donne تحت الموضوع Oh My Black Soul و Batter My Heart. ذلك الشعر تحلل على منهج سميوطيقا باستخدام نظرية Riffaterre.

أما النتيجة العلمية من هذه الدراسة وهي حسب عملية إعطاء المعاني في الشعر holy Sonnet على تأليف جهن دن John Donne تحت الموضوعات Oh My Black Soul و Batter My Heart يدل على وجود المتسويات بمفهوم الزهد على الشيخ الفاضل

عبد القادر الجيلاني. وهذه تضع على كيفية العبودية التي ذكرت فيها. و في جهة الأخرى كان المتسويات هي الزهد و يدل على أن العبد لا بد عليه ان يظهر قلوبهم من أي شيء تميل إلى نواهي و عناصر الدنيا. ولذلك، القلب و البدن الزهدان سنقوم عليه ويقبله تقبلا منفعة جيدة لا ريب فيها و لا شك فيها

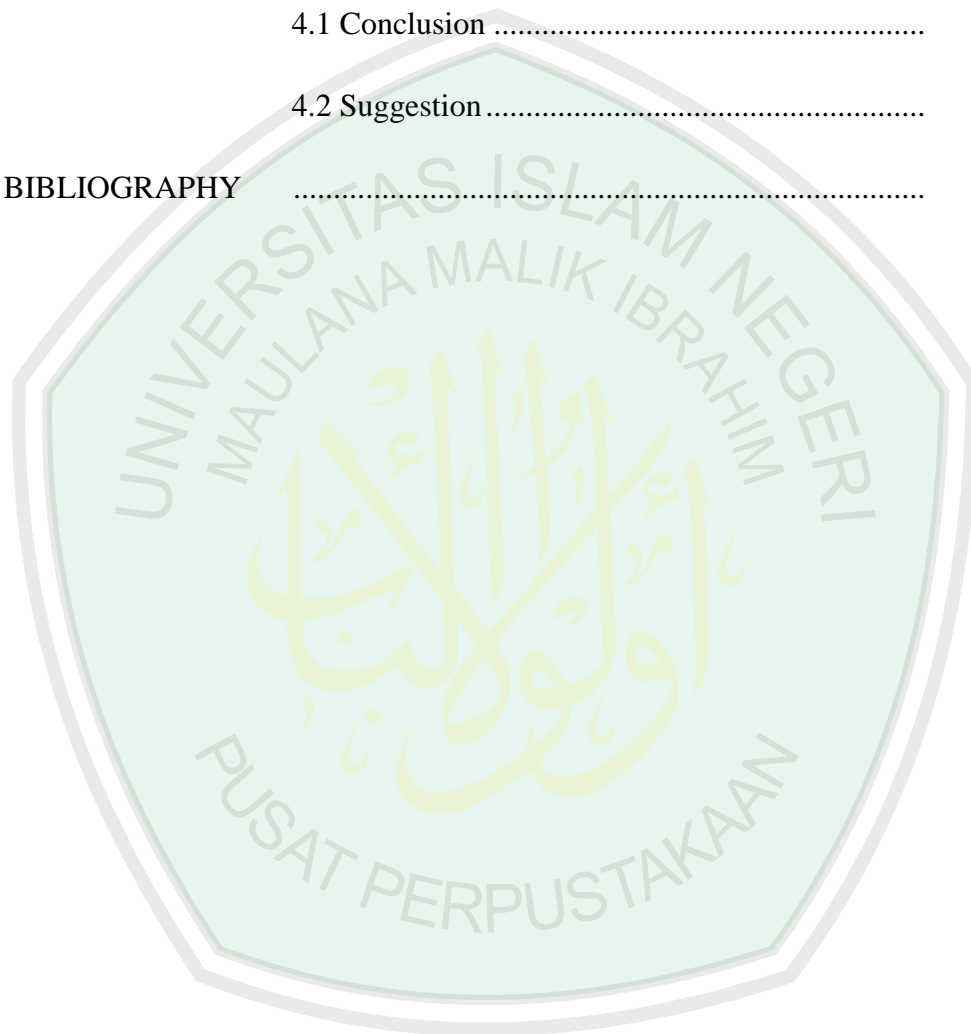


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CHAPTER I

INTRODUCTION

1.1 Background of the Study

Literary work is like archaeological remains, as an object which has meaning and become an aesthetic object when it is given a meaning by a reader as archaeological remains has a meaning when it is given by an archaeologist (Teeuw, 1988:Pradopo, 2007:106). It is therefore every literary work must be meant by the reader. A problem which often appears on giving meaning of literary work is the process of meaning given.

Sometimes, there is a literary work which is difficult to be understood the purpose and the meaning. That literary work will be left by society of reader. Society of reader which leaves that literary work is a reader who reads a literary work as entertainment and spending a leisured time.

However, the literary work which is difficult to be understood the purpose and meaning will be constantly read by the reader who is active, serious or a reader who seeks a deep knowledge about that literary work. Moreover, one of literary works which is mostly difficult to be understood the purpose and the meaning is a poem. According to Riffaterre (1978:1), “a poem says one thing and means another”. The variety of meaning which is exist in the words of poem makes the literary works difficult to be understood, except by doing the analysis deeply. One of English poets that

the poems need to be analyzed because the meaning is difficult to understand is John Donne.

John Donne (1572-1631) was born in London into an old Roman Catholic family and attended Oxford and Cambridge. As a young man, in response to the rabid anti-Catholic sentiments of Elizabethan England, he abandoned his faith and determined to make his way in the court of Queen Elizabeth I using his charm, learning, and poetic abilities (Madden, 1946:1225). Common subjects of Donne's poems are love (especially in his early life), death (especially after his wife's death), and religion. Before his marriage in 1601, Donne had a promising career ahead of him. Educated at Cambridge, Oxford, and Lincoln's Inn, he had participated in several expeditions in the company of Lord Essex and had been a member of parliament. In 1615, he took holy orders to become an Anglican priest and embark on a stable career. It was a career very different from the one he had once imagined for himself, and a far cry too from the ardent Catholicism embraced by his mother, brother, and great-great-uncle, Sir Thomas More. Indeed, it is common to separate Donne's Anglican phase from his earlier life as would-be courtier, lover, and occasional cad, his deeply religious writings from his erotic and satirical ones. On the one hand, after 1615, he did turn his pen largely to sermons and biblical commentaries. He was appointed Dean of Saint Paul's Cathedral in 1621, and preached a number of sermons to James I and his son Charles I and members of their courts. Other religious writings from

the last decade of his life include a series of devotions inspired by the Psalms, written when he was ill with fever in 1624. As the one a father of Church, Donne found that writing could serve as a vehicle for his ongoing spiritual crises, no matter what form it took: poetry or prose, public sermons or intimate meditations. All Donne's writing is exacting and syntactically and metrically complex (The Longman Anthology of World Literature, 2004:675-676). John Donne had written some poems about divine that describe his consciousness on a relationship between human and God. Therefore, He was called as "Metaphysical poet"(Donne, 2004:2). Donne's poetry is remarkable for its elaboration of metaphors and conceit, unconventional imagery, and highly compressed meanings which become commonly known as the metaphysical style. His literary work which became one of the greatest religious poems written in English is his Holy sonnets.

Donne wrote a total of 19 holy sonnets, 16 of which also bear the subtitle of "Divine Meditation" in the manuscripts. Most of the sonnets seem to have been written around the period of 1609-1610, although like the rest of Donne's poetry, they were not published until after his death (The Longman Anthology of World Literature, 2004:681). Those Holy sonnets talks about Donne's faith and doubt. The presence of a strong personal voice about religion shows in his Holy sonnets. Specifically, Donne presents asceticism in some of his Holy sonnets as well. Some of them are "*Oh My Black Soul!*" and "*Batter My Heart*". Those holy

sonnets talk about a devotee who does ascetic life and realizes that all aspect of life must be in God's decision. Those make this research will focus on the topic chosen that is "John Donne's Asceticism". The concept of asceticism is to leave the secular aspect to catch the blessing from God. The researcher will analyze the asceticism of John Donne through selected Holy Sonnets of Donne entitled "*Oh My Black Soul!*" and "*Batter My Heart*". Thus, the analysis of meaning-creating is absolutely required. The appropriate approach to analyze the meaning of poem is semiotics of poetry by Riffaterre.

This study will discuss about asceticism in John Donne's Holy sonnets entitled "*Oh My Black Soul!*" and "*Batter My Heart*". According to Al Jailani, Asceticism is an attitude of vacating the soul and heart from secular aspect to be obedient of God (Sholikhin, 2009:283). Asceticism is closely related to the religion and God. Then, religion is a belief and worship of God. According to Audifax (2007:6), God is shapeless 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 is interested to analyze the poems of John Donne because John Donne was well-known as a poet who talked about the divine or religion in his works. Therefore, the researcher chooses "*Asceticism in John Donne's Selected Poems*" as the title.

Meanwhile, the research about John Donne's poems have been executed by some people. First, Portia Hassanzadeh in 1989 from San Jose

State University in the thesis entitled “*John Donne’s Holy Sonnets: Poetry of Despair*”. She used *traditional criticism*. Second, Nouf Fahad Alashjaai (2014) as *Master of Arts* from Weber State University in Ogden, Utah and Department of language and translation in Northern Borders University entitled “*The Spiritual Development of John Donne*” using Biographical criticism. Third, Akbar Lintang in 2010 entitled “*A Symbol Analysis on John Donne’s Poems; A Lecture Upon the Shadow and The Prohibition*” using semiotics approach especially on Charles Sander Pierce’s theory. The difference between those researches and this research is the topic. This research will examine asceticism in John Donne’s Holy sonnets entitled “*Oh My Black Soul!* and *Batter My Hear*” using semiotics of Riffaterre’s view.

1.2 Problem of the Study

Based on the background of the study above, problem of the study in this research is “How is Asceticism presented in John Donne’s Holy sonnets “*Oh My Black Soul!*” and “*Batter My Heart*”?”.

1.3 Objective of the Study

Based on the problem of study above, objective of this research is to find the Asceticism in John Donne’s Holy sonnets “*Oh My Black Soul!*” and “*Batter My Heart*” using semiotics of Riffaterre’s view.

1.4 Scope of Limitation of the Study

In this study, the researcher investigates about asceticism in John Donne's Holy sonnets "*Oh My Black Soul!*" and "*Batter My Heart*". This study uses semiotics approach, especially on Riffaterre's theory. The researcher focuses on the meaning of the poems. Therefore, the researcher will discover how asceticism is presented in John Donne's poems. Moreover, to support idea about asceticism in John Donne's selected poems, the researcher also reads about the concept of Sufism and focuses on asceticism concept of Sheikh Abdul Qodir Al-Jailani.

1.5 Significance of the Study

This study is expected to enrich and 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 writer hopes that this study can give a new input to the 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 discusses about the research methods that are used in analyzing and researching this study. It consists of several items; research design, data sources, data collection, and data analysis.

1.6.1 Research Design

This study employs 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 data of this research will be analyzed by using semiotics approach. By using semiotics approach, the researcher wants to describe asceticism through John Donne’s Holy sonnets entitled “*Oh My Black Soul!*” and “*Batter My Heart*”. First, to describe asceticism in John Donne’s poems, the researcher has to understand the meaning-creating of sign in the poems by using the theory of Riffaterre about semiotics of poetry. Next, the researcher interprets the meaning of the sign based on the content of poems. Finally, the interpretation is correlated with the concept of asceticism based on Sheikh Abdul Qodir Al-Jailani.

1.6.2 Data Sources

Data sources of this study are from John Donne’s holy sonnets entitled “*Oh My Black Soul!*” and “*Batter My Heart*”. The poem is taken from a book “*The Longman Anthology of World Literature*,

Volume C” on page 682 and 681. This book is published by Pearson Longman in 2004.

1.6.3 Data Collection

The data collection is taken from words, phrase, and sentences in John Donne’s Holy sonnets entitled “*Oh My Black Soul!*” and “*Batter My Heart*”. As the steps to get the data, the researcher does some activities. First step to acquire the data is reading the poems entitled “*Oh My Black Soul!*” and “*Batter My Heart*” accurately to obtain an intact understanding. Next, the research is executed by identifying and clarifying the entire database on research question.

1.6.4 Data Analysis

Data analysis is accomplished after the data is obtained and clarified as its criteria. Next, the researcher will interpret the poem by using Riffaterre’s theory of semiotics. The phases are as follow:

- a. Analyzing indirect sign in John Donne’s Holy sonnets entitled “*Oh My Black Soul!*” and “*Batter My Heart*”.
- b. Determining matrixes, model, and variants John Donne’s Holy sonnets entitled “*Oh My Black Soul!*” and “*Batter My Heart*”.
- c. Analyzing the poem by heuristic and hermeneutic 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 asceticism.

1.7 Definition of Key Terms

Asceticism: the religious attitude of purifying the soul and heart from desire of worldliness.

Semiotic 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.

Heuristic and hermeneutic reading: Heuristic reading is the reading based on language system. Hermeneutic reading is retroactive reading which provides the interpretation of the poem.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter discusses about some theories which related to the study of semiotics. Those theories are about literature, poetry, and semiotics literary criticism included semiotics of Riffaterre. To relate the topic and the analysis, this chapter also explain about asceticism of Sheikh Abdul Qodir a'-Jailani and the concept of Sufism.

2.1 Literature

Literature has some definitions because every people have their own definition about literature. They define literature in different sentences and language but those definitions have similarity in meaning.

Every country has different words to say literature. British uses "literature", France uses "littérature", in Germany uses "Literatur" and in England using "letterkunde". In contrast, those words come from Greek language, "literature" which has meaning linguistic and poem. Based on that statement, it is not appropriate if literature has meaning as linguistic and poem. In fact, literature is not only about poem but also many things which are written (Fananie, 2000:4).

According to Fananie (2004:6), in global, literature is fiction which is as the result of creation based on spontaneous emotion that is able to show esthetic aspect based on language or meaning aspect. In addition, according to Culler (1997:27), literature is a speech act or textual event that elicits certain kinds of attention. Then, Bressler (1999:12) stated that the definition of literature from the concept is simply a written work that contains certain qualities to a definition that must include the dynamic relationship of the actual text and the readers. Based on the statement of Jones (1986:1) Literature is simply another way we can experience the world around us through our imagination.

Moreover, literature also has meaning as stories, poems and plays (Culler, 1997:20). From the definition, literature can be divided into three forms; they are poetry, drama and novel. Poetry is primarily an expression of the poet's emotions. The clearest statement of this viewpoint is a comment by Wordsworth that "poetry is the spontaneous overflow of powerful feelings" (Peck and Coyle, 1984:11). Next, drama is public thing acted on a public stage, and focuses on public question of the social and political organization of society (Peck and Coyle, 1984:75). The final form of literature is novel, as the definition, novel is long work with a great mount of detail on every page (Peck and Coyle, 1984:103).

2.2 Poetry

According to Culler (1997:70), poetry is language that makes abundant use of figures of speech and language that aims to be powerfully persuasive. In

poetry, there are groups of lines which called stanzas. Every stanza usually has beautiful sound which is called rhyme. Based on that statement, poetry is literature form which has beautiful form and language. Then, Peck and Coyle (1984:12) said that poetry is complicated way of writing about experience, its basic subject matter is usually far from complicated.

Poetry is about the experience of the poet. In poetry, it can be about love, death, nature and religion. Any kinds of poet's feeling can be as the topic of poetry. Peck and Coyle (1984:11) explain that poetry is primarily an expression of the poet's emotions. Because poetry is poet's emotion and it has complicated form, it makes studying poetry is perhaps difficult. In contrast, 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.

While we are studying about poetry, we must know about the grammatical rule and also the sign in the poetry. In addition, we also understand the form of the poetry such as the rhythm and rhyme. It is also important for us to understand about meaning of the poetry especially on the process of meaning-creating. After we know anything about the poetry, perhaps it can make poetry is easy to be understood.

2.3 Semiotics Literary Criticism

Teeuw (1984:46) argues 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 A. Teeuw (1982:18) that provide limit of semiotics as the study of signs as communication act. Two years later, Teeuw (1984:6) accomplished more and focused his opinion in literary studied, "semiotics is literary model which justify all factor and authentic aspect for understanding literary indication as an exclusive communication tool in society". Pierce (1955:99) said that sign "*is something which stands to somebody for something in some respect or capacity.*" Moreover, Zoest (1993:1) stated that semiotics 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.

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. Specifically 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)

In this research, semiotics theory that will be used is a theory based on 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 researcher consider that this theory is appropriate to be applied in this research.

2.3.1 Semiotic of Riffaterre

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 of meaning, distorting of meaning, and creating of meaning (Riffaterre, 1978:2). First, displacing of 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. What is meant by metaphor and metonymy is a figure of speech which departs 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 summarized 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 these relations, these are stated that matrixes is an activator textual derivation, whereas model becomes divider of the derivation. From those relation, variants of the meaning can be identified.

- c. Heuristic and hermeneutic 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 beginning to end of the text, from top to bottom of page, and follows the syntagmatic unfolding. Heuristic reading is a reading on mimetic level or a reading based on the language convention. That is because language has referential meaning, a reader should has linguistics competence to catch the meaning. Linguistics competence which is owned by the reader function as a medium to understand some cases called as ungramatical text. Literary 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 based on literary convention as semiotic system in the second level or stage. That is termed as hermeneutic reading.

Hermeneutics reading is a reading which will point cases that originally ungrammatical text become an association of equivalent 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 principle 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 esthetic 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

These are the phases of Sufism in enduring spiritual way to God. These are arranged as the criteria of Sheikh Al-Qusyairi in *Al-Risalah* and Imam Al-Ghazali in *Ihya' 'Ulum al-Din* (Sholikhin, 2009:267-291).

First is *Taubat*. That is the first step which is required in Sufism. *Taubat* often means regret. From that regret, we leave what make us regret, then we improve a mistake which we did. According to Imam Al-Ghazali (*Ihya' 'Ulum al-Din*, vol. IV: Sholikhin, 2009: 269), all aspects of life have to begin with science because science will bring to the right way which create faith and belief. Faith obtains to believe that sin is a destroyed poison. Moreover, belief obtains to leaving out a doubt that sin is a destroyed poison. Finally, it is able to make our heart feel regret about the sin that we have done. Thus, after those processes of *Taubat*, someone is obligated to be honest to what they do because the honest is a manifestation of the unity of God, sincere, and *Tawakal* to God.

Second, Piety or *Taqwa*, is a base of a religion. The definition of piety has three phases. First is avoiding from polytheist and infidel by following the unity of God. The second is self-avoiding from all of things which obtain to make us get in hell either serious sin or little sin. Last, an effort to get closer with God.

The third is *Warak* or observant of religious obligations. The definition is to leave something which makes a doubt, do something carefully. Thus, *Warak* is leaving something dubious and keeping the heart and mind from bad ting to get blessing of God. Observant of religious obligations is the effect of *Taubat* or regret. It is because *Warak* technically is to leave something which lead to do a sin.

The forth is *Zuhud* or asceticism. In a perspective of Sufism, *Zuhud* or asceticism is a religious attitude to keep ourselves in rightfulness. Then, we are

obligated to leave forbidden thing (Al-Jailani, 1960: 225). Asceticism is not an attitude of anti-world. *Zuhud* or asceticism to the worldliness is not to forbid ourselves from rightful thing from worldliness but *Zuhud* or asceticism is an attitude to believe that worship to God is more worth than thinking about worldliness. The point is that *Zuhud* or asceticism teaches a human to decrease a desirability and mastery of anything that can cause us turn from worshiping to God.

The last phase of Sufism is *Tawakal*. That is a symbol of consciousness about God's decision or a destiny of God. Therefore, submitting the fate to the God and acquiescing in destiny which have happened is the attitude of *Tawakal*.

2.5 Asceticism of Sheikh Abdul Qodir Al-Jailani

Al Junaid (in An-Najjar, 2001:238) stated that Asceticism is the pureness of heart from desirability of any worldliness. The ascetics can clean up their soul and secular aspect in their life because according to mystics, both are the cause of soul weariness that makes human soul suffer. Ascetics do not feel happy with a lot of wealth and do not feel worry if losing the wealth. Based on the perspective of ascetics, secular aspect or worldliness is a transitory pleasure whereas doing ascetic life is the way to have eternal pleasure that is the paradise of God.

According to Al-Jailani (Al-Jailani, 1960:11), ascetic from enjoyment or comfort has to be participated with occupying ourselves to worship in God who is giving us mercy and blessing. Al-Jailani also said that a status of human is

positioned in the ascetic heart. With ascetic heart, a human will acquire God's affection, mercy, and gift which is able to change suffering to be happiness, hatred to be gladness, fear to be safety, and poverty to be properties.

Ascetics obligate themselves to do not expect reward from God, but they do anything that God order so that they will acquire blessing and mercy from God (An-Najjar, 2001:239).

Meanwhile, Sheikh Al-Jailani distinguished *Zuhud* asceticism into two concepts. There are *Zahid al-Haqiqi* and *Zahid al-Shury*. *Zahid al-Haqiqi* or the real ascetic life is a religious attitude to leave the entire aspect of worldliness from the heart. While, *Zahid al-Shury* is an ascetic attitude to leave out the worldliness only from the hand but the heart keeps thinking about worldliness (Sholikhin, 2009:283).

Hence, ascetic attitude is inner attitude from religious aim to leave the worldliness but still progressive and productive on world duty. Thus, asceticism from worldliness is positioning God inside the soul and heart.

2.6 Previous Study

John Donne's poems have been researched by Portia Hassanzadeh in 1989 from San Jose State University in the thesis entitled "*John Donne's Holy Sonnets: Poetry of Despair*". In this research, it is concluded that collected poems of John Donne in *Holy Sonnets* describe despair on God because some problems

which is in the relationship between Human and God. Portia Hassanzadeh used *traditional criticism* to analyze his research.

John Donne's poems have also been researched by Nouf Fahad Alashjaai (2014) as *Master of Arts* from Weber State University in Ogden, Utah and *Department of language and translation* in Northern Borders University which is located at Arar, Saudi Arabia. Alashjaai's research has a title "*The Spiritual Development of John Donne*". He analyzed the development of religion on John Donne through his poem and connected with the life of John Donne. He used *biographical criticism* as an analysis tool in his research. The result indicates that Donne's poem was created when religious freedom arisen. Therefore, the theme of divine love was used as the major topic in his poem.

The research about John Donne's poems has been also researched by Akbar Lintang as thesis in 2010 entitled "*A Symbol Analysis on John Donne's Poems; A Lecture Upon the Shadow and The Prohibition*". He discussed about symbols which exist on two poems of John Donne entitled "*A Lecture Upon the Shadow*" dan "*The Prohibition*". He used semiotics approach focusing on Charles Sander Pierce theory. The result shows that those two poems of John Donne told about love. And the theme for those selected poems is the degree of love is comes from a pure feeling in the heart without any compulsively and hesitation.

The difference between those researches and this research is the topic. This research will examine John Donne's Asceticism through his holy sonnets "*Oh My Black Soul!*" and "*Batter My Heart*" from semiotics of Riffaterre's view.

CHAPTER III

ANALYSIS

This chapter discusses about the analysis. In this chapter, the researcher would like to answer the problem of the study which has been stated in chapter I by presenting the data and analyzing the data. The researcher tries to analyze John Donne's Holy Sonnets entitled "*Oh, My Black Soul!*" and "*Batter My Heart*" by presenting the indirection signs, matrixes and variants, heuristics and hermeneutics reading, and intertextuality of the poems.

In analyzing John Donne's Holy Sonnets, the researcher does some 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 asceticism in the point of Discussion.

3.1 "Oh, My Black Soul!"

3.1.1 Indirection Signs

Indirection 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

Displacing of meaning, according to Riffaterre (1978:2), is occurred when the signs shift from one meaning to another, when one word “stand for” another, as happens with metaphor, and metonymy. What is meant by metaphor and metonymy is a figure of speech which departs from logical usage that are aimed at gaining special effects. In this John Donne’s Holy sonnets as follows, there are some metaphors and metonymy used.

Holy Sonnet IV: Oh My Black Soul!

*Oh my black soul! now art thou summoned
By sickness, death’s herald, and champion;
Thou art like a pilgrim, which abroad hath done
Treason, and durst not turn to whence he is fled;
Or like a thief, which till death’s doom be read,
Wisheth himself delivered from prison;
But damn’d and hal’d to execution.
Wisheth that still he might be imprisoned.
Yet grace, if thou repent, thou canst not lack;
But who shall give thee that grace to begin?
Oh make thy self with holy mourning black,
And red with blushing, as thou art with sin;
Or wash thee in Christ’s blood, which hath this might
That being red, it dyes red souls to white.*

5

10

14

(Taken from *The Longman Anthology of World Literature, Volume C*, and page 682)

In that poem, “black soul” (Line 1) is the representation of sin. That is because “black soul” is a metaphor. According to Barnet, Burto and Cain (2006:746), metaphor asserts the identity, without a connective such as *like* or a verb such as *appears*, of terms that are literally

incompatible. “Black soul” gives a sort of veiled description of a sin from the last line of the poem that says the black soul will be cleaned to be a pure soul.

Next, “Thou art like a pilgrim” (Line 3) is a simile that means something is moving out. That 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). “Thou art” refers to the sin or in the poem called by “black soul”. “Like a pilgrim” literally means visiting a sacred place. In other word, “pilgrim” contextually means something moving out to another place. So, “thou art like a pilgrim” have significance as the sin which move out that means the sin is disappearing.

Next simile is “or like a thief” (Line 5) which means someone who cannot be apart from prison’s threat. Someone who has the sin cannot be apart from punishment because of their mistake. Then, “delivered from prison” is a metaphor that means enter to the hell. “Prison” is the representative of hell which is the place of punishment from the sin that someone has done.

Next sign is “if thou repent” which replaces regret. “If thou repent” give a description to the previous rhyme,

“Yet grace, if thou repent, thou canst not lack;” (Line 9)

That says that the sin cannot be released from punishment but if someone admit the mistake and regret it, they will have a grace to correct all their mistakes.

The next sign to make the previous sign clear is “holy mourning black” which is the representation of the exclamation of regret. Someone will regret their mistake by asking the forgiveness to God. Those are illustrated in (Line 11) that says “or wash thee in Christ’s blood”. After someone asks the forgiveness to God, they will get God’s mercy. Then, their sin will disappear and their soul becomes pure. Those aims are exemplified in the last line of the poem that states “it dyes red souls to white” which stands for from dinginess of sin to the lightness of holy life.

Therefore, this poem discourses about someone will recognize their sin when sickness or death’s herald come. It is because someone cannot avoid the risk of their sin that they have done. Sin may drag someone to the hell. But, it will not happen when someone obtains to regret their faults and asks forgiveness to God. Then, God will give the mercy to someone who recognize and regret the sin.

3.1.1.2 Distorting of Meaning

According to Riffaterre (1978:2) distorting meaning is existwhenthere 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 based on the context. For instance, in the poem above, the word “black soul” (Line 1) which means dirty soul, also can mean the sin. Then, the word “pilgrim” (Line 3) can be interpreted as moving to the sacred place and also becoming disappeared. The last word which has ambiguous meaning is “prison” (Line 6). That word can be interpreted as hell, the place of punishment. And it also can mean a consequence of the mistake.

b. Contradiction

Contradiction is caused by the usage of irony, paradox, and antithesis. Barnet, Burto, and Cain (2006:777) said that irony is the term which is stated in some degree negated by what is suggested.

*‘Yet grace, if thou repent, thou canst not lack;
But who shall give thee that grace to begin?’* (Line 9-10)

Those lines are an irony that state that the grace will be given when someone regret the mistake, but the following line is questioning “who shall give thee that grace to begin?” There is a negated statement when the following line is questioning the point. The point is the grace but the next line questions about who will give the grace. It means that the grace is nothing. Thus, the contradiction of the rhyme is clearly apparent.

c. Nonsense

Nonsense is the words which have no meaning, or the words which are not included in dictionary. Nonsense has no meaning but has mysterious meaning or another meaning based on the context of the poem.

Usually, nonsense of a poem is the words which contain supernatural.

Unfortunately, John Donne did not use nonsense in this 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 the 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 “*Oh, My Black Soul!*” by John Donne, there is no specific typography and homologue. Homologue is the line which has similar rhythm so that create similar meaning as well.

3.1.2 Determining Matrix, Model, and Variant

Matrix is the motor, the generator of the textual derivation, while the model determines the manner of that derivation (Riffaterre, 1978:21). 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 Donne’s poem entitled “*Oh, My Black Soul!*” is Ascetic Heart which is formed as “the sin or dirty soul” which is

transformed as a model in the first line “black soul”, “punishment” which is transformed as a model (Line 6) “wisheth himself delivered from prison”, “regret” which is illustrated as a model (Line 9) “yet grace, if thou repent”, and “forgiveness from God” which is transformed as a model (Line 13-14),

*“Or wash thee in Christ’s blood, which hath this might
That being red, it dyes red souls to white”.*

Those matrixes are transformed as variants which is organized as elaboration as follow. First variant is in the first and second line:

*“Oh my black soul!now thou art summoned
By sickness, death’s herald and champion:”* (Line 1-2)

Someone recognizes his mistakes as sin after he felt sick and death’s herald is coming. Second variant is in line 3 and 4:

*“Thou art like a pilgrim, which abroad hath done
Treason, and durst not turn to whence he’s fled.”* (Line 3-4)

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 line 5 to 9: someone who has sin has to account for the mistake that he did. He cannot escape from punishment and execution, except, he has a grace to correct and regret the sin. The last variant in last five lines elaborates that the only one who is able to give the grace for someone who has the sin is God. Hence, 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 “*Oh, My Black Soul!*” 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 punishment or karma of what they do the mistake in daily life. God will give forgiveness for who recognize and regret the mistake.

3.1.3 Heuristic and Hermeneutic Reading

The semiotic process really takes place in reader's mind, and it result from a second 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 beginning to end of the text, from top to bottom of page, and follows the syntagmatic unfolding. This first, heuristic reading is also where the first interpretation takes place, since it is during this reading that meaning is apprehended (Riffaterre, 1978:4-5). Heuristic reading is the reading based on language system. Literary 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. In this naturalization, the words which have no suffix and prefix will be added prefix and suffix. It can be added the word or sentence to clarify the relation inter-sentenced. The structure is changed to

be grammatical structure. For instance, John Donne's poem as follow will be read heuristically.

Holy Sonnet IV: Oh My Black Soul!

*Oh my black soul! now art thou
summoned
By sickness, death's herald, and
champion;
Thou art like a pilgrim, which abroad
hath done
Treason, and durst not turn to whence
he is fled;
Or like a thief, which till death's doom
be read,
Wisheth himself delivered from prison;
But damn'd and hal'd to execution.
Wisheth that still he might be
imprisoned.
Yet grace, if thou repent, thou canst not
lack;
But who shall give thee that grace to
begin?
Oh make thy self with holy mourning
black,
And red with blushing, as thou art with
sin;
Or wash thee in Christ's blood, which
hath this might
That being red, it dyes red souls to
white.*

Holy Sonnet IV: Oh My Black Soul!

Oh my black soul! Now thou are
summoned by sickness, death's herald,
and champion;

Thou are like a pilgrim which goes
abroad who had done the treason, and
durst which does not turn to whence he
is fled; or it is like a thief which is till
death's doom that will be read,

Wished, he is delivered from prison;
But damn and drag had to be execution.
Wished, he still might be imprisoned.

Yet, there is a grace, if thou repent,
thou cannot be lack;
But, who shall give thee that grace to
begin?

Oh make thy self with holy mourning
black, and red with blushing, as thou
art with sin;

Or wash thee in Christ's blood which
had a might that being red, it dyes red
souls to white.

Those heuristic reading above only provide the meaning of the poem based on the conventional language as semiotic system in the first level. Hence, it has not provided the meaning or interpretation of the poem yet. To provide the meaning and interpretation of the poem, retroactive reading is required based on literary convention as semiotic system in the second level or stage. That is termed as hermeneutic reading.

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

The poem of John Donne entitled "*Oh, My Black Soul!*" exemplified someone which recognize about his sin or mistake. A black soul is a symbol which stands for a sin or someone who have done a mistake. That depicts that someone realizes his mistake when he is in the condition of sickness and worry. Subsequently, 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. Afterwards, someone who has done a mistake or sin might be justified to the execution as the punishment from what he did. But the execution of punishment can be denied if someone regret and admit the mistake.

The one who could give a grace to hear the confession of someone who has done the mistake or sin is God. Hence, someone has to make himself in the holy life to worship God and regret all mistake which have done. So that the soul is becoming pure from all sin and mistake because God has given the mercy and forgiveness from someone's confession.

3.1.4 Intertextuality

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. 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 other literary work. The poem "*Oh, My Black Soul*" has a relation with John Donne's sermon about divine meditation. Specifically, in (line 13-14),

*"Or wash thee in Christ's blood, which hath this might
That being red, it dyes red souls to white"*

Those lines is a representative of Donne's sermon in the book entitled Anthology of World Literature which say, "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ clean Seth as from all sin" (The Longman Anthology of World Literature, 2004:681).

Another relation of the poem is about the grace that will be given to save His obedient (line 9), *Yet grace, if thou repent, thou canst not lack*; it is related to the Holy Bible (Genesis: 19:19) that said, "*behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:*"

3.2 “Batter My Heart”

*“Batter my heart, three-personed God; for You
 As yet but knock, breathe, shine, and seek to mend;
 That I may rise and stand, o’erthrow me, ‘and bend
 Your force to break, blow, burn and make me new.
 I, like an usurped town, to ‘another due, 5
 Labor to ‘admit You, but O, to no end;
 Reason, Your viceroy’ in me, me should defend,
 But is captived, and proves weak or untrue.
 Yet dearly ‘I love You, ‘and would be loved fain,
 But am betrothed unto your enemy. 10
 Divorce me, ‘untie or break that knot again;
 Take me to You, imprison me, for I
 Except You ‘enthrall me, never shall be free,
 Nor ever chaste, except You ravish me” 14*

(Taken from the *Longman Anthology of World Literature, Volume C*, and page 681).

3.2.1 Indirection Sign

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

3.2.1.1 Displacing of Meaning

In the poem above, there are some metaphors which are standing for another meaning. The first metaphor is “three-personed God” replaces a trinity. In a Catholic concept, God is called as a trinity which consists of Allah, Jesus, and Maria. Indirection sign is also formed as figure of speech such as a simile. As the statement of Barnet, Burto, and Cain (2006:745),

simile is 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 appears (Line 5), “I, like an usurped town” stands for creating destiny without God’s intervening. That representative is because contextually, the verse before that simile indicates that God has a power to break and create a creature. Next,

“Labor to admit you, but oh, to no end,” (Line 6)

The word “labor” is a metaphor which has a meaning “the devotee of God”. Next metaphor is the word “your viceroy” (Line 7) means the prophet Isa as a messenger of God in the world or in the Catholic perspective, the messenger of God in the World is Jesus. Next sign which is included in indirection sign is “betroted” (Line 10) which contextually means ribbed. In the same line, the metaphor is continued on the word “your enemy” (Line 10) which stands for devil. Hence, from the two metaphors, means the enemy of God that always ribs a human. Afterwards, the phrase “divorce me, untie, or break” (Line 11) is a metaphor which has a meaning “punishing”. Someone wants God punish him because he have done the mistake. The last is the word “enthrall” (Line 13) which is the representation of giving forgiveness.

Accordingly, this Holy sonnet “Batter My Heart” exemplifies the devotee of God who seeks for God’s forgiveness. John Donne elaborates that someone is recognizing the power of God that is able to create and

break everything. In his consciousness, he ask God to mend his heart become new and pure, but he convinces that his asking is like creating destiny by his own way without God's approval. Hence, he defenselessly hand his destiny over God. Then, he decides to be obedient of God by loving and following God's messenger. Yet, devil always rib a human to do some kinds of sin. In this poem, John Donne illustrates that he acquiesces in God's punishment because of the sin that he did. Thus, he believes that God will give his mercy and forgiveness to the one who is obedient to the destiny of God.

3.2.1.2 Distorting of Meaning

Distorting meaning is caused by ambiguity, contradiction, or nonsense in the poem (Riffeterre, 1978:2). Yet, in the poem "Batter My Heart" by John Donne does not have nonsense. Thus, the analysis will be on the ambiguity and contradiction only.

a. Ambiguity

The word which has more than one meaning (*polyinterpretable*) is "viceroy" (Line 7). That word literally means young king or prince in dominance or may be means as the second person as well. Yet in the context of the poem, it has meaning as the messenger of God. That is Prophet Isa or Jesus who is delegated to convey religious aspect.

Afterwards,

"But am betrothed unto your enemy." (Line 10)

The word which is ambiguous is “*enemy*”. That word can be meant as a devil which contextually ribs a human to avoid worshipping in God. Moreover, that word might be meant as the sin which can make God’s anger.

b. Contradiction

We are faced with contradiction such as irony and paradox. In John Donne’s poem “*Batter My Heart*”, there is an apparent contradiction in the assertion that someone is like grabbing the power of God (Line 5) but in the next line, it is clearly stated that he is a labor to admit the power of God (Line 6). Accordingly, those verses indicate that a human being cannot be equal with God.

Afterwards, contradiction also appears in line 9 and 10,

*“Yet dearly I love You, and would be loved fain
But am betrothed unto your enemy.”*

Those verses ironically show that someone loves his Almighty gladly but he cannot avoid the temptation of devil that always makes him do the mistake.

The next apparent contradiction as an irony is (Line 12), “*Take me to You, imprison me*”, that verse is represent that a human who have done the mistake is asking for forgiveness to God by saying “*imprison me*” which means “punish me”. In contrast, the previous words say “*take me to You*” which is the representation of willing to be closed to God (asceticism).

3.2.1.3 Creating Meaning

On the analysis of creating meaning in John Donne's poem "*Holy Sonnet: Batter My Heart*", 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 1 up to line 4),

*"Batter my heart, three-personed God; for You
As yet but knock, breathe, shine, and seek to mend;
That I may rise and stand, o'erthrow me, 'and bend
Your force to break, blow, burn and make me new."*

Those lines are actually one sentence. Thus, the meaning creating process exist.

3.2.2 Determining Matrix, Model, and Variant

Matrix is a keyword of the poem. The function of matrix is to find and understand the meaning of poem easily. The keyword of John Donne's poem is Ascetic Heart which is formed as "the defenselessness to God".

This matrix is transformed as a model (Line 4), "*Your force to break, blow, burn and make me new*". Afterwards, that is transformed as some variants in organized as elaboration.

First variant is,

*"Batter my heart, three-personed God; for You
As yet but knock, breathe, shine, and seek to mend;
That I may rise and stand, o'erthrow me, 'and bend
Your force to break, blow, burn and make me new."* (Line 1-4)

The “heart” is the sign of the slave of God who receiving the divine decree. He thinks that divine decree is not appropriate with what he wants so that he wants to change his own destiny based on what he expect.

Second variant is,

*“I, like an usurped town, to ’another due,
Labor to ’admit You, but O, to no end;
Reason, Your viceroy ’in me, me should defend,
But is captived, and proves weak or untrue.”* (Line 5-8)

In this variant, someone is considered grabbing the power of God. Despite of that condition, the slave of God which is symbolized as “I” in the poem constantly admit the power of God that cannot be emulated. In this variant, there is also stated that God have the messenger to convey the religion in the world. That is symbolized in the word “viceroy” (Line 7).

The third variant is,

*“Yet, dearly I love You, and would be loved fain
But am betrothed unto your enemy.”* (Line 9-10)

These verses elaborate that someone admit to love God gladly, But he feels that he still have done the mistake which make God become angry with him.

The last variant is,

*“Divorce me, ’untie or break that knot again;
Take me to You, imprison me, for I
Except You ’enthrall me, never shall be free,
Nor ever chaste, except You ravish me”* (Line 11-14)

Those signify that someone confess his mistake and ask for the punishment to God for cleaning up his sin and the willingness of being close to God (being ascetic). The punishment will not be given to him except God provides his blessing and forgiveness.

3.2.3 Heuristic and Hermeneutic Reading

Heuristically, a literary work in the form of poem has to be naturalized based on normative language or grammatically correct. In John Donne's poem "*Batter My Heart*", the poem is naturalized grammatically as follow:

Holy Sonnet XIV: Batter My Heart

*Batter my heart, three-personed God;
for You
As yet but knock, breathe, shine, and
seek to mend;
That I may rise and stand, o'erthrow
me, 'and bend
Your force to break, blow, burn and
make me new.
I, like an usurped town, to 'another due,
Labor to 'admit You, but O, to no end;
Reason, Your viceroy 'in me, me should
defend,
But is captived, and proves weak or
untrue.
Yet dearly 'I love You, 'and would be
loved fain,
But am betrothed unto your enemy.
Divorce me, 'untie or break that knot
again;
Take me to You, imprison me, for I
Except You 'enthrall me, never shall be
free,
Nor ever chaste, except You ravish me*

Holy Sonnet XIV: Batter My Heart

*Batter my heart, three-personed God;
for You are as yet but knocking,
breathing, shining, and seeking to
mend;
That I may rise and stand, overthrow
me, and bend your force to break,
blow, burn and make me new.
I am like an usurped town to another
due,
As a laborer to admit You, but O, never
end; the reason is because Your viceroy
is in me, I should defend,
But he is captived and proves weak or
untrue.
Yet, dearly I love You and would be
loved gladly,
But I am betrothed unto your enemy.
Divorce me, untie or break that knot
again;
Take me to You, imprison me, for me,
Except You enthrall me who are never
shall be free,
Nor ever chaste, except You ravish me*

A literary work is read based on the language system as a semiotic system in the first and second level. Reading based on the first semiotic system is heuristic reading. The second reading of semiotic system is hermeneutic reading or retroactive reading.

Hermeneutically, the poem of John Donne “Holy Sonnet: Batter My Heart” exemplified that the power of God is not to be emulated. The devotees of God have to obedient and believe in God’s destiny. This poem is the expression of someone who believes that God is the almighty in the universe. This poem is also directly created to God. That is signified in the poem entirely which mention the word “You” with the capital letter in the front letter of the word although that word is not in the first word of a sentence.

Subsequently, “three-personed God” is interpreted as a trinity in Catholic concept. The trinity has the power to break and create everything in the world. What is meant by trinity is God. God also has an authority on behalf of determining the destiny of His devotee (Line 1-4).

The devotee of God expresses his love deeply and happily on God. That makes him think that what he does based on worldliness is like grabbing the power of God. He fulfills his worship gladly and endlessly but he cannot avoid doing a mistake because he is a human being who has weakness. He always admits God in his heart and his daily life. That is the guidance from the messenger of God in the world. In the Catholic concept, the messenger of God in the world is Jesus. But, God’s messenger is

captive so that the devotee of God becomes weak. Therefore, he is easily ribbed by a devil to make a sin. Hence, he asks forgiveness to God and regrets it until he is willing to be punished by God as long as he receives the forgiveness (Line 5-12).

In the end of the poem of John Donne “*Holy Sonnet: Batter My Heart*”, the devotee of God states that the forgiveness will be acquired if he purify his soul and focuses to worship in God. Thus, God will give him the forgiveness and blessing.

3.2.4 Intertextuality

The content of the poem “*Holy Sonnet: Batter my Heart*” is related with some Catholic concept. For instance, it is mentioned “three-personed God” (Line 1) which is implicitly means the concept of trinity on Catholic. The catholic concept about trinity is mentioned in the holy book (Matthew 28: 19-20) which stated “*baptizing them in the name of Father and the Son and the Holy Spirit, teaching them to obey everything I have commanded you*”. That means that the trinity is the one God which in the form of Father, Son (Jesus), and holy soul or holy spirit (*Roh Kudus*).

Afterwards, the relation of the poem in the other text is (line 7 and line 8). There is mentioned that God has a viceroy who is delegated in the world as a messenger. That is included in holy book of Catholic (John, 3:16-17) that said “*for God so loved the world, that he hath given his only begotten Son, that whosoever believeth in him, should not perish, but have*

everlasting life. For God sent not the his Son into the world, that he should condemn the world, but that he world through him might be saved”.

3.3 Discussion

From those two poems of John Donne, the researcher finds the system of worship which is implicitly written in the poems. The system of worship that the researcher finds is, first, the regret of devotee to god when he has made a mistake. The process of regret is admitting what the mistake that have done first. Then, he asks for forgiveness to God by worship deeply. Second, the system of worship in God about believes in divine decree and loves God gladly by avoiding the prohibition and focuses to worship in God.

The first system of worship that the researcher finds in John Donne’s poem has a similarity with the system of worship in Islamic Sufism. Regret about the sin that we have done is called as *Taubat* in the Islamic concept of Sufism. That system or worship is the first step which is required in Islamic Sufism. According to Imam Al-Ghazali (Ihya’ ‘Ulum al-Din, vol. IV: Sholikhin, 2009: 269), all aspects of life have to begin with science because science will bring to the right way which create faith and belief. Faith obtains to believe that sin is a destroyed poison. Moreover, belief obtains to leaving out a doubt that sin is a destroyed poison. Finally, it is able to make our heart feel regret about the sin that we have done. Thus, after those processes of *Taubat*, someone is obligated to be honest to what they do because the honest

is a manifestation of the unity of God, sincere, and *Tawakal* to God. This system of worship is signified as,

*“Oh make thy self with holy mourning black,
And red with blushing, as thou art with sin;”* (Line 11-12).

Afterwards, the second system of worship which the researcher finds is believes in divine decree and loves God gladly by avoiding the prohibition and focuses to worship in God. That system or worship has similarity with Islamic Sufism particularly the concept of asceticism of Sheikh Abdul Qodir Al-Jailani. According to Al-Jailani (1960:11), ascetic from enjoyment or comfort has to be participated with occupying ourselves to worship in God who is giving us mercy and blessing. Al-Jailani also said that a status of human is positioned in the ascetic heart. With ascetic heart, a human will acquire God’s affection, mercy, and gift which is able to change suffering to be happiness, hatred to be gladness, fear to be safety, and poverty to be properties. The result of the interpretation of John Donne’s poem “*Holy Sonnet: Batter My Heart*” indicates that the devotee of God have to purify the heart from anything which lead to do the prohibition. That can be meant as avoiding bad thing from worldliness as well. If the heart has been purified, everything which is determined by God will be received sincerely. This system of worship is signified as (Line 9-14),

*“Yet dearly I love You, ‘and would be loved fain,
But am betrothed unto your enemy.
Divorce me, ‘untie or break that knot again;
Take me to You, imprison me, for I
Except You ‘enthrall me, never shall be free,
Nor ever chaste, except You ravish me”*

Hence, the system or worship of John Donne which is illustrated in the poem is comparable with the system of worship based on Sheikh Abdul Qodir Al-Jailani's asceticism.

Those systems of worship which are a manner to be closed to God and to avoid bad thing of the worldliness are covered in the concept of asceticism of Sheikh Abdul Qodir al-Jailani. As the step to do ascetic life based on Sufism is first, regret all the mistake that we have done, that is represented in the John Donne's holy sonnet "*Batter My Heart*". Then, as the representation of the second John Donne's holy sonnet entitled "*Oh My Black Soul*" which the researcher selects as the object of study is about the manner of ascetic life. According to al-Jailani (1960:225), asceticism is an attitude to believe that worship to God is more worth than thinking about worldliness which means leading a human to decrease a desirability and mastery of anything that can cause us turn from worshipping to God. That explication of asceticism is reflected in the verse,

*"Take me to You, imprison me, for I
Except You 'enthrall me, never shall be free,
Nor ever chaste, except You ravish me"* (Line 12-14)

The researcher correlates that the interpretation of the poem "*Holy Sonnet: Batter My Heart*" and "*Oh, My Black Soul*" by John Donne is appropriate with the concept of Sufism in Islam, predominantly on the asceticism of Sheikh Abdul Qodir Al-jailani. Thus, 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

This chapter consists of two discussions, conclusion and suggestion. The conclusion is about asceticism in John Donne's poems. Afterwards, the suggestion is about the expectation of researcher about the thesis.

4.1 Conclusion

Based on the discussion in chapter III, the researcher concludes that the process of giving meaning in the 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 reading which is reading the poem based on the language system and hermeneutically reading which is reading the poem based on the sign related to the reality built.

From those phases, the asceticism in John Donne's poems entitled "*Oh, Black Soul!*" and "*Batter My Heart*" indicates that the system of worship on John Donne's perspective is comparable with Sheikh Abdul Qodir Al-Jailani. That comparable system of worship in asceticism is the devotee of God has to purify the heart from anything which leads to do the prohibition or bad thing from

worldliness. Thus, the ascetic heart will be created to sincerely receive God's destiny in blessing.

4.2 Suggestion

As the suggestion, through this thesis, the researcher expects that this study 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.

Afterwards, the researcher realizes that this thesis may be far from being perfect. The researcher expects that someone will give good comment to make this research becomes better.

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

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