# The Roland Barthes Code System in the Novel "Lampuki" by Arafat Nur (A Semiotic Approach by Roland Barthes)

## Ajeng Ayu Waryatun[1], Agus Iryana[2]

[1]Department of Indonesian Language, Faculty of Teacher Training and Education, Banten-Indonesia
[2]Department of Indonesian Language, Faculty of Teacher Training and Education, Banten-Indonesia

email correspondence: 2222210026@untirta.ac.id

## ABSTRACT

Over time, writers have continually strived to understand the social, political, and spiritual developments within societies that are constantly evolving, and to translate these insights into works of literary art. This research aims to describe the use and meaning of Roland Barthes' semiotic code system in the novel "Lampuki" by Arafat Nur. In his semiotic analysis, Barthes posits that there are five codes: the hermeneutic code, the proairetic code, the semantic code, the symbolic code, and the cultural code. The research employs a descriptive qualitative method with data collection techniques involving reading and noting down findings to collect data. The gathered data will be analyzed to identify their meanings according to the codes present in Arafat Nur's novel "Lampuki". The findings of this study reveal 2 occurrences of the hermeneutic code, 1 occurrence of the proairetic code, 1 occurrence of the semantic code, 2 occurrences of the symbolic code, and 3 occurrences of the cultural code.
***Keywords: Semiotics; Roland Barthes; Novel; Literature; Lampuki.***

## INTRODUCTION

In writing literary works, writers have the freedom to imagine and express their thoughts based on their experiences and knowledge. This aligns with Ratna's statement (2005: 312) that literary works are creations or more commonly known as imagination. Imagination in literature is based on reality. In forming literary works, each writer undoubtedly has a distinct style or language in storytelling. The language style chosen by the writer to depict truths of life to the reader is intriguing to study. In this type of research, semiotics plays a significant role in exploring the meanings conveyed through the signs in a literary work. Semiotics is an approach that shows that literary works inevitably contain codes that carry meaning. These codes are usually related to societal systems. In literature, readers may be given clues or indirectly implied information that requires interpretation or answers. This can create tension or curiosity in the reading experience.

For example, in the novel "Lampuki" by Arafat Nur published by Serambi Ilmu Semesta in 2011, literary works are often created because authors intend to respond to, absorb, and transform previous literary works (Nurgiantoro, 2000: 54). "Lampuki" is a novel that narrates the conflict between the government and guerrillas in Aceh after the fall of Soeharto, which ultimately resulted in vulnerable ordinary people becoming targets of military wrath. To analyze Arafat Nur's novel "Lampuki", the author employs five codes proposed by Roland Barthes: the hermeneutic code (enigma), the proairetic code, the gnonic code (cultural code), the semic code (connotative meaning), and the symbolic code with the aim of uncovering the meanings behind the signs contained within the work. Thus, understanding the meanings of these codes in the novel using Roland Barthes' theory will facilitate readers in assessing the connotative levels of a text.

## RESEARCH METHODS

The method used in this research is descriptive qualitative with Roland Barthes' semiotic approach. Data collection in this study was carried out by carefully listening to the novel and recording the found data, then interpreting the data into language form. This is in line with Bogdan and Taylor's statement in Moleong (2014:4) that qualitative means stages in a research producing descriptive data, which are

written or oral words from informants, or observed behaviors of individuals. Meanwhile, descriptive means describing the information obtained during the research. This type of research interprets and describes data related to current situations, attitudes, and views occurring in a society (Arikunto, 2014). So, after examining the collected data, the writer will describe the results related to the writer's views as well as according to the current situation in society.

## RESULTS AND DISCUSSION
### Result

Roland Barthes in (Noviardi Fadilatul Rahman and Anisa Fitriyani, 2022) states that there are five codes including hermeneutic code (riddle), proairetic code, semic code, symbolic code, and cultural code.

Table 1. The Discovered Code

| No | Types of Codes | Amount of Data |
|---|---|---|
| 1 | Hermeneutic Code | 2 |
| 2 | Proairetic Code | 1 |
| 3 | Semic Code | 1 |
| 4 | Symbolic Code | 2 |
| 5 | Cultural Code | 3 |

### Discussion
#### Hermeneutic Code

It is an element in the text of a story that becomes the focus or pivot of the reader because it makes the story more interesting. It encourages the reader to be more actively involved in the reading and understanding process by creating tension and expectations. In Arafat Nur's novel Lampuki, the Hermeneutic Code is displayed as follows.

*Memang aku salah seorang kuli yang mengerjakan bangunan rumah-rumah itu pada 1992, sekitar 8 tahun silam, pada tahun ketiga pemerintah pusat mengirimkan bala tentara untuk menumpas orang-orang Hasan Tiro.*

This narrative is a hermeneutic code that can make readers curious and eager to know about what happened eight years ago, leading the soldiers to suppress the people there.

*Mereka datang kemari dengan busungan dada sambil memanggul segunung petaka untuk merampas dan menista tanah ini tanpa kenal ampun sehingga penduduk negeriku yang congkak dan ramah ini kian larat dalam kepapaan yang tak tertolong.*

In the narrative, there is a hermeneutic code that conveys the horror of the events at that time. It makes the reader actively imagine and understand in detail the incidents of the attack.

#### Proairetic Code

Is an element in the text of a story used in narrative and literary analysis. It aids in understanding how the actions of characters shape the story and contribute to conveying specific meanings and messages to the reader. In Arafat Nur's novel Lampuki, the proairetic code is presented as follows.

*Siti menyambutnya dengan sindiran bernada gurau, "Hai, celana dalamny kelihatan!" Hayati tertawa girang, tidak tersinggung, dan segera menjawab, "Celana dalam kelihatan tak masalah, asalkan bukan yang di dalam celana!"*

In the narrative, there is a proairetic code, indicated by Hayati's relaxed response to Siti's sarcasm. With her response, Hayati seems to validate those who call her a promiscuous and wild woman.

#### Semiotic Code

It is an element in the text of a story used in visual arts, literature, media, and communication to enhance the depth of the message, conveying connotations or specific meanings beyond the literal

meaning using signs or symbols. In Arafat Nur's novel Lampuki, the semiotic code is depicted as follows.

*Maka Ahmadi tidak mengendurkan carotannya menyemburkan serapahan bahwa perilaku Laila lebih buruk daripada perangai binatang yang kelihatan di jalan berbangkak kapan senang tanpa ada beban.*

In the narrative, Ahmadi's insult in the form of a metaphor is a semiotic code. 'the animal seen on the road is always happy without any burden' is a form of insult that Laila's behavior is more demeaning than animals on the street because she shamelessly kisses in public.

### Symbolic Code

Is an element in the text of the story that is closely related to the connotative code. Symbolic code tends to focus more on literary language that expresses or symbolizes one thing with another that cannot be explained directly. In Arafat Nur's novel Lampuki, the symbolic code is presented as follows.

*Orang-orang yang oleh pemerintah dituding sebagai pemberontak itu tidak senang dengan para penghuni kompleks yang mereka anggap sebagai bagian dari kumpulan kaum penjajah.*

In the narrative, the term 'orang-orang' mentioned is a symbolic code for guerrillas, which refers to a group of people employing warfare tactics involving deception, trickery, sudden attacks, and relying on speed to vanish before the enemy can retaliate. This applies similarly to the following excerpt.

*Gerilyawan memiliki banyak jenis senjata. Selain sebagai jenis tabung pelontar, juga ada pistol Baretta, FN, hingga bedil laras panjang AK-47, AK-56, dan M-16. Bagian senjata merupakan hasil rampasan dari tentara dan polisi, baik yang dirampas secara lihai waktu musuh sedang lalai maupun dari mereka yang berhasil dibunuh.*

By employing guerrilla tactics against the army, the people from that village can possess weapons that are not owned by civilians.

### Cultural Code

It is an element in the narrative text consisting of words, phrases, or clauses in poetry that relate to culture generally or specifically in a particular region. In the novel "Lampuki" by Arafat Nur, cultural codes are displayed as follows.

*Siti merasa resah juga melihat perilaku dan penampilan perempuan itu di hadapanku. Sejenak kemudian manakala Siti menyambut dengan sindiran bernada gurau, "Hai, celana dalammu kelihatan!"*

Siti's sarcastic remark falls under cultural code, as her statement is based on the strong cultural norms prevalent in their environment. Women there typically dress modestly, often wearing a headscarf. Meanwhile, Hayati arrived to meet Teungku dressed in less fabric and without a headscarf, causing discomfort among others.

*Di depan khalayak ramai yang sengaja menghadiri acara melepas kepulangan pasukan lama dan menerima kehadiran pasukan baru mereka menyaksikan sepasang manusia itu berciuman membuat orang yang menatapnya merasa jijik.*

In the narrative, there is a cultural code in the form of 'orang yang menatapnya merasa jijik' because in their culture and religion, kissing in public is considered dirty and falls under adultery. This is reinforced by Ahmadi's response:

*"Tak ada hukuman yang setimpal bagi perempuan penista agama dan bersekongkol dengan penjajah selain ayunan parang ke batang leher!" begitu Ahmadi berucap dengan kumisnya bergetar hebat.*

Through his response, Ahmadi indicates the cultural code that the most fatal thing in their culture is blasphemy against religion and colluding with colonizers.

## CONCLUSIONS

Based on research conducted on the novel "Lampuki" by Arafat Nur using Roland Barthes' semiotic approach, it can be concluded that the novel contains diverse codes. The codes in this novel are predominantly characterized by hermeneutic codes, as most of the content of "Lampuki" consists of narrative and minimal dialogue. The detailed narration enhances the emergence of hermeneutic codes in greater quantity. This aspect allows readers of "Lampuki" to be emotionally engaged while reading the novel.

## REFERENCES

Adri. 2009. Sistem Kode Cerpen Indonesia Populer dalam Kumpulan Cerpen Damarcinna Karya Bustan Basir Maras: Pendekatan Semiotika Roland Barthes. Sawerigading, 15(2), 245-260.

Naura, N. J., & Khaerunnisa. 2021. Sistem Kode dalam Cerpen Ke Hutan Karya Yosep Rustandi Sebuah Kajian Semiotik Roland Barthes. JEIL: Journal Educational of Indonesia Language, 2(2), 36-44.

Nisa, C., & Sinaga, R. 2023. Analisis Semiotika Roland Barthes terhadap Nilai Nasionalisme dalam Novel Titik Nadir Karya Windy Joana. Enggang: Jurnal Pendidikan, Bahasa, Sastra, Seni, dan Budaya, 3(2).

Rahayu, Titin Puji. 2022. Kode Pembacaan Roland Barthes dalam Cerpen Pemintal Kegelapan Karya Intan Paramadhita: Kajian Semiotika. Fonema, 5(1), 40-52.

Wati, M. L. K., Rohman, F., & Yuniawan, T. 2023. Analisis Semiotika Roland Barthes dan Nilai Moral dalam Film Pendek Tilik 2018 Karya Wahyu Agung Prasetya. Onoma: Pendidikan, Bahasa, dan Sastra, 9(2), 1306-1315.