



## **Words, Sense, and Denotation Meaning in Pupuh Ginanti “Saking Tuhu Manah Guru”**

**I Gusti Ayu Vina Widiadnya Putri<sup>1</sup>, I Dewa Ayu Devi Maharani Santika<sup>2</sup>, Ida Bagus Gde Nova Winartha<sup>2</sup>,**

Universitas Mahasaraswati Denpasar<sup>1,2,3</sup>

Correspondence Email : [miss.vina@unmas.ac.id](mailto:miss.vina@unmas.ac.id)

### **Abstract**

This study aims to analyze words, sense, and denotation in Pupuh Ginanti, entitled "Saking Tuhu Manah Guru". Pupuh is one of the Balinese poem that is still preserved nowadays. This pupuh has a moral value that needs to be conveyed to listeners. The message is conveyed through the form of the words that compose it. Every word or sentence in a literary work has meant that unknowingly, so an analysis of the word, sense, and meaning of denotation in Pupuh Ginanti needs to be discussed more deeply. Data was initially categorised for this study using some kind of word classification. Start data coding after categorization. By analysing text-based data, data analysis techniques employ qualitative methods. The researcher also employed documentation strategies to obtain the data. The theory used in this study is (Allan, 2014) to analyze sense meaning and supported by theory from (Kreidler, 2002) to analyze denotation meaning. This study uses a descriptive qualitative approach. The result of this research is that the meaning of the poem in Pupuh Ginanti entitled "Saking tuhu manah guru" has a denotative meaning and sense meaning in each line. Sense meaning in this poem was used to clarify the message to be conveyed by the author.

**Keywords:** *meaning, word and sense*

### **Abstrak**

Penelitian ini bertujuan untuk menganalisis kata, makna, dan denotasi dalam Pupuh Ginanti yang berjudul “Saking Tuhu Manah Guru”. Pupuh adalah salah satu puisi Bali yang masih dilestarikan hingga saat ini. Pupuh ini memiliki nilai moral yang perlu disampaikan kepada pendengarnya. Pesan disampaikan melalui bentuk kata-kata yang menyusunnya. Setiap kata atau kalimat dalam sebuah karya sastra memiliki makna yang tidak disadari, sehingga analisis kata, pengertian, dan makna denotasi dalam Pupuh Ginanti perlu didiskusikan lebih dalam. Teori yang digunakan dalam penelitian ini adalah (Allan, 2014) untuk menganalisis makna indra dan didukung oleh teori dari (Kreidler, 2002) untuk menganalisis makna denotasi. Penelitian ini menggunakan pendekatan kualitatif deskriptif. Hasil dari penelitian ini adalah bahwa makna puisi Pupuh Ginanti berjudul “Saking tuhu manah guru” memiliki makna denotatif dan makna indra pada setiap barisnya. Makna akal dalam puisi ini digunakan untuk memperjelas pesan yang ingin disampaikan oleh pengarang.

**Kata kunci:** *makna, kata dan tanda*

## **Introduction**

Words that have a sense make up the different meanings of each word in the sentence. Sense is the meaning of each expression differently in the context of its use, other expressions, and related expressions or related to it, or what expressions are contrary to it. The word is meaningful because there is a relationship between each word. Each of these relationships is seen when the word is used in the sentence. The sentence has meaning independently of what the speaker is using it to mean in a given utterance (Allan, 2014). Ferdinand de Saussure states that meaning is an 'understanding' or 'concept' which is owned or contained in a linguistic sign. In other words, every linguistic sign consists of elements of sound and elements of meaning. These two elements are in-language elements (intralingual) which usually refer to or refer to something referent which is an extra-lingual element. Likewise, the meaning in every lyric of a literary work has lexical elements that form it. Literature has to deal with humankind's greatest works of writing, which convey ideas through emotions, sentiments, and values and are thought to be imaginative. Studying literature entails studying literary compositions. Poems, one of the most well-known literary works, have an important place in the human brain because they help people become more conscious of their everyday experiences and can be compared to other literary works as a reflection of their joys or suffering (Sulaiman, 2019). Language is a social phenomenon that offers a variety of genres and styles to express and convey ideas. Song lyrics are one of the subgenres. People use lyrics to express a variety of emotions, including sentiments, despair, heartbreak, remorse, falling in love, and many others. The language used in a song's lyrics is crucial since it needs to harmonically fit the tune. The meaning of words in each of the lyrics of literary works has an implied and explicit meaning that needs to be studied more deeply. As a matter of fact, many people, particularly readers or students, merely read poems for enjoyment; not all of them are conversant with the sense and meaning present in the poems. Even worse, they are unlikely to be familiar with the poet who created it or some of the other outstanding poetry of their work. Poetry, according to (Dean, 2004), "presents particular problems for teachers and students alike in that it is not widely read - like Shakespeare - comes at the bottom of young people's preferences in reading literature; the language diction of poetry often seems impenetrable; the range of poems studied is often narrow; it is taught in conventional ways that presuppose the purpose of teaching is to elucidate 'difficult' language and for students to gain appreciation. Since poetry is still viewed as difficult to learn, learning it presents challenges.

Poem is one of the literary works or literary *genres* with characteristics, has stanzas, lines, and uses dense language in expressing the message to be conveyed (as can be seen from the choice of words). The language used is not straightforward, but full of meaning behind the words presented in the poem. Literary typology is determined as a poetic character. The form of poem is a collection of directed verses (Ambarini & Umaya, 2010). One form of Balinese poem that is still interesting to listen to is Pupuh. Pupuh is a traditional Balinese poem composition that has certain words and rhymes in each line. Pupuh can be sung and provide a rhythm so that it

can be heard more attractive to the listener. Pupuh is a literary work that contains many messages to convey. The meaning of the pupuh conveyed is a means to express thoughts, ideas, feelings, and beliefs. In pupuh, moral teachings in Hinduism can be poured into the story of life. As a Balinese song, *Pupuh Ginanti* has the rhythm, stanza, and Balinese literature structure, which is classified as *Sekar Alit* (Pradana, 2021). Pupuh Ginanti has a unique meaning in its delivery to listeners which contains moral value and advice.

Several previous studies on the meaning of poem became the literature review of this study researched from (Anindita & Satoto, 2017). The results of this study indicated that in ten poetries with the theme of the letter there were 4 types of diction used: denotative, connotative, concrete, and abstract diction. The denotative and concrete dictions were widely used dictions in the ten poetries. The effect was it was not confusing for the reader because it is very minimal use of figurative language. Another research by (Beirut, 2013) in his article about translating connotative meaning in the literary text at the University of Petra. He stated that a successful translator is aware of the multiple meanings of the word. Whilst the translator has to cope with the different shades of word meanings, which are in non-literary translation, he can achieve anywhere near perfection. It is worth mentioning that poem is the hardest of all literary genres to translate because it has some linguistic factors to account for (notably sound, rhyme and meter, and connotation). The research by (Quadri et al., 2021) analyzed semantic, syntactical, and lexical analysis of English poem. The previous study stated that they present a grammatically driven process for understanding and analyzing English poem from three different aspects: lexical, syntactical, and semantic. They look at artistically emotive components at such levels and employ conventional techniques to evaluate linguistic inspirations associated with such components. They explain how a multi-stage examination like this can help to construct a well-knit English poem. For obvious reasons, like conciseness, and imaginative and metaphorical formulations, analyzing latent semantics in English poems is more difficult than in prose. Based on the literature review mentioned above, every word or sentence in a literary work has meaning unknowingly, so it is important to study more deeply the meaning of denotation and sense in literary works that have not been analyzed by previous researchers. This study aims to analyze more deeply the word, sense, and denotative meaning of *pupuh ginanti* to find the meaning of the message that the author wants to convey to the reader or listener. That is one of the goals of this study since the meaning in the words is very important to dig deeper.

## Method

This is qualitative research with a phenomenological approach. This study uses data in the form of a Bali poem that gives advice to its readers. The use of qualitative research aims to obtain facts and information about the denotative meaning and sense from *pupuh ginanti*. The data were taken from the words in *pupuh ginanti* (Balinese poem) entitled “*saking tuhu manah guru*”. *Pupuh ginanti* is one of the Balinese poems that contain moral values to deliver to the listener. This study analyzed the sense and denotation meaning used in the theory by (Allan, 2014)

and (Kreidler, 2002). The method used in collecting data is note-taking and observation of the text in the text of the teacher. This research began by classifying data into some sort of word classification. After classification, proceed with data coding. Data analysis methods use qualitative methods by analyzing text-based data. Additionally, the researcher used documentation techniques to get the data. Documentation, according to (Indawan., Sulaiman, MGS., 2017) is a method for gathering data that presently exists by writing concerning reliable sources that have been utilized as evidence; it is not reactive but rather naturalistic and is not constrained by time or geography. In this instance, the researcher followed certain steps, such as searching the Pupuh Ginanti poems in the Balinese learning book. The researcher then read the poems while underlining their sense and meaning content. Following data collection, the researcher used qualitative data analysis based on (Cirlot, 2001) theory to examine the information. Additionally, according to (Hamilton & Pinnegar, 2009) organizing, classifying, and categorizing qualitative data is part of the analysis process.

## **Result and Discussion**

### **Result**

A poem, like a piece of music, has an underlying structure that is produced by the use of meaning and sense. This meaning employs both intended meaning and literal meaning, as well as visual, on many levels. The data analyzed in this study is one of the Balinese poems (pupuh) that have denotative and different sense meanings on those words. The poem can be seen below:

Title : *Saking tuhu manah guru.*

*Saking tuhu manah guru,  
mituturin cening jani,  
kawruhané luih senjata,  
ne dadi prabotang sai,  
kaanggén ngaruruh merta,  
saenun ceningé urip.*

Tabel 1: Finding of word, denotation, and sense

No	Word	Denotation	Sense
1	<i>guru</i> “saking tuhu manah guru”	teacher	father parents elderly person
2	<i>cenig</i> “mituturin cening jani”	students	boy beloved son

3	senjata <i>kawruhané luiir senjata,</i>	a weapon is a tool used to injure, kill, or destroy something	children tool provision of life
4	“ <i>prabotang sai</i> ” <i>ne dadi prabotang sai</i>	daily use equipment	Something useful
5	<i>merta</i> <i>kaanggén ngaruruh</i> <i>merta,</i>	money	treasure livelihood
6	<i>urip</i> <i>saenun ceningé urip</i>	age	life all life

Based on the data in the finding table, it was found that words have a different sense from the denotative meaning. The sense is found when it is among other lexicons that compose it. In the first line, lexically *guru* means teacher. The sense in these words can also mean father. The second line used the word *cening* which means beloved son. In the third line, the word weapon has different denotative meanings and senses. The sense meaning of the word *senjata* is weapon while the sense of the word weapon is a provision of life. In the fifth line, there is the word *merta* means money. The sense meaning of this word is livelihood. In the last line, there is the word *urip* which means age. Sense meaning in this word is all life.

## Discussion

There are a variety of other ways that communication can occur, including discourse engagement through conversation, media speech delivery (on radio and television, for example), sign language, spoken word poem, music (of any genre), and a lot more. It is important to note that, in each of these formats, specific pieces of information are essentially given different senses (meanings) before being conveyed to different types of people who, in turn, extrapolate different meanings from the information passed based on their own personal perceptions and preconceptions of it (Ken-Maduako & Ordu, 2023).

In the first line, *guru* means teacher. According to Ki Hajar Dewantara, a teacher is a person who is admired and imitated. The sense meaning of the word teacher in the sentence line does not only mean teacher but has parental sense. In Sanskrit, the *teacher* consists of four, namely *Catur Guru* which means: consisting of *guru rupaka* (parents), *guru pengajian* (school teachers), *Wisesa Teachers* (leaders/government), and *guru swadhyaya* (gods) (Nyoman et al., 2018). The senses that can be found in the sentence structure are as follows:

First line : *Saking tuhu manah guru*

Sense meaning :

- The teacher from the bottom of my heart
- Father with all sincerity
- Attentive parents.

Balinese people get a different sense from the word *guru* is not only as a teacher, or an educator in a school but also as a parent or elder. The sense that can be found in the first line of the sentence is the teacher (as a teacher who educates) from the bottom of the heart. Another sense is a father (teacher) with full heart and parents (teachers) who are attentive. This kind of meaning is sense. A (word) sense is the focus of word meaning: definitions and meaning relations are defined at the level of the word sense rather than word forms as a whole. Based on the sense of meaning of the first line, it can be interpreted as the teacher from the bottom of my heart. The word *guru* means father with all sincerity and attentive parents. *Saking tuhu manah guru* means father will all sincerity.

Second line : *mituturin cening jani*

Sense meaning :

- Advising his students
- Advising his son
- Deliver the message to his beloved child

Poem has always been difficult to read and translate because of its condensed language and many levels of meaning (Ahmed Mohamed Othman, 2023). In the second line of the sentence, it states that the word *cening* has a different sense. The word *cening* does not only mean as a student but can also be interpreted as a child or beloved child. The word *cening* has the denotative meaning of a pupil, but in that line of the sentence, the word *cening* also has the meaning of a beloved child who is advised by his parents. The meaning of the word *cening* in this sentence has a sense of giving advice to children or giving moral messages to their beloved children. The kind of meaning that is associated with words and sentences by the language system, and not the speaker meaning specifically associated with utterances made by speakers on particular occasions. This kind of meaning is sense. The sense of meaning found in the second line is advising his students, advising his son, and delivering the message to his beloved child. Based on the sense meaning that was found, this line means someone that advised his beloved children about the value of life.

Third line : *kawruhané luiir senjata*

Sense :

- Science as a weapon
- Knowledge as a provision

Knowledge as a tool The third line in the *pupuh ginanti* above uses the word *senjata* which can give a different sense based on the context of the words that compose it. *Senjata* in the denotative meaning are **weapons** are tools used to injure, kill, or destroy something. In the context of the sentence that composes it, the sense of the word weapon in the sentence is a provision or tool. The line in the third sentence *kawruhané lui senjata* can mean that knowledge can be used as a provision for life. The meaning of the word *senjata* also has a sense of "tool". If it is connected in the context of a sentence based on the constituent words, *kawruhané lui senjata* means that knowledge can also be used as a tool to solve various life problems. Two kinds of sense found in this line such as science as a weapon and knowledge as a provision. The complete sentence means someone that has science as a weapon to continue someone's life.

The fourth line: *ne dadi prabotang sai*

Sense :

- Something that can be a daily tool
- Something that can be used every day
- Something that has a high use

In the fourth line of the *pupuh ginanti* above, there is the word *prabotang* which has the basic word *prabot* which means equipment items that are used in daily. The word *prabot* can have a different sense based on the context of the sentence. The word *prabot* in the sentence *ne dadi prabotang sai* has a sense of something that has a high use value so it can be used continuously. The word *prabot* does not only have a denotative meaning as equipment but can also mean something of value and useful. In this sentence, several senses are formed from the arrangement of the context of the sentence such as something that can be a daily tool, something that can be used every day, something that has a high use. Based on the sense found in the word *prabot*, the complete sentences means something that can be use in daily.

The fifth line : *kaanggén ngaruruh merta,*

Sense :

- It used to earn money
- It used to look for treasure

- It used to make a living
- It used to get a livelihood

In the fifth line above, the meaning of the word *merta* has a different sense based on the context of the sentence. The word *merta* has a denotative meaning of treasure. The word *merta* in the context of the sentence can have a sense of looking for a living, making a living, or looking for a livelihood. The meaning of the word *merta* is found based on a lexicon or words between other words around it, thus forming a sense that can be understood. Based on the context of the sentences, the sense in the fifth line of the sentence is something that is used to get a livelihood, and something that is used to make a living, or something that is used to make a living. Several sense that found in this sentence such as something that used to earn money, something that used to look for treasure, something that used to make a living and something that used to get a livelihood.

The six line : *saenun ceningé urip*.

Sense :

- All life
- you live
- As long as you live

The last line of the *pupuh ginanti* is closed with the sentence *saenun ceningé urip*. The word *urip* has a denotative meaning "age". The word *urip* when placed in the sentence *saenun ceningé urip* has a sense of life. Sense is the focus of word meaning: definitions and meaning relation are defined at the level of the word sense rather than word forms as a whole. The meaning of the word *urip* will have a sense when there is an arrangement of words attached around it. The meaning of the fifth line can be while you are still alive, so the sense of the word *urip* means life. In the last line found several sense covered this sentences such as : all life, you life and as long as you live.

## **Conclusion**

Based on the analysis of meaning that has been explained previously, it can be concluded that the poem in *Pupuh Ginanti* entitled "*Saking Tuhu Manah Guru*" has a denotative meaning and sense in each line. The sense meaning found in this data such as : the lovely teacher give advised to all the children that science is a weapon that can be used as a tool to earn money as long as you live. The meaning that can be understood based on the sense relation based on the entire stanza of *Pupuh Ginanti*'s poem is advising the children that knowledge is important in our life. Based on the sentence structure and context, the meaning of those sentences is a father with full



sincerity, he advises his son that knowledge is provision. Knowledge can be used every day. It can be used to make a living throughout your life. The moral message that the author wants to convey to listeners is the importance of science for the future. The words used by the author is hinting at the message can show the sense of the words is meaningful.

## Reference

- Ahmed Mohamed Othman, A. (2023). Cohesion and Coherence for Poetry Interpretation and Translation. *Arab World English Journal For Translation and Literary Studies*, 7(2), 176–196. <https://doi.org/10.24093/awejtls/vol7no2.13>
- Allan, K. (2014). Linguistic meaning. In *Linguistic Meaning*. Routledge. <https://doi.org/10.4324/9781315880297>
- Ambarini, & Umaya, N. M. (2010). *Semiotika Teori dan Aplikasi Pada Karya Sastra* (I. P. S. Press (ed.)).
- Anindita, K. A., & Satoto, S. (2017). International Journal of Active Learning Diction in Poetry Anthology Surat Kopi by Joko Pinurbo as A Poetry Writing Teaching Material. *International Journal of Active Learning*, 2(1), 39–49. <http://journal.unnes.ac.id/nju/index.php/ijal>
- Beirut, A. M. (2013). Translating connotative meaning in literary texts at the university of Petra. *International Journal of Applied Linguistics and English Literature*, 2(5), 81. <https://doi.org/10.7575/aiac.ijalel.v.2n.5p.81>
- Cirlot, J. . (2001). *A Dictionary of Symbols*. Taylor & Francis Library,.
- Dean, G. (2004). *Improving Learning in Secondary English*. David Fulton Publishers.
- Hamilton, & Pinnegar. (2009). *Self-study of Practice as a Genre of Qualitative Research: Theory, Methodology, and Practice*. Spinger.
- Indawan., Sulaiman, MGS., & S. (2017). *R. Metodologi Penelitian Pendidikan Bahasa*. Roemah Sufie.
- Ken-Maduako, I., & Ordu, S. (2023). Analysis of the Meaning of Elechi Amadi’s Song of the Dead and Morning which Reflected His Culture: A Multi-Modal Critical Pragmatic (MCP) Analysis. *Journal of Humanities, Music and Dance*, 33, 1–10. <https://doi.org/10.55529/jhmd.33.1.10>
- Kreidler, C. W. (2002). *Introducing English Semantics*. Routledge.
- Nyoman, N., Lastini, A., & Anggreni, N. M. (2018). Bentuk Ajaran Catur Guru Di Sekolah Dasar. *Jurnal Pendidikan Dasar ADI WIDYA*, 3(1), 19–29.
- Pradana, G. Y. K. (2021). Corona in Pupuh Ginada Dasar: A cultural response to crisis situations due to the Coronavirus pandemic. *IOP Conference Series: Earth and Environmental Science*, 724(1). <https://doi.org/10.1088/1755-1315/724/1/012074>
- Quadri, K. M., Ahmed, H., & Wahab, M. O. A. (2021). International Journal of Linguistics, Literature and Translation (IJLLT) The Impact of Students’ Proficiency in English on Science Courses in a Foundation Year Program. *International Journal of Linguistics*,

*Literature and Translation (IJLLT)*, 3(11), 55–67. <https://doi.org/10.32996/ijllt>

Sulaiman, M. (2019). An Analysis of Symbolism in the Five Selected Love Poems of Nicholas Gordon. *Alsuna: Journal of Arabic and English Language*, 2(1), 1–15. <https://doi.org/10.31538/alsuna.v2i1.246>