

## Meaning and Use of Haiku in the Game “Bungou to Alchemist”

Fairuz<sup>1\*</sup>, Indah Mutiara<sup>1</sup>, Fadhilah<sup>1</sup>

<sup>1</sup>Universitas Nasional, Indonesia

\*Correspondence: [fairuz@civitas.unas.ac.id](mailto:fairuz@civitas.unas.ac.id)

### ABSTRACT

*Haiku is a Japanese poem that is unique and uses a minimum of words, but it is still beautiful and has deep meaning. In this modern era, there are educational games that use haiku. One of them is the Japanese literary-themed game 'Bungou to Alchemist'. This game is about poets who are brought to life by alchemists to protect endangered Japanese literary works and eradicate the enemy, namely shinshokusha. Alchemist plays the role of librarian (shisho), who directs the bungou (poet) to eradicate the shinshokusha. One of them is Kawahigashi Hekigotou, a famous Japanese haiku poet. The aim of this study is to find the meaning contained in Hekigotou's four haiku that appear in the game and to identify the cause of the four haiku being used, using Roland Barthes' semiotic theory. This study used qualitative research methods. The result of the analysis is to show that Hekigotou's haiku used in this game has meaning related to life and is used to strengthen the conveying of Bungou to Alchemist ideas contained in the haiku in the form of a representation of Kawahigashi Hekigotou's feelings. At the same time, this game is a place for young people to get to know and learn literature, especially haiku.*

### ARTICLE HISTORY

Published September 30<sup>th</sup> 2022



### KEYWORDS

Haiku, Roland Barthes Semiotic Theory, Bungou to Alchemist, Kawahigashi Hekigotou

### ARTICLE LICENCE

© 2022 Universitas Hasanuddin  
Under the license CC BY-SA  
4.0



### 1. Introduction

The beauty of literary works can be seen in their language. Language plays an important role in expressing the author's feelings, and sometimes it cannot be understood by just reading it once (Jariah & Rahman, 2022). Literature is a picture of life that occurs in society as outlined in the form of stanzas in literary works in the form of poetry. Poetry or song lyrics use distinctive and dense language so that they can convey deep meanings (Fairuz, 2021). Poetry can create a world of its own, which may contain messages or descriptions of certain atmospheres, both physically and mentally (Aminuddin, 2009).

Japan has three kinds of poetry, namely tanka, renga, and haiku. Haiku is a poem consisting of three lines and 17 syllables arranged in a 5-7-5 syllable form in each line sequentially. Haiku proves that with a minimum of words, a poem can still be made beautiful and has a deep meaning. Famous haiku poets include; Matsuo Basho, Masaoka Shiki, Yosa Buson, Kawahigashi Hekigotou, and so on.

In this modern era with various information and knowledge can be accessed via the internet, there are even games that have educational content that not only invites play, but also learns. One of the educational games with the theme of Japanese literature is 'Bungou to Alchemist' which was released by the game company DMM GAMES on November 1, 2016 with a simulation game genre. (Games, 2017) Bungou to Alchemist tells the story of famous poet who are brought back to life by an alchemist (which is the role of the player) who has the ability to revive the poet in the book to protect Japanese literary works, by eradicating the enemies called shinshokusha. The "Bungou" in this game is the embodiment of the literary soul in a literary book that is brought to life by using the power of an alchemist. "Alchemist" refers to the player's role in the game, also has the role of librarian, protecting, and directing the Bungou to fight to eradicate the shinshokusha who threaten the preservation of literature. The term "shinshokusha" means a person who is born from negative feelings and wants to destroy the world contained in the book, and if they manage to master the contents of the book, then the book will disappear from people's memories.

Kawahigashi Hekigotou is a haiku poet who became one of the game's characters. Kawahigashi Hekigotou is famous for his haiku writing style that doesn't follow the existing haiku rules. He was born on February 26, 1873 in Matsuyama, Ehime prefecture, Japan and died on February 1, 1937 in Tokyo. Hekigotou is a student of Masaoka Shiki.

Thanks to Masaoka Shiki, Hekigotou has an interest in haiku and decides to become a haikai or haiku poet. Hekigotou explores the elements of realism found in Masaoka Shiki's works and ignores the use of seasonal themes that should exist and does not follow the 5-7-5 syllable haiku rule (Isoji, 1983). In the game "Bungou to Alchemist", some of Kawahigashi Hekigotou's haiku are played in certain parts. Furthermore, the author will examine the meaning contained in Kawahigashi Hekigotou's haiku which appears in the game "Bungou to Alchemist" and find out the purpose of using haiku in the game "Bungou to Alchemist" using Roland Barthes' Semiotics theory.

The purpose of the study is to find the meaning contained in the four haiku by Hekigotou that appears in the game and to identify the cause of the four haiku is being used, using Roland Barthes' semiotic theory.

## **2. Literatur Review**

Semiotics is a field of science deals with signs or symbols and has a close relationship with linguistics. Semiotics is concerned with anything that can be expressed as a sign. A sign is anything that can be taken as a marker that has an important meaning to replace something else (Sobur, 2017). Terminologically, semiotics can be interpreted as a science that studies a wide range of objects, events, all cultures as signs. Basically, semiotic analysis is an attempt to feel something strange or something that needs to be questioned when we read a text/discourse or see certain objects. Semiotic analysis itself is paradigmatic in the sense of trying to find a hidden meaning behind a discourse. Semiotics research can use an object in the form of poetry, because semiotics can provide a wide space for researchers in interpreting the object to find the hidden meaning in it. Signs are the basis of all communication. By means of signs, humans can communicate. Signs can be found in words that are strung together in language, one sign can have many meanings because the sign is arbitrary (Andini, et al., 2022). According to Barthes (1979), semiotics basically studies how humanity (humanity) interprets things. Semiotics considers that social (society) and cultural phenomena are signs, so semiotics is used to study these things. (Sobur, 2017; Rahman & Weda, 2019)

Roland Barthes is a semiotician who developed Saussure's theory of semiotics. He developed the core concept of Saussure's semiotics which consists of the signifier and the signified. One of the important areas that Barthes develops is the role of the reader. Although connotation is the original nature of the sign, it still requires the activeness of the reader to function. Barthes discusses the second level system of meaning. Literature is an example of a second-level meaning system built on a first-level system. This second system is called connotative, which in it is mythological which is distinguished from the first level or denotative system of meaning Barthes expresses the concept of denotation and connotation as the key to his analysis. This model is called the two-stage signification (two orders of signification). Through this model, Barthes explains that the significance of the first stage is the relationship between the signifier and the signified in a sign to external reality which he calls denotation (Rahman,2022). The connotation is the term used by Barthes for the second stage of signification which describes the interaction that occurs when the sign meets the feelings or emotions of the reader and cultural values. The second stage of significance relates to the content, the sign works through the myth.

### **a. Denotation**

The denotative meaning is the meaning that we usually find in the dictionary and is the objective definition of a word. The meaning of denotation is also related to information or statements that are factual and the most basic meanings of a fact. In Barthes' terminology, denotation is the first stage of the signification system which is the relationship between the signifier and the signified in a sign to external reality. Barthes calls denotation the most obvious meaning of the sign. The denotation signification process usually refers to the use of language with the true meaning or according to what is said (Sobur, 2017).

### **b. Connotation**

Connotative meaning is a denotative meaning that has received additional meaning from all the images, memories, and feelings caused by the signified. According to Barthes (1987), connotation is identical with ideological operations calls myths, and serves to express and provide justification for dominant values that prevail in a certain period (Sobur, 2017). Connotation refers to the meaning attached to a word because of the history of the wearer, therefore connotation can be interpreted differently by each individual. The connotative meaning is subjective in the sense that there is a shift from the general meaning (denotative) because the addition of certain tastes and values.

c. Myth

Myth is a communication systems that carry messages. Myths are not only messages conveyed verbally, but also in various other forms or a mixture of verbal and nonverbal forms, such as in films, paintings, advertisements, and comics, as a medium to convey messages. Barthes defines myth as a cultural way of thinking about something, a way of conceptualizing or understanding something (Saskia, 2020). Barthes said that myth is a cultural way of thinking about something, and conceptualizing or understanding something, and a series of interrelated concepts (Sudibyo, 2001: 245).

### 3. Method

This research used qualitative method. According to Creswell (2010), qualitative research is a method to explore and understand the meaning that comes from an individual or group. This research uses a narrative study approach that focuses on narratives, stories, or descriptions of a series of events related to human experience. This research produces descriptive data in the form of words or sentences that described descriptively, to describe, and explain factually and accurately the meaning of the four haiku by Kawahigashi Hekigotou used in the Bungou to Alchemist game.

### 4. Result and discussion

#### 4.1 The meaning of *Haiku*

Disclosure of denotative, connotative and mythical meanings of 3 haiku Kawahigashi Hekigotou used in Bungou to Alchemist game using Roland Barthes' semiotic theory.

Haiku 1		
愕然として	With	great
<i>Gakuzen toshite</i>	surprise	
昼寝さめたる	I woke up from	
<i>Hirune sametaru</i>	my nap	
一人かな	Wondering if I'm	
<i>Hitori kana</i>	alone	

#### a) Denotation Meaning

The first stanza of haiku 1 reads as 愕然として (*gakuzen toshite*), literally means 'a feeling of extreme shock'. This stanza tells about someone who feels very shocked because of something that happened to him. And, in the second stanza which reads 昼寝さめたる (*hirune sametaru*), literally, this sentence means 'wake up from a nap'. This verse tells of a person who has just woken up from his nap. Napping is a short break during the day to restore energy or make up for lack of sleep. In Japan, napping is synonymous with summer, 夏に仮眠をとること。夏は寝不足や暑さによる食欲不振などで衰弱することが多く、回復のために昼寝をする。(Natsu ni kaimin o toru koto. Natsu wa nebusoku ya atsusa ni yoru shokuyokufushin nado de suijyakusuru koto ga ooku, kaifuku no tame ni hirune o suru.) In the summer, many people are lethargic from lack of sleep, hot temperatures and loss of appetite, and they take naps to recover." In the quote, it is explained that napping is synonymous with summer because hot temperatures cause a sluggish body state so that a person needs extra rest to recover energy. Next, the third stanza which reads 一人かな (*hitori kana*), literally means 'am I alone'. The conjunction (*kana*) in this stanza shows that there is a feeling of confusion and wondering why he is alone somewhere. When viewed as a whole, this haiku has a denotative meaning of the feeling of surprise that a person feels when he wakes up from a nap and finds himself alone, with no one around him.

#### b) Connotation Meaning

In connotation, the sentence 愕然として (*gakuzen toshite*) which means 'with great shock' in the first stanza of haiku 1 has the meaning of a person's inability to accept something that has happened. This is because feeling surprised is a response from the body that is not ready to accept something that is happening. In the second stanza, the sentence 昼寝さめたる (*hirune sametaru*) which means 'wake up from a nap' connotatively means someone who takes a break because he feels tired or stressed with his daily life and after resting enough, he returns to his daily life. The word 昼寝 (*hirune*) which means 'nap' in this stanza represents a short rest activity. This activity can be in the form of a hobby or a favorite activity to release the feeling of fatigue or stress he feels because of the burden of life. The word さめたる

(sametaru) which means 'wake up' in this stanza represents that the person has finished unwinding and is back in his daily life. In the third stanza, the sentence 一人かな (hitori kana) which means 'am I alone' connotatively means someone who is abandoned by people around him suddenly so that he is in a state of confusion and does not believe that he is left alone. The word かな (kana) in this stanza indicates a feeling of doubt and wanting to determine whether he is alone or not.

Furthermore, the connotation meaning of haiku 1 is someone who takes a break to do things he likes because he feels tired and stressed with his daily life, however, the person does not realize that he is lulled by the things he likes until he rests too long and did not realize that his surroundings had changed and stepped away from him who was still resting. When he returned to his daily life, he was shocked and couldn't believe that he had fallen so far behind.

### c) Myth

There are many obstacles and trials that come and make you tired in living this life. Taking a break from life is the right choice to avoid depression. However, do not be careless and forget the responsibilities that we must live in life. In Japanese society, there is a belief that napping activities are usually done in the summer. This is supported by weather conditions in the extreme summer and makes the body easily tired so it must take a break to recover energy. Weather conditions in this relatively extreme summer tend to make people fall asleep in their "short break", and they have the potential to neglect their responsibilities and obligations. This haiku gives a message that resting is a good activity as long as it is not done excessively which then causes someone to forget their responsibilities.

## 4.2 The meaning of *Kono michi no*

### a) Denotation Meaning

Haiku 2

この道の

Is the way

*Kono michi no*

富士になり行く

This reed

*Fuji ni nari yuku*

芒かな

Will take me to Mount Fuji

*Susuki kana*

The stanza この道の (kono michi no) which means 'this way' tells about a person who is on a road. Then, the second stanza 富士になり行く (fuji ni nari yuku) which means 'take me to Mount Fuji'. If connected with the first stanza, then these two stanzas tell of someone who is about to walk towards Mount Fuji. For Japanese people, Mount Fuji is not only a symbol of the beauty of the country, but also the source of their spirit and culture.

*Fujisan wa, Nihon no hobo chuou ni sobieru taihen  
utsukushii yama. Furukukara nihonjin ni totte kokoro no  
furusato de ari, seishin no gensen, bunka no boutai de  
arimashita. Mata Fujisan wa, kami no imasu basho—  
shinkou no taishou demo arimasu. Ganrai nihonjin wa  
shizen no naka ni jinchi o koeta suukou na mono o miidasu  
kankaku o motteimasu. Naka demo Fujisan wa, nihonjin no  
kokoro ni tsuyoku uttaekake, sono seikatsu ni fukaku  
nedzuiteimasu.*

Fuji Mount is a towering mountain in central Japan. Since ancient times, this mountain has been a spiritual home, a source of enthusiasm, and the birthplace of Japanese culture. In addition, Fuji Mount is also a symbol of belief, the abode of gods. In fact, the Japanese have the power to feel and find Greatness in nature that is beyond human reason. For the Japanese, Mount Fuji has been firmly entwined in their hearts and embedded in their daily lives. In the third stanza there is the word 芒 (susuki) which means 'reeds'. In hanakotoba or the language of flowers, reeds have the meaning of energy, mutual understanding, and life force. In addition, reeds are also one of the seven autumn flowers

that are often referred to in Manyoshu as “obana (尾花)” because of their tail-like shape. As seen a whole, haiku 2 has a denotation meaning of someone who wants to go to Mount Fuji by passing a road overgrown with reeds. However, he is not completely sure of the path he is on, therefore in the third stanza of this haiku there is the word かな (kana) which describes the person's doubts.

### b) Connotation Meaning

The word この道 (kono michi) which means 'this path' in the first stanza of haiku 2 has the connotation of a path or life choice that you want to take. The word 富士 (fuji) in the second stanza, namely 富士になり行く (fuji ni nari yuku) has the connotation of something noble, a source of enthusiasm, and an important goal. When the first stanza and the second stanza of haiku are put together, a connotative meaning will emerge, namely a path or life choice that a person wants to take to realize an important goal for him. The word 芒 (susuki) found in the third stanza of haiku, based on the meaning of hanakotoba which means energy and also life force, has a connotation of one's determination to do something. The shape of this plant that is upright and towering also has the connotation of a belief that is straight and not easily deflected or broken. The word かな (kana) that accompanies the word 芒 (susuki) has the connotation that the person is not completely sure of his determination or there is a possibility that he will fail when trying to realize something he wants to achieve. As seen as the connotation meaning contained in haiku 2 is a person's determination to risk his life in pursuing a big goal, but the person is not completely sure whether he can realize that goal.

### c) Myth

In Japanese, The Fuji Mount is believed to be a symbol of Japan and a symbol of trust for Japanese people. So this mountain is highly venerated and widely used as a representation for something very important. This haiku is a representation of a very big goal that someone wants to achieve. Life is not always predictable, and we don't know what will happen in the future. No matter how much determination we have and no matter how hard we try, it doesn't guarantee that it will produce success. However, the most important thing is the determination and maximum effort. This Haiku gives a message that strong determination is important to make something big happen, even though we don't know whether we will succeed or not, but with strong determination we will be able to overcome any big obstacles.

## 4.3 The Meaning of *Mimoza o ikete*

Haiku 3

ミモザを活けて

Mimosa flower Stringing

*Mimoza o ikete*

一日留守にした

Leave it all day

*Ichinichi rusu ni shita*

ベッドの白く

white bed

*Beddo no shiroku*

### a) Denotation Meaning

The haiku in line 3 which reads as ミモザを活けて (mimoza o ikete) means 'arranging mimosa flowers' tells about someone who is arranging mimosa. Furthermore, Mimosa with small bright yellow. This flower is also one of the spring flowers that begins to bloom from February to April. Next, the second stanza which reads 一日留守にした (ichinichi rusu ni shita) means 'leave it all day' tells about someone who leaves something for the whole day. Then, in the third stanza, namely ベッドの白く (beddo no shiroku) means 'white bed' describes the existence of a white bed. As seen as in the Haiku 3 has a denotative meaning about someone who is arranging mimosa flowers after finishing arranging the flowers, and that person leaves the mimosa flower that he has arranged near the white bed.

### b) Connotation Meaning

In denotation, the mimosa flower in the first stanza of the haiku is a small, bright yellow flower that blooms during the transition between winter and spring. Based on the shape and period when this flower blooms, the mimosa flower has the connotation of hope and the fruit of hard work. This is because the bright yellow color of the mimosa flower symbolizes progress and growth. The transition of winter to spring which is the period of the mimosa flowers blooming also has a connotation of the result of one's hard work, because winter is a season that is considered harsh due to extreme temperatures and some plants cannot grow because they are covered in snow. The arrival of spring after winter

symbolizes the emergence of hope and a new beginning because in this season the air temperature begins to warm up and plants begin to grow again. The transition between these two seasons is like a new ray of hope that appears after we go through a life's ordeal.

Responding to the connotative meaning of the mimosa flower, the first stanza of haiku 3 which reads ミモザを活けて (mimoza o ikete) which means 'arranging mimosa flowers', it has the connotation of a person who is in trouble, in his distress he continues to hope and trying to get himself out of trouble as soon as possible. The second line of haiku 3 which is 一日留守にした (ichinichi rusu ni shita) which means 'leave it all day' has a connotation meaning, namely someone who is acting to fulfill his desires, and he also leaves something (such as his job or family) temporarily to make this happen. Responding to the connotative meaning of the mimosa flower, the first stanza of haiku 3 which reads ミモザを活けて (mimoza o ikete) which means 'arranging mimosa flowers', it has the connotation of a person who is in trouble, in his distress he continues to hope and trying to get himself out of trouble as soon as possible. The second line of haiku 3 which is 一日留守にした (ichinichi rusu ni shita) which means 'leave it all day' has a connotation meaning, namely someone who is acting to fulfill his desires, and he also leaves something (such as his job or family) temporarily to make this happen. Then the third line of haiku 3 is ベッドの白く (beddo no shiroku) which means 'white bed'. Literally, the word ベッド (beddo) means a bed, a bed or a place to rest. While the white color used to describe the color of this bed has a clean meaning and starts a new beginning.

*In denotation, the mimosa flower in the first stanza of the haiku is a small, bright yellow flower that blooms during the transition between winter and spring. Based on the shape and period when this flower blooms, the mimosa flower has the connotation of hope and the fruit of hard work. This is because the bright yellow color of the mimosa flower symbolizes progress and growth.*

White is an achromatic color (colorless) like gray and black. Bright colors that reflect this light make dark colors look more vivid. This color is much preferred because it gives a clean impression such as trust and cleanliness. The color white that spreads light is considered the most beautiful color for health. The pure white color gives the impression associated with beginnings, such as new beginnings and departures. Referring to the quote above, having a clean meaning and a new beginning, white is also believed to be a good color for health, and therefore this color is often used in hospitals or companies engaged in the health sector. The word ベッドの白く (beddo no shiroku) connotes a person who has recovered from his illness and can start his daily life again. It viewed as a whole in connotation, haiku 1 has the meaning of someone who is lying sick and trying to motivate himself and hopes that he will get well soon from his illness. After that, he also rested his mind and began to take action to recover by taking medication and adequate sleep, and after some time, the person recovered from his illness and could start his usual activities again.

### c) Myth

Based on the analysis of the connotation meaning that has been carried out, it can be seen that the mimosa flower is a flower that symbolizes a hope that arises behind difficulties and is also the result of hard work. These tiny bright yellow flowers begin to bloom in harsh winters and continue to bloom into warm spring. The mimosa flower seems to indicate that no matter how harsh the weather, it will not stop it from blooming beautifully and the hard work will definitely pay off in the future. This Haiku advises its readers not to give up and keep the spirit even though our bodies are being attacked by disease, with enough rest we will be healthy and start a new beginning. The myth in haiku 1 is the importance of resting the mind and body for a sick person so that the person recovers quickly from the illness he is suffering from.

### 4.4 The Meaning of *Karekusa o*

Haiku 4

枯草を

Dry grass

*Karekusa o*

やきすてとけふの

Burn it to the end

*Yakisutete kyou no*

仕事すすんだ  
Shigoto ga sunda

Today's work is over

### a) Denotation Meaning

The word 枯草 (karekusa) in the first stanza of haiku has the meaning denoting grass that has withered and dried up. This dry grass is at risk of inhibiting the growth of new grass and becomes a source of pests that will be harmful to the sustainability of the grass. Furthermore, the word やきすてゝ (yakisutete) in the second stanza of haiku has the denotation of an activity of burning something until there is nothing left. If the first and the second stanza are connected, then the denotative meaning is an activity carried out to eliminate dry grass by burning the grass until it runs out without residue. Burning dry grass is an activity carried out by Japanese people in early spring to maintain grass growth and also eradicate pests found in the dry grass. Harusaki ni nohara no karekusa o yaku koto. Kusamoe o yokushi gaichuu o kujosuru tame, yama, hatake, no, aze, shiba nado o yaku. Sono hai wa hiryou to naru which means "It is an activity of burning dry grass in the field in early spring. Dry grass in mountains, fields, fields, hills, yards is burned with the aim of increasing grass growth and also eradicating pests. Ash from burning grass is then used for fertilizer." Furthermore, the meaning of denotation in the third stanza of haiku, namely (shigoto ga sunda) is a statement that one's work has been completed. When viewed as a whole, the denotative meaning contained in haiku 4 is someone who gets the task of burning dry grass and finishes it well.

### b) Connotation Meaning

The word 枯草/ karekusa means "dry grass" in the first stanza of this haiku has a connotation meaning, it is a negative energy that prevents a person from growing and moving forward like dry grass that inhibits the growth of new grass, and the pests contained in it destroy the sustainability of the grass. The word やきすてゝ (yakisutete) in the second stanza of haiku has the connotation of an effort made by a person to prevent negative energy from taking over him, by burning away the negative energy, in order to move forward and develop into a better person. The third stanza of haiku 仕事すすんだ (shigoto ga sunda) has the connotation that someone has completed a goal, it is found in the first and second stanzas of the haiku, so when viewed as a whole, the connotative meaning of haiku 4 is a hard effort made to remove negative energy in yourself so that it can develop to be better in the future, and after removing all negative energy, the goal will be achieved.

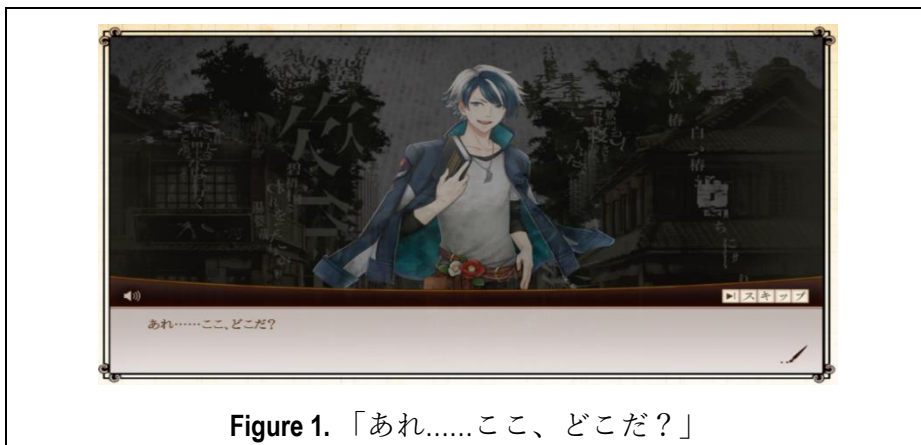
### c) Myth

The activity of burning dry grass in this haiku at first glance looks trivial and unimportant, but it turns out that this activity has great benefits for maintaining the ecosystem. Burning dry grass is believed to help fertilize the grass and eliminate pests that damage the grass that will grow. It's like an activity to throw away negative energy such as stress on yourself which is often left buried inside of you. Activities to get rid of negative energy by doing things we like or motivating ourselves are very important activities to get rid of stress and become a better person. This Haiku gives the message that one small activity that we do can have a big impact and benefit for us in the future.

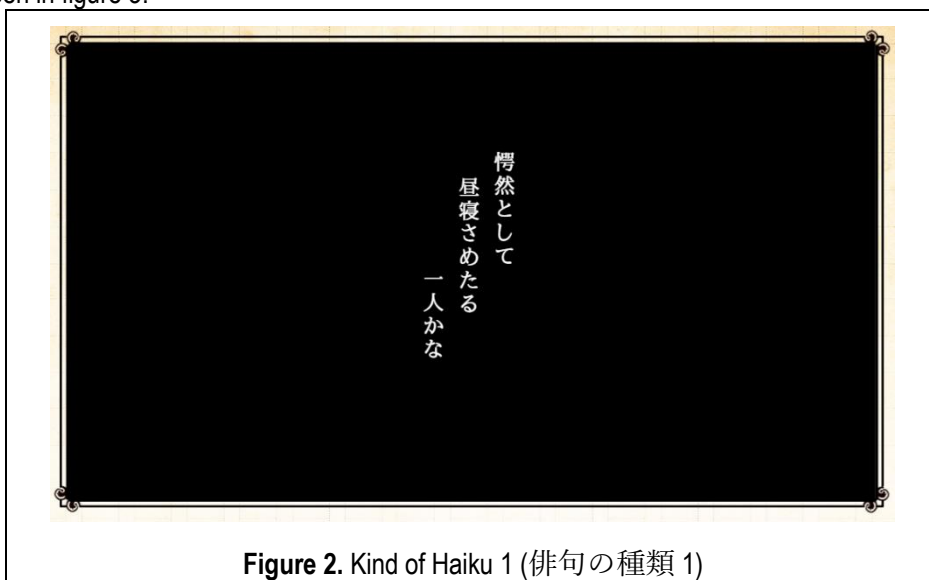
Kawahigashi Hekigotou's Use of Haiku in Bungou to Alchemist Game

#### 1) The Use of Haiku 1

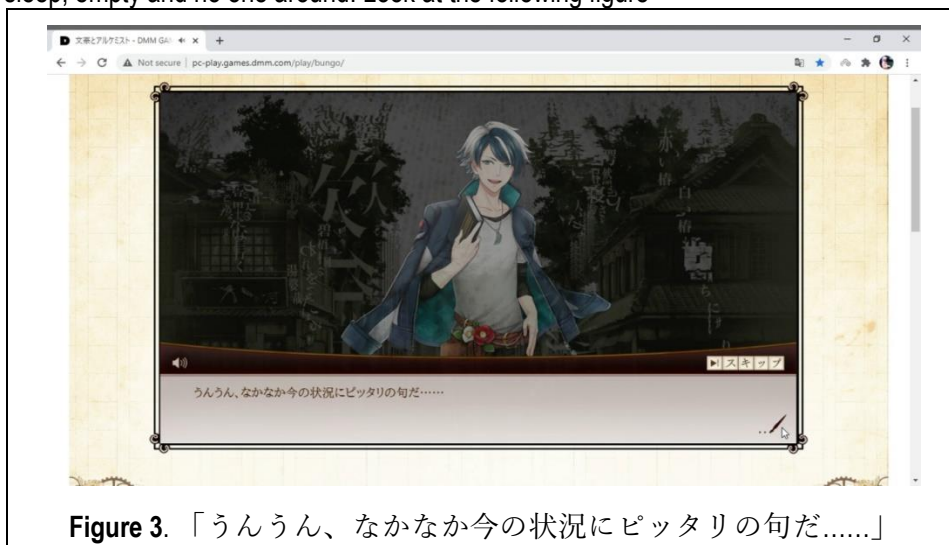
Haiku 1 appears during the scene where Kawahigashi Hekigotou wakes up in a strange place alone. Figure 1.1 shows the character Hekigotou who just woke up and wonders where he is.



After Hekigotou's monologue あれ.....ここ、どこだ? (uh this.. where is it?), haiku 1 appears as shown in figure 2. As soon as haiku 1 appeared, Hekigotou muttered that it was the right haiku to describe his current situation which can be seen in figure 3.



The following is a perfect phrase for the current situation..." This is the feeling of surprise from someone who wakes up from sleep, empty and no one around. Look at the following figure





It viewed from the denotation meaning of haiku, what has been described is the feeling of surprise that a person feels when he wakes up from his nap and finds that he is alone, there is no one around him. The person was confused and wondered why he was alone. So, it can be concluded that this haiku is used in the Bungou to Alchemist game to represent what happened to Hekigotou's character and to describe how Hekigotou felt as can be seen in figure 1.3 when Hekigotou said that the haiku was a suitable haiku to describe his current situation. Haiku 1 represents Hekigotou's surprise when he found himself suddenly awakened in an unfamiliar place he did not know and also confusion when he found himself alone in that place.

## 2) The use of Haiku 2

Haiku 2 appears in the scene where Hekigotou's best friend, Takahama Kyoshi, who got lost in a corroded book, he finds a haiku in the middle of the road and it turns out to be Hekigotou's haiku. Furthermore, after Kyoshi reads the haiku, there is a flashback scene when Kawahigashi's character Hekigotou tells his best friend, Takahama Kiyoshi is determined to risk his life for the sake of haiku and he does to realize the dream of his teacher, Masaoka Shiki, who at that time was sick and could not have plenty of time to live. This scene can be seen in Figure 3 and Figure 4.



Figure 4. 「きよ、俺は俳句に人生かけるよ。決めたんだ」

After the flashback scene, Kyoshi began to sense the presence of someone nearby and wondered if that person was Hekigotou. Kyoshi wondered if Hekigotou was on the road where he found the haiku. This scene can be seen in Figure 3 and Figure 4.



Figure 5. 「さっきまで感じなかった気配が.....碧梧桐？」

Figure 5 above tells about something that is “A sign I didn't feel until just now.. Hekigoto?”. As for figure 6 it means “ I wonder if there is, at the end of this road...”

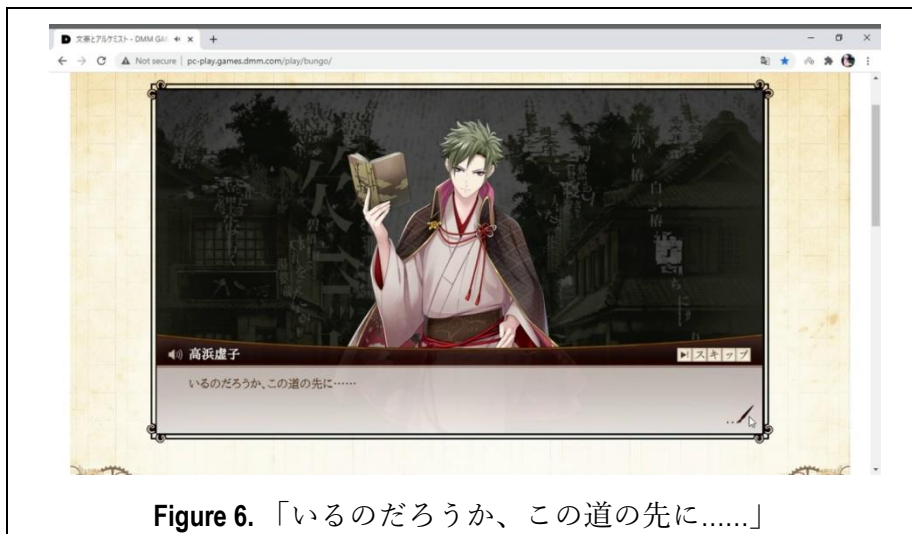


Figure 6. 「いるのだろうか、この道の先に……」

The connotative meaning of haiku 2 is a person's determination to risk his life in pursuing a very big goal, but the person is not sure whether he can realize that goal. It is related to the place where haiku 2 appears in the Bungou to Alchemist game, it can be concluded that this haiku is used in the Bungou to Alchemist game as a representation of Hekigotou's determination to realize the dream of his teacher, Masaoka Shiki also as a guide for Kyoshi in finding Hekigotou who lost in a corroded book as himself.

### 3) The use of Haiku 3

Haiku 3 is a haiku that appears in the Bungou to Alchemist game when Kawahigashi Hekigotou's character is treated in the infirmary in a weak state where the remaining health points (blood/life) are low. This situation is indicated by the number of (shinshoku), which is a term for the blood of this game character, only 1 in 100 and also the word (soushitsu) above Kawahigashi Hekigotou's name as shown in Figure 6. In Bungou to Alchemist, Soushitsu is a term used to describe a situation where the character's blood is only a little left, making the character weakened and potentially failing to fight the enemy or unable to fight anymore. Not only that, characters who are in a souchitsu state are also at risk of "death" if they are forced to continue fighting.

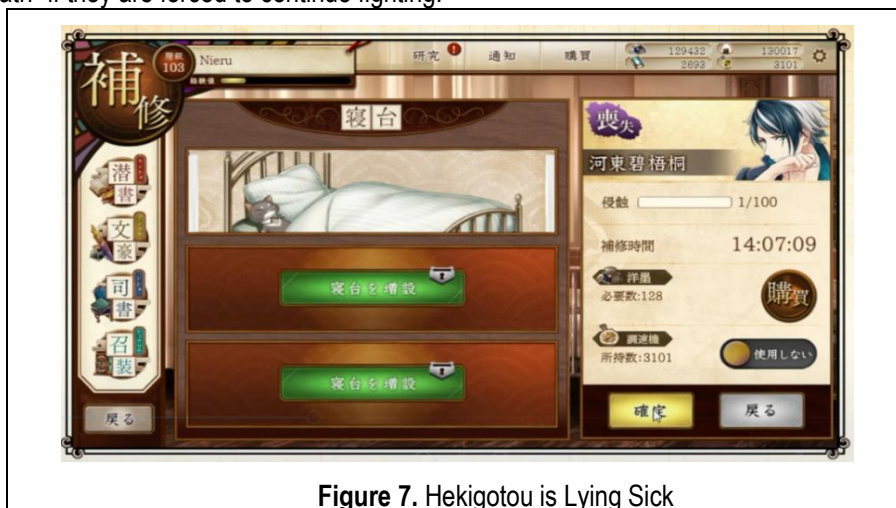


Figure 7. Hekigotou is Lying Sick

If the player decides to rest Hekigotou who is in a souchitsu state, then the player will hear Hekigotou chant haiku 3 shortly after the player rests him in the health room. Figure 7 shows the condition of Hekigotou who had just been rested in the hospital.

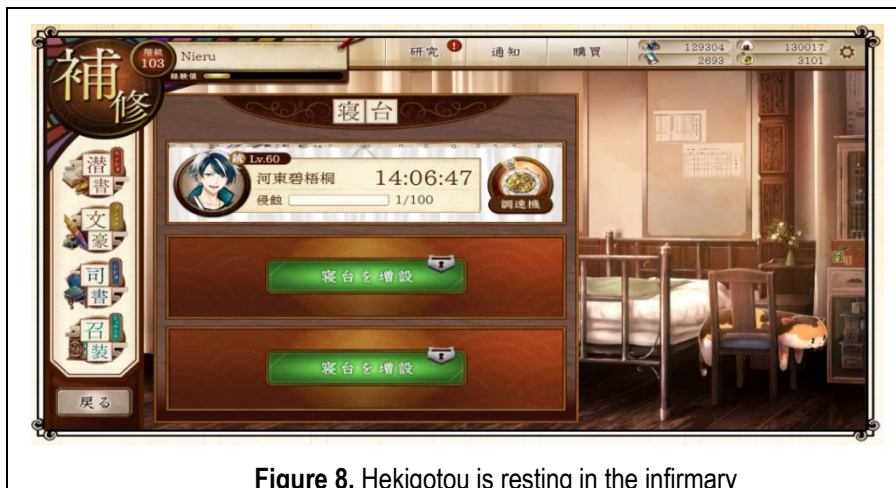


Figure 8. Hekigotou is resting in the infirmary

The connotation of haiku 3 means someone who is lying sick and trying to get well. After that, he rest his mind from these musings and start taking action to recover by taking medicine and getting enough sleep, and next, he recovers and starts his usual activities. The white bed which is usually used in hospitals represents a healthy return after resting. It is related to the place where this haiku appears in the Bungou to Alchemist game, it can be concluded that this haiku is used to represent Hekigotou's character that is in a weak state after fighting and trying to recover by resting.

#### The Use of Haiku 4

Haiku 4 appears in the Bungou to Alchemist game when Kawahigashi Hekigotou's character finishes fighting the shinshokusha in a corroded book. Figure 4.1 shows the situation which Hekigotou successfully cleaned a book that was corroded due to a shinshokusha attack. Picture 4.2 shows Hekigotou's task of cleaning the corroded book has been completed.



Figure 9. Hekigotou returned to yuugaisho after finishing his task (1)

Again, look at the following figure 10



Figure 10. Hekigotou returned to yuugaisho after completing his task (2)

After the task of cleaning the corroded books was complete, Hekigotou returned to (yuugaisho), which is a place in the library containing books that were corroded due to shinshokusha attacks, after he finished his task, he returned to his yuugaisho, so the players will hear Hekigotou chant haiku 4. Figure 10 shows Hekigotou who has returned to yuugaisho after completing his task.



Figure 11. an Effort Made by A Person to Get Rid of Negative Energy

Based on connotation meaning, this haiku means an effort made by a person to get rid of negative energy in himself so that he can develop for the better. The myth contained in haiku 4 is removing negative energy from ourselves helps ourselves to develop for the better. In relating to the part where haiku 4 appears in the game, it can be concluded that haiku 4 is used to represent the character Kawahigashi Hekigotou who has completed the task of fighting to eradicate the shinshokusha in books that are exposed to corrosion that threatens the preservation of Japanese literature. In this haiku, corroded books are represented by the word / karekusa which literally means “dry grass”. Dry grass that inhibits the growth of new grass, and the presence of pests that can damage grass shoots. The pests are found in this dry grass is a representation of the destructive shinshokusha and trying to hinder the preservation of Japanese literature. And by slaughtering the shinshokusha, Hekigotou has completed his task of cleaning the corroded books while preserving Japanese literature so that it does not become extinct because of the shinshokusha.

## 5. Conclusion

Based on the analysis of four haiku by Kawahigashi Hekigotou used in the Bungou to Alchemist game, it is known as connotatively, haiku 1 means someone who is so complacent in things he likes that he doesn't realize that he is left behind and the world around him has changed. Haiku 2 means a person's determination to risk his life to make his big dreams come true. Haiku 3 means a person's efforts to recover from his illness. Haiku 4 means one's efforts to become a better self. The meaning of the connotations contained in the four haiku, it can be concluded that the haiku by Kawahigashi Hekigotou used in the Bungou to Alchemist game has meanings related to life.

These meanings are related to the myths believed by the community. The myths in Kawahigashi Hekigotou's haiku used in the Bungou to Alchemist game that napping is an activity carried out by Japanese people, especially in summer, Mount Fuji is a symbol of Japan which is often used to represent something noble or very important, mimosa flower is a flower that symbolizes hope and the result of an effort, burning dry grass is one of the efforts made by Japanese people to preserve nature, and life does not always go as expected. When the meaning of the haiku-haiku is associated with the place that appears in the Bungou to Alchemist game, it can be seen that the cause of the use of these haiku-haiku to strengthen the delivery of ideas from the Bungou to Alchemist game contained in the haiku are desires, circumstances (both physically and mentally) or what the character Kawahigashi Hekigotou is doing in the Bungou to Alchemist game, as well as a medium for young people who play this game to get to know literature, especially haiku. Through the meaning contained in the haiku-haiku that are raised, players is able to find out what they feel, what they do, what the goals and objectives of the activities carried out by the characters in this Bungou to Alchemist game.

## References

- Aminuddin. (2009). *Pengantar Apresiasi Puisi Karya Sastra*. Bandung: Sinar Baru Algensindo
- Andini, C., Sosrohadi, S., Fairuz, Dalyan, M., Rahman, F. F., & Hasnia, H. (2022). The Study of Japanese Women in the Facial Treatment Advertisement: A Semiotics Perspective of Pierce's Theory. *ELS Journal on Interdisciplinary Studies in Humanities*, 5(2), 337-347.
- Anriadi, Rahman, F. & Pattu, M. A. (2021). The Practice of Symbolic Violence in George Orwell's Novel 1984. *American Journal of Humanities and Social Sciences Research (AJHSSR)*, 5(11), 144-153
- Barthes, R. (1967). *The structuralist activity*. MA ENGLISH, 19. School of Distance Education Calicut University P.O.
- Color image, Retrieved on August (<https://iro-color.com/episode/about-color/yellow.html>)
- Creswell, J. W. (2010). *Research Design Pendekatan Kualitatif, Kuantitatif, dan Mixed*. Yogyakarta: Pustaka Pelajar .
- Fairuz, F. (2021). Metaphor on Japanese song Lyric By Miwa: A Stylistic Study. *Journal Of Cultura and lingua*, 2(1), 26
- Fairuz, Rahman, F., & Amin, M. A. (2022). Authors' Figurative Expressions From Two Novels: A Comparative Analysis Between RTJNA Rosso and RTJNA Blu. *Theory and Practice in Language Studies*, 12(1), 150-157.
- Fujisan, Retrieved on July 2022, [https://www.mtfuji.or.jp/knowledge/cultural\\_values](https://www.mtfuji.or.jp/knowledge/cultural_values)
- Games, D. (2017). *Bungou to Alchemist Official Character Book*. Tokyo: Ichijinsha.
- Isoji, A. S. N. (1983). *Sejarah Kesusastraan Jepang*. Jakarta: Universitas Indonesia UI Press.
- Jariah, R. A., Rahman, F., & Pattu, M. A. (2022). Social Problems In Drama 13 Reasons Why: Peirce Semiotics Approach. *TEKSTUAL*, 20(1), 48-60.
- Love green, Retrieved on August (<https://lovegreen.net/languageofflower/p22818/>).
- Rahman, F. (2022). Instruments of Symbolic Violence in George Orwell's Animal Farm. *Journal of Language Teaching and Research*, 13(4), 826-833.
- Rahman, F., & Weda, S. (2019). Linguistic deviation and the rhetoric figures in Shakespeare's selected plays. *XLinguage" European Scientific Language Journal"*, 12(1), 37-52.
- Saskia, A. F. (2020). Mitos Sake Dalam 3 Lirik Lagu Enka Hibari Misora. *AKSARABACA Jurnal Bahasa, Sastra, dan Budaya*, 1(1).
- Sobur, A. (2017). *Semiotika Komunikasi*. Bandung: PT Remaja Rosdakarya.
- Sudibyo, A. (2001). *Politik media dan pertarungan wacana*. LKIS PELANGI AKSARA.
- The Dictionary of the Language of Flowers TOP, Retrieved on August, ([http://www.hanakotoba.name/archives/2005/09/post\\_114.html](http://www.hanakotoba.name/archives/2005/09/post_114.html)).
- 昼寝 (ひるね) 三夏 Retrieved on July 2022, <http://kigosai.sub.jp/kigo500a/307.html>
- お探しのページが見つかりませんでした, Retrieved on July 2022, <http://kigosai.sub.jp/kigo500a/307.html> (diakses pada 18 September 2020).