

THE PHENOMENON OF POETRY AS ARABIC CULTURE ON TWITTER

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Abstrak: *This paper focuses on the development of Arabic poetry from the Jahiliyah period (using makeshift media) and the Contemporary period (using Twitter media) for poetry, as well as the ideas and thoughts of Arabic writers in the poem. Through a historical-diachronic study of the medium of Arabic poetry during the Jahiliyah and Contemporary periods, it can be concluded that the culture and tradition of poetry have differences. If during the Jahiliyah period poetry was produced using makeshift media, such as date palm fronds, animal bones, and palm leaves, then in the contemporary era poetry is immortalized through Twitter media. Poetry on Twitter (cyberliterature) is a unique phenomenon that seems to take over the position of printing media. The tradition of poetry became the most popular and popular social practice among literati, social, political, religious and cultural phenomena were raised through poetry. Many contemporary writers share their thoughts and poems on Twitter, however, this study features at least four contemporary figures who participated in Twitter: Najm Al-Husainy, 'Issa Jarûba, Dalal al-Barudi, and Sa'ud Al-Sanusy. Although poets do not always produce their poems on Twitter, through this activity literati can interact with poetry connoisseurs from various societies in the world.*

Keyword: Arab Culture, Poetry Phenomenon, Twitter

1. Introduction

Literature as Arab culture is in an essential and exclusive position in its social order. If the world's great works, such as the Greeks, Romans, and Egyptians, bequeathed amazing megalithic artifacts, creative art buildings, and extraordinary palaces, then Arab civilization bequeathed value-laden literary works of poetry as Arab identity and culture (Dardiri, 2011: 284). According to Aqqad (2013: 6) Arab culture is the oldest culture in history. The skill of Arabs in creating poetry is one of the creative traits that became the identity of the Arab nation. The unparalleled poetic abilities of the Arabs attest to the progress and glory of their ever-growing civilization in the field of literature. Poetry itself for the Arab people is a means of expressing character, pleasure, praise, pride, love and the invitation to virtue (Nur, 2019; 26). In Arabic literary culture, poetry as the oldest and highest literary work became a means of aesthetic awareness of the Arabs. No single form of expression or literary work can match the status of Arabic poetry as a culture in the eyes of Arab society (Dardiri, 2011: 284–285).

Poetry is one of the Arabic cultures to convey the thoughts and ideas of the author. Many changes occurred with the times, including poetry culture. The culture of poetry in the past, which was usually done in front of a large audience, written on date palm fronds, animal skins, palm leaves, and stones (Bunyamin, 2005: 91), has now shifted to contemporary times, where poetry has used print media which is then immortalized in a book. However, in the era of social media with advanced technology like today has changed everything, many Arabic literati present their poetry through social media such as Twitter. The new culture of poetry on Twitter social media is a phenomenon, not infrequently a researcher and scientist reveal phenomena and problems in literary works displayed on the Twitter media.

Arabic culture in the Jahiliyah period was not only memorized by many listeners, but also recorded by language narrators (Bunyamin, 2005: 91). The media used in bookkeeping poetry in the Jahiliyah period was in the form of date palm fronds, animal skins, palm leaves or written on stones. The development of this technology has a positive impact on several lines of people's lives, both from social, economic, educational, and cultural aspects. The presence of technology in the midst of society makes it easy to access various information such as community social interaction, community culture, information, and poetry works and so on. With this technological advancement, it is very easy for users to upload, publish and disseminate various writings and literary works both on Facebook, Instagram, Line, Twitter and so on (Panglipur & Listiyaningsih, 2017: 119).

With the development of technology among the public, it can make it easier for literary connoisseurs to access works freely without complicated, and make it easier for literary connoisseurs to interact directly with the author of these literary works.

2. Research Methods

This research is a library research study, with data sources in the form of books, and articles that have a correlation with this study. In collecting data, this study used the listen method with reading and recording techniques. This listening method is in the form of observing, reading, and understanding written language in a text (M. Zaim, 2014, 89). The technique of reading and taking notes is done by reading books, and articles containing Arabic poetry both during the Jahiliyah period and in the era of social media Twitter. Then the findings are recorded in accordance with the discussion and problems of research using historical-diachronic (Mahsun, 1995: 13) studies to facilitate historical understanding in sequence and chronologically.

3. Result and Discussion

3.1. The Poetry Tradition in the Jahiliyah Period

Poetry (sha'ir) in Arabic is an eloquent kalam that is wok and qafiyah, which is generally composed to express beautiful images of imagination. However, some Arabs say that the poem is also a beautiful picture of imagination even though it is not wok and qafiyah (Bunyamin, 2005: 83). The Arabs with their own nature, they were able to create poetry because of their devotion and suitability to build imagination (Bunyamin, 2005: 85). In addition, this poem is also an inherent culture in the Arabs. The Arabs created poetry themselves with regard to everything that could be reached by the senses, expressed in the heart, and according to their environment (Bunyamin, 2005: 93). On the other hand, a poet also creates poetry with the aim of explaining the turbulent meanings within him (Bunyamin, 2005: 99). So, this poem was created by adjusting the needs of the author himself.

The culture of poetry was born around the second century before the Hijri, namely during the time of Muhalhil bin Rabi'ah who mentioned events in his poems. The events that Muhalhil recounts in his poem relate to the death of Kulaib, his brother. Some poets who are not far from Muhalhil include: Al-Anbar, bin Amru bin Tamim, Duwaid bin Zaid bin Nahd, A'shor bin Sa'ad bin Qais 'Ailan, Zuhair bin Janab al-Kalbi, Al-Afwah al-Udi, and Abu Duwwad al-Iyyadi. Muhalhil who is considered the creator of poetry first created his poems reaching thirty stanzas, which were later followed by poets who are famous among students of

Arabic literature today and his poems are also easily found such as Imri'il Qais, Alqomah, and Ubaid (Bunyamin, 2005: 87-89). The types of poems in terms of purpose are divided into nine of them:

1. An-Nasib or at-Tasbib (fate)
2. Al-Fakhr (pride)
3. Al-Madh (praise)
4. Ar-Ratsa (elegy)
5. Al-Hija' (satire or slur)
6. Al-I'tidzar (apology)
7. Al-Washf (painting, description, narration)
8. Al-Hikmah wa Al-Mutsul (words of wisdom and proverbs)
9. Al-Hammasah (patriotism) (Bunyamin, 2005: 93-99).

In the course of the history of Arab culture and civilization, Arabic poetry has become the identity, linguistic base, and intellect for both native Arabs and Arabs affected by the domination of Islam at that time. The emergence of Arab poets' awareness of religious and cultural issues related to the writing and construction of poetry itself, led them to codify these works into poetry collections (Manshur, 2011: 18).

Arabic culture in the Jahilid period was not only memorized by many listeners, but also recorded by language narrators (Bunyamin, 2005: 87). The media used in bookkeeping poetry in the Jahiliyah period was in the form of date palm fronds, animal skins, palm leaves or written on stones (Bunyamin, 2005: 91). Although using simple media, it is because of this media that classical poems arrived in the modern era today which then developed and turned to the media era as a means of poetry.

3.2. The Tradition of Poetry on Twitter

Twitter media is one of the platforms that is quite attractive to social users and is among the most popular media among Millennials today. The presence of Twitter is a creative leap (Aham, 2018: 99) forward so that many things can be displayed in this media both vents, writings, poems, and short stories about personal experiences, and so on. This media can be run when connected to the internet, and has become a historical fact of the development of science and technology in the world. Sembodo et al (2016: 11), revealed that Twitter is the work of Jack Dorsey (an American businessman), in the form of micro-blogging (small blogs) in social media. It was discovered in March 2006, then released in July of the same year. The maximum size of Twitter, which is limited to 140 characters, distinguishes this media from other media.

Then a few years later this media experienced development, as stated by Rosalina et al. that as of November 17, 2017 the maximum limit of writing was initially only 140 characters, now it is upgraded to 280 characters (Rosalina et. Al., 2021: 78). Many things can be done by Twitter media users, for example sending tweets with images or videos, then other users can respond to tweets to interact with each other through Twitter media.

Twitter's primary function was originally as a means to communicate or share experiences with other users. However, Twitter is now evolving and moving away from previous predictions. The reason is, Twitter has now touched the literary space. In other words, literati have used social networks to share their works, and it can even be said to be the routine of literati in poetry. Literary works uploaded to social media using the internet are termed cybersastra. Sulaiman (2020: 165), himself said cyberliterature is an activity to upload literary works to online media in accordance with the development of science and technology in several countries in the world. The presence of cyberliterature is very easy for literati and literary connoisseurs because of its free nature, does not know space, and time because in a short time the uploaded writings will spread to all corners of the world. Anitasari and Wati (2021: 339), call cyberliterature an activity that uses computers or the internet in the literary world. In cyberliterature, authors whose works want to be enjoyed by others, free without selection and cost, then in social media this can be uploaded according to the author's own needs.

According to Hamdawy there are many terms used to refer to media terms related to literature produced through technological media including:

1. Digital Literature (الأدب الرقمي)
2. Interactive Literature (الأدب التفاعلي)
3. Cybertex (النص السبيرنطيفي)
4. Electronic Literature (الأدب الصورة أو الديجيتالي)
5. Hypertext (النص المترابط)
6. Automatic Literature (الأدب الإلكتروني)
7. Technology Literature (الأدب الآلي)
8. Robotic Literature (الروبوتي الأدب)
9. Literature Program (الأدب المبرمج)
10. Computer Literature (الأدب الحاسوبي)
11. Logarithmic Literature (الأدب اللوغاريتمي)
12. Media Literature (الأدب الإعلامي)

13. Literature on the Web (الأدب الويبي)
14. Posts on the Internet (الكتابة الإنترنتية)
15. Facebook post (الكتابة الفاييسوكية)
16. Literature on Screen (أدب الشاشة) (Hamdawî, 2016: 19).

With the phenomenon of poetry on the Internet, especially Twitter, great potential is open, where poets can innovate in new forms of poetry that did not exist in ancient times, and poets can experiment further (Elgebilî, 2022: 116).. Literary works that are often uploaded and appear on Twitter are mostly literary works in the form of poetry. Due to the limit on uploading characters, this media cannot send literary works in the form of short stories or novels that exceed the characters set by this Twitter media, because considering that short stories and novels tend to contain long stories and stories. Then the activity of uploading literary works in the form of poetry on Twitter seems to have become a culture and habit of Arab literati to channel their poetry desires so that they can be accessed by all people without exception.

Authors who pour and upload their poetry works on Twitter also come from various different backgrounds, it is not uncommon to find literati who are beginners to literati who are experienced and qualified. Therefore, to prove that technology has become a new medium as a means to poetry, several Arabic literati who actively share their poems on Twitter social media will be presented, including the following:

1) **Najm Al-Husainy**

Najm Al-Husainy is a young writer who always actively shares his work on Twitter. On Twitter, *@iNajem76* often shares poems and information about physics as a major taken during college. Every Friday, Al-Husainy commits to tweeting his poems about prayers to the prophet Muhammad (Al-Qahtâni, 2018: 5). According to Al-Qahtâni (2018: 10), Najm is a modern poet whose poems are about Islam and humanity. Many literary connoisseurs are happy and happy about these verses composed by Najm.

The full name of Najm is Najm bin Musaffâr Al-Husayni born in 1366 AH (1876 CE). Najm is a Saudi citizen, and also a professor of physics at Al-Jouf Sa'udi University in Arabia. Najm has served as vice dean of Al-Jouf Sa'udi University of Arabia. Besides being a physicist, he was also active as a writer and poet in the magazine al-Tsaqafiya published by the Saudi cultural attaché in Britain and Northern Ireland (Al-Qahtâni, 2018: 10). One of his famous books on literature and physics is "الفيزياء وفيزياء الأدب تأملات غير معتادة بين أدب". One example of a poem about repentance uploaded on Twitter on September 1, 2022, is as follows:



نجم الحصيني
@iNajem76

يارب
ما لاذت بغيرك مهجتي
كلا .. ولا سألت يداي سواكا
ها قد أتيت
أجر توب ندامتي
فأجر ضعيفاً .. محتيم بحماكا

Terjemahkan Tweet

3:06 · 01 Sep 22 · Twitter for iPhone

8 Retweet 15 Suka

Excerpts of the poem illustrate that God is a place to ask and plead. Even though we come covered in sin, God is the only place to go back and beg.

2) 'Issa Jarâba

'Issa Jaraba or his full name Issa Bin Ali Bin Muhammad Jaraba Issa bin Ali bin Muhammad Jaraba was born in the Kingdom of Sa'udi precisely in the village of Al-Khudra Ash-Shamâliyyah, in 1389 AH or 1969 CE. His educational career began at the elementary school level in Al-Khudra Asy-Syamâliyyah his birthplace. Then he continued his studies at Ma'had al-'Ilmy located in the city of Damad. Then at a higher level he continued his education at the Faculty of Arabic at Imam Muhammad bin Sa'ud Islamic University until obtaining a bachelor's degree. After graduating from university, he then worked as a teacher at Ma'had Şibya'u al-'Ilmy (Al-Zahrani, 2019: 72).

His poetic ability and talent began to be seen around 1409 AH/1988 CE. However, he focused on poetry as a poet starting in 1413 AH/1992 CE., when he began publishing his poems in afternoon newspapers, newspapers, local and Arabic magazines, as well as in Arabic Internet media and Foreign Media, such as Twitter and Youtube. He was his country's representative at the 3rd Conference of Islamic Literature at the Islamic University of Omdurman in Sudan in 1427 AH, then participated in the First Gulf Cultural Festival for the Cooperation Council States held in Sharjah in 1928 AH. Then, the most impressive is that Issa Jaraba received the literary title 'Ukaz (شاعر عكاظ) at the seventh event in 1434 AH. A group of writers also rewrote his poem 'Issa among them is Yahya bin Abdullah Al-Muallami, and Hussein bin Ali Muhammad (Al-Zahrani, 2019, 507).

Bakry Muhammad Al-Haj suggests that 'Issa Jarâba was also crowned first prize in the (National Poets) competition held in Riyadh by the Riyadh Literary and Radio Association

during the celebration of National Day in 1433 AH. The poem that delivered 'Issa as the winner was Sayyidul al-Authân. The competition was attended by around 50 literati from various regions. Throughout the process, his prestige continued to air and soar until he joined the World Association of Islamic Literature, precisely in Khartoum in 2006 and 2007 (Muhammad, 2014: 158). In the competition, he also announced his latest poem. From the proliferation of poetry, he has created, he is known by the Arab community as a Contemporary Arab poet. In addition, he was also awarded the title of Ukaz poet in the seventh session of the Ukaz market in 1434 AH/2013 CE (Al-Zahrani, 2019: 72-73). 'Issa Jarâba as a contemporary Arabic writer often shares his poems through his twitter account @essa_graba. Although he actively poetry and uploads it on Twitter, his poems are also widely published in print. 'Issa Jarâba has four collections of printed poetry including: *Lâ Taqûlî Widâ'an* published by Maktab al-'Adit in Riyadh in 1430 AH/2008 CE., *Wathanî Wa al-Fajr al-Bâsim* published by Nâdî Jazân al-'Adabî in 1422 AH/2001 CE., *Wa Yûraqû al-Khaîf* published by Maktabah al-'Ubaikan in 1423 AH/2004 CE., and 'Alâ Aghşâni on Twitter: Taghrîdât Shi'riyyah published in 1435-1436 AH/2014-2015 CE (Al-Zahrani, 2019: 72-73). Then there is also his newly published poetry anthology *Hâdzâ Muhammad SAW*. The poem 'Issa uploaded to Twitter is quite unique and interesting. In addition to the eloquent use of words and sentences, the topics highlighted are also often related to Islamic life, namely in the form of topics also focus on the praises of the majesty and glory of the Prophet Muhammad SAW (Hasibuan, 2020: 59).

In addition to 'Issa is also active in translation, he has translated *Al-Babthain Li Ash-Shu'ara Al'Arab al-Mu'ashirîn and Mu'jam al-Udbâ'u al-Islâmiyyin Al-Mu'ashirîn*, and participated in conferences held inside and outside the kingdom as his country's delegate, for example, in the 3rd Conference of Islamic Literature at the Islamic University of Omdurman Sudan, in 1438 AH/2017 CE. and also, a representative at the 1st Gulf Cultural Festival of the Gulf Cooperation Council territories in Şarjah in 1428 AH/2007 CE (Al-Zahrani, 2019: 72-73). As for one example of a poem about praises of the Prophet uploaded on Twitter on May 25, 2018, the following:



The above excerpt of the poem explains the longing of poet Issa Jarâba for the Prophet Muhammad. He composed his poem with praises to the Prophet, in which the Prophet is described as a light that illuminates all nature.

3) Dalal al-Barudi

Dalal Al-Barudi, full name Dalal Salih Al-Barudi, is a Kuwaiti poet and researcher in comparative literature. As a young poet, al-Barudi was very fond of literature, especially poetry. Al-Barudi also joined the organization رابطة الأدباء or "Association of literati". While participating in the agenda in Dubai, Dalal Al-Barudi told a friend Asharq Al-Awsat about his poetic experience, saying: "My experience in poetry has been writing both classical and modern poetry. I write classical poetry, as well as free poetry that is detached from the originality of the artistic form (Al-Khuwailidi, 24 December 2022). Because according to Al-Barudi he is interested in modern content and photography which is relatively developed, and apart from traditional ideas that are considered stagnant.

The poems created by Al-Barudi were influenced by several classical literati such as: Muhammad Al-Baghdadi, Ahmed Bakhit, Jassem Al-Sahih, Ali Al-Sabti, Hijazi, Donqul and Afifi Matar. In addition to classical literature, he was also influenced by the writings of modern writers such as Nazik Al-Malaikah and Badr Shaker Al-Sayyab (Al-Khuwailidi, 24 December, 2022). One of the poems about jealousy uploaded by Al-Barudi on his Twitter @DalalAlbaroud on August 30, 2020, is as follows:



The above excerpt of the poem explains the jealousy of a poet Dalal Al-Barudi to someone he loves. he asked about anxiety, anxiety and criticism whether his lover stayed up late thinking of him like Al-barudi worried about his whereabouts.

4) Sa'ud Al-San'usy

Saud Al-San'usi was born in 1981 CE. He is a Kuwaiti writer, poet and novelist. Dan Saud is also a member of the Association of Writers and Journalists in Kuwait. In 2018 she joined the book organization Zahrât Al-Khalîj magazine, in this magazine she publishes her articles weekly (Methal, 24 December, 2022). He is a writer who writes extensively about novels and short stories and has won many awards. In 2013, he won the International Prize for Arabic Fiction for his novel البامبو ساق. The novel deals with the issue of foreign labor in the Gulf countries. It was selected from 133 novels submitted for awards. The novel that has been published ovel "سجين المرايا", is a novel that won the Laila Al-Othman Prize for Youth Creativity in Story and Novel in the fourth session. As a writer he also wrote in the Kuwaiti newspaper Al-Qabas. One of the short stories that has been published is "لبونساي والرجل العجوز", where this short story won first place in a short story competition held by Kuwaiti magazine Al-Arabi in collaboration with BBC Arabic (San'usi, 24 December, 2022).

As a poet on Twitter, he poured his poems with various themes, such as: criticism of the nation and state, lamentation, life and so on. One example of a lamentation poem that Saud poured on his Twitter account @saud_alsaonusi on February 10, 2022, is as follows:



The above excerpt of the poem explains the grief of poet Saud Al-San'usi at the loss of someone he loved. She explains that her lover is everything from what she has. From these four figures, it can be concluded that the themes displayed on Twitter are very diverse. They have their own characteristics and tendencies in expressing their expression through the poem.

4. Conclusion

The culture of poetry in the Jahiliyah era and the Contemporary era has significant differences. If during the Jahiliyah period many poems were memorized by listeners, and recorded by language narrators and then produced using makeshift media, such as date palm fronds, animal bones, and palm leaves written on stones, then in the contemporary era poetry is immortalized through Twitter media. Poetry on social media Twitter (cyberliterature) is a unique phenomenon that seems to take over the position of printing media. Initially, Twitter was used to communicate or exchange experiences between users. However, with its development Twitter today has touched the boundaries and scope of literature. In other words, writers use this Twitter social media to share their works, it can even be said to be the routine and tradition of poets in poetry.

Some modern literati who are active in poetry activities on Twitter social media include the following: First, Najm Al-Husainy with his Twitter account @iNajem76. Najm is a modern poet whose poems are mostly about Islam and humanity. Second, 'Issa Jarâba with his Twitter account @essa_graba. As a modern poet, Isa often uploads his poems on Twitter with the theme of Islamic life, in the form of topics that praise the majesty and glory of the Prophet Muhammad SAW. Third, Dalal al-Barudi with his Twitter account @DalalAlbaroud. Dalal Al-Barud is a female poet from Kuwait who often shares her poetry on Twitter. The dominant themes of his poetry include human life, love, and jealousy. Fourth, Sa'ud Al-San'usy with his Twitter account @saud_alsaonusi. Sa'ud's poems have diverse themes such as: criticism of the nation and state, lamentation, life and so on.

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