

As we all already know, that humans and human life cannot be separated from what is called love. Many poet, songwriter, historian of philosophy, and religious historian who try to define what the true meaning of love. What is the meaning of love actually, love your fellow man from the Islamic point of view. Especially in light on the love between men and women.

In terms, *love* is compassion that emerges from the depths of the deepest heart to willingly sacrifice, without expecting any reward, and from anyone except the rewards are coming and is blessed of God (<http://dyarputric.blogspot.com/2013/05/arti-cinta-dan-cinta-sejati-menurut.html> at 7 PM on July 15th 2015). Love is also a basic of identity and faith, because we love something or someone because God loved him.

According to the great dictionary of Indonesian language, *love* is a representative of the feelings of love, affection, or longing. But in the context of a particular sentence or levels, he could also represent a sad feeling. Love is one of the unique power source within humans. He became the heart and soul of propulsion that will produce an attitude, action and behavior.

Love is a feeling given by the Lord on a pair of men to love each other, had each other, complementary, mutual understanding. Love is a word that has many meanings, depending on how we put it in life. Love is beautiful however the abandonment of pain sometimes lasts longer than love itself. Love gives rise to pain, heal the pain. And, that love is pain. Where there is love, then the pain was never far from him. Love will fill our hearts, crushing our hearts, and heal our

hearts hurt. There is no end love story done, because sooner or later it remains eternal love to one of the parties will be major works first, leaving the others in pain and sorrow (<https://anandaspd.wordpress.com/2010/04/29/kumpulan-kalimat-cinta-kalimat-bijak/> at 7.30 PM on July 15th 2015).

In Islam, Love is the basis of identity and faith (<http://dyarputric.blogspot.com/2013/05/arti-cinta-dan-cinta-sejati-menurut.html> at 7.45 PM on July 15th 2015). It is a testament to the influence of religion against conscience, just as it is also a testimony of the human soul which according to term in Islam has yet to be recognized as religious when he has no feelings of affection. In Islamic teachings, love towards our fellow human beings could not be separated from his love towards his creator. Because in Islam, love of God that is against God Almighty, also means love toward our fellow human beings as his creation. As this relates to the name of morals. In islam, a man is an integral part of the universe that is interdependent each other with all parts of nature, and because human individuals are part and parcel of the barrel and is working closely with the rest of the universe, then there should be no inaptitude among them to each other.

Flavor of love towards our fellow human beings could not be separated from humanity. Islamic view of States, that humanity was a single entity, vary his lines to form one society, also in harmony, and different opinions to complement each other in achieving goals, that so it is suitable also for overlapped with nature, to form the forms that one anyway. Just as God said, meaning:

"o man, verily, we created you from a male and a female, and made you all in kinds of race and ethnic so that you all know each other. Real people the most noble among you all on the side of God is the people who committed the most amongst you all. Verily, Allâh is all-Knowing Supreme again Know. (Al-Hujurat Q.S.: 13).

Love between men and women in Islam is a bond based relationship or by a sense of compassion arising from heartfelt conscience and sincere, and not be based on things that are temporal. Paramount in this relationship is to use good morals, devotion, and the sense of the faith against the Almighty God.

In addition to a discussion of love, the writer also discusses about the thought. The concept of thought is the process of fostering science and mental activity involving the concept in human brain (http://jiwamindapsikologi.blogspot.com/2012/08/pemikiran_1719.html at 8 PM on July 15th 2015). During the thought, the human brain will act in an attempt to understand the external draft received by deria, form concepts, making interpretation and follow-up reply on the basis of existing experience in memory.

According to Dewey (1910) explains the thinking as a mental activity in something of the process to resolve the issue at hand. Guilford (1967) also holds the thinking is something kind of ability or capacity. It has various skills of thinking. From the theory of Roger Sperry (1970) explains the function of the left brain human beings who think critically and his right brain thinking creatively. William w. Wilen (1994) also commented on the thought of as the inner process, either in simple or erroneous against outside stimuli received through indra. In

this inner process, new data will be stored via correspondence way, comparison and classification of information with existing knowledge or memory (http://jiwamindapsikologi.blogspot.com/2012/08/pemikiran_1719.html at 8. PM on July 15th 2015).

According to Islamic view, thinking is a function of the sense of power so that the escorting of the human brain can work and operate (http://jiwamindapsikologi.blogspot.com/2012/08/pemikiran_1719.html at 8 PM on July 15th 2015). This power is derived through *tafakur* (brood). Based on the views and definitions that have been stated, the concept of thought can be formulated which is thought is something the process that use the mind to search for meaning and resolution to something any doubts or problems that arise with the use of various means, consideration and decisions as well as logical reflection and *munasabah* against the process.

Thinking is a process that uses common sense to resolve issues. This process involves the activities of crafting ideas or things that are hidden, make conclusions to gain new skills or science can be used for solving problems.

The restlessness and dissatisfaction of Thought certainly seems true of today's culture, too. Societal and traditional limits have been sacrificed for the sake of being unattached and unbounded. Two of our institutions have suffered the effects of this freedom most gravely: marriage and community. Because we set boundaries to the limits we will accept, marriages are often contingent upon endless gratification and are no longer seen through the lens of permanence. Not

at all unconnected, the Burkean “little platoons,” social identity, and tradition have been abandoned for freedom to roam. With that replacement, community has all but vanished. And so modern man has emerged, restless and always roaming, left with only pure and simple freedom. There is nothing inherently wrong with individual freedom, just as there is nothing wrong with Thought. In fact, both are natural to and crucial for man.

For Americans, the love of liberty comes from a recognition of a good and true principle upon which the country was founded: the inviolable dignity and consequent rights of each person (Cervantes 3). But as with all good things, we must always ask ourselves what freedom’s purpose is. The state of our culture today suggests that perhaps we have missed the mark and ceased to see that the individual freedom we enjoy has a larger purpose; it is not an end unto itself. Thus, when freedom is cleaved from its end, it leaves man in the dissatisfied state, so characteristic of Thought which appears as a distinct mark of today’s culture. We hunger for community and idolize freedom; we seek intimacy but exhaust our time in things fleeting; we lament the loss of something we cannot describe but refuse to reach for understanding.

The traditional understanding of the community, or City, is as an extension of the bond and mutual dependence existing between family members. Families depend on the duties of their members to function and survive. Because of this, they are able to obtain what they need, both physically and spiritually. Concerning the City, men have always come together for a variety of purposes, the first of which is to “live well,” according to Aristotle. Another word for living well is

happiness. This idea of flourishing brings the fullest sense of happiness to living in the communion of a City. Communities exist because men are social animals, and they need this in order to be happy. Just like the family, citizens are bound together by interdependence and, ideally, a mutual esteem for one another and the role each has in the larger whole will be present.

In family and the community, we see the freedom of men ordering themselves to meeting both practical and social needs. This is true firstly on a material level. Survival is only possible immediately through the family, and more remotely (but no less vitally) through cooperation with others within the City. Secondly, if man is by nature a social animal, he fulfills his need for communion with others (and this is a need particular to man) when he operates within the family and City. Outside the family and the City, are others, not ours, and in the very distinction of definition we see that men naturally need the limits inherent in the context of a family and community to form their identities. If limits exist naturally, and man lives according to these, he will be the most free because he is choosing what is best for his human nature.

Robert Frost was born on March 26, 1874 in San Francisco, California, to journalist William Prescott Frost, Jr., and Isabelle Moodie. He is one of American poets who uses a poetry as a media to express his feelings and experiences.

Essentially, Frost is a cobbler, journalist, and teacher. An essentially pastoral poet often associated with rural New England, Frost wrote poems whose philosophical dimensions transcend any region. he was a pioneer in the interplay of rhythm and meter and in the poetic use of the vocabulary and inflections of everyday speech.

His poetry is thus both traditional and experimental, regional and universal. (http://en.wikipedia.org/wiki/Robert_Frost at May 7th 2015: 21.27 WIB). In this thesis, the writer will discuss about *Love* and *Thoughts* that exist in the poetry of Robert Frost, entitled "*Bond and Free*." It is one of his poems that is telling about his life experiences.

Bond and Free is about love and thought. The discussion about love and thought, heart (intuition) and mind (intelligence), is a hot issue which is phenomenal in the environment especially in the young generation and adult. Many said about love and thought. Such is there are many opinion that is different each other. Albert Einstein said that "*Intuition is more important than explanation*" and "*imagination is more significant than knowledge*." (<https://anandaspd.wordpress.com/2010/04/29/kumpulan-kalimat-cinta-kalimat-bijak/> at 7.30 PM on July 15th 2015). It means that there is contradiction between intuition and imagination (love) and explanation and knowledge (thought).

Bond and Free is describes the difference between Love and Thought. Love clings to the earth in such a way that makes it a denial of freedom and imagination. Thought, on the other hand, has cast aside the shackles of the tangible world and travels throughout the universe with a pair of wings. Yet, for all the freedom that Thought seems to have, the safe environment of Love is far more liberating. *Bond and Free* has language which is complex and not understandable with literal meaning. Therefore, is needed analysis on the structure and meaning to comprehend the meaning of poetry.

Based on the discussion above, the writer would like to examine the expression of love and thought on *Bond and Free* which is written by Robert Frost which is appeared in his third book, *Mountain Interval* in 1916.

B. Statement of the Problem

Based on the background of the study, the writer focuses on the problem as follow:

1. How are Love and Thought expressed in Robert Frost's *Bond and Free*?
2. What is the theme that build in Robert Frost's *Bond and Free*?

C. Objective of the Study

The writer conducts this study to answer the statement of the prople:

1. Describing the performance of semiotic expression in Robert Frost's *Bondand Free*.
2. Describing the theme of the Robert Frost's *Bond and Free*.

D. Scope and Limitation

According to the problem above, the scope and limitations of this research is on studying Robert Frost' poetry entitled "*Bond and Free*." The writer will focus on the expression of love and thought on Robert Frost's *Bond and Free* in structuralism-semiotic theory.

researcher to explore the data that appears in document or picture to get information. For the method or technique, the researcher used document and content analysis. In this study the researcher will use the structuralism-semiotic theory to get the data as an approach.

2. Source of Data

The unit analysis of this thesis is one poem by Robert Frost entitled *Bond and Free* published in 1916, the poem is accessed from the book *Robert Frost: poems*. PoemHunter.com-The world's Poetry Archive: 2004.

3. Data

The data of this study are collected from the sentences that contain intrinsic element in the poetry. Besides, it presents the performance semiotic expression in the poetry.

4. Technique of Data Collection

Therefore the collecting data makes good use of data from books and online resources. The data analysis follows the following steps:

1. Translating and interpreting the sentences to find out the meaning and present the semiotic expression.
2. Finding out the words that use intrinsic element, then the writer will present the meaning of the words.
3. Making connection between the intrinsic element and semiotic expression of *Bond and free*.

5. Instrument

In qualitative research, the researcher will analyze and collect the data by her self. In data analysis the researcher as the instrument by doing step by step data analysis activities. The writer uses herself by analyzing poetic word and meaning in the poetry so that build a theme throughout many ways such as reading, translating, interpreting, analyzing, pointing out, identifying, classifying and understanding the word of poetry. In this research, the writer uses intrinsic analysis.

6. Technique of Data Analysis

The researcher will analyze the expression of love and thought in figure of speech. Data analysis is an important step of research process because it needs a processing, interpretating, and analysis in the finding. Furthermore, to analyze the poetical meaning and to find out the theme, the writer uses some steps. Those are following;

1. Reading. The writer starts to read the poetry. She reads the poetry not only one time but many time.
2. Translating. The writer translates the word in every stanzas in line by line to Indonesia language by Indonesian dictionary.
3. Searching the synonym of the words. It is done to comprehend the poem by heuristic semiotic expression.
4. Interpreting. The writer interprets the poem in her own language. Besides, she searchs references in many books and internet that explain about the

poem to help her understanding. In the narrow sense, to interpret a work of literature is to specify the meanings of its language by analysis, paraphrase, and commentary; usually such interpretation focuses on especially obscure, ambiguous, or figurative passages. In a broader sense, to interpret a work of literature is to make clear the artistic features and purport in the overall work of which language serves as the medium. Interpretation in this sense includes the analysis of such matters as the work's genre, component elements, structure, theme, and effects (Abrams 127).

5. Analyzing. Then, the data is analyzed into its element by observe to the relationship among its elements with the whole. Every poetical element and the whole are given meaning as like the convention of poetry. After data is analyzed into its element, furthermore it is done the given meaning completely in semiotic framework.
6. Finding out the meaning. It is needed the expression semiotically, which is perusal hermeneutically.
7. Searching the theme. Finally, the data is analyzed by look for the theme each line on the poetry, besides it is done in the whole theme.

G. Definition of Key Terms

1. Poetry : a rhythmical composition of words expressing an attitude, designed to surprise and delight and to arouse an emotional response (Kennedy 628).
2. Structuralism : a method of investigation, whereas semiotics can be described as a field of study (Carter 43).
3. Semiotic : the study of the systems of rules and conventions which enable social and cultural phenomena, considered as signs, to have meaning (Holman 406).
4. Heuristic : Heuristic perusal is based on the structure of language (Muhadjir 166).
5. Hermeneutic : Hermeneutic perusal is based on the globality of literary work (166).
6. Theme : a generally recurring subject or idea noticeably evident in a literary work (Kennedy 644).