



Semiotics of Signs and Meaning: Analysis of the Poem *Derai-Derai Cemara* by Chairil Anwar and the Lesson Plan

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ABSTRACT

Semiotics is a scientific study that studies the signs contained in a literary work. In essence, semiotics is an effort to reveal all the signs contained in a literary work. Semiotics play a crucial role in constructing a literary work of poetry, enabling the poem to provide the reader with an overview and understanding. The purpose of this study is to describe: 1) the meaning of icons, indexes, and symbols of the poem *Derai-derai Cemara* by Chairil Anwar; 2) heuristic and hermeneutic reading of the poem *Derai-derai Cemara* by Chairil Anwar; 3) the plan for learning the signs and meanings contained in the poem *Derai-derai Cemara* by Chairil Anwar using a constructivist approach in class X of high school. This library research employs a descriptive-qualitative method through a semiotic approach, describing the meaning of iconicity, indexes, symbols, heuristic and hermeneutic readings of poetry, and determining the matrix, model, and variants. The implementation plan for learning is also analyzed using library data. Research results: 1) the meaning of icons, indexes, and symbols of the poem *Derai-derai Cemara* by Chairil Anwar can be used as reading material and messages to be known by readers; 2) heuristic and hermeneutic reading of poetry in the poem *Derai-derai Cemara* by Chairil Anwar 3) the lesson plan for learning the meaning of icons, indexes, and symbols and heuristic and hermeneutic reading of poetry in the poem *Derai-derai Cemara* by Chairil Anwar using a constructivist approach through special teaching materials in class X of high school involving seven core activities.

Keywords: semiotic, sign and meaning, analysis, poem, lesson plan

Semiotika Tanda dan Makna: Analisis Puisi *Derai-Derai Cemara* Karya Chairil Anwar dan Rencana Pelaksanaan Pembelajaran

ABSTRACT

Semiotika merupakan kajian keilmuan yang mempelajari tanda-tanda yang ada pada sebuah karya sastra. Pada intinya, semiotika merupakan upaya untuk mengungkap keseluruhan tanda yang terkandung di dalam sebuah karya sastra. Semiotika memiliki peran penting dalam membangun sebuah karya sastra puisi agar puisi tersebut bisa memberikan gambaran dan pemahaman pada pembaca. Tujuan penelitian ini untuk mendeskripsikan: 1) makna ikon, indeks, dan simbol puisi *Derai-derai Cemara* karya Chairil Anwar; 2) pembacaan puisi secara heuristik dan hermeneutik puisi *Derai-derai Cemara* karya Chairil Anwar; 3) rencana pelaksanaan pembelajaran tanda dan makna yang terdapat dalam puisi *Derai-derai Cemara* karya Chairil Anwar menggunakan pendekatan konstruktivisme di kelas X SMA. Penelitian perpustakaan ini menggunakan metode deskriptif-kualitatif melalui pendekatan semiotika dan mendeskripsikan makna ikonitas, indeksitas, simbol, pembacaan puisi secara heuristik dan hermeneutik, serta menentukan matriks, model, dan varian-variananya. Rencana pelaksanaan pembelajaran dianalisis menggunakan data kepustakaan juga. Hasil penelitian: 1) makna ikon, indeks, dan simbol puisi *Derai-derai Cemara* karya Chairil Anwar dapat dijadikan bahan bacaan dan pesan-pesan untuk diketahui oleh pembaca; 2) pembacaan puisi secara heuristik dan hermeneutik puisi *Derai-derai Cemara* karya Chairil Anwar 3) rencana pelaksanaan pembelajaran makna ikon, indeks, dan simbol serta pembacaan puisi secara heuristik dan hermeneutik dalam puisi *Derai-derai Cemara* karya Chairil Anwar menggunakan pendekatan konstruktivisme melalui bahan ajar khusus di kelas X SMA melibatkan 7 kegiatan inti.

Kata kunci: semiotika, tanda dan makna, analisis, puisi, rencana pelaksanaan pembelajaran

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INTRODUCTION

Literary works are creations resulting from creative skills, not mere imitations. Emzir & Rohman (2015) stated that literature is one of the objects of study that consistently attracts researchers because literary works describe the broad and complex aspects of human life. Literary works are creative expressions that are also inseparable from language, allowing them to convey human life. In addition, Yuliantini & Putra (2017) stated that literary works are very useful for life because they can give readers an awareness of life's truths, even though they are often depicted in the form of fiction. Furthermore, Rahmadini et al. (2018) also stated that literary works are the result of contemplation, which is a combination of reality and the author's imagination. The results of the author's contemplation can produce works that can be distinguished as fiction or narrative prose, drama, and poetry.

Poetry is a type of literary work. According to Husni (2021), poetry can be understood as a form of expressing emotional ideas by considering the effect of beauty. In addition, Rahman & Fitriyani (2022) stated that poetry has a unique nature because it is created through imagination and contains the author's most profound experiences, which are expressed in beautiful language. Poetry is universal, allowing all groups to enjoy a poem. Pribadi & Firmansyah (2019) also noted that poetry differs from other literary works, specifically that there are no binding rules or language conventions to construct a poem. However, a poem must explain the image of a poet's imagination. In addition, the words in poetry are connotative, meaning that each word has a new meaning to be translated by the reader before understanding the entire contents of the poem. The more connotative words, the higher the artistic value contained in a poem. To understand the meaning contained in a literary work, including poetry, it is best to employ a semiotic approach.

Rahayu (2021) and Sobur (Sobur, 2016) explain that semiotics seek to establish a mutually

related relationship between signs and meanings. Semiotics is a science that studies sign systems or theories of sign-giving. Furthermore, Ratna (2013) stated that semiotics refers to a systematic analysis of the production and interpretation of signs, including how they function and their benefits to human life. Berger (2010) and Diana (2016) stated that in a literary work, semiotics can be understood through symbols or language as a means of communication. Beautiful poetry always includes meaning in every word, sentence, or stanza. These signs are what direct readers to interpret their understanding of the poem they are reading. The poem studied using a semiotic approach is "Derai-derai Cemara" by Chairil Anwar, which employs language as a sign or symbol to convey the author's ideas in the literary work. In this poem, there are hidden meanings, so to uncover the meaning, a semiotic approach is necessary.

By analyzing literary works in the form of poetry, we gain various benefits, making it a valuable life experience. Poetry is one of the literary works taught in schools. Thus, poetry must be introduced early on to be able to appreciate literary works, gain various experiences about literary works, and obtain information related to scholarly works, including the meanings contained therein. The author, in presenting his ideas, does not clearly and concisely express them. The author needs a tool to convey hidden messages. With signs, the author does not need to write clearly what he wants to communicate to the reader. The author only needs to present signs so that the reader's mind will search for the author's intended meaning.

For this study to be helpful to Indonesian language teachers in high school, it is necessary to present a lesson plan for the meaning of icons, indexes, and symbols, as well as a heuristic and hermeneutic reading of the poem "Derai-derai Cemara" by Chairil Anwar.

Based on the above, this study is entitled *Semiotics of Signs and Meaning: Analysis of the Poem Derai-Derai Cemara by Chairil Anwar and the Lesson Plan*.



This article involves two problem formulations. First, what is the meaning of the icon, index, and symbol of the poem *Derai-derai Cemara* by Chairil Anwar? Second, how is the heuristic and hermeneutic reading of the poem *Derai-derai Cemara* by Chairil Anwar? Third, how is the implementation plan for learning the meaning of icons, indexes, and symbols, as well as the heuristic and hermeneutic reading of poetry in the poem "*Derai-derai Cemara*" by Chairil Anwar, using a constructivist approach through special teaching materials in class X of high school?

In line with the formulation of the problem, this study has two objectives. First, to describe the meaning of the icon, index, and symbol of the poem *Derai-derai Cemara* by Chairil Anwar. Second, to present the heuristic and hermeneutic reading of the poem "*Derai-derai Cemara*" by Chairil Anwar. Third, to describe the implementation plan for learning the signs and meanings contained in the poem *Derai-derai Cemara* by Chairil Anwar using a constructivist approach through special teaching materials in class X of high school.

Relevant articles can be found in several online journals. These relevant articles include:

- 1) Amalia, A. F., Kristanto, N. H., & Waluyo, S. (2022). Semiotika Nonverbal dalam Musik Video "Azza" Karya Rhoma Irama (Kajian Semiotika Roland Barthes). *Diglosia: Jurnal Kajian Bahasa, Sastra, dan Pengajarannya*, 5(4), 731-748. <https://doi.org/10.30872/diglosia.v5i4.494>
- 2) Tinarbuko, S. (2017). Semiotika Tanda Verbal dan Tanda Visual Iklan Layanan Masyarakat. *Panggung*, 26(2), 181-194. <https://doi.org/10.26742/panggung.v26i2.175>
- 3) Humaira, H.W., Firdaus, A., Suparman, F. (2022). Konstruksi Nilai-Nilai Syukur dalam Lirik Lagu (Analisis Semiotika Ferdinand de Saussure pada Lirik Lagu 'Cuku Lebih Baik'). *Jurnal Literasi*, Vol 6, No 2 (2022). 378-389, DOI : 10.25157/literasi.v6i2.7346

- 4) Yuliantini, Y. D & Putra, A. W. (2017). Semiotika dalam novel *Rembulan Tenggelam di Wajahmu* karya Tere Liye. *Jurnal Literasi*, 1(2): 65—72. <https://dx.doi.org/10.25157/literasi.v1i2.785>.

METHODS

The library method was used in the study. Through this method, secondary data, specifically the poem "*Derai-derai Cemara*" by Chairil Anwar, were collected using observation guidelines. Ratna (2013), Fraenkel et al. (2012), Putra & Sujatmiko (2021), and Pringga & Sujatmiko (2021) stated that the library method is commonly used in social science research, including literary studies such as poetry.

The variable of the learning implementation plan for the semiotic analysis of poetry also uses library research. Through this method, the learning implementation plan is presented based on an innovative strategy, namely the five-phase constructivism approach from Needham combined with the copying task technique. Scientific articles containing studies on the constructivist approach to learning are widely available in online journals, such as those by Zhang (2008), Jassin & Shaari (2018), Niswanti et al. (2023), Yamin and Faridah (2023), Delfiana & Febri (2025), and Dagar & Yadav (2018).

The approach used in the research of Chairil Anwar's *Derai-derai Cemara* poem is a semiotic approach. Through this approach, Chairil Anwar's "*Derai-derai Cemara*" poem examines the concepts of iconicity, indexicality, symbols, and the hermeneutic and heuristic readings of the poem, as well as the determination of the matrix, model, and variants.

The research on Chairil Anwar's "*Derai-derai Cemara*" poem employs a qualitative descriptive method. Through this method, the data from the semiotic analysis of the poem is described, focusing on Riffaterre's method of meaning, which is depicted in the data in the form of verses contained within this poem.

The data source for this study is the poem "Derai-derai Cemara" by Chairil Anwar. This non-narrative text is often found on various electronic media platforms such as (https://id.wikisource.org/wiki/Derai-Derai_Cemara).

"The steps taken in data analysis are as follows: 1) identifying data related to semiotic analysis by interpreting it heuristically and hermeneutically; 2) classifying the data obtained according to the research problem consisting of icons, indexes, symbols, matrices, models, and their variants; 3) analyzing the classification results obtained in the poem Derai-derai Cemara by Chairil Anwar which is supported by data in the form of stanza quotations; 4) describing the results of the analysis; and 5) concluding the results of the study.

RESULTS

Understanding a poem is not as easy as understanding prose. This is because poetry employs language that shares characteristics with everyday language. In addition, the language used in poetry not only contains dictionary meanings but also employs figures of speech. Therefore, the results of this study reveal the meanings contained in the poem Derai-derai Cemara by Chairil Anwar. Starting from determining the icon, index, and symbol, interpreting the poem heuristically and hermeneutically, and determining the matrix, model, and its variants. The following is a description of the poem Derai-derai Cemara by Chairil Anwar.

Derai-derai Cemara

Pines rustle far away
It felt like it was going to be a night
Several branches are exposed and fragile
Beaten by pent-up winds

I am a person who can stand it now
How long has it been since I was no longer a child?
But there used to be one ingredient
Which is not the basis for current calculations

Life only delays defeat
Add alienation from high school love.
Moreover, you know, something remains unsaid.
Before we finally give up

1. Meaning of Icons, Indexes and Symbols

1.1 Meaning of Icons

The icons in this poem include the crackling of pine trees; it will be night, I am not a child, isolation, postponing defeat, and giving up. The icons mentioned are all icons that have a relationship between the thing expressed by the sign and the symptom indicated by its reference (signified). The phrase 'patter-patter pine' in the title is an icon of the poem as a whole, serving as a picture of the poem's overall meaning. This expression is a supposition consisting of patter-patter and spruce that shows the collapse or failure of the character's hopes. Thus, the phrase derai-derai cemara represents the first verse that tells about cemara. Cemara is a type of tree with small, pointed leaves. It is depicted with an afternoon atmosphere (on the verge of night), and several branches are brittle when struck by the night wind. This is a depiction of a human being who is starting to become fragile from hope, and the atmosphere that is almost night depicts the awareness of the journey of life that will surely pass and end until all living things will surely die.

The icon I am not a child represents a character who has grown up and left his childhood (childhood); this shows that life is passing away. The phrase 'isolated' describes the life of a character who is in isolation; the hopes he has felt have become increasingly distant and unattainable. The phrase delaying defeat is a depiction of the despair felt by the character, a conclusion expressed with a resigned attitude. Then, the icon of surrender further clarifies the poem's meaning, indicating that the character has finally lost all hope and is unable to do anything, thus surrendering. This means that the icon of surrender and derai-derai cemara refer to a single meaning, namely, a character who is unable to achieve their hopes.



1.2 Meaning of Index

Index is a relationship of closeness of existence or a sign that shows a cause and effect relationship. In the poem "Derai-derai Cemara," the index is found in the second stanza, specifically in the first and second lines. In the second stanza, the first and second lines are written I am now a person who can endure // how long has it been since I was a child? The two lines in the second stanza indicate cause and effect. I am now a person who can endure because I have gone through many life stories that have made me able to survive, making me more mature than I used to be, as written in the second line: 'How long has it been since I was a child?' Thus, the character I in the poem can survive because he is an adult (not a child anymore).

1.3 Meaning of Symbols

Symbols are relationships that have been conventionally formed and are commonly used by society. In the poem Derai-derai Cemara, symbols are found in the first stanza, lines two and three, the second stanza, line two, and the third stanza, line two. In the first stanza, line two, it is written Terasa hari akan jadi malam; the word malam is a symbol of silence, darkness, rest time, and the end of time in one day. Thus, it indicates that the character in the poem is aware of the journey of life, which will surely pass and end, until all living things will die. Furthermore, in the first stanza, line three, it is written that several branches are fragile; the word dahan symbolizes tree trunk branches that stick out to the side, interpreted as a branch that is not as sturdy and strong as the trunk. This symbolizes the character in the poem who is described as being in a weak state. The symbol shown in the second stanza, line two, is written to convey how long ago I was no longer a child. Not a child anymore is a symbol of a character who has now reached adulthood, having passed the age of youth. In the third stanza, the second line states, "more alienated from love from elementary school." Elementary school is often seen as a symbol of low education or a limited level of

education; perhaps only an elementary school education is considered lower compared to a high school education or a college education.

2. Heuristic and Hermeneutic Poetry Reading

2.1 Heuristic Poetry Reading

The heuristic way of reading poetry is the first stage of reading that produces a literal understanding of meaning, the explicit meaning. This poetry reading is based on lines arranged in stanzas. The heuristic reading of the poem "Derai-derai Cemara" in the title and the first stanza is as follows.

Derai-derai Cemara

Cemara is falling far away
It feels like the day will become night
Some branches are brittle in the open
Hit by the hidden wind

The word "derai-derai" in the title of the poem means "falling," which is usually used to refer to several types of plants or leaves that were previously still on a tree. Furthermore, the word cemara refers to a type of tree with a tall, straight trunk resembling a pole and small, leathery leaves resembling sticks; its scientific name is *Casuarina equisetifolia*.

Adapun pemaknaan heuristik pada bait pertama, dimulai dengan baris pertama, yaitu *cemara menderai sampai jauh*. Kata *cemara* dalam puisi merupakan salah satu jenis pohon yang memiliki ciri-ciri batang yang tinggi lurus, daunnya kecil-kecil seperti lidi. Selanjutnya kata *menderai* memiliki arti dedaunan yang berguguran atau berjatuhan. Kata *jauh* memiliki arti jarak yang tidak dekat. Jadi, secara tersurat makna puisi pada baris pertama berisi ungkapan sebuah pohon (*cemara*) yang dedaunannya berguguran/terjatuh dengan jarak yang tidak dekat.

The meaning of the poem in the second line is that it feels like day will become night. The word "feel" refers to the atmosphere experienced by the character in the poem. The word day shows the meaning of time (as long as the sun lights up our place). Furthermore, becoming night shows the

change in time (sunset) and the atmosphere experienced by the character in the poem. The explicit meaning of the poem in the second line conveys an expression of the atmosphere experienced by the characters as they undergo a significant change. The meaning of the poem in the third line is that several branches in the window are fragile. There are several indicating an uncertain number, but this number means more than one. The word "branch" indicates one part of a tree that grows outward and sideways, with twigs and leaves. The word "window" refers to one of the openings located on the roof or wall of a house, which has many names.

The word "fragile" means becoming fragile; fragile itself has the meaning of being damaged, broken, and weak—a pent-up wind is hitting the meaning of the poem in the fourth line. Being hit is something experienced by the character when struck by a heavy object. Wind is the movement of air from an area of high pressure to an area of low pressure. Buried means something that is embedded, usually in the ground, or can also be with something else. The following is the heuristic meaning in the second stanza of the poem *Derai-derai Cemara* as follows.

I am now a person who can endure
How long has it been since I was a child
But there was indeed one ingredient in the past
Which is not the basis for calculating now

In the first line of the second stanza, namely, I am now a person who can endure. The word 'I' indicates a character in the poem, now stating the current time or the time when the action is happening. The person states the nature shown in the I in the poem. Can mean able or can, and endure means remaining in one's condition even though experiencing various events. The meaning of the poem in the second line of the second stanza, namely how long has it been since I was a child? The word already means something that has happened. How much indicates a quantity that is more than two but not too many. Time refers to the entire series of events when a process, action,

or condition is or is taking place. It does not have a different meaning from the actual one. Childhood refers to the period of development in children from preschool (ages 2-6 years).

The meaning of the poem is in the third line of the second stanza, namely, that there was indeed one ingredient in the past. The word used to mean 'before,' namely the time before now, with a reasonably long period. A material that is intended is an item that will be made into a particular object, a seed, or something that can be used or needed for a particular purpose, such as for a guideline or handle, for teaching, and for giving lectures. The meaning of the poem in the fourth line of the second stanza, namely, is not the basis of the current calculation. The word does not indicate negation or mention of something different from the truth. The basis is interpreted as the primary point or basis of an opinion, rule, or teaching. Calculation means consideration or estimation of something. Now indicates the present time at, this time, or shortly.

The following is the heuristic meaning in the third stanza of the *Derai-derai Cemara* poem as follows.

Life only postpones defeat
More alienated from elementary school love
And now, some things remain unsaid
Before we finally give up

In the first line of the third stanza, namely, life only postpones defeat. The word "life" refers to a state that persists, continues to exist, and functions as a human being. The word "life" is identically used in humans, animals, and plants. Only means or mentions something that is considered trivial or unimportant. Delaying means postponing the implementation time (as planned). Defeat means a bad situation, being on one side that is categorized as weaker. The meaning of the poem in the second line of the third stanza is more alienated from elementary school love. The word "alienated" means separated from others or in a state of discrimination. Love is a human feeling that is directed at the opposite sex or is an



expression of affection. Elementary school indicates a limited level of education; perhaps only elementary school level is considered lower than graduating from high school or college.

The meaning of the poem in the third line of the third stanza, namely, know there are still unspoken. The meaning (and) is a conjunction; know means to know or understand. There means to have or have been available. The meaning (which) remains is always in its place, unchanged and unchanging. Not (rejection, denial) is spoken means spoken or stated with words.

The meaning of the poem is in the fourth line of the third stanza, namely before we finally give up. The word before indicates a time when it has not happened or is earlier than an event. Finally, it signifies the conclusion or summary of a discourse that has been previously described. Surrender means to surrender, surrender, and be unable to do anything.

2.2 Hermeneutic Poetry Reading

Hermeneutic poetry reading is a process of analysis that starts from the content and meaning to reveal the hidden meaning. Hermeneutics is a system of interpretation used by humans to achieve the meaning behind myths and symbols. Hermeneutic poetry reading in the poem *Derai-derai Cemara* can be described as follows.

The title of the poem describes the collapse of the hopes of the characters in the poem, which can be interpreted from the words *derai-derai cemara*. The words *derai-derai cemara* express the collapse of leaves, which means the collapse of hope. Furthermore, the first stanza begins with a sentence that tells about *cemara*. *Cemara* is a type of tree with small, pointed leaves. It is described with an afternoon atmosphere (about to become night), and several branches are brittle and hit by the night wind. This is a depiction of the human self that is starting to become brittle, and the atmosphere, almost night, describes the awareness of the journey of life that will inevitably pass and end, until all living things die. The second stanza describes the maturity of the character *Aku* in

the poem, which is reflected in the sentence, 'How long have I been no longer a child?' The description of *Aku*'s views that occurred when he was a child is no longer relevant as he has grown up and left his childhood behind. The third stanza features a description of the character *Aku*, with a focus on alienation. This stanza describes the character *Aku*'s brilliant ideals, but in reality, life is often full of suffering and far from what *Aku* expects in the poem. The sentence 'Life only delays defeat' is a description of the despair felt by the character, a kind of conclusion expressed with a resigned attitude.

2.3 Matrix, Model, and Variants of the Poem *Derai-Derai Cemara* by Chairil Anwar

In general, the poem "*Derai-derai Cemara*" is a poignant depiction of the fragile journey of human life. Every human journey will surely end. All living things will surely die when the time comes. The matrix in this poem is "the life of a character I who is in despair because of the loss of hope." This matrix is transformed into a "Pattern *Cemara*" model. This model is in the form of a figure of speech or metaphor. Next, this matrix is transformed into variants in the form of descriptions in stanzas 1, 2, and 3 below.

variants in the first stanza (//The pine is screaming far away/It feels like the day is going to be night/several branches in the window are brittle/ Beaten by the pent-up wind//) The pine tree describes something weak, fragile, by the shape of the pine leaves which are small and tapered and easily blown away by the blowing wind. Night is synonymous with silence, darkness, rest time, and the end of an event. The wind represents the trials and bitterness in life that blow away the character's life in the poem. So, the first verse gives a picture of the end of a life journey. This is an awareness that everything in this world is full of trials, and everything in this world will surely come to an end; all that is alive will surely die.

Variants in the second stanza (//I am now a person who can endure / For some time now I am not a child / But there used to be a material / That

is not the basis for calculations now //) the character of the poem is a figure who has left his past, his childhood and has shown his maturity. The character of the poem had an ideal outlook on Life in his childhood, but what he aspired to as a child does not happen now, and his outlook on Life is different from what he thought when he was a child.

Variants in the third stanza (//Life is just postponing defeat / More alienated from love and elementary school / And know, some things remain unsaid / Before we finally give up //) the words Life is just postponing defeat are described as a meaning of resignation and are very identical to despair, suffering, even death. The ideals of the character in the poem were so brilliant in his past, but the character in the poem always experiences suffering in his Life. It can be seen from the word 'alienated,' which is used to describe the character's plan regarding his ideals. However, it differs from what is expected, leading him to a world considered foreign and ultimately to despair.

3. Learning Implementation Plan

The learning implementation plan for the meaning of icons, indexes, and symbols and the reading of poetry heuristically and hermeneutically in the poem *Derai-derai Cemara* by Chairil Anwar uses a constructivist approach through special teaching materials in class X of high school. The implementation plan for this learning only involves core activities through the following procedures:

- 1) students are facilitated by the teacher to freely generate their ideas through pictures in the orientation phase in special teaching materials
- 2) the teacher facilitates students to generate ideas by answering a set of objective questions about the meaning of icons, indices, and symbols of the poem *Derai-derai Cemara* by Chairil Anwar in the idea generation phase in special teaching materials
- 3) the teacher facilitates students to generate ideas by answering a set of objective

questions about the heuristic and hermeneutic reading of poetry in the poem *Derai-derai Cemara* by Chairil Anwar in the idea generation phase in special teaching materials

- 4) the teacher facilitates students to understand the teaching instructions about the meaning of icons, indices, and symbols of the poem *Derai-derai Cemara* by Chairil Anwar in the idea reconstruction phase in special teaching materials
- 5) the teacher facilitates students to understand the teaching instructions about the heuristic and hermeneutic reading of poetry in the poem *Derai-derai Cemara* by Chairil Anwar in the idea reconstruction phase in special teaching materials
- 6) the teacher facilitates students to apply ideas by answering a set of questions about the meaning of icons, indexes, and symbols of the poem *Derai-derai Cemara* by Chairil Anwar in the application phase of ideas in special teaching materials
- 7) the teacher facilitates students to apply ideas by answering a set of questions about the heuristic and hermeneutical reading of the poem *Derai-derai Cemara* by Chairil Anwar in the application phase of ideas in special teaching materials

DISCUSSION

Analysis of the poem *Derai-derai Cemara* by Chairil Anwar refers to the meaning expressed by Riffaterre through several steps, namely finding icons, indexes, reading poetry heuristically and hermeneutically, as well as symbols, and ultimately determining the matrix, model, and variants in the poem so that the meaning of the poem can be concluded (Pradopo, 1999). Poetry is an indirect expression, namely, stating something with another meaning. Indirect expression is caused by the replacement of meaning (displacing of meaning), deviation or distortion of meaning (distorting of meaning), and creation of meaning (creating of meaning). Thus, iconic signs are found in poetry



that show a natural relationship between the signifier and its signified. At the same time, the index is a sign that shows causality (cause and effect) between the signifier and its signified. A symbol is a sign whose signifier and signified do not show any natural relationship; the relationship is arbitrary (arbitrary) based on convention.

Furthermore, the heuristic reading process is intended as a reading based on linguistic structure or first-level semiotic conventions. In contrast, hermeneutic reading is intended as a reading of literary works according to the second-level semiotic system, namely reading that provides interpretation and meaning from the literary works that have been read.

From the matrix, model, and variants that have been analyzed, it can be concluded that the poem "Derai-derai Cemara" is an expression of the journey of a poet figure whose life is marked by suffering. He had brilliant ideals in his childhood, but in reality, his life experienced bitterness and suffering, which led to alienation and made him aware that everything that happens in this world will end and everything alive will die.

CONCLUSION

First, the meaning of icons, indexes, and symbols. An icon in poetry is a symbol that conveys a resemblance to what it represents. In the poem "Derai-derai Cemara," the icon that represents the falling pine leaves visually resembles the process of fragility, collapse, or the end of something; in this context, the fall of the character's hopes is conveyed.

An index is a sign that has a causal relationship with what it signifies. In this poem, a causal relationship exists, as the word 'I' refers to a character who experiences an event, thereby establishing a causal relationship: my experience is the cause of the feelings that arise in the poem.

A symbol is a sign that has an arbitrary (unnatural) relationship with what it represents but

is instead based on mutual agreement or cultural convention. In this poem, several words carry symbolic meanings that refer to mutual agreements and understandings.

Second, there is a heuristic and hermeneutic reading process. Heuristic reading of poetry is the initial stage in understanding the meaning of poetry, focusing on the literal understanding of words and language structures, as well as exploring the literal meaning of the poetry itself. Meanwhile, hermeneutic reading is broader and deeper in scope, not only focusing on the literal sense but also considering the context outside the poem's text. In this way, heuristic and hermeneutic readings complement each other in unraveling the meaning of the poem, allowing for a complete understanding of the poem.

Third, the implementation plan for learning the meaning of icons, indexes, and symbols and the reading of poetry heuristically and hermeneutically in the poem *Derai-derai Cemara* by Chairil Anwar using a constructivist approach through special teaching materials can also be carried out in language and literature study program classes and/or in language and literature education study programs.

From the aspect of learning strategies, the learning implementation plan can also be replaced with other strategies. The strategies in question include project-based learning, contextual learning, and problem-based learning.

Learning becomes effective when students have textbooks that align with their learning objectives. Razak (2019), Zubaidah & Murni (2024), Supardi & Pratiwi (2024), Hariyati et al. (2024), Damayanti & Hamidah, (2023), and Wahyuni (2015) describe learning that is not equipped with student teaching materials, meaning that teachers are not objective either in planning or in implementing learning. Umar (2014), Sabarullah & Agustina (2024), Kasim & Razak (2023), and Zazuli et al. (2023) state that teaching

materials do not only contain learning materials but also function as learning media.

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