DERRIDA'S DECONSTRUCTION ANALYSIS TO REPRESENTATION OF LOVE AND LONGING MESSAGE IN "BURDAH" TEXT

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Abstract- Burdah is a literary work in a form of praise ode composed by Imam Al-Busiri who deeply loves Prophet Muhammad peace be upon him (pbuh). The writer's love to Prophet Muhammad pbuh is composed in very elegant manner. Like someone who's falling in love Imam Al-Busiri pours it in a series of praise ode as the expression of love and longing to someone he loves. Longing is because the writter never meets. Love and longing frequently appear in the praise ode verse of Burdah. Some parties consider Burdah is an excessive expression and some of them state it shirk like the writing of Abu Ubaidah Yusuf As-Sidawi with the title of "Shirk in Burdah al-Busiri". The purpose of the research is to analyze and interpret message in the praise ode verses particularly the text on Love and Longing. The research uses deconstruction analysis method from Derrida because it wants to reveal the implicit meaning of the praise ode. The analysis is conducted to theme unit or segment in Burdah's text, i.e. concerning Love and Longing and it deconstructs meaning from other texts. The analysis result is expected to become the comparison for the previous researches that punish that Burdah's text are totally full of shirk and Bid'ah (religious innovation).

Keywords- praise ode, message, representation, deconstruction of meaning

I. INTRODUCCTION

Burdah known by Muslim community in Indonesia is a type of Praise and Qasidah. In fact Burdah is a literary work in a kind of praise ode composed by Imam Al-Busiri who deeply loves Prophet Muhammad pbuh. Burdah contains a series of ode praising the prophet.

As an (Islamic) religious literature work, it contains eternal truth values, i.e. those on the basis of Islamic values because many Muslims throughout the world including in Indonesia sing by humming or read the Burdah ode frequently. However, for some parties Burdah is considered to excessively praise for Prophet Muhammad pbuh. The recitation of Burdah by most of Muslims in Indonesia is only a ritual that they have already done in heredity. No one understands the historical aspect of the great literary work, and moreover, many only sing by humming without understanding the meaning despite the Burdah ode is full of morality message and struggle values.

Qasidah Burdah or Burdah ode consists of 160 verses with sentences and a series of words which are so beautiful, poetic and a lot of hyperbole-metaphor style. It is reasonable because Burdah is a literary work. The writer's love to Prophet is composed in very elegant manner. Like someone who's falling in love, Imam Al-Busiri composes the poetic words as the expression of love and longing to someone he loves. Longing is because the writer never meets. Love and longing appear mostly in Burdah ode verses.

Some parties consider Burdah is very excessive and moreover, they confirm it is Shirk like the writing of Abu Ubaidah Yusuf As-Sidawi entitling "Shirk in Burdah Imam Al-Busiri". It is unlikely in hurry that the parties should issue such an opinion. Abu Ubaidah reviews the verses of Burdah ode critically on the basis of his perception and interpretation to the text. He may forget that Burdah is just a literary work and not others. The content is considered to praise Prophet Muhammad pbuh in extremely excessive way because the writer wants to express love and longing to someone he admires by using literature language in which style becomes dominant. It is necessary to differ between historical and literature text because history requires study and appropriateness to historical event while literature is the expression of freedom from the writer. Therefore, if Burdah ode is considered to express the love of a worshiper to his Prophet excessively, see it from this way around we should understand it in different way as well. Based on the background, the researcher decides Burdah text as the research object. She tries to make meaning to the text of the Burdah ode verses containing the message concerning "love and longing." The literary text contains many signs, and for the purpose of sign analysis she will apply the deconstructionist analysis from Jaques Felix Derrida.

The purpose of this research is to analyze and describe the meaning of the text in Burdah ode entitling "Love and Longing."

II.CONCEPTUAL FRAMEWORK

A. Theory of Meaning

Meaning in language is a significance of something or purpose contained in a word and so, meaning and the kind of things hold and unite one another together. If a word cannot be held to the kind of things, event or condition, we cannot get meaning from the word (Tjiptadi, 1984:19 quoted by Riadi on kajianpustaka.com).

In Kamus Besar Bahasa Indonesia, meaning is defined as "the purpose of speaker or writer;

definition given to a form of linguistic" (http://kbbi.web.id/makna). Wittgenstein states that meaning is "description of a factual condition in further reality. Wittgenstein also states that if the meaning of a word is determined on the basis of its use, he states that “don’t ask for the meaning, ask for use.” (In Parera, 2004: 181).

Mean making is a process of giving meaning to message in various terms. It is carried out to anyone involved in communication process either through direct communication or media. It absolutely involves all actors in communication process intended to reveal the purpose of message delivered.

In the context of communication, meaning and mean making will always occur. The mean making can be carried out through various perspectives, such as individualistic, socialist interpretative and critical perspective (Mien Hidayat, 2008:2). In the giving of mean making, a reviewer is bound to thematic aspects, firstly, there is no absolute zero point as the early of meaning interpretation; secondly, there is no totalistic view to understand an object at a glance; thirdly, there is no total interpretation, so there is no absolute situation to restrict as well; finally, it has opportunity to combine inter-phenomenon because the phenomenon that human observe is naturally not closed (Sachari, 2007: 40).

According to Ferdinad de Saussure, we produce meaning through the selection and combination of signs along two axes (linear, for example sentence) and paradigmatic axis (the arena of sign, for example synonim) organized in the signing system. In the building of sign, it must have signifier (media) and signified (meaning). It is not explained to refer to any real world entity; however, it builds meaning in reference to one another. Therefore, meaning is a social convention organized through the relations between signs (Barker, 2004: 18).

The method of meaning consists of four ways, i.e. translation, interpretation, extrapolation and mean making.

- Translation is a way to express similar material or substance in different media; the media can be from one language to another, from verbal to image and others.
- Interpretation still holds similar material and it will look for background and context so as to express concept or idea in a clearer way.
- Extrapolation more focuses on the capability of human thinking power to grasp what's behind those presented. The presented material is not seen at first from sign or indicator for something more far away.
- The giving of meaning is any further effort of interpretation and it has some similarity to extrapolation. The mean making more requires integrative capability in the aspect of senses, i.e. human thinking power and reason. The same as extrapolation, the presented material is seen not more than signs or indicator for something more far away behind presented; for the extrapolation it only reaches emperic meaning while for the mean making it can have ethical and transcendental meaning (Muhajir, 2000:187-188 in Hidayat, 2008: 4).

Analysis of textual works in cultural studies is semiotic theories, narrative theory and deconstructionism. In this research it will use Derrida's deconstruction analysis. Specifically the deconstruction involves the dismantling of the hierarchical conceptual opposition such as man/woman, black/white, nature/culture, reason/madness, etc. which serve to guarantee truth by excluding and devaluing the 'inferior' part of the binary (Barker, 2004: 33).

B. Deconstruction Theory

In etymology, deconstruction derives from the word of 'analysis' which means to separate, dismantle, open. Deconstruct is to break down into constituent parts. Ratna (2005: 250-251) says that in the deconstruction contemporary theory it frequently means the dismantling, refusal, destruction in relation to the improvement of earlier meaning.

In simple way, deconstruction can be said as antiestablishmentism which refuses natural construction. According to Endraswara (2009: 174 in Abdul Sparatise), it looks real phenomenon to be interpreted (in different way from ordinary one).

Derrida says that deconstruction theory means the displacement of logocentrism and phonocentrism which totally have the hierarchy of binary opposition and other thinking ways in dichotomic terms. The deconstruction reduces or lowers the intensity of form constructed as a standard form. In other words, it is a way of reduction to a construction intensity, i.e. universal and standard idea, building, and arrangement (Ratna, 2004: 222).

The purpose of deconstruction is to reveal hierarchical opposition implicit in the text. If a text is deconstructed and destroyed, it does not take place to meaning but claim that a form of mean making from the written text is differently better than the other (Barbara Johson in Al-Fayyadi, 2012: 80). The deconstruction is an open testimony to those who are lost and those who are in peripheral for the stability of regime called writers. A deconstruction, therefore, is a motion travel toward life itself (Al-Fayyadi, 232).

Principles in deconstruction theory are firstly to track aporia elements (paradoxical meaning, contradictive meaning and irony meaning). Secondly, it reverses or changes meaning which have been conventionalized. Deconstruction rejects centralistic idea regarding meaning. The centre is relative. It denies monosemy meaning (Selden, 1985:88). For the mean making it is very loose. Therefore, because of it there are many interpretations of object. According to Norris (2003:24), the deconstruction is strategy to prove that literature is not a simple language.

This paper tries to carry out the deconstruction of meaning to the mean making result of Abu Ubaidah

Yusuf As-Sidawi to the text of Burdah ode composed by Imam Al-Busiri.

C. A Glance on Burdah and Its Writer

Kitab Al-Burdah or Burdah is a literary work in a kind of an ode of praise which contains concerning praising to Prophet Muhammad pbuh. Person who composed Burdah Ode is Muhammad bin Said Al-Bushiri but the known call is Imam Al-Busiri because he grew up and lived in Bushir village in the territory of Egypt.

Imam Al-Busiri was alive in the end period of Abbasid Dynasty (led by Arab nationality) and Mamluk Dynasty (dominantly from Turkish nationality). In the Abbasid period, Arabic literature progressed very rapidly. There were many respectable writers in the period. Caliphate and noblemen in the power elite are very enjoyable to poem as the symbol of dignity and the legitimacy of informal power, poets in the period got great material reward (Adib, 2009: 10).

Imam Al-Busiri includes one of the poets invited frequently to the palace, but in line the waning of Abbasid power and his teacher's advice, Imam Al-Busiri started to move to change his poem which just praised the ruler. It is the early point of the next composition from Imam Al-Busiri which contains the praise of Prophet Muhammad pbuh who he loved and admired very deeply.

When Imam Al-Busiri got stroke attack, a part of his body was paralized. He was committed to compose the ode of praise to prophet. In the beginning, the poem's title was not Burdah. "Burdah" was more known because the story was behind the poem. In sick condition and he could not wake up from bed, in one night he dreamed to meet Prophet Muhammad pbuh. In the dream Prophet was very happy and enjoyable to his poem composition. Moreover, Prophet rubbed the face of Imam Al-Busiri with both of his hands and touched his sick body. Then, he wore mantle or cloak (burdah) to Imam Al-Busiri. Miracle occured when he woke up from his sleep, Imam Al-Busiri found himself healthy from stroke and not paralized again. It is the history of Burdah ode which Muslim community throughout the world sing by hum until right now. Mystical element in the history of Burdah has attached continously in the mind of many people who believe it. Moreover, Burdah becomes a mean of treatment because it refers to the writer's recovery from stroke after he song the ode. This research will not enter into the pro-contra discussion on the tradition of Burdah reading but it will focus on the text analysis of the Burdah ode.

III. RESEARCH METHOD

The research is a library research with qualitative approach. According to Glesne and Peshkin, qualitative resarch tends to use subjective text data. Reality studied is constructed in a line with social value of participants (the research subject). Therefore, the mean making of reality is appropriate to the participants' understanding. The qualitative research has the interwoven variables which are complex and difficult to measure. According to Prasetya Irawan, meanwhile, the qualitative research is "intersubjective truth" and it is not truth built from the interwoven factors working together, such as culture and the unique characteristics of individuals (in Irawan, 2006: 4).

The type of library research uses primary data source from a variety of literature, i.e. book and other documentation like journal articles, magazine and others. Method used to analyze the Burdah ode is deconstruction analysis method from Jacques Derrida. The Burdah Ode is a literary work, and as an literary work language becomes medium which is full of esthetic values (art). Deconstruction rejects central meaning, polysemy meaning and full of interpretation toward a literary work because literary language is not simple language.

As interpretative and subjective research it definitely relies on researcher's capability to interpret text or sign in relation to values that he/she has such as ideology, culture, religion. In this research, the researcher tries to analyze meaning of Burdah Ode composed by Imam Al-Busiri.

IV. DATA FINDING AND ANALYSIS

Burdah consists of 160 verses divided into ten chapters, i.e.

- Chapter 1 Introduction Contains Concerning the Love of Prophet Please Be Upon Him
- Chapter 2 Concerning Restraining Lust and Carnal Desires
- Chapter 3 Concerning the Praises of Prophet Please Be Upon Him
- Chapter 4 Explains The Birth of Prophet Please Be Upon Him
- Chapter 5 Concerning The Blessedness Of The Invitation (Calling Towards Islam) of Prophet Please Be Upon Him
- Chapter 6 Concerning the Glory of the Qur'an
- Chapter 7 discusses The Mi'raaj of Prophet Muhammad Please Be Upon Him
- Chapter 8 Concerning The Jihad of Prophet Muhammad Please Be Upon Him
- Chapter 9 Contains Seeking Forgiveness from Allah Ta'ala and Intercession By of Prophet Muhammad Please Be Upon Him
- Chapter 10 Contains The Seeking of Salvation and The Requisition of Necessities

The focus of analysis in the research is the introduction of Burdah ode which consists of 10 verses containing on love and longing. It also includes some verses that trigger some interpretation which the researcher tries to deconstruct.

A. Translation of Burdah Text (Chapter One)

Is it because of your remembrance of the neighbours of Dhi-salam
That tears mixed with blood are flowing from your eyes

Or is it because of the breeze blowing from Kaazimah
Or it is the lightning struck in the darkness of the night, from the mount of Idam

What has happened to your eyes, the more you tell them to stop, the more they continue flowing
What is the matter with your heart, the more you tell it to come to its senses, the more it is distracted by love

Does the fervent lover think that his love can be concealed
While his eyes are shedding tears and his heart is glowing

Had it not been for the love, you would not have shed tears at the ruins (of your beloved)
Nor would you become restless at the remembrance of the cypress (tree) and the high mountain

How do you deny love after the testimony
Borne against you by (such) reliable witnesses as your tears and your illness

Love has ingrained two lines of fear, and withered your face
On your cheeks like yellow rose and the reddish tree

Yes! Thoughts of the beloved came to me at night and kept me awake
And love transforms pleasure into pain

You who reproach me, regarding my love for one of the tribe of Uzrah, excuse me
From me to you if you do justice, you would not reproach me

My state of love has been expressed to you, and now my secret is no longer concealed
From those who malign (me), nor is there (something to) check my agony
You have sincerely advised me, I did not heed it
For verily a lover is deaf to his reproaching critics

I regarded with suspicion the advice of the elders in reproaching me
(Wisdom) in the advice of the elders is above suspicion

B. Text Analysis

In the first verse Imam Al-Busiri expressed his longing to Prophet by imagining places near the presence of Prophet, life in Dzi Salam, i.e. the border of Makkah with Madinah. Because of his deep longing, tears flow like tears mixed with blood, i.e. deep longing. The third and fourth verses are interrogative sentences intended to give some emphasis that love and longing are trully painful. Person who's falling in love sometimes cannot hide his love. The fifth and sixth verses try to answer verse 3 and 4 that lover is trully painful if he cannot meet with his loved one. Verse 7 and 8 strengthen the previous verses by providing metaphor that sadness because of love is sometimes beautifully seen like roses. Yellow rose symbolizes peace and the reddish tree is bravery. Person who's falling in love is as if his life is in peaceful, calm and brave to encouter any obstacles. Verse 9 and 10 show to those who like to malign someone who loves Prophet if they feel it, absolutely they will not malign at all. Verse 11 and 12 are the closing where Imam Al-Busiri tries to explain that person who never feels in love to Prophet deeply he will not be able to understand what he experiences. And person who's in love will not even acknowledge disapproval and charge directed to him.

Interpretation

Burdah is a literary work, because of it Burdah text is totally expression from the writer on the basis of his cultural background. Burdah was born and got influence from sociological and psychological aspect of Al-Busiri village where he grew up and social problems occured in the age when the writer was alive and made his works. It is the tradition of Arabic writers in the introduction they always write the aspect of romanticism. It also occurs to Burdah Ode which in the introduction chapter contains praise being full of love and longing. Based on it, Burdah Ode is expression from Imam Al-Busiri who deeply loves Prophet Muhammad pbuh. The expression of love and longing he expressed in a kind of praise because he was born far after when Prophet was alive. Therefore, the written text contains the illustration of places where the beloved (Prophet) ever came.

He hopes to get Prophet's intercession in order to meet to his beloved. Love here is not love between human beings but it is symbolic. I.e. love to Prophet's teaching, morals and behavior which all this time Imam Al-Busiri did not care. Imam Al-Busiri is regretful because he did not follow Prophet from a young age to his stroke attack. The condition he symbolized with the advice of the elders (old age) but he did not care at all. Until Imam Al-Busiri was sick he expressed his love and longing by composing the Burda Ode. His hope is to get intercession and meet his beloved in hereafter later.

C. Deconstruction Analysis of Burdah Ode

Burdah Ode which has a lot of hyperbole-metaphor sentences triggers various meaning from its readers. Moreover, there is the tradition of Muslim

community to read Burda Ode considered sacred and being ritual in their life when they encounter special occasions, such as wedding ceremony, house-warming party and when their relatives are sick, therefefore some parties consider that Burdah Ode is shirk and person who read it becomes an idolatrous man (musyrik). It is like the article written by Abu Ubaidah Yusuf as-Sidawi with the title of "Shirk in Burdah of Imam Al-Busiri"
Based on the analysis of As-Sidawi, the researcher will deconstruct meaning that As-Sidawi has done.

Chapter Three the last verse of Burdah;

No perfume equals the dust which is touching his (Rasulullah Sallallahu Alayhi Wasallam's mubarak) body
Glad tidings be to the person who smells it (the dust) and kisses it

If the sentence is meant literally, it is trully possible that someone judges it ghuluw (excessiveness). However, once again it should be said that Burdah is an ode of praise, a literary work which is trully not meant literally. The meaning of dust which is touching his body is the grave of Prophet Muhammad pbuh. Prophet is a great and noble man, his grave is full of perfume means known throughout the world. Each Muslim who goes hajj will definitely visit his grave in Madinah. And whoever can visit his grave is a lucky person. It is because not all of Muslim community can pay to visit there.
Perfume here means known anywhere. Smell means present here and person who smells means he presents in the location. Moreover, smell it (his dust) is meant kneeling in prayer at Al Masjid An Nabawi. According to the researcher, there is totally no any element of shirk here. Person who loves to his beloved will obey him. If we obey Prophet, we will enter paradise. Obey Prophet means the implementation of Islamic teachings that Prophet brings. Therefore, if someone to learn and implement his teachings, he will get happiness, i.e. "paradise."

Another verse of Burda Ode is as follows;
How can the necessities of such a noble personality incline him towards this world.
For had it not been for him this world would not have come out of non existence

The verse contains the meaning that Allah subhanahu wa ta'ala creates Islam as the religion of rahmatan lilalamin (blessing for the whole world), the world is created because of the blessing of Allah subhanahu wa ta'ala and Islam as the religion that Allah satisfies to all people in life and in hereafter, and Muhammad is His Chosen Prophet. Therefore, the purpose of the verse is that Islam that Prophet Muhammad brings is that makes the world is created. The attributes of Allah give divine satisfaction (rahmat) to each of his creatures. Prophet Muhammad pbuh as the reflection of Allah's rahmat (divine satisfaction), so there is no any element of shirk at all in the ode of praise (interview with Abdulkadir Al-Habsyi on September 25, 2016 at 16.10 o'clock).

Shirk means ascribing or the establishment of "partners" placed beside Allah. There are many kinds of shirk. If a literary work containing poetic and metaphor sentences is called shirk, the researchers says it is excessive. Is it not that a literary work is essentially expressive and wild? We should be careful when we make the label of shirk because indeed Allah is only one who knows mostly what His worshipers have done.

The analysis to Burdah text cannot be entirely described in this paper. What described here is a piece of it and it gives different viewpoint from the analysis of Burdah having ever been written all this time.

CONCLUSION

Based on the analysis and interpretation to some verses of Burdah ode composed by Imam Al-Busiri at above, the conclusion can be made as follows:

1) Burdah is a literary work containing the expression of love, longing and praise for Prophet Muhammad pbuh
2) Some parties call Burdah as shirk and Bid'ah on the basis of personal interpretation.
3) The analysis result in the text research with Derrida's deconstruction analysis indicates that there is no any element of shirk in Burdah because the writer's Burdah only expresses series of praising words with tremendously beautiful and poetic symbolic language.

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