

***DUA WAJAH IBU* BY GUNTUR ALAM: DESCRIPTION OF THE HEART OF A MOTHER BASED ON THE ANALYSIS OF SEMANTIC PHILOSOPHY THEORY OF MICHAEL RIFFATERRE**

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Abstract

This analysis aims to describe the value of a mother's heart in a short story entitled *Dua Wajah Ibu*. The analytical technique used in the study of this short story is the semiotic approach of Michael Riffaterre's theory with qualitative methods. The object of this research raises the theme of the overseas atmosphere that scratches the mother's heart in the short story entitled *Dua Wajah Ibu* by Guntur Alam which is sourced from SKH Kompas, 2012. The accumulation of understanding is done through a system of repeated readings, repeated readings with heuristic and hermeneutic readings. Heuristic reading is done to understand the meaning in the text. Meanwhile, hermeneutic reading is a semiotic process that applies to the reader's mind and at this reading level, the matrix, hypogram, and significance will be known. Speculatively this analysis forms the subject of evaluation in increasing knowledge about moral learning in literature, so that this analysis of the study can be an example of the noblest exemplary value of a woman to live life in the midst of society.

Keywords: Feelings, Short Stories, Semiotics

Abstrak

Analisis ini bertujuan mendeskripsikan nilai hati seorang ibu dalam cerpen yang berjudul Dua Wajah Ibu. Adapun teknik analisis yang digunakan digunakan dalam pengkajian cerpen ini adalah pendekatan analisis filsafat semantik teori Michael Riffaterre dengan metode kualitatif. Objek penelitian ini mengangkat tema suasana perantauan yang menggores hati ibunda dalam cerpen yang berjudul "Dua Wajah Ibu" karya Guntur Alam yang bersumber dari SKH Kompas, 2012. Akumulasi pemahaman dikerjakan melalui sistem pembacaan berulang, pembacaan berkali-kali dengan pembacaan heuristik dan hermeneutik. Pembacaan heuristik dilakukan guna memahami makna dalam teks. Sedangkan pembacaan hermeneutik merupakan proses semiotik yang berlaku dalam akal pembaca dan pada tingkat membaca ini hendak diketahui matriks, hipogram, dan signifikansi. Secara spekulatif analisis ini membentuk subjek evaluasi dalam meningkatkan pengetahuan mengenai pembelajaran moral dalam kesusastraan, sehingga analisis pengkajian ini dapat menjadi contoh nilai teladan yang termulia seorang wanita untuk menjalani kehidupan di tengah-tengah masyarakat.

Kata Kunci: Perasaan, Cerpen, Semiotika

INTRODUCTION

The short story of *Dua Wajah Ibu*, which is the work of Guntur Alam, tells the story of the life of mak Inang, an old woman who comes from the interior of the village, precisely in the South Sumatra area, in her mind, mak Inang is eager to migrate to Jakarta with the intention of visiting her lannang child who wanders in the plains of the capital city. In her mind, Mama Inang thought that her son who lived in the capital's row would be

a successful person, but unfortunately, it was a pity that reality was not in line with expectations until reality deviated from Mama Inang's dream.

This short story seems to depict the life of an old man who has a sense of instinct and includes criticism as an immigrant and criticism for his Jakarta area. Jakarta is indeed an area where the economy grows rapidly every month, but Guntur Alam in his short story tells the bad side of life in the capital city. A character in the short story, namely Jamal, is the son of Mak Inang, he feels the life of Jakarta which is in its status as an immigrant from the village.

Influenced by hearing some of his neighbors' stories, Mak Inang was impressed and believed what his neighbors said about the success of the nomads in the capital, then he also imagined his son, Jamal, at that time he rushed from Sumatra to Jakarta. With an old and frail body, Mother Inang also wants to visit her son, who now lives in the capital city. After arriving in Jakarta, the mother looked around the place where her son lived, it turned out that the hope that was inside him was gone. He was sad to see the condition that was done to his son on the basis of the lie that Jamal became a successful person. Mak Inang was complacent. This short story also contains personality or moral values in life, for example, it is inappropriate for a child, namely Jamal, to lie and ask for money from his mother as his own mother, even though he was already working and at that time when the mother was in Jakarta, Jamal had the heart to abandon his mother.

Dua Wajah Ibu is a short story by Guntur Alam which was published by Kompas in 2012. Guntur Alam writes based on facts that happened in his homeland. In this short story, Guntur Alam returns to restore the story and reminds us again that people from the Sumatran region are happy to live overseas, so overseas life is made commonplace for Sumatran people as a livelihood for survival.

Guntur Alam, a writer from Indonesia, was born in Tanah Abang, Muara Enim, South Sumatra on November 20, 1986. Currently he lives in Bekasi, and is a young writer who has produced many works. Starting from learning to write at Nida's Short Story Workshop in 2005 to completing his education at the Universitas Islam "45" Bekasi, Civil Engineering. Now his works in the form of short stories and novels are spread in various national and local mass media.

As for one of the awards he has achieved, he became one of fifteen writers who passed the curator selection to participate in the 2012 Ubud Writers and Readers Festival. The following will also summarize some of the achievements he has won in the world of

writing, such as: 1st Place in the Folklore Writing Competition in Muara Regency Enim 2003, LMCPI VII finalist Annida 2005, Entertainment Winner at LCPI Ummi 2007, 1 of the 10 Best Short Stories at the Surabaya Arts Festival 2010, 2nd Place in the Youth Short Story Creation Competition Ministry of Youth and Sports 2011, Kompas Selected Short Stories 2011, 1 of 15 Writers who passed the selection curator to participate in the 2012 Ubud Writers and Readers Festival on 3-7 October 2012, Top 20 of the 2012 Qanita-Mizan Romance Writing Competition, 1st Place in the Short Story Writing Competition "Banten, Once Upon a Time" Banten Muda Community 2012, 3rd Place in the University Postgraduate Short Story Writing Competition Makassar Country 2013, Kompas Selected Short Stories 2012, 3rd Place in Archipelago Writing Competition in Fiction Category 2014, Kompas Selected Short Stories 2013, Kompas Selected Short Stories 2014, 2nd Place in Writing Contest for Tabloid Sajian Savory 2015, Champion of Hope 2015 Taman Fiction Short Story Contest and others.

Through semiotic analysis by Michael Riffaterre's theory we can reveal the meaning of short stories objectively, through the signs that appear in short stories with heuristic and hermeneutic readings and then determine the matrix, model and variants of the short story. The descriptive method in this theory can be used to describe short stories so that they can be understood by general readers as a literary work that has beauty and a good message to readers. Michael Riffaterre's Semiotic Analysis is very often used because the method applied by Michael has proven to have a major influence on the analysis of a literary work, especially short stories. From Riffaterre's semiotic theory which consists of the method of indirect expression and hypograms, it makes the analysis of the meaning of short stories more complete, not necessarily directly analyzing hermeneutics. Structurally, the data analysis was carried out, that is, anti-textual and ungrammatical were related to each other in retroactive reading. Then through this retroactive reading, the significance of short stories can be expressed explicitly. According to Riffaterre, the function of retroactive reading is to trigger significance (Riffaterre, 2013: 13).

Michael Riffaterre has the full name Michel Camille Riffaterre. He is a French literary critic who has made many contributions to the field of literature. Michael Riffaterre in Bourgneuf, Creuse, France on November 20, 1924 and died on May 27, 2006 at his residence, Manhattan. Michael had studied at the University of Lyon and Sorbone of University of Paris. After that, in 1995, he moved to New York to complete his

doctoral studies at Columbia University and then defended his dissertation entitled *Le Style des Pléiades de Gobineau, essai d'application d'une méthode stylistique*. The dissertation was later published by Columbia University Press in 1957. After pursuing his doctoral program at Columbia University, he became a full professor in 1964 and emeritus professor.

Riffaterre was a member of The American Academy of Arts and Sciences from 1971 to 2001. Michael Riffaterre devoted himself to research on literary texts that places the reader as part of the short story text analysis process. Michael Riffaterre devotes himself to research on literary texts that places readers as part of the short story text analysis process. The involvement of readers will certainly have an impact on the durability of literary works with the evolution of tastes and interpretations of readers which may not be relevant to the intent of the literary text writer. Riffaterre offers a theory to relate the author's intention with the reader's interpretation through linguistic and semiotic processes. Riffaterre's thought contribution is contained in his book entitled *Semiotics of Poetry* (Indiana University Press, 1978) and *La Production du Texte*.

According to the author, there are still many students who have difficulty understanding the meaning of literary works because of a lack of knowledge about semiotic theory and methods, only understanding the meaning of literary works subjectively without any clear theoretical basis and method. The problem of subjectivity gives the impression that literary studies are non-scientific in nature. In addition, the method of the theory is rather difficult and difficult for ordinary people to understand.

According to Michael Riffaterre's theory of semiotic philosophy, it plays an important role in the world of literature, especially short stories. Riffaterre says in his book *Semiotic of Poetry* (1978; 1) that short stories are always changed by aesthetic concepts and taste evolve according to the times. However, one thing that hasn't changed is that short stories convey messages directly. Short stories say one thing and mean another. Short stories are a sign system that has (minimum) sign units that have meaning based on (in) literary conventions (Pradopo, 2013: 122).

Here I studied moral values. In order for children to have good morals and avoid moral violations, it is necessary to have cooperation between families, schools and the community. No matter how good moral education is in the family without support from schools and society. It is difficult for children to have good morals. Likewise moral education in schools, without the support of family and society it is difficult for children to

have good morals. Thus, these three types of institutions cannot be separated and must support each other. Models of moral value education that can be given to children in the family are: (1) religious values must be instilled from an early age, which begins with the development of aqidah, and (2) instilling moral values from an early age in children, such as ways of speaking, how to dress, how to choose friends, and instilling good qualities. The model of moral value education that can be carried out in schools is by creating a religious culture in the school environment and accompanied by strengthening the field of aqidah moral studies for children. The model of moral value education that can be carried out in society is by building a religious society by means of intensifying religious learning in the family environment, in mosques and filling children's free time with religious guidance (Kokom Komalasari, 2017, 1).

The real moral meaning according to Elizabeth Hurlock (Zakiyah Darajat, 2013: 45) is *True morality is behavior which conforms to Social standards and which is also carried out voluntarily by the individual. It comes with transition from external to internal authority and consists of conduct regulated from within. It is accompanied by a feeling of personal responsibility for the act. Added to this it involves giving primary consideration to the welfare of the group, while personal desires or gains are relegated to a position of secondary importance.*

The most important thing from the above expression is that the real morality is as follows: (1) Behavior that is in accordance with the standards of society that arises from one's own heart is not coerced from outside; (2) A sense of responsibility for the action; (3) Prioritizing public interest over personal desires or interests. Morals are very important for every person, every nation. Because of the importance of morality, there are those who reveal that the measure of the good or bad of a nation depends on the morals of the nation. If the nation is morally destroyed, it will destroy the nation along with its morals. Indeed, morality is very important for a society, nation and ummah. If morals are damaged, the peace and honor of the nation will be lost. Therefore, to maintain survival as an honorable nation, it is necessary to pay attention to moral education, both in the family, school and community.

According to Kokom St. Komariah (2012, 1), the community environment also has a very big influence on children's morals. However good family and school education is, if the community environment is bad, it will have a big impact on children's morals. Therefore, a moral value education model is needed in society, as in the family and school

environment. The educational models that can be implemented in the community are as follows: (1) Before facing children's education, a society whose morals have been damaged needs to be repaired starting from ourselves, family and those closest to us. Because the damage to society has a very big influence on the moral development of children; (2) To make the community, including its leaders and rulers aware of the importance of children's education, especially religious education. Because moral education without religion would be meaningless, because moral values that are complete and can really be implemented are through religious education; (3) So that the circulation of books, pictures, reading writings that will lead to moral damage to children needs to be prohibited. Because all of that will damage the moral and mentality of the younger generation which at the same time will destroy the future of our nation; (4) In order to avoid all possible actions or actions that are contrary to religious teachings in the association of children, especially in places of recreation and sports; (5) So that all mass media, especially radio and TV broadcasts pay attention to all kinds of descriptions, performances, arts and expressions so that none of them contradicts religious teachings and leads to moral decline; (6) So that games and places that can disturb the child's inner peace are prohibited; (7) So that propaganda about drugs and contraceptives is reduced, and their distribution in the free market is prohibited, because this contributes to the possibility of the moral decline of children; (8) To establish a guidance and counseling center that will help children overcome their difficulties; (9) Intensifying religious education, both for children and parents, because religious belief that is felt on understanding and genuine experience will be able to prevent moral decline and ensure peace and peace of mind; (10) So that class conflicts in society are reduced, if they cannot be contained at all, because these conflicts will cause anxiety and inner turmoil for members of the community, especially children during the period of mental turmoil, which will further facilitate their influence by the external atmosphere. According to Zakiyah Darajat (in Kokom St. Komariah, 2012, 3-6), some of the factors that cause today's moral decline are actually numerous, among which the most important are formulated in the form of a description, namely:

Lack of embedded religious spirit in each person in society. Religious belief that is based on a genuine and healthy understanding of the religious teachings he adheres to, then accompanied by the implementation of these teachings is the strongest moral bulwark. If religious belief has really become an integral part of a person's personality, then that belief

will oversee all actions, words and even feelings. If there is a person's attraction to something that seems fun and exciting, then his faith is quick to act and examines whether it is permissible or forbidden by his religion. If it is a forbidden thing, no matter how external it is, he will not heed it, because he is afraid to carry out what is forbidden in religion.

If everyone has a strong belief in God, wants to practice religion seriously, then there is no need for police, no need for strict supervision, because everyone can take care of himself, not wanting to violate the laws and provisions of his God. The farther the community is from religion, the more difficult it is to maintain the morale of people in that society, and the more chaotic the atmosphere is, because there are more and more violations of rights and laws.

The second factor that influences the morale of society is the unstable situation, whether economic, social, or political. The shock or instability of the atmosphere that surrounds a person causes restlessness and anxiety, as a result of not being able to achieve a sense of security and tranquility in life. Likewise, social and political conditions, if unstable, will cause people to feel afraid, anxious and restless, and such a situation will also encourage behavior that seeks security which sometimes raises suspicion, accusations that are not reasoning, hatred of others, fighting sheep, slander and so on. This is all easy to happen to people who lack faith in religion, and easily become restless.

Moral education is not carried out as it should, both in households, schools and society. The third factor that is also important is the failure to properly implement moral education in the household, school and society. Moral development should be carried out from a young age in accordance with their abilities and age. Because every child born does not understand what is right and what is wrong, and does not know the boundaries and moral provisions that apply in their environment. Without getting used to instilling good attitudes for moral growth, children will be raised without being considered that they know that morals.

Also keep in mind that an understanding of morals cannot yet guarantee moral action. Morality is not a lesson or knowledge that can be achieved by studying, without getting used to living morally from a young age, because morals grow from action to understanding. This is where the role of parents, teachers and the environment is very important. It is important if children are born and raised by parents who are immoral or do not understand how to educate, coupled with a community environment that is shaken

from a lack of respect for morals, then of course the results that will occur are not encouraging from a moral point of view.

Unfavorable household atmosphere. The factor that is also visible in today's society is that harmony in household life is not guaranteed. There does not appear to be mutual understanding, mutual acceptance, mutual respect, mutual love between husband and wife. When parents don't get along, the children get restless, they become afraid, anxious, and can't stand being in the midst of parents who don't get along. So children who are restless and anxious are easily driven to actions that are an expression of their feelings, usually disturbing the peace of others.

The popular introduction of anti-pregnancy drugs and devices. One thing that some officials do not realize is the danger to the morale of young people is the popular introduction of drugs and devices used to prevent pregnancy. As we know that young people are those who have just experienced sexual urges due to the biological growth they are going through, they have no experience yet, and if they have not received in-depth religious upbringing, they will easily be persuaded by people who are not good, who are just venting his lust. Thus, it will happen that these drugs or devices are used by young people, including school children or students who can be persuaded by bad people by their own will to go with the flow of their young blood, uncontrollably. Nobody knows, because the scars are not visible from the outside.

The number of writings, pictures, broadcasts, arts that do not heed the basics and moral guidance. One thing that has recently received little attention from us is writings, readings of broadcast-staran paintings. arts, and games that seem to encourage young people to follow the flow of their youth. Moral and mental aspects have received less attention, the results of the arts are just a collection of wants and needs that really cannot be fulfilled just like that. Then it is depicted very realistically, so that what is stored in the hearts of children is revealed and the truth is seen in the story, painting or game. This also pushes young people to the brink of moral decline.

Lack of guidance to fill leisure time in a good way, and which leads to moral development. A factor that has also contributed to the destruction of the morals of young people is the lack of guidance in spending their free time in a good and healthy manner. Young age is the age of daydreaming, daydreaming about things that are far away. the unhealthy arise from them.

Moral Values Education Model There is no or lack of guidance and counseling centers for children and youth. Finally, it should be noted that there is a lack of guidance and counseling headquarters that will accommodate and channel children towards mental health. With the lack or no place to return to for the restless and needy children, they go in groups and join the children. Who are also restless From here will emerge a model of behavior that is less pleasant.

METHOD

The heuristic reading of the short story *Dua Wajah Ibu* produces several interpretations of which are described as follows. In the short story *Dua Wajah Ibu*, the author tries to recall the experience of people who come from the Sumatran region who like to live with migrants who are the livelihood of the people of South Sumatra. It's the same with Mak Inang who is an old woman who lives in the interior of the village, to be precise, in the area of South Sumatra. In her mind, Mak Inang had a great desire to visit her husband who had migrated to the land of the capital. Mak Inang imagined that her son would succeed in migrating to the capital, but the reality deviated from her expectations. This short story seems to make a benchmark for the life of an old man who has a sense of instinct and includes criticism as an immigrant and criticism for his Jakarta area. Jakarta is indeed an area with rapid economic growth every month, but Guntur Alam in his short story tells the bad side of life in the capital. The figure of Jamal who plays the son of Mak Inang who is now a migrant from the village.

From several stories from her neighbors, Mak Inag believed Jamal's success at that time rushed from Sumatra to Jakarta with an old and decrepit body. After arriving in Jakarta, Mak Inang looked around the place where her son lived, it turned out that the hope that had been inside him was gone. With the plywood walls standing up and the smell becoming more and more in the courtyard of Jamal's patch house "what are they looking for in vicious, stinky smells, rats bigger than cats"

In the quotation from Mak Inang's conversation, it can be seen that the author is very critical of the bad sides of a city with a high economy, namely Jakarta, in other words, people who migrate may not necessarily be able to live a decent life and be able to achieve success in life, it could be that only bodies are left on the plains of Jakarta. This short story also contains personality or moral values in life such as the inappropriateness of Jamal

who lied and asked Mak Inang for money as his own mother, even though he was already working and had abandoned Mak Inang on the plains of Jakarta.

RESULTS AND DISCUSSION

The first main idea is expectations which are sometimes in line with or in accordance with reality. At the beginning of the story, Mak Inang was happy to imagine the success of her son named Jamal who had migrated to the capital city of Jakarta, which made Mak Inang visit her son. However, after arriving at the capital, the reality that occurred deviated from the expectations that Mak Inang had always imagined. This can be seen in the quote "*With the plywood walls standing up and the smell becoming more and more in the courtyard of Jamal's patch house, what are they looking for in vicious, stinky, rats bigger than cats?*" high, namely Jakarta, in other words, people who migrate may not necessarily be able to live a decent life and be able to achieve success in life, it could be that only their bodies are left in the plains of Jakarta. The second point is the bad morals of a child towards his mother. Jamal as Mak Inang's son should not lie and ask his mother for money even though he is already working.

In another quote, *Mak uses the mother's money first, I'll return it when it's payday,*" the conversation was what Jamal brought up to Mak Inang. "To migrate to Jakarta but instead serve the needs of their sons and daughters as a laundress and bucket man or more roughly speaking as a maid, this is very risky, what happens to Mak Inang, not only that, sometimes some works are often used as a means or used as an understanding and message for the reading so that the appeal itself includes the work or storyline, for example in the short story of the two faces of the mother, this story contains a lot of value and criticism for readers and their environment. In this short story, the author tries to apply some of the culture and customs that occur to these characters, including still using the local language, especially in Sumatran "Wak Rifa or every year, every day" this makes the short stories written or written by thunder nature which encourages to give emphasis to the reader, but there are also many languages that should not be stated in a short story with the use of language that is not standard. Likewise, the thing about this value is that it is obvious that the author wants an adequate benchmark in terms of living a life of fate that is what Jamal and Mak Inang are doing not solely to seek success or a decent life but to seek he is

looking for experiences that are so valuable, living hard and the heat of Jakarta made him think more about survival.

From the results of hermeneutic reading of the short story *Dua Wajah Ibu*, the analysis of the intrinsic elements of the short story shows that: (1) The intrinsic elements of the short story *Dua Wajah Ibu* include characters including Mak Inang (Mak Inang is a patient and compassionate old woman), Jamal (his character does not obey promise), Kurti (good), Mak Rifah (liar), and Mak Sentang (liar); the setting of the location (Jamal's rented house, Mak Rifal's rented child, Mak Sangkut's rented child); time setting (morning and evening); atmosphere (dense and noisy atmosphere of Jakarta); groove (mix).

The results of the analysis of the short story entitled *Dua Wajah Ibu* is that there is a moral value. This value is characterized by the presence of the following characteristics: the attitude of the child who abandons his mother, does not keep promises, and likes to lie. In this short story, it contains personality or moral values in life, such as the inappropriateness of a Jamal who lied and asked for money from his mother as his own mother, even though he was already working and had abandoned Mak Inang on the plains of Jakarta.

This is a quote that proves the moral value in the short story "*Mak, just use your mother's money first, I'll return it when I get paid.*" This conversation was what Jamal brought up to Mak Inang, in this case the author tried to provide an understanding of how a child who so abandoned his mother who shouldn't be burdened to migrate to Jakarta but instead became the needs of his son's son as a laundress and bucket man or more roughly as a maid, this is very risky what happens to the inang not only that sometimes some works are often used as a means or used as an understanding and message for the reader so that the appeal itself includes the work or storyline, for example in the short story of two mothers' faces this story contains a lot of value and criticism for readers and the environment.

There is also a quote that shows a part that criticizes the bad side of the capital, here is the quote. "*What are they looking for you ferocious, smelly, rats bigger than cats*". The quote illustrates that people who migrate may not necessarily be able to experience a decent life and be able to achieve success in life, it could be that only their bodies are left in the plains of Jakarta.

Furthermore, there is also a quote in the form of Jamal's promise to Inang's mother, but this promise was not kept. *Tanyai Kurti, Mak. When will he come back? The problem is*

the cost, Mom uses Mom's money first. Later, when I've been paid, I'll pay Mother to go home and I'll return Mother's fare here, Mom wants to go home, Mal. It's been a week, later someone will cut down Mother's bananas, unfortunately the rubber is not tapped.

It's the end of the month, Mom. I get paid at the end of the month, now it's the middle of the month. Can not. The factory is also in the middle of a lot of orders, I can't accompany Mak for a walk around Jakarta yet."

This quote is only a reassuring sentence because in reality Jamal does not have enough money to pay for his mother's return home. It can also be seen that Jamal Kurti's wife loves her mother-in-law, Mak Inang, because she can't bear to see Mak Inang sad and tries to cheer up her parents-in-law.

Kurti is off today, Mak. He said there was no overtime at the factory. I'll ask him to accompany Mak for a walk later. To the mall, to the home of Wak Sangkut and Wak Rifah's children. Said Kurti. These words succeeded in carving a smile on Mak Inang's face and made the uncomfortable feeling that had led her to want to go home suddenly evaporate.

This analysis discusses heuristic readings, hermeneutic readings, matrices, and models contained in the short story *Dua Wajah Ibu* by utilizing Michael Riffaterre's semiotic theory and the methods used in this analysis are semiotic analysis methods, as well as qualitative descriptive methods. The purpose of this analysis is to reveal and describe the reading structure, moral values in the short story.

First one must know Michael Riffaterre's method. Semiotics is a discipline that studies the signs found in society. In this case, one of the interesting works of semiotics used as an analytical framework is the semiotics proposed by Riffaterre using a special qualitative method, namely giving meaning to literary works as a system of several signs. Riffaterre's semiotics is the most appropriate to be used in a short story because the theory of analysis leads to giving meaning to a literary work. As a media, it is fertile ground for the study of semiotics. Thus, short story semiotics can be defined as a branch of semiotics that examines the signs contained in short stories by using the conventions contained in it. Analysis of the short story *Dua Wajah Ibu* with a semiotic approach can be started by analyzing the structure of heuristic reading and hermeneutic reading of short stories in Riffaterre's semiotic theory. According to Riffaterre, heuristic reading is the first level reading to understand linguistic meaning, while hermeneutic reading is the second level reading to interpret the meaning as a whole. In the academic environment, one of the new perspectives in Riffaterre's semiotics is the one in his work entitled *Semiotics of Poetry*

(Riffaterre, 1978). According to him, with the semiotic approach, an important thing will be found, namely the conflict between meaning and significance. Riffaterre considers that a literary work, namely short stories, is a language activity. It's just that, when a short story talks about something with another purpose, speaking indirectly, the language used is also different from the language used daily, it will result in various forms of changes in meaning including: 1) the meaning of the poem (short story) that pays attention to four aspects of meaning, namely displacing of meaning, distorting of meaning and creating of meaning, 2) heuristic and hermeneutic reading.

In his book, *Semiotic of Poetry*, published in 1978, Riffaterre outlined his theory. Initially, Riffaterre's semiotic theory was specifically used to analyze short stories, but in its development, this theory can also be used to analyze other literary works such as short stories.

CONCLUSION

In the short story the author tries to provide an understanding of a child who so let his mother who should not be burdened with wandering, but instead made her son's need as a washer or more roughly as a slave, it was very sad to happen to mother Inang not only that sometimes some The work is often used as a means or used as an understanding and message to the reader so that it makes its own appeal includes the work or the course of the story, for example in the short story *Dua Wajah Ibu*, this story contains many values and criticisms for the reader and the environment.

Although there are many inputs and criticisms in the short story, the author tries to apply some of the culture and customs that occur in the character, including still using the regional language, especially in the Sumatran language "Wak Rifa or every year, every day," it makes a distinctive feature for short stories that uttered or written by Guntur Alam who encourages to give affirmation to his readers, but there are also many languages that should not be listed in a short story with the use of non-standard language.

Likewise, what is in this value is that it is very clear that the author wants an adequate benchmark in terms of living with the fate that Jamal and Mak Inang do not only to seek success or a decent life but to seek him to seek a very valuable experience. , with the hard life and the heat of Jakarta made him think more about surviving. In the short story that I analyzed, there are many relationships in life or a habit in the life of the Sumatran people, this I analyze pragmatically and functionally through what is captured as

a reader in Guntur Alam's work, in general, life does not only require completeness in the form of material, it will remain there is still a moral that is attached to every human being. *Dua Wajah Ibu* is a short story by Guntur Alam published by Kompas in 2012. This short story is quoted from kompas.wordpress.com where this short story by Guntur Alam is one of the short stories of choice on the website.

In the short stories that are analyzed, there are many relationships in life or a habit in the life of the Sumatran people, this I analyzed pragmatically and functionally through what I caught as a reader in Guntur Alam's work, in general, that life does not only require completeness in the form of material, it will remain there is still a moral that is attached to every human being. Likewise, what is in this value is that it is very clear that the author wants an adequate benchmark in terms of living with the fate that Jamal and Mak inang do not only to seek success or a decent life but to seek him to seek a very valuable experience. with the hard life and the heat of Jakarta made him think more about surviving.

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