

Research Article

Meaning's Comparison of Two Autumn Haiku Written by Masaoka Shiki and Takarai Kikaku

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Abstract

Every country has its own culture. Japan has a close culture of art, both modern and traditional. One of the Japanese arts in literature is poetry. Poetry in Japanese literature is called haiku. To find out the differences and similarities in the meanings contained in the autumn-themed haiku by Masaoka Shiki and Takarai Kikaku, the writer intends to analyse the comparison of the two-autumn haiku by Masaoka Shiki and Takarai Kikaku. Comparative analysis of meaning is studied using Ronald Barthes's semiotic study to find its meaning. The semiotic study used is Ronald Barthes's semiotics which uses two stages of study through denotation and connotation, then its relationship with myth or culture. The result of this research produces a comparison of the similarities and differences between Masaoka Shiki's autumn haiku and Takarai Kikaku's. The similarity of autumn haiku by Masaoka Shiki and Takarai Kikaku is the theme raised, namely the beauty of nature and the environment. While the difference between the autumn haiku by Masaoka Shiki and Takarai Kikaku is the philosophical meaning of the discussion, and in the background of time and atmosphere mentioned.

Keywords: Language; Literature; Culture; Autumn Haiku; Masaoka Shiki; Takarai Kikaku

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1. Introduction

Culture has a lot to do with human life, such as the way of life ranging from a way of thinking, believing in things, and efforts that demand its culture. Culture also includes daily habits such as eating habits, communication, social, economic, and political conduct based on culture (Audria, A., & Syam, H. M., 2019). Every country has its own culture. Japan has a close culture of art, both modern and traditional art. One Japanese art in literary works is poetry. Poetry is the result of the compaction process of creation by capturing its messages. In the form of literary works, poetry expresses its poets with the form of language that has an

impression. Poetry is related to the most specific rules such as the number of words, the number of lines, rhymes or poems, the number of syllables, and rhythms. But there are also poems that are freer (Dewi, F. P., Worobroto, E., & Andayani, S., 2016). One of the poetry-pattern in Japanese literature is called haiku. Haiku is a traditional Japanese poem whose popularity is the same as sushi (Haiku, 2011).

Haiku has its own characteristics and history, so it has an appeal to be researched in terms of its meaning. In the 15th century, a society of poetry poets called *Renga* was so famous, they took turns making verses to produce long

poems. Later, the first verse of *Renga's* poem became its own poetry format called Haiku. The new format was later updated in the 17th century by Matsuo Basho. His book has been translated into several languages and received an international statement. Haiku can express all things in a few words (Haiku,2011). Haiku has a rule in the making of the syllable in 5-7-5. In making haiku there are also rules for using "seasonal words" or *Kigo*. This seasonal word represents spring, summer, autumn, and winter. *Kigo* represents the natural seasons and how human life is. In making haiku, we must reflect on the world and our hearts. Examples of seasonal words in autumn are a typhoon or *Taifu* (台風) and *Sanma* or Pacific Sauri Sea Fish (秋刀魚) (Ohara, 2017). In haiku there is also beheading of the word called *Kireji*. Beheadings that set the rhythm in haiku include 「や」「かな」 and 「ぞ」. In haiku reading, it is required to exhale once. *Kireji* is a sign when you must exhale when reading haiku (eboard channel, 2019).

In this study, the author discuss haiku with the theme of autumn because autumn is one of the seasons that have the most beautiful scenery in Japan. Autumn is usually characterized by foliage that changes colour such as red, orange, and yellow. Japanese people who enjoy various seasonal changes follow its development by paying attention to weather reports, such as in spring cherry trees begin to grow blooming and seasons deciduous momiji leaves fall. Haiku poets also have a variety of ways to enjoy the beauty of nature and the seasons in Japan (Lestari, 2009). They have their own characteristics to express how to enjoy nature and seasons in Japan. Masaoka Shiki and Takarai Kikaku are poets who often express the beauty of nature in haiku. Masaoka Shiki is a Japanese haiku poet of Meiji. He was born in Matsuyama in 1867 and died in 1902 at home in early autumn after first setting down in his own hand his three last haiku (Beichman,

1982). His haiku discusses gratitude for nature and the daily life of Meiji. There are several haiku who mentions sports Shiki was good at playing baseball as a teenager (En. Wikipedia, 2021). Takarai Kikaku was a Japanese haiku poet and one of the most successful students of Matsuo Basho, one of the greatest Japanese haiku poets (Buchanan, 1973). He was born in 1661 and lived in the Edo period. Kikaku writes haiku by saying that poetry should add life to life, not take life away from life (En. Wikipedia, 2021).

According to Muchamad Lutfi Nasir (2006) in the analysis of Haiku by Matsuo Basho using the study of stylistics, the meaning of haiku is divided into various structures such as hyperbole, the meaning of intentions, and the function of language. Then in each classification there are forms that correspond to syntactic states such as words, phrases, and clauses. There is also a classification of intentions from admiration category and praise, sadness, seduction, warning, or prohibition, and swearing. Then from the classification of language functions there are categories of referential, emotive, and conative functions. Then according to Badai Tris Suhendar and Umul Khasanah (2020) in the analysis of the haiku figure of speech by Matsuo Basho obtained a general message about the harmonious relationship of humans and nature. Then there is also the appreciation of life that is ephemeral and imperfect or in the philosophy of life of Japanese society known as *wabi-sabi* (侘寂). In addition, it was also found the meaning of the message that Basho wanted to convey regarding the firmness of life, simplicity, and patience in difficult conditions (Suhendar & Special, 2020).

To find out the differences and similarities of meaning contained in the autumn-themed haiku by Masaoka Shiki and Takarai Kikaku, the author intends to analyse the comparison of the two-autumn haiku by Masaoka Shiki and Takarai Kikaku. Comparative analysis of

philosophical meanings is studied using the study of semiotics to find its meaning. The meaning of denotation and connotation in semiology has an important role compared to linguistics. Denotation is direct and connotations are indirect or arguably implied meanings (Wirasari, 2016). Then etymologically semiotically is a sign of meaning that is a sign that is defined as something that can represent others. So that in general semiotics can be interpreted as something that is questioned in detail when reading a particular sign. Semiotic analysis is paradigmatic (Sulistiyawati, 2016). The semiotics study used is Ronald Barthes's semiotics which uses two stages of study through denotation and connotation, then its association with myth or culture. Ronald Barthes practiced Saussurean linguistic and semiological models. The study of the meaning of denotation is displayed in the object mark while its connotation is displayed in the depiction of the object. In the second stage, the giving of meaning to the sign is done through myth or culture because it is a realistic explanation in the symptoms culture (Sulistiyawati, 2016). According to Barthes, myth is a way of thinking about understanding culture over something else (Tohir, 2016). The results of this study will result in a comparison of similarities and differences between Masaoka Shiki and Takarai Kikaku's autumn haiku.

2. Methods

Research methods used in the analysis of autumn haiku meaning comparisons use qualitative descriptive methods where data is taken from non-numerical data or does not use number data. Data in the form of descriptions and video explanations related to the theories used. Data is obtained through literature studies in scientific articles, scientific journals, credible internet, and source books. Research uses the theory of semiotics Ronald Barthes who is a figure of semiotics who makes a systematic model

in analysing the meaning of a particular sign. Ronald Barthes' semiotics method will be used as a technique of analysis of philosophical meaning in Masaoka Shiki and Takarai Kikaku's autumn haiku.

There are also stages that are done in analysing the comparison of the philosophical meaning of autumn haiku by knowing in advance about the research topic to be studied. Do the understanding of haiku by reading haiku in detail and in depth. Then analysed one by one autumn haiku studied starting from haiku by Masaoka Shiki and then haiku by Takarai Kikaku. The analysts are done with analytical techniques using Ronald Barthes' semiotics approach. After the analysis of the philosophical meanings of the two haiku, the comparison of the analysis is carried out by looking for similarities and differences in meaning contained in haiku. Then lastly produced analytical data in the form of a comparison of philosophical meanings between Masaoka Shiki's autumn haiku and Takarai Kikaku's autumn haiku.

3. Result and Discussion

The analysis of the meaning of autumn haiku by Masaoka Shiki and Takarai Kikaku begins with a discussion on the topic of research, namely autumn haiku by Masaoka Shiki and Takarai Kikaku. Then the discussion on the topic of research is compared in terms of similarities and differences. On the topic of haiku research, the analysis of philosophical meanings uses Ronald Barthes's semiotics which relates to denotative and connotative meanings as well as later mythical and cultural meanings. Masaoka Shiki, who was a haiku poet in the Meiji era born in Matsuyama in 1867, discusses haiku gratitude for nature and the life of the Meiji period. Takarai Kikaku who was clean in 1661 and lived in the Edo period was a haiku poet who was also one of the most successful students of haiku poet Matsuo Basho. His haiku talked

about life. Both have an interesting discussion about life on his haiku.

3.1 Masaoka Shiki's Autumn Haiku

In the discussion of the topic of autumn haiku by Masaoka Shiki, an overview of the theme of the life he lived in the Meiji period.

名所とも	Meisho tomo
Despite being a famous place	
知らで畑うつ	Shirade, hata utsu
Not paying attention and keep hoeing	
男かな	Otoko kana!
That man	

In the book *One Hundred Famous Haiku* by Daniel C. Buchanan says that all places in Japan there are places that are famous for their beauty and historical background. This place is then said to be a famous place. The place is visited every year by schoolchildren as well as tourists but is often not appreciated by local farmers.

Denotation means definition and clearly means a particular sign. In the first stanza 「名所」 defiantly means famous place. Incorporated in the two kanji 「名」 means name, prominent, or famous dan 「所」 means place. Whereas 「とも」 denotation means definitely or even. On the second stanza 「知らで」 means to tell or to inform. Then 「畑うつ」 means hoeing rice fields, incorporated in two kanji 「畑」 means rice field and 「うつ」 means to hit. In the third stanza 「男」 means male, while 「かな」 is a *kireji* in haiku which is a type of word beheading and the one of the characteristics of haiku. Other haiku traits are *kigo* or seasonal words related to nature and life. In Masaoka Shiki's autumn haiku there is a *kigo* in the form of 「畑うつ」 means to hoe rice fields because in autumn, many farmers work against their fields.

Connotation means the socio structural and personal association of a sign that relates to class, social status, gender, age, ethnicity. Connotations are also polysemy or multi-interpretable. In

the philosophical meaning of connotations, we must pay attention to the context of the sentence so that the nature of polysemy or multi-interpretation can be interpreted appropriately. In the first stanza 「名所とも」 the connotations associated with myth and culture mean tourist attractions, a place famous for being known by many people. Not only local but also international tourists, even usually these places are visited to be used as tourist attractions for students. Culturally, famous places can be known by many people through the beauty produced by nature and there are also some places that also offer their historical background. So many people are interested in the place, and it has become a famous place. In this case the famous place managed by a particular industry is getting more attention from the public. The amount of attention that arises from the community because the place has its own beauty and spirituality in terms of nature and its environment. Nature is guarded so that it still leaves many historical memories in the place, so that the place can still be remembered and known by many people.

In the second stanza, the connotation of 「知らで畑うつ」 is associated with myth and culture which means that the famous places in the first stanza feel unnoticed and just busy working hard. From the kanji 畑うつ which means hitting the rice field, the connotative meaning of those kanji is about someone who continues to work. The man continues to spend his time working hard. In accordance with the culture of the Japanese people who are very diligent in working, they can workday and night tirelessly. They can work perfectionist and disciplined in terms of the rules that reside in their work. In the system of work they go to work early and go home last. Therefore, Japanese people are very ambitious to overtime in work. From the working hours of the Japanese people are very long this is finally the famous place

in the first stanza is not noticed. In the meaning of the kanji denotation 知らで “to tell and to inform”, an overworked person should be informed about a famous place, a place that has a lot of natural beauty. Indeed, these places have many interests in nature and environment. There are many lessons that we can take and appreciate because they have strong historical and cultural value. Not only tourists and school students, in fact the place also needs to be appreciated and appreciated its existence. Especially for hard workers who continue to work until they forget the beauty of their own environment. It takes time to appreciate nature and the environment that has been maintained and preserved because nature is known to the wider community to be studied by its culture and history.

In the third stanza 「男かな」 the connotations associated with myth and culture mean a hard worker as in the second stanza. More specifically in reference to the meaning of denotation, the hard worker is a man. The man as the leader of the family takes full responsibility for his family life, one of which is by working hard to make a living. The job is to support his family, men are willing to spend time just to work hard. The male figure also usually has greater responsibility than a woman so in the third verse it is explained that a man who is the object of the sentence as well as the object of the from this haiku.

The philosophical meaning of Masaoka Shiki's autumn haiku explains that there are many famous places that are the result of natural beauty and the environment. The place has many meanings that can be appreciated such as cultural and historical values. Even the place is also regularly visited annually by school students and local and international tourists. Such an interesting place needs to be more appreciated. However, basically there is still someone who does not appreciate the beauty of nature, namely a hard worker. The hard worker continues to

hoe or workday and night to meet the needs of his family and himself. He spends a lot of time just in his work, so he does not have time to appreciate and appreciate the beauty of nature and the environment. That worker (a man) is the person in charge of a family.

3.2 Takarai Kikaku's Autumn Haiku

In the discussion of the topic of autumn haiku by Takarai Kikaku, a description of the theme of meaning and gratitude in nature.

名月や	Meigetsu ya !
Full moon!	
たたみの上に	Tatami no ue ni
On the floor mat	
松のかげ	Matsu no kage
Pine tree shadow	

In Daniel C. Buchanan's One Hundred Famous Haiku, Daniel said that there is a contrast of black shadows of pine trees and white webbing made whiter than the reflection of the light of the full moon. It is said that Kikaku felt that the simple beauty of nature with plain floor mats combined to create a domineering image.

In the meaning of denotation that is clear and definitional, in the first stanza 「名月」 means full moon. The word is incorporated in two kanji 「名」 which means name, prominent, or famous, and 「月」 means moon. While 「や」 in the first bait is a kireji i.e., beheading of words and is a characteristic of haiku. On the second stanza 「たたみ」 means a mat made of straw. This mat is a traditional Japanese mat and is usually found in traditional houses in Japan. Then the word 「上」 which means up or above. While 「の」 and 「に」 is a particle in Japanese grammar, 「の」 indicates ownership referring to objects i.e., mats or tatami and 「に」 indicates the existence of objects refers to the existence on mats or tatami. In the third stanza 「松」 means pine tree and 「かげ」 means shadow, silhouette,

or shape. While 「の」 which is also the same as the second stanza means ownership refers to the object i.e., pine tree or *matsu*. In haiku there is also a kigo or seasonal word related to nature that is 「名月」 which means full moon tree. The moon is one of the kigo in autumn. The word moon itself in autumn is already considered a full moon in mid-autumn.

In the meaning of connotations are polysemy or multi-interpretation, connotations are also often associated with class, social status, gender, age, and ethnicity. In the first stanza 「名月や」 the connotations associated with myth and culture mean that the full moon is a very bright moon. The full moon which is also a full moon reflects sunlight thoroughly so that it makes it shine very brightly. The full moon has beautiful visuals because the moon is full, has texture, and has beautiful colours. When viewed using a telescope, the look and texture of the full moon can be clearly seen beautifully shimmering. This is one of the natural beauties that needs to be appreciated. Therefore, in the autumn haiku of Takarai Kikaku's work in his first verse wants to highlight a natural beauty, one of which comes from the full moon.

In the second stanza 「たたみの上に」 the connotations associated with myth and cultural meaning are not as mats used for plain floor mats but indicate a cultural existence. Japanese who wear straw mats named tatami typical of traditional Japanese style. In this haiku tatami is used as an object that is part of the traditional Japanese house in the Edo period. This makes haiku feel authentic with traditional Japanese styles. Tatami is also one of the objects of existence associated with the full moon in the first stanza. The full moon that illuminates the house reflects its light through and is depicted in a tatami that is in a traditional Japanese house. The traditional Japanese style that includes tatami in it is also a culture that Takarai Kikaku wants to

show. In fact, in modern times there is still maintained history and culture that lifts traditional Japanese styles, one of which is traditional house architecture that uses tatami.

In the third stanza 「松のかげ」 the connotation associated with myth and culture means the visible beauty of a reflection of the full moon light on the first stanza. The beauty is seen from the shadow of the pine tree reflected because of the beautiful light and brilliant full moon at that time. Pine trees are trees that can have a height of up to 40 meters, so often this tree is found in many mountains and places with its natural beauty. Because the pine tree is tall enough to be able to block the moonlight so that a shadow is formed on a tatami mat. The shadow of the pine tree at night looks beautiful and very beautiful seen from the tatami house, so this is one of the unique natural beauties and interesting.

The philosophical meaning of Takarai Kikaku's autumn haiku explains that from a beautiful and brilliant full moon it emits the reflection of its bright rays until it enters the traditional house. Japan. The light is blocked by pine trees that are the beauty of nature, so that it creates a beautiful shape or image on the tatami that seems to look like a painting that does not look like a painting. Real. Its shadow formed a pine tree between the darkness of the night and the light of the full moon in the Edo period at that time.

3.3 Similarity of Both Autumn Haiku

In general, the autumn haiku by Masaoka Shiki and Takarai Kikaku have a lot in common. The first name is on the theme raised, namely the beauty of nature and the environment. The natural beauty in Masaoka Shiki's autumn haiku is in the famous place whose connotation is a tourist spot. Tourist attractions can become famous for the beauty it has to offer. The beauty is none other than nature and the environment, as well as the historical and cultural backgrounds raised

in these famous places. While in the autumn haiku by Takarai Kikaku the beauty of nature lies in the shadow of pine trees resulting from the brilliant rays of the full moon that penetrate the tatami inside the traditional Japanese house.

The second equation is in the use of connotation meaning in terms of culture raised and implied meaning that relates history to the Japanese period. Haiku by Masaoka Shiki mentions Japanese culture that is implied in the natural beauty of famous places and the culture of Japanese people at work. Japanese people tend to have big ambitions so that in their working techniques they will come early and go home later, in other words they work hard in their work. While in Takarai Kikaku's haiku, culture is contained in the use of the noun tatami which is a traditional Japanese mat.

The third equation is the use of the word nature in the form of plants such as rice fields and pine trees. In haiku Masaoka Shiki mentions the word rice field in the context of hoeing or in its connotation that is work. Although the natural beauty mentioned in connotations is found in famous places, but the use of the word nature is more expressed in the word rice field in the context of hoeing. While on haiku Takarai Kikaku mentions the word nature in the form of pine tree plants. The pine tree is explicitly mentioned in the last stanza of his haiku. Pine trees themselves are explained that have beauty even though it is only visible from the shadow reflected by the light of the full moon.

3.4 Difference of Both Autumn Haiku

Besides the similarities, in general the autumn haiku by Masaoka Shiki and Takarai Kikaku also has differences. The first difference lies in the philosophical meaning of the discussion. In Masaoka Shiki's haiku, the meaning of the discussion of his anxiety due to the beauty of nature is many and even known by many people as well but is

underappreciated and appreciated. Nature by Japanese people due to too much hard work. Japanese culture that is also mentioned in it implicitly says that Japanese society has great ambitions in working. Great ambition in working makes people less appreciative of the nature they have. While in haiku by Takarai Kikaku the meaning of his discussion about the appreciation of nature is seen from its beauty directly. Takarai Kikaku mentioned that the natural beauty of the full moon and pine trees is depicted in tatami in traditional Japanese homes. The shadow of a pine tree reflected from the brilliant light of the full moon forms such a beautiful image as a painting.

The second difference in haiku by Masaoka Shiki and Takarai Kikaku is found in the background of time and atmosphere mentioned implicitly or expressly. Masaoka Shiki's Haiku is set during the day where it is implied through the second verse that continues to hoe the context of work. Work is usually done at the time of productivity i.e., in the morning, afternoon, and evening. Then the atmosphere that appeared more seemed tense and sad because nature was less appreciated by some people who were overworked. While in Takarai Kikaku's haiku the background of time is mentioned explicitly that is by mentioning the word full moon in the first. Clearly the meaning of the word is that the full moon will appear at night so that it can reflect its brilliant rays. Then the atmosphere in haiku also seemed happier because of its discussion about the appreciation of natural beauty.

4. Conclusion

Analysis of the comparative philosophical meaning of autumn haiku by Masaoka Shiki and Takarai Kikaku using Ronald Barthes's semiotics which is related to denotative and connotative meanings and then the meaning of myth and culture. Masaoka Shiki, who was a haiku poet in the Meiji era born in

Matsuyama in 1867, discusses haiku gratitude for nature and daily life during the Meiji period. Takarai Kikaku was born in 1661 and lived in the Edo period. His haiku talked about life.

The philosophical meaning of Masaoka Shiki's autumn haiku explains that there are many famous places that are the result of natural beauty and the environment. The place has many meanings that can be appreciated such as cultural and historical values. However, basically there is still someone who does not appreciate the beauty of nature, namely a hard worker. He spends a lot of time just on his work, so he does not have time to appreciate the beauty of nature and the environment. The philosophical meaning of Takarai Kikaku's autumn haiku explains that from a beautiful and brilliant full moon it emits the reflection of its bright rays until it enters the traditional Japanese house. The light is blocked by pine trees that are the beauty of nature, so the shape or beautiful picture of pine trees on tatami seems to look like a natural beauty. Paintings that aren't real.

The similarity of autumn haiku by Masaoka Shiki and Takarai Kikaku is the theme raised, namely the beauty of nature and the environment, the use of connotations in terms of culture raised and implied meanings that relate to history in the Japanese period, and the use of the word nature in the form of plants such as rice fields and pine trees. While the difference between the autumn haiku by Masaoka Shiki and Takarai Kikaku is the philosophical meaning of the discussion. Masaoka Shiki means the discussion of his anxiety due to the beauty of nature that is widely known and even known by many people as well but is underappreciated by the Japanese people who are working too hard. While Takarai Kikaku means his discussion about the appreciation of nature that is seen from its beauty directly. The second difference is that Kikaku is found in the background of

time and atmosphere mentioned. Masaoka Shiki is set during the day with a tense and sad atmosphere, while Takarai Kikaku is set at night with an atmosphere that seems happier.

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