CHAPTER II
STRUCTURAL OF TEXT

A. Definition of the structural and method

Structural is the motion of philosophy thought has the mine idea that all of society and culture had the structure which equal and consistent.[1] Structural is the new sect for study of anthropology. Structural is rom study of linguistic, differed with the approach in functionalism, Marxism and other.[2] Said that the structural had some different basic assumption with other concept of approach. Such as :

1. On the structural being judgment that ceremonies, systems of relationship and weeding, type of living place, dress, and others, formally, all can talked as the languages.[3]

2. The followers of structural that in the human life found basic ability that devolved genetic until this ability being in the all normal human. That is ability to structuring, to structured , arranged the structure, or ticked the structure to indications faced it. In the life of daily what do we hear and watch are shape from the structured it, but this shape nat ai ever complete. The structure only being partial to incident , such as the sentence in the Indonesia language is only shape from little structure of Indonesia language. [4]

3. Followed view of De Saussure that had given argument terminology determined by meaning by relations when certainly time, that is synchronic, with other terminology , the structural given argument

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[1] /Strukturalisme%20Ala%20Ferdinand%20De%20Saussure.htm posted 26september2014.16:00

[2] Ahimsa-Putra, Shri, H, Strukturalisme Levi-Strauss Mitos dan Karya Sastra, (Yogyakarta: kepel press)2006,p. 66-71

[3] *Ibid*,. P.13-14

[4] Ahimsa-Putra, Shri, H.. *"Strukturalisme Lévi-Strauss : Positivistis dan Fungsionalistis ? Beberapa Catatan Kritis" dalam Lévi-Strauss : Strukturalisme dan Teori Sosiologi,* C. Badcock. Terj. Robby H. Abror. (Yogyakarta : Insight Reference).2006.p.68

relations of lecture phenomena with others phenomena in certainly time . that is determine phenomena mean. The low of transformation is repeated (regularities) that clearly, passed the configuration of structural others.

4. Relationships that exist in the structure can be simplified anymore squeezed into opposition or in pairs (binary opposition). As a series of signs and symbols, essentially a cultural phenomenon can also be addressed in a manner as described above. With the methods of structural analysis of the meanings shown from various cultural phenomena can be expected to be more intact.

Four basic assumption of this approach is a key feature in structural.[5]For example of why SBY referred to as "president", rather than as a "singer". According Structural perspective that's the way we said that did not explain anything. Said the president is not because of internal logical connection with the person who is the head of the presidential administration, but because of association and the difference with the word sovereign, governor, district and so on. All can be taken autonomously at the level of langue (the internal logic-pointer), and not associated with the designated object.

When it is applied to the social sciences, as well as if it is just by analogy, the implications go far enough. What major in social analysis is to find the "hidden code" is behind the visible symptoms, as langue is the key behind the autonomous parole. "Hidden codes" that structure. Individual actions in space and time is just a coincidence. If you want to understand capitalist society, for example, Zero-internal logic performance 'capital'. There is a parallel between the structural and functionalist perspectives, namely congenital perpetrators and perpetrator's actions,

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[5] Reading of al-Asr using Mohammed Arkoun: structural may be contributing to the study the Qur'an. Of all the authors recognize top disadvantages and imperfections in obtaining these results. So therefore, expect criticism and constructive suggestions in the study or later. Above all this writing may also be made use of for all circles.

time, space, and the process is a matter of coincidence. In criticism of Giddens, this perspective is "scandalous rejection of the subject".

The purpose of analysis structure : wreck and explained accurately the relation all of unsure created by art that together that resulted meaning totality. The debility of structure : Jean Piaget argues that structure has three characters , that are :[6]

a. Totality

Transformation Totality and regulation or setting of self. The structure has to looked as a totality. Whereas contained from amount unsure that related one and others on the unity. Looked hierarchically, the structure arranged the amount substructure that related by structure more big. Structure is the dynamic because of it there transformation norm. so, definition of structure does not limited on the structured concept, but include the definition of structured process.

b. Transformation

Definition of transformation becomes dynamic character, that is contained with otoregulation that being on the structure. The structure is a building that contained from any insure which one thing related each other. In every movement becomes on the structure will caused movement to other unsure, that caused from connection among unsure becomes moving.

c. Otoregulasi

Otoregulasi is relation between unsure arranged it's self, if there unsure that moved or lose, that is mean with arrangement self or otoregulasi. [7] term of structure often related by system, such as two sides of coin . the differences and relation among structure with system to the concept of Ferdinan de Saussure about syntax relation and association relation was relation does formed the structure such as house has roof joglo (type of central java) given pole of roman found syntax unsure. . in

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[6] Jean Piaget, *Strukturalisme*, (Jakarta:Yayasan Obor Indonesia,995,p.viii
[7] *Ibid*,.p. ix.

analysis of language , relation of this kind called as relation of syntax and linier. That mean, sequence among   language had consist. And can not moved because meaning will moved.

The relation syntax or structural happened   according room respected combination among unsure that fills the room certainly each other. So, Langue according Saussure is the knowledge and awareness collectively had by the society about something on the region, such as system of societies architecture of Java combines elements variety kind of pole. The system creates a way side concrete thing by parole and reality called by structure.

On the understanding of structural , system/ langue and structure /parole is the tool to   study good incident adoption unsure of culture   foreign. Adoption begin with loan foreign culture, if still reputed Improper so status still loan (still consider as other system). If the element on the structure that happened from out system being on the society so happened that process for examples coat (from system Europe dress) that used on the dress structure to system becomes part of our system after go into dress structure. [8]

Muhammed   Arkoun is islam intellectual   from al-ajazair, he done exploration synchronic and diachronic deeply. Arkoun passed exploration and synchronic centered analysis to linguistic status from discourse of qur'ani (words, statement, announcement, text, corpus, the structure of rhyme and side of expression, structure of syntax and tools of grammatical , vocabulary, rhetoric, typology of discourse, and each other) analysis semiotic (codes of culture, lecture reproduction, and other)analysis socio-critic (the process of social announcement , polarization, discourse, and others) and psycho critic (awareness myth , presentation of perception and others.)[9]

While in the diachronic area process discussion by Arkoun more aimed to concept about formatting society of book, tradition of holy book and tradition ethno culture. [10]

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[8] *Ibid,*.p.4

[9] Mohammed Arkoun, *Berbagai Pembacaan al-Qur'an* , terj. Machasin (Jakarta: INIS, 1997), p,35-36

[10] *Ibid,* hlm. 37-38

Terminologies that has base of Saussure used different by Arkoun and because implied to analysis model more complicated to understood. Where Arkoun explained the differences and distance between writer of the text and reader of txt that really did not becomes from Sausure, but part of discourse of Hermeneutic al-qur'an. There for, Hilman continued on the study of al-qur'an that worked by arkoun , can looked combination of analysis which more hermeneutic approach in one session and structural linguistic in other session completed each others.[11]

On the limitations certainly, Muhammed Arkoun received linguistic structural (semiotic) that is think about text (corpus) as totality and the system of relations intern. [12] even arkoun and Derrida, surpassed structural linguistic., because that becomes arkoun's attentions is did not only "structure" language, but the connections of the text, reality, nature and perception (discourse and the relity of human) that is intervened by language. Arkoun was very giving attention the correlation between the world of the text, the world of the author,and the wotld of the reader. The problems that did not discussed on the semiotic. But in hermeneutic. The last, does non signs and relation among signs becomes main attention of Muhammed Arkoun, and does not meaning of formed and movement and interpretation meaning and movement of interpretation. [13]

Other influence structural in Arkoun's thought being on the epistemology as explained by Foucault. Arkoun agree with view that every era had the thinking system that influenced method of human getting, looking, and understanding reality, that Foucault said that as "episteme" is amount statements

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[11] Hilman Latief, *Kontribusi Teoritik strukturalisme linguistic, p*. 62

[12] For example, when Arkoun said that the Qur'an is the corpus luteum bounded or closed in terms of Roland Barthes, he meant to say that AlQur 'consists of a certain number of utterances that have a fixed form. This means that the Quran is complete in terms of form and content of expression. However, Arkoun also believes that the Koran is open corpus, the corpus means open to diverse contexts. See Mohammed Arkoun, Tarikhiyyah al-Fikr al-'Arabi al-Islam (Beirut: Markaz al-inma, 1987), hlm.5. Compare Johan Hendrik Meuleman, "Contribution Limits Semiotics in Science and Religion: A Case Study of Thought Mohammed Arkoun," in Meuleman (ed.), Tradition, p. 46.

[13] Therefore, according to the semiotic and linguistic analysis Meuleman found in Arkoun's work is only part of a more general analysis and the use of history and various social sciences.

that received silently based all of result thought on the certain era without begin to awareness. And the other episteme, the concept "relation of power" from Foucault very influenced arkoun's thought . with   "power" Foucault want transformed power that conventional understood that power oppress becomes the power produced the truth (knowledge). But arkoun added that others episteme , relation of Power, social illusion can influenced the writer of the text , that is concept from Roland Bathers, Arkoun recognized that social illusion did not played important character on the development of thought islam society until now, but still be part can not separated in the Islamic thought renewed , that becomes the Goal of Arkoun. Social illusion gives identity to community and meaning to real history, social reality, and physical environment of community related , but unsure revealed becoming image, story, and value. [14]

As for relation   with post-structural, arkoun adopted the concept "logocentrism " from Derrida, according to Arkoun , logocentrism as happened in west metaphysics   thought, and islam. Islam thought always referenced   to certain texts that was done on *fiqh, kalam*, and *tasawuf* for losing logocentrism, arkoun used method "deconstruction " that is from   Derrida, passing deconstruction , arkoun tried finding again   the forgotten meaning .

Because as many closing process   and   gelation of islam thought. But Arkoun clarified that deconstruction must be continued with the deconstruction or awareness that leaved limitation or gelation and   deviation discourse before.[15] Although adopted Derrida thought in the final meaning (transcendental siginifie). According to Derrida that truth appeared from attached relations happened in the system of sign, until interpretation is not effort to find meaning. For Derrida there is no mean more than text, and coming on escaped from text. Accourding Derrida , there is nothing beyond the text).[16] While Arkoun still believed that there is truth transcendental other God.[17]

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[14] Meuleman, "Pengantar", dalam Mohammed Arkoun, *Nalar Islami*, p.18
[15] *Ibid,.p*.25
[16] St. Sunardi, *Nietzche* (Yogyakarta: LKiS, 1996), p. 141
[17] Johan Hendrik Meuleman, "Beberapa Catatan Kritis tentang Karya Mohammed Arkoun", dalam Meuleman (ed.), *Tradisi*, p. 156.

From explanation above, can known that Muhammed Arkoun although found many   influence in structuralism and post structuralism, but Arkoun refused the implication of ideology two sects that contra with Islam teaching, and only received becomes .

The methodology of structural[18]

1. Basic assumption

    a. Linguistic assumption anti-sinomitas based difference prevailed on the Arab generally and language of al-qur'an specially. Consequences, every word and words series (sentence) in there had to looking for detail and significant meaning (*diqqat al-ma'na> wa d}aru>riyatuh).*

    b. Meaning of word known by relation with other words, relation syntax or paradigmatic.

    c. The row relation between language, thought and communication function.

    d. More squeeze to synchronous (the present time of the text).

B. Language and existentialism of the text.

On the popular definition   language is conversation of language or discourse . the difference of conversation that is often did not has direction , discourse are the activity of conversation and dialog that had quality and intellectuality for gets truth   together. [19] language did not always on the dialog section, but can be monolog. When someone speaks alone it is conversation it showed that conversation to other one as " listener" that is self or to someone who does not come unreal , such as to God or coming one from imagination. The definition that language is conversation is not wrong although it is unreal fully because conversation

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[18]net/Menimbang%20Strukturalisme%20Linguistik%20dalam%20Kajian%20Metodologi%20Tafsir%20al-Qur%E2%80%99an%20%28Fiqh%20Ta%E2%80%99wil%20al-Qur%E2%80%99an%29%20_.htm. diakses pada tanggal 26,September 2014.15:00.

is just one of language elements. In basic action gotten many variables such as psychological variable, idea, physical, nerve system, even the value system of the language appears and grows. In the dumb case for examples language medium is used is did not voice but the motion of the body.

When the amount of language is in the world estimated unless from five thousand, brought on the theology question. Is Language more listened and understood by God, the answering of course very speculative. remember to history ever turn up that many messenger of God who speaks with various language. Is it makes the language more be sublime from others languages? Is there differences quality from language is in this world. If the main language is located on the existence idea, so, that determined the noble or the high quality language is landscape ide of speaker. Did not used language.

Language as the medium needs differenced from the ide substance , although the thought can not standing without language and more than it. every language has excess and limitation until no all of argument in the language can translated in the other language. If Arab one know the name of camel is unless from twenty names, as Eskimo one know the snow, so Indonesian can named unless from ten kind of rice in west world "rice" just has meaning rice or rice. There for not all of worlds and experience of life people can translated exactly on on the others language. [20]

In conversation or communication daily, the matter often appears is listener does not always understand exactly what is speaker want. Although understanding but have not assured listener will obey the desire of speaker. Words of speaker usually contained the command, suggestion, blandishment, satire, allurement, prohibition, joke, and others. makes be difficult is the differences culture of language, so the society community have method to expressing arguments that is easy misunderstood by

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[20] Komaruddin Hidayat, Memahami Bahasa agama sebuah kajian hermeneutic, Jakarta: Paramadina, 1996, p..42.

listener who does come from other or different culture. This misunderstanding will be easy happen if the speaker and listener coming from different world and if the speaker uses metaphor language and symbolic ,it happens to language communication of holy book such as al-qur'an, where is nothing all reader of al-qur'an familiar and understand rule of arab art. All of them has logic argument because formulation of verses and social context motived opening probably for appearing of various interpretation.

Of course language is not only sound that has prearranged by society but covered all of variables. Language is expression totally of feeling and thought convered on the symbol of saound and shoulder and abjad but knowing exatly what is the aim of speaker still needs interpretation. We live can not out need interpretation.

According to muhammed arkoun that language is one of live unsure on the culture specific area. Language is delivery of thought from period and certain place. Whereas thought is respond from social politic situation certainly called by the history of thought will always influenced action of human included language. Because of this, language of human can movement as the dynamic of human thought until three region above will appears hermeneutic circle that influenced each other. [21] Ferdinan de Saussure formulated that language is one of sign system between as many sign system. [22]

For structural linguistic. Language finds summit formulation on the writing. The truth will hold out enduring and communication when expressed in the writing side. No to person. So that, the text has scopes more far than text statement has "emotion " stabile, while truth expressed by speaker make be easy influenced by psychology of speaking.

Text is fiction of institutionalization the event in oral discourse on the writing side. And discourse is the sheering activity (share each other

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[21] Ruslani, *Masyarakat kitab dan dialog antar agama studi atas pemikiran Mohammed Arkoun,* Yogyakarta: Yayasan Bentang Budaya, 2000, p.106.
[22] Ibid, h. 98.

and exchange) opinion or thought . so, discourse is medium for dialog process among various individually to enrich discourse and thought to looking for truth more high. Before discourse expressed out from the oral language more especially structured on the speakers self. For then the correlation among thought, language, and discourse are unseparated. [23]

According to Recoeur that definition of text is only side of writing still can discussed again. If the text is transcription a discourse , for examples transcript a workshop ,is not this really still have a from shape of discourse immortalized on the writing format? It is mean in the definition more strong text called is only when the argument consciously and written by author expressly, does not transcript from the discourse. If two definition is taken , so the text of speech does not fulfil the requirement as the text. Because the aim to read in front of listener where among the speaker and listener happened contact directly. It is mean, new document of speech when passed to people who does come on event reading.

If the text does not researched and interrogated critic, can be cognitive awareness, we will colonized by text. But it is easy for someone to getting accurate data about etymology of text and also author. [24]

The text is never escaped from influenced motive subjective to fulfil or amused. To reader does not brought by subjective author. On the discussed need *counter – prejudice*. It is mean the reader need suspicious or critic to selves and to text order to happened smart discourse and subjective probably among the reader and writer side.

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[23] It is this which is one of the main agendas hermeneutic study, which examines the thoughts and feelings of people who have been institutionalized in the written language, while the conversation is no longer in place. So the discourse as a discourse or dialogue events can be seen as an exposition of thought is never final and final as to gain insight and a spirit of truth is always in the front and the truth knows no limits .To that end in a discourse of openness and foresight required for understanding, and distinguish between what is written / unspoken and what he thinks and desired by the speaker / writer.

[24] So really what does Gadamer says, someone has been born in the garden of prejudice and tend to accept without argument a critical source of authority. In traditional societies, religious leaders and the shaman is often seen as a source of authority in the interpretation of social reality.

In other matter appeared because there is distance and differenced language, tradition, and the method of thought among text and reader because language and contents can not abdicated and cultural. Such as expression, thought without guage becomes impossible, and different thought. [25]

When the text closed from intellectuality discourse so the text will lasted textual existence. Modern discourse that more trade on language writing medium, debate arguments and competition between the text will averithing will meet not only in the inter text dialogue side, friendly, except interrogated each other and corrected one thing to others.

According to muhammed arkoun that one of purpose of reading text, especially holy text is to appreciated the text in the central movement that always happened. In other word, learning of religion that comes from holy text has to always appropriated and does not contra with all of condition. This is one of main massage of Islam, *al-islam yashluh likulli zaman wa makan,* this is exactly that tried by Arkoun is harmonizing tradition with modernity passed this method.[26]

Arkoun argues that qur'an is limiter corpus. It is mean in the acknowledge side and used now has the consist side (the corpus has characteristic " finish from expression and content).

Although those, al-qur'an also called as the opened corpus with this statement arkoun would like to explained that corpus has characteristic on the context which variouse. Because of those arkoun differentiated among two corpus and analysis relation among both of them. That are legal holy text corpus and closed and corpus interpreted it is mena the result of activity interpretation first corpus by community.

Arkoun suggested that kalam of God experienced association of transfer that explained in this draft:

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[25] If the phenomenon was brought to the text of Qur'an and hadith, then it becomes a matter of course if the number of logical interpretation and translation of the book is much thicker and more text than the Qur'an itself.

[26] opcit, p. 107

$$\longrightarrow \text{KL} \longrightarrow \text{WQ} \longrightarrow \text{KRT} \longrightarrow \text{sd} \quad \text{KA}^{27}$$

One of matter in union arkoun's creation is process development of interpretation al-qur'an and thought of human generally. In those process , arkoun differentiated more steps. While transferring among in this step is: arkoun differentiated more steps. While transferring among this step: arkoun explained that statement about three important unsure : firstly, he combined solidification and closing process on the al-qur'an interpretation with transferring from oral side to script. The secondly, he argues that thought of human happened transferring between two method language using; the third, he argues that oral language is language side that more started from script language.

The first founding that explained by Arkoun's creation is process of development interpretation al-qur'an text. [28] but the important attention for arkoun is not process of fulfillment of qur'an text , but the process of the solidification , transferring from form of oral to script form regarded be important unsure for arkoun, note of human thought transcript is one of main factors from solidification. On those method he opposed oral language and script language, arkoun was very influenced by Jack Goody who evolving graphic reasonable, those is special reasonable of script society.

With the second principle, arkoun argued that started human thought based kind of statement such as used by messenger, oracle, poet. Those kalam called as messenger statement who talked about matters such as source and purpose of human existence, affection, life and death. the messengers statement showed meaning and value. Oral or written text, inclusive character , on the meaning can not determined becomes academic discourse. Academic discourse approached object with interpretation according hard concept. Therefor, texts becomes tradition is only repeated with hard definition and lose marking out messenger statement. [29]

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[27] KL = Kalam Allah; WQ = discourse of the Qur'an; KRT = closed official corpus; KT = corpus interpreted; sd = earthly history; KA = eternal life (Religion and Society based on the example of Islam, the Islamic Reason and Reason Arkoun Modern ", hp.261)

[28] Arkoun, *Pemikiran Arab*, terj. Yudian W. Asmin, (Yogyakarta: Pustaka Pelajar) , 1996. ,p.5

[29] Arkoun, *Nalar Islami,* p.76-77

And the last , transferring from messenger to discourse teaching related arkoun with transferring of oral language to script language. Arkoun said that oral language more beginner and original from script language.   On this view , he was influenced by Goody creation.

Arkoun explained the amount of working hypothesis about al-qur'an.

- Al-qur'an is amount of potential meaning that suggested to all of human. So, very appropriated to motived doctrine building which is equal variant with the history of appear.

- In the aspect potential meaning step, qur'an shapes to religion or history it is mean transcendental. On those step that refer in theology doctrine, juridical, philosophy, politic, etic, and others, al-qur'an becomes mythology and ideology that minus influenced by transcendental.

- Qur'an is opened corpus. There is nothing hinterpretation can closing consistent and orthodox.

- De jure of al-qur'an is impossible constricted be ideology. Because text did discussed as the human situation.

  Semantics is studying to terminology of the language key with the view of society who was used language. Language did not only as tool of speaking and thinking. But to making concept and interpretation of world. The difference on the sign language is there is logic thing and humanity because of it is be treasure of knowledge , goodness, and easy on the getting understand the verses of God. And the real is still founding semantic problematic that related the difference then understanding meaning to becoming basic of religion to attack or until to killing the different character side . so, we can finding in many time word of kufr, bid'ah, syirk, Sunnah, or each other related it. which

caused conflict in the social life and religious that is really did not happened. [30]

Al-qur'an as the language text with signs can captured and given consistent meaning with the difference level ratio science and human's experience. Understanding of al-qur'an often faced to semantic problem. The conflict related difference to understanding meaning of words and often caused the difference opinion and interpretation. [31]

Aspect and language therefor is grammar or rule to phonologic, morphemic, syntax, and systematic. Generally have character unknown by user of language. Although unawareness it is not mean roles from language nothing. Parole or discourse is individual aspect or statistic from language .every one will have variant parole can said as the style of individual people on the using a language.[32]

Susanto added that language basic related with time on the learning expressed with synchronous and chronicle, it is mean language preceded culture because passing language of human know culture because material using to building language to basic is equal material type as kind of material formed culture own. [33]

Words are called never together and there is no words called together. Aspect talked linier on the language. This is called with syntax. The roles od handled on this aspect is awareness thing. Aspect of pragmatic found on the relation of association between words being in the sentence or statement other words. Given examples by Ahimsa with word "village" on the sentence "I stay in the village", word village can replace city word., hamlet and others. With this

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[30] Dr.Sugeng Sugiyono,MA, *Lisan dan kalam kajian semantic al-qur'an* , Yogyakarta: Sunan kalijaga Press, 2009. p. 10.

[31] http://Fauziteater76.blogspot.com/2013/07/claude-levi-strauss-si-empu.html.posted at 30agustus2014.

[32] Dwi Susanto, *Pengantar Teori Sastra*. CAPS: Yogyakarta.2012.p. 89.

[33] https://groups.google.com/forum/#!msg/eks-seminari/O0uUwoCnlhk/T88YqVnIKeoJ posted at 20juni2014.

example can be paradigmatic. Basic theory also can used on the looking other culture phenomenon . for example art creation.

C. Structural and semiotic

Structural is knife of alternative to operated others directly looked structure and formulation without looked history or part of time to design . whereas semiotic is sign science, so the learning of structural and semiotic, expressed denotative and connotative directly in the design.

Human life is formed by structure of language. Study about structure of language by "sign" produced semiotics, that is knowledge that more wide learning than structural, because analysis also system of symbol, language of body, art text, and side of communication.

Structural is the analysis method developed by semiotic based linguistic model de Saussure. Structural purposed to descripted completely organization the system of sign such as s Levi-Strauss and myth, regulation relation and optimism. nature and subliminal , and Barthes and Greimas with "grammar " to narration. They worked it to research to the "hidden structure " located in the "appear surface" social semiotic from phenomenon now has moved to structural that finding internal relation from parts among concluded on the system. Doing exploration user of sign certainly. Modern Semiotic theory when combined with Marxist approach that colored by ideology rule. [34]

That on the art researching with semiotic approach, sign shape in index more seek by signs that show relation of caused-reason (wide definition).

Semiotic is continued from structural research. Relation among semiotic and structural is:

    a. Semiotic is used to giving meaning to sign after the structure research.

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[34] http://dyzie-jurnalistik.blogspot.com/2011/05/analisis-semiotik.html . 20juni2014. 12;33

b. Semiotic is only can done by structural research that probably us finding can giving meaning .

More than continue , explained that to a)semiotic is consequence from structural . To b) semiotic like ""c need to he worked probably. To a) semiotic *apendix '"tail"* to structural. But it is not happen in b) to finding sign, as the definitation as sign knowledge. Semiotic can not separated selves from stuctural, he need structural and also semiotic helped to understanding the text structurally.

Explanation above showed that structural can not separated with semiotic, because art is structure of signs has meaning. In the developed art science, more theoritic of art regards that semiotic can becomes one of tool for streng then a analysis of art creation before done firstly analysis art creation. Such as explained by Zaimar (1990) that structural analysis will be sucess to show up creation form, and forhibition to convection of art creation gotten in there, but structural analysis can not solved problem of understanding creation. That is caused done semiotic analysis.

Beside above, so semiotic analysis fiction that had to done is all of struc ture as the sign. Analysed had to always asking to figure, way, and conducting , and image on themis a sign or symbol or not.

After look at the unsures as the symbol, symbols describes beside description and interpreted the meaning. When look et those sign, can happen relation both of them. There for to understanding mening of text has to always related with the text that referenced. [35]

The creation of art is complex until to undertand need the analysis. That is effort to be awareness to get and give the meaning to the text of art that consider more sign system. Such as De Saussure that language is the sgn system and as the language sign reprecent other

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[35] http://jabrohim.wordpress.com/2009/02/28/strukturalisme-semiotik/ posting 20juni 2014. 12:38

thingcalled by meaning. Language is not on the art creation. There for art creation is the structure meaned sign .no except to the text of art that formed poom , so to understanding the meaning tp the poom using structural teaching that can not separated with semiotic teaching that is discussed signs. That is in compliance with argument of Pradopo (1987) that explained analysis of structural can not separeted with semiotic analysis. Because semiotic and structuralis are formulation prosedure and clarification together. They given understanding all culture as the system of comunication and system of sign and tries to exposing fasten roles. Analysis of sign as the result of social process to the demolotion of structures to handled every comucation. as indication that sign system and konvection are way of meaning demolition without give attention the sign system so structure of art cretion can not unknown comprehensiveness.

Learning semiotic structural Appear as coused dissatisaction to structural learning that only emphasize to intrinsic , semiotic consider the literature creation has spsecial system. Because of them, appears semiotic structural learning   to explained aspects of structuralis structure   with signs (Endraswara), so,can said that learning of semiotic is continue from structural.

With disipline study, structural theory can used extrinc approach because related with feminisme. That is compilance with statement that structural is used as interdicipliner study. Relating among literature and anthropology, sociology, history, other psychology or literature learning. While feminisme is more of literature sociology approach. [36]

The difference of structural and semiotic on the characteristic is unavailable to the structural theory and characteristic that is more better availble in this semiotic. This is becomed such as connotation (Barthes), concept "semiosis" (peice), and "opera aperta" (eco), that

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[36] Benny H. Hoed, *semiotika dan dinamika social budaya,* Jakarta: komunitas bambu, 2011. Hal. 48.

giving space for cognition of human for acted activ on the representation and interpratation.

Semiotic has two concept that presented by Saussure concept Language is sign system that has othe thing, that is called by meaning. Language as the sign system delegated two unsure that is not separated : signify, or sign and signicator.

Form of signer can shape tones utterance or abjads of text whereas signer is conceptual unsure. Argument or meaning that contained o the signer.Signer or signicator is the concept of Saussure that is primary, whereas other Saussure are:

1. Parole and langue :The difference between parole, speech, utterance and different systems which is used by all human (langue, language), parole had solid character than formed language system that is abstract character is langue.

2. Paradigmatic and syntax: The relation of syntax is linier, whereas paradigmatic relation is meaning relation and symbol of associative connection. Tightening meaning between arrived unsure and absent. According to Nurgiyanto, paradigmatic shaped connotation of association appears from reader thought, related with the theory of function, so contained words. Paradigmatic relation. Even alignment syntax , linier relation, syntagmatic , form of choice of poem is exact form. Unsure of Language choice poetic shaped words (paradigmatic) usually contained by accuracy unsure of tone (association) alteration , and meaning.

D. Analysis myth on the language structural

Arkoun used the myth analysis because sure that is method can be understanding text from various dimension. This analysis can fulfill traditional analysis that was centered to lexicon − grammatical, theology, and others. Myth analysis is meny used by anthropology science, especially social anthropology amd culture. Arkoun viewed that anthropology gives biggest contribution to renovated power of myth

since Aristoteles era dominant lowed myth structure replaced by structure of logo- centrist.[37]

As long time ago anthropology had developed set analysis can exposed myth structures from more culture. Arkoun believed that analysis anthropology can applied to surah al-fatihah and the next the writer will practiced in surah al-ashr. By giving space to the moment (step) anthropology to expressed "the structure of myth language in the qur'an".[38] To know the meaning of symbol and myth of text surah al-ashr, we must know and familiar with every sign that is used there. By linguistic analysis arkoun did looked for more probably. Appeared sign of extension can do with semantic analysis , second those analysis had much done by classic mufassir, Athobari.

Arkoun look at that al-qur'an is many symbolic that expressed original relation human universal. Exactly those aspect eased people from various lectures. How is attracted messages of qur'an. Enduring centuries , people said that one of miracles al-qur'an seem on the beauty literature. Arkoun looked that al-qur'an existed three until four kinds symbols: 1) symbolism about humans awareness about mistake 2) symbolism about human horizon future life. 3) symbolism about humans awareness as community, and 4) symbolism about live and death.

To doing myth analysis need ability to connected various elements meta-language. Philosophy and etymology people certainly make sure probably theoretic, beginning, and meaning the word. But symbolic , that is level of myth people always inclusive to more meaning that is showed by the symbol.

At this stage of anthropology, Arkoun also talked about denotative function. This function is not Identic the denotative function of the history

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[37] St sunardi, *membaca al-qur'an bersama Muhammed Arkoun*, Yogyakarta:LKIS, 2012,p.125

[38] Arkoun, " *Comment lire Coran?"*p.5. *Ada berbagai kemungkinan bagi seseorang untuk membaca mitos.* p.26

of the lexical meaning or meanings according to the dictionary. Strength denotative greatly influenced by our familiarity with a variety of cultural symbolism used in the middle east, where the Quran was revealed. In other words, the analysis offered Arkoun mythic must also be accompanied by an anthropological study of Arab culture in particular and the Middle East in general. This study may lead us on a variety of symbolism that once or still live in the middle east, both from the monotheistic religions or not. This means that it is necessary to study comparative anthropology. During this study said Mohammed Arkoun monotheistic religions more only linear. This study not only the possibility to enrich each other between different religious traditions, but it impoverishes each other, because each is busy with matters such as the authenticity of the teachings.

Arkoun also showed that enables symbolic analysis of religious language support can be formative language or languages that have a creative force (force effect). And indeed, one of the most striking features in the religious discourse is a hallmark formative. These characteristics according to Arkoun also applies to the Koran. Performative discourse parole he is saying what I do and at the same time is what makes me complete parole or finish my actions. In other words, if we say a performative discourse, we do not just say or articulate phenomena, but also to act or form of action. Performative discourse is not a discourse on an act, but a discourse that is spoken along with doing an "action".