

The Universal Loves in Maulana Rumi's Poems (Semiotics Theory by Roland Barthes)

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Abstract

Human are social creatures because they interact and communicate a language that they can understand each other. Until they can create social communities. In human life there are many kinds of mysterious in their surrounding such as sign, symbol, word or sentences that had meaning inside. The purpose of this research to describe how the semiotics applied in Maulana Rumi's poems and to know the meanings of Maulana Rumi's poems viewed from semiotics theory. The researcher used qualitative research method to analysis the data. The data analyzed of 10 poems, the titles are, the spirit and body, the spirit ruby, the great wagon, love is the way massagers, Imra'u'L'QAYS, no flag, eyes, the death of Saladin, the many wines & quietness. The result of analyzed data based on applied five codes as follow, hermeneutic code, proareitic code, semantic code, symbol code & culture code. These poems full of the anigma and meanings. Therefore, the anigma and was arranged the beauty words in each stanza those made Rumi's poems being more wealth of art.

Keywords: *Maulana Rumi, poems, semiotics, universal loves*

Introduction

Humans are social creatures because they interact and communicate a language that they can understand each other to create social communities. In human life, there are many kinds of mysteries in their surroundings such as signs, symbols, words, or sentences with the meanings inside. Here, semiotics is present to define the meanings of signs. Semiotics is a study about signs. Semiotics is derived from Greece language "semion" means sign or "seme" which means the interpreting of signs". Semiotics, therefore aims to take in any system of signs, whatever their substance and limit; image, gesture, musical around, object the complex associations of all these, which from the context of ritual, convention or publics entertainment.

In this case, the researcher is interested to investigate semiotics applied in Maulana Rumi's poems by applying Barthes's theory. These poems describe universal love of humans. Universal loves are large thing that couldn't be touched like art or feeling, something in heart and can give comfort inside. As big as love growing up in humans being heart that will be more universal of love. That thing can begin from humans being themselves, between humans each other, loving their environment, especially love for God. The essential of love is refers to God as beloved. When the first love of human is God those could be make the other things follow up in heart with peace.

Bark (2002) stated that the universal of love is something abstract, aloof and impractical but alive and relevant there are three levels those can begin of a cosmic level Rumi considered love to be the very matrix of existence and creation. Second, under the personal level view path of love as the fasted and strongest and divine love should be manifested all of daily life's. Love can't bound between human being's love for God and human love for his or her fellow beings, because true love no matter whose

and to whom is a reflection of the divine love in heart. The reader can read this a poet of peace. *The religion of love is separate from all forms of religions. Lovers are of one nation and one religion - love And that is God. – Rumi.* Bark (2002) concluded Jalaludin Rumi better known simply as Rumi but in the other books or articles he also called Maulana Rumi. He is a Persian poet of all time and the great influence on Muslim writing and culture. His poetry is still well known throughout the modern world and he is one of the bestselling poet in America. He is a great Sufi. Sufism is a branch of Islam primarily concerned developing the spirituality or more precisely the inner character of a Muslim. Maulana Rumi expresses his poems in a language of love those terms of meaning. Through his poems conveyed that understanding of the world can only be obtained through love, not solely through physical labor. In his poems and he also conveyed that God, as his soul purpose no one equal. Here the researcher can find the meaning of the essential of love in Maulana Rumi’s poems with semiotics approach.

Research Design and Methodology

This research was analyzed by using qualitative method. The qualitative method means that the research is analyzed with the descriptive method to describe the true meaning with semiotics theory applied in Maulana Rumi’s poems. There were two sources used in this research, there were primary and secondary data sources. The primary data were poems by Maulana Rumi in the 13th century entitled *spirit and body, the spirit rubythe great wagon, love is the way messengers, Imrau’L-Qays, no flag, eyes, the death of Saladin, the many wines and quietness*. The secondary data were objects to complete this research which were taken from related journals and books.

The data were taken through the process of data reduction in which 10 titles were chosen from 340 titles, displaying the data taken from each poem and analysing the data based on five codes. After that, the data were then interpreted to take the conclusion, the researcher concluded the semiotics applied in the poems as well the meanings.

Findings and Discussion

In analyzing 10 poems by Maulan Rumi the researcher focused on denotation and connotation and in case of meanings applied five codes including, hermeneutic code, preoreitics code, semantics code, symbolic code and culture code. A brief description of these codes is necessary before moving any further.

The Hermeneutic Code

The hermeneutic code is also called the anigmatic code. It refer to element those contain by the text that puzzling, unexplained, incomplete and make the reader curios to know about the text. This poem present some of the anigmatic code. This table below is amount of hermeneutic code from ten poems:

No	Poems	Total of Hermeneutics code
1	The spirit and body	-
2	The sunrise ruby	7 lines
3	The great wagon	3 lines
4	Love is the way messages	-
5	Imrau’LQays	-

6	No flag	2 lines
7	Eyes	-
8	The death of Saladin	-
9	The many wines	-
10	Quietness	-
		12 lines

The Sunrise Ruby

The data taken from the second poem were as follow:

- "In the early morning hour"* 1st line
- "Just before dawn, lover and beloved wake"* 2nd line
- "To take a drink of water"* 3rd line
- "The ruby and the sunrise are the one"* line 7th
- "Be courageous and disciplines yourself"* line 8th
- "Completely become hearing and ear"* 9th line
- "And wear the sun ruby and earring"* 10th line

This stanza told about the inner of human inside, meanwhile that something like potential. Which can be appear and being sharp when people keep learning and digging for the inner itself.

The relationship of those words is described as follow:

Ruby	Jewelry
DENOTATION	
Jewelry	Strong, expensive, beautiful and lovely
CONNOTATION	

The denotative meaning of the word in 7th line "ruby" is "jewelry". Jewelry is a thing that interest people wear to make them look more beautiful. Jewelry was created by many shapes, colors, structures and made them look luxury and shiny. The connotative of jewelry is "strong, expensive, beautiful and lovely". Strong, expensive, beautiful and lovely are the characters of human or things like stone. Here the word of characters are refer to human potentials of the inside that must be like ruby that is strong, shiny, and lovely. In the kingdom age ruby was symbols of love, authority and lucky. That imaginable psyche of human who can be like ruby and the unity of power. In the other side, ruby is described of courageous because the ruby has strong, shine and lovely structures. Then the sunrise is refer to discipline because the sunrise everyday emerges on time and in the same place.

The relationship of those words is described as follow:

Courageous	Brave
DENOTATION	
Brave	Knight
CONNOTATION	

The 8th line is an attention to do more for everything and make the potential appear that should be standing around. Here the word “courageous” is denotation by “brave”. Brave is a character that ready to face anything dangers or the horrible things to survive. Brave not only refer to face the terrible things but also for good things such as, responsibility, leadership, the wild of knowledge, learning for the other potentials and many more.

The connotation of brave is “knight”. Knight is a person who has character brave, smart, and full of tactics. The word of knight is refer to human for dig their potential and appear as light and make them should not be afraid to show everything of their own.

The relationship of those words is described as follow:

Discipline	Control
DENOTATION	
Control	Obey
CONNOTATION	

The next word “discipline” has denotation “control”. Control is a condition inside the people to keep themselves and avoid something might be dangers. That improved no matter how much freedom of human right but rules still plays the important roles and limits to protect human itself.

The connotation of control is “obey”. Obey is a character which made human going to discipline to learn and dig the potential. This poems tells us about the human capability, the expressed of this poem was analyzed by hermeneutic code. The anigma in line 7th and 8th resolved, these illustrated who human can be great by their own potential.

The Great Wagon

The data taken from the second poem were as follow:

“I wanted, those three little lamps” 6th line
“Inside your face the ancient manuscript” 7th line
“Seem like nasty mirror” 8th line

In third stanza showed the anigma, this illustrated about the hidden expression of someone. Then, the expression will be appear by cleaning and removing some of those things make it be disappear.

No Flag

The data taken from the sixth poem were as follow:

“I used to want buyer for my word” 1st line
“Now I wish someone would buy me away from word” 2nd line

The both of lines above showed the anigma. The anigma appear by the expressed of someone who could see the inside of his/her potential, someone who proud to her/himself.

The Proairetic codes

The proairetics code is also called the code of action. Here, three poems 1st, 6th and 5th that analyzed many actions appeared to improving the love in any elements of life. This table below is amount of proairetic code from ten poems:

No	Poems	Total of Proairetic code
1	The spirit and body	2 lines
2	The sunrise ruby	-
3	The great wagon	-
4	Love is the way messages	-
5	Imrau'LQays	4 lines
6	No flag	5 lines
7	Eyes	-
8	The death of Saladin	-
9	The many wines	2 lines
10	Quietness	-
		13 lines

Spirit and Body

The data taken from the first poem were as follow:

Too often "5th line

We put saddleges on Jesus and let the donkey "6th line

Loose into pasture "7th line

In the other stanza, viewed by Peroairetic code this action improved of the human habitually who consciously ignored the little things those will give bad impact to body and spirit. Here, described Jesus and his donkey, as we know Jesus is someone who willing to die because of human sins and his love to God. Then, donkey is an animal that Jesus rides to go to Jerusalem city and donkey as symbol of stupid, weak and stubborn, but a sign as a gift of God.

Imrau'L-Qays

The data taken from the fifth poem we as follow:

"He left his kingdom and his family" 6th line

"He put on dervish robes and wandered" 7th line

"They walk out of the town hand in hand, no royal belt, no throne" 21st line

"This is what love does and continue to do is taste like honey for adult and milk for children" 22nd line

In proaeitic code, this action improved his loved to God very much and walk out looked better place and felt the essential of happiness.

No Flag

This poem expressed about someone perception life was better like the another people who were in glorious, famous and greatness. But felt empty and that makes he/she quit. Until come an advice and changed he/she and felt the essential of love and found the happiness.

The relationship of those words is described as the following:

Flag	Ensign
DENOTATION	
Ensign	Symbol
CONNOTATION	

The denotation of word “flag” is “ensign”. Ensign is kind of symbol that give attention or identity. Connotation of ensign is “symbol”, symbol is a mark or character used to conventional representation of an object, function and many other. The symbol has many of colors, shapes, meanings and those made different in social life. The data taken from the sixth poem we as follow:

“I’ve made a lot of charmingly profound images” in 3rd line

“I am so tired what I’ve been doing than one image without from came and I quit” in 6th line

“Look for someone else to tent the shop” in 7th line

“I’m out of image making business” in 8th line

This poem analyzed by proareitic code, the data above are some action to show the expressed from began until found the happiness of love. The image has gave influences for someone to change his perspective towards of life.

The Many Wines

The data taken from the fifth poem were as follow:

“God has given us a dark wines so potent that” 1st line

“God has put into the form of hashish a power” 2nd line

There were some actions in lines above, those actions to show gifts of God has given to His creatures. Here, Rumi expressed as a little creature human should be thankful because everything are going happened because the love of God.

Semantic Code

Semantic code is also called connotative code, this code analysis those poems have some additional meaning. Here, 1st, 3rd, 4th, 7th, 8th, 9th and 10th poems have many additional meaning.

No	Poems	Total of Semantic code
1	The spirit and body	2 lines
2	The sunrise ruby	-
3	The great wagon	3 lines
4	Love is the way messages	2 lines
5	Imrau’LQays	-
6	No flag	-
7	Eyes	9 lines
8	The death of Saladin	8 lines
9	The many wines	2 lines

10	Quietness	7 lines
		33 lines

Spirit and Body

The data taken from the first poem were as follow:

“Don’t feed both of yourself equally” 1st line

“The spirit and the body carry different loads” 2nd line

The first and the second lines has a kindness meaning to people who have any different habit.

The relationship of those words is described as follow:

Feed	Give food
DENOTATION	
Give food	Supply energy
CONNOTATION	

The first attention of this line is the word “*feed*”. Denotatively, it signified “*food*”. Food is a thing that human need as a supply energy to survive and do any activities. The connotation of food is “*supply energy*”, supply energy is something that human to delivery the power make the spirit and body stay strong in balanced.

Here, signified by an advice, some of people have habit to fulfill their spirit and body in balance. The relationship of those words is described as follow:

Loads	Burdens
DENOTATION	
Burdens	Responsibility
CONNOTATION	

The word “*loads*” is denotation by “*burdens*” filled inside of the spirit and body, it has connotation that is “*responsibility*”. Responsibility, is a behavior which grow up the inside of human. This character grow up based on a trust of person or the other to something. The responsibility though as a burden because there are many things in yourself should need attention. Such as, feel, soul, spirit, and body which must be human responsibility to keep them as gifts from God. Based on the first poem entitled “*spirit and body*”, here Rumi expressed about an advice to people for not forcing themselves or doing anything more than their abilities. This poem analyzed by semantic code, there are some additional meanings that refer to yourself, fairly. Both of the elements have important roles and balance that can be a key to get better.

The Great Wagon

The data taken from the third poem we as follow:

“when I see your face, the stone start spinning” 1st line

“your appear; all studying wanders” 2nd line

“I loose my place” 3rd line

The first stanza is imaginable about the things are beyond common sense. Like something crazy for someone felt in love such as in the first line “*when I see your face*” that mean lovely activity.

The relationship of those words is described as follow:

The stone start spinning	Spinning top
DENOTATION	
Spinning top	Whirling dervish
Connotation	

The word the stone start spinning denotation by “spinning top”. Spinning top is a toy designed to spin rapidly on the ground, the motion of which causes it to remain precisely balanced on its tip of its rational inertia. The connotation of spinning top is “whirling dervish”. Whirling dervish in the Sema ceremony represents a spiritual journey; the seeker's turning toward God and truth, a maturing through love, the transformation of self as a way of union with God, and the return to life as the servant of all creation.

The relationship of those words is described as follow:

Wanders	Travels
DENOTATION	
Travels	Godwit
CONNOTATION	

The word “wander” is denotation by “travels”. Travel is an activity who have done of some people to arrive their journey new experiences as long they were on the road. Connotation of traveled is godwit. Godwit is a kinds of birds, the godwits are group long-billed, long-legges strongly migratory. Godwit is imagery to travelers because they were also do same thing go to somewhere so far to find something else or to find the actualization of themselves.

This poem described about love the incredible of someone. This one's analyzed by semantics code, there are additional meaning in “*when I see your face, the stone start spinning*” and “*your appear; all studying wanders*”. These words showed the influences of someone who has important roles, when someone in love he/she could forget anything and break their logical. Even if, that is impossible things.

Love is the Way Messengers

The data taken from the forth poem we as follow:

“*love is mother, we are children*” 2nd line

From the data above, in the historical both between mother and love could not be separate by any other thing. In historical the struggle of the messengers especially for prophet Muhammad in spreading Islam in the Arab and improving the morals of Arab nation was not an easy and brief struggle. But it was very long struggle insults, terror and attempted murder all have been experienced by Prophet Muhammad preaching to spread teaching of Islam in Arab.

The relationship of those words is described as follow:

Mother	Someone who gives birth to us
DENOTATION	
Someone who gives birth to us	Mary and her son
CONNOTATION	

The word “mother” has denotation meaning “*Someone who give birth to us*”. Someone who gives birth to us means to someone who is very important to children or someone older than us. Mother has important roles for her children and family because she can teach and back up her family. The connotation of mother is Mary and her son, in historical told us how much Mary love her son Jesus. Newman (1849) mentioned the whole and honor of Mary is for the sake her son, then Mary shows her obedience to cooperation with God for salvation her son. Mother also the symbol of love, patient, courageous and beauty.

The relationship of those words is described as follow:

Children	Someone that mother gives birth
DENOTATION	
Someone that mother gives birth	Jesus and his mother
CONNOTATION	

Denotation word of children is “Someone that mother gives birth”. Someone that mother gives birth that is mean person who saw little and still in weakness. Children need a mother because children can’t do all things by themselves. Like Jesus and his mother very honorable to his mother Mary and he called Mary with the tittle “woman” is a sign to respect and closeness and the most importantly has a deep meaning. Both as an opening and closing the work of Christ’s salvation to his people as well as portrait of the second Eve in collaboration second Adam Christ bring all salvation to humanity.

This poem was analyzed by semantic code, the illustrated of love is not on mind for the messengers but in heart and soul. Within because of loves all of the barriers things and obstacles be able to fight. Unimaginable, why they did not much to God and His slaves, the spiritual massages never come to us.

Eyes

The data taken from the seventh poem we as follow:

“*What is it that see when vision is clear?*” 1st line

The core has no story, has that ever seen anything?” 2nd line

Surely vision has loyalties “ 3rd line

This poem tells us about every element of body has connection each other. Rumi described as the small thing but can do the great things, because the loyalties of supported by face, soul and all of bodies elements.

The relationship of those words is described as follow:

Loyalties	Dedication
DENOTATION	
Dedication	Messengers
CONNOTATION	

The denotation word of loyalties is “dedication”. Dedication is character of some people who have very strong support for loyalty to someone or something that trust for something truth. Usually the dedication is refer to someone was, kindness, supported, respected in social life. Connotation of dedication is “massager”, messengers are some people who have character deeply believe in religion, intelligent and moralistic because of they love to God they were willing to dedicate all of their own. Such as, wealth, life, glory, time and many more to spreading the messages of God. Therefore, they could make the slaves always giving connection to God until the slaves are die. This illustrated the relation between every part of body has interdependence one with another.

The data taken from the seventh poem we as follow:

“As your eyed close and open and close as night” 7th line
Turning day turn night as eyes like particle float” 8th line
In the like that in your face, that is the sun” 9th line
Without you our eyes might be danger” 10th line
To the soul but with you they become the same” 11th line
As the soul when that happiness the heart is seeing!” 12th line

This poem analyzed by semantic code some the additional meaning to describe the relation in body to make human life well. Stanza above showed us the connection of body between eyes, soul, face that they need each other and they were need each other to turn on in any function.

The Death of Saladin

The data taken from the eighth poem we as follow:

“You left around and sky weeping “1st line
Mind and soul full of grief “2nd line

The first line is described the sadness of lost someone who has many lovers and followers. The relationship of those words is described as follow:

Weeping	Crying
DENOTATION	
Crying	Sorrow
CONNOTATION	

The word weeping is denotation by “crying”. Crying is a situation of someone in gloomy. Cry is usually the expressed of human when they were I horrible thing or something that hurt they heart and feeling. In the other side crying is also has connotation that is sorrow. Sorrow is any situation there people who expressed sadness by lost something or someone. Here the sorrow is described gloomy and feel empty for lost someone.

The data taken from the eighth poem we as follow:

*“No one can take your place in existence or in absence “3rd line
 Both mourn the angles, the prophet and this sadness “ 4th line
 I feel has taken from me he taste of language” 5th line
 So that I can say the flavor” 6th line
 Of my being apart. The roof of kingdom within has collapsed!” 7th line
 When I say the word you, mean a hundred universe “ 8th line*

This poem analyzed by semantic code almost the meaning all of lines described the sadness. Rumi, expressed he was in sadness for lost a figure Saladin. Saladin is great one was very strong, smart, respected, courageous, and leadership. He was had great influences for his followers, until none can replaced him.

The Many Wines

The data taken from the ninth poem we as follow:

*“God has given us a dark wine so potent that “1st line
 Drinking it, we leave the two world” 2nd line*

The poem tells us about the wines. Wines of God for human life now day, wine has being life style with expensive price and luxury place, so many people love this drinks. The relationship of those words is described as follow:

Wine	Alcohol
DENOTATION	
Alcohol	Something that makes people drunk
CONNOTATION	

Denotation at Word “Wine” Is “Alcohol is a contained in fermentation drinks. Can make the drinkers to be drunk or unconscious. Connotation of “alcohol” is “something that make people drunk”. Drunk is the effect of alcohol to the extent of losing control in their behavior. Here this poem did not talk about drinks but that just imagery, analyzed by semantic code Rumi, expressed wine as imagery the gifts many who has given of God to the human and all His creatures. That is also can be an advice for human must be thankful to God.

The data taken from the ninth poem we as follow:

*God has made sleep” 5th line
 So that erases every though “ 6th line
 God made Majnun love Layla s much “7th line
 That just her dog would cause confusion in him 8th line
 There are thousand of wines, that can take over minds” 8th line
 Don’t think the ecstasies, are the same!” 9th line
 Jesus was lost in his love for God” 10th line
 His donkey was drunk on barley” 11th line*

The data above are examples the incredible grace of God as beloved and the impact by drunk of loves. These illustrated many great events presented to feel the essential the happiness because of love.

Quietness

The data taken from the tenth poem we as follow:

“And be quite. Quietness is the surest “10th line

Sign that you’ve died” 11th line

The relationship of those words is described as follow:

Quietness	No activity
DENOTATION	
No activity	No life
CONNOTATION	

Denotation of Quietness is no activity, peaceful is feel of the human inside. There were peaceful when the spirit and body is getting health and feeling well. But peaceful in this poem is refer to die, all of the creatures will going to die at the time. Die it mean the body and the spirit had separated. No activity is all of any habitually of human or creature going stop there no sound, no food, no any moves and the other even all make so quiet. The connotation of no activity is no life, no life is a situation of human or the other creatures could do nothing, such as breath, open their eyes, hold their hand because anything has stop like spinning top that stop in rational.

Here, this poem tells us about the illustrated of die. Quietness is a key when say word “die”. Die is feel of any condition or situation when time comes, so calm as drifting in pearly water stream. We can drift and follow the flow by surrendering to God. When time is coming human must willing to leave anything because they have not chance to do or get something any more. Die is not mean quit but that is new way to life I the after, as long stay fulfilled life in love to God, die was not horrible thing.

The result of analysis there are data as the following:

“Escape. Walk out “5th line

Likes someone suddenly born into color” 6th line

Do it now” 7th line

You’re covered with thick cloud” 8th line

Slide out side. Die”9th line

This poem analyzed by semantic code, some additional meaning of word “quietness” is mean die.

Culture Code

Culture code is a code to analysis that refer to common knowledge. Such as, psychology, science, cultures, religion, historical and any other. Here, there some poems those analyzed by using culture code there were poems, 5th, 6th, 7th, and 8th.

No	Poems	Total of Proairetic code
1	The spirit and body	-
2	The sunrise ruby	-
3	The great wagon	-

4	Love is the way messages	-
5	Imrau'L-Qays	7 lines
6	No flag	1 lines
7	Eyes	3 lines
8	The death of Saladin	2 lines
9	The many wines	2 lines
10	Quietness	-
		15 lines

Imra'u L-Qays

The data taken from the fifth poem we as follow:

"Imra'u L-Qays king of Arab" 1st line

"To Tabuk, where he worked for time making bricks" 10th line

"The kingdom of Arab handsome Joseph of his age ruler of two empires" 13th line

"Imrau'L-Qays and talking theology and philosophy" 18th line

"So they wandered around China like birds pecking at bits of grain. They rarely" 24th line

"But there come one night an experience, that changed his completely" 4th line

"He left his family, he put on dervish robes and wandered" 5th line

The relationship of those words is described as follow:

He left his family	He left his home
DENOTATION	
He left his home	Abraham and his family
CONNOTATION	

In stanza above, described about Imra'u'L-Qays left his family as a form his love for God. Denotation of left his family is "left his home" he was born in royal family with all the glorious and wealth and comfortable place but he left his home and choose to be wander. Connotation of "left his home" is "Abraham and his family". Abraham is a massager of God, he left his son and wife in barren valley because commanded of God.

Analyzed by culture code, this poem tells about someone named Imra'u'L-Qays, he is love much to God and he willing wandered than stay in his kingdom. Imra'u'L-Qays a man f Arabic kingdom. He was Arabic poet in 6th century he also the last Kindite kings. He wandered and go to being a dervish, whirling dervish is culture that tell about stress personal devotion and the value the idea relinquishing one earth ties to reach a state tranquility, love and harmony. Dervish robe is cloth that wear especially for whirling Dervish has white color, black belt and brown dervish hat. They believe it mean to be celebrated because union form with God. Dervish itself is belong to a Sufi mystical sect inspired by spiritual poet named Maulana Jalaludin Rumi (1207-1273).

No Flag

The data taken from the sixth poem were as follow:

Scene with Abraham and his father Azar " 4th line

Who was famous icons" 5th line

In culture code analyzed, Abraham and his father Azar in historical, Abraham is founding father of the Jewish nation of Israel, was a man of great faith and obedience to the will for God. His name in Hebrew means “father of multitude” originally called Abraham or “exalted father” the Lord changed his name to Abraham as a symbol of covenant promise or multiply his descendant into great nation that God would call his own.

Eyes

The data taken from the seventh poem were as follow:

You can see that the eyes see God, but it is God “13th line

Who sees as in the Qur’an when the desert mountain 14th line

Looks at God and eyes appear on every stone” 15th line

Then, analyzed by culture code this poem told about in Qur’an. Ayoub (2014) mentioned the Qur’an is a unique secret book, it is believed to be at one and the same time “glorious Qur’an” eternally preserved with God in “the well-guarded tablet” and a book of moral and spiritual guidance. It is accepted by all Islamic legal and theological schools as the word of God that was revealed to the prophet Muhammad throughout his prophetic career piecemeal, in portions of unequal length.

Muhammad was born in the city of Makkah in Arabia in 569 or 570 B.E. He is believed to have been chosen by God to be as messenger to the Arab and the rest of humankind.

The Death of Saladin

The data taken from the eighth poem were as follow:

That right fire bird of Saladin. Went like arrow and now the bow” 11th line

Trembles and sobs if you know how to keep human being for human beings weep for Saladin “12th line

The other side, analyzed by culture code Saladin (1137/1138-1193) was a Muslim military a political leader who as Sultan (leader) led Islamic force during the Crusader. Saladin’s greatest triumph over European crusaders came at the battle of Hattin in 1187, which paved the way for Islamic re-conquest of Jerusalem and the other Holy land cities in the near east.

Analysis

The result of finding made the researcher can found and explains the analysis of ten poems. The table below the analysis based on five codes by Roland Barthes.

This table is result the dominated poems in codes:

NO	Five codes	10 poems	Percentage
1	Hermeneutic code	12	12%
2	Proairetic code	13	13%
3	Semantics code	33	33%
4	Symbolic code	0	0%
5	Culture code	15	15%

Based on the diagram and table above, the researcher had analyzed the data by five codes in ten poems. Including, hermeneutic code, proaireticcode, semantics code symbolic code and cultural code. The hermeneutic code is also called the enigmatic

code. It refers to those elements of a text that are mysterious, puzzling and unexplained or incompletely explained in the narrative so as to make the reader curious to know or understand them. The reader tries to unveil the mystery of these elements by raising different questions. In these poems there were around 12% analyzed by hermeneutic code.

The Proairetic code is also called the code of actions; it refers to those elements that create suspense in the text and catch the interest of the reader alive for the coming actions. The above-mentioned codes are the important parts of traditional literary work when the reader finds a chronological sequence in the action situations and characterization of the story. There were around 13% analysis using proairetic code. Semantic code is also called the connotative code. This code refers to those elements that give some additional meaning and connotative meaning. The connotative meaning is often found in the characterization. Almost 33% of these poems were analyzed by semantic code.

The symbolic code is also called and termed as the antithetic code. The code is somehow like the semantic code but its function is deeper than the latter one. It refers to those elements that give appropriate meanings. They have, i.e. have polarities and antithetic. The concept of polarities or binary opposition is central to the theory of structuralism. By these binary oppositions, a structuralist understands. Then, 0% in symbolic code.

The last code is known as the referential code. It refers to the elements that give common knowledge. By their code, a reader gets the physical, medical, physiological, and literary or historical language. The gnomic code is one of the cultural codes; it refers to those cultural codes that are tied to cliché, proverbs or popular sayings of various sorts. The last, there were 15% analyzed by cultural code.

Analyzed by semiotics applied in Maulana Rumi's poems, the amount of percentage showed, almost less than 70% of the poems of Rumi used semantic then cultural because so many of the elements arranged by connotation or additional meanings then influenced by cultures, religions and the historical. The researcher also found the meanings viewed from semantics theory. Almost all of the poems had love meanings; those representations by each element of life's.

Conclusion

Based on the finding analysis, the poems by Jalaludin Muhammad Rumi in the 13th century take "Love" as a great theme and those poems express the feelings of the author. There are 10 poems; spirit and body, the sunrise ruby, a great wagon, love is way messages, I'mra'u L-Qays, no flag, eyes, the death of Saladin, the many wines and quietness. Here, almost 70% of the poems dominated by connotation and analyzed with semantic code and the meanings of universal loves have representative any kinds of loves. Such as, the advice to love yourself, love to God as beloved, love between human each other and many more expressed.

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