



## Analysis Semiotic of Meaning Courage in *Qaṣīdah (al-Burdah, al-Niffariyah, al-Mutanabbī, and al-Ahtyar)*

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**Abstract:** This research aims to analyze the semiotic meaning in the Qasidah collection using Roland Barthes' semiotic method, identify the signifier, the signified, explore the myths contained in the verses and the relationship between the meaning of the word courage in the Qasidah collection, discuss the relevance of the semiotic meaning of the word courage in Qasidah with Islamic values, culture, and the current context. This study uses Roland Barthes' semiotic theory to identify the signifiers, signs, and connotative meanings of the word "courage" in these poems. This research uses a qualitative-descriptive approach and a content analysis research design. The data collection techniques used are literature reviews. Primary data is in the *Qaṣīdah al-Burdah*, *Qaṣīdah al-Niffariyah*, *Qaṣīdah al-Mutanabbī*, and *Qaṣīdah al-Ahtyar*. Secondary data comes from readings related to the study. The data obtained is reduced, displayed, and verified. The findings suggest that a semiotic analysis of the word "courage" in the four *Qaṣīdahs* reveals valuable insights into Islamic culture's rich and nuanced understanding of courage. These insights can contribute to a deeper appreciation of the Islamic ethical framework and its relevance in contemporary society. In addition, the methodology of this study demonstrates the applicability of semiotic analysis in unearthing deeper meanings embedded in literary and cultural texts.

**Keywords:** Courage; qaṣīdah; roland barthes; semiotics

### INTRODUCTION

Literary works are one of the art forms that have the medium of language, both oral and written. Through language, authors can express their imagination, observations, and reflections in the form of literary works (Farid 2021). Literary works can be fiction, narrative prose, drama, or poetry, and they are contemplations between imagination and the reality of life created by the author for aesthetic purposes. Poetry is one type of literature. Poetry expresses the poet's emotions through language full of allusions. The poet's thoughts and ideas to convey the message or meaning contained in the poem are part of the poetry formation process (Rahmadini et al., 2018).

Poetry is a structure of integrated and coherent elements that have a connection with others to form a unity. It does not stand alone, but is a unity that is bound together so that it becomes a beautiful literary work (Falach 2020). Poetry is the art that centers on language

and describes the local community's society, culture, and customs, greatly influencing the storyline (Akastangga, 2020). "*Al-Adāb*" in Arabic means literature, ethics, manners, and culture, like the word *adāb* in Indonesian. Poetry is a type of literary work that has different characteristics. According to some people, poems have characters that cannot be defined, or even when they are described, they have a clear meaning because poetry allows a broader interpretation. Poetry consists of beautiful strings of words with many meanings (Fatmawaty, 2009). Talking about poetry means using the language used in poetry (Cahyanti et al., 2018).

Poetry often employs a strategy of structural ambiguity, where the poem's meaning is not explicitly stated but emerges from the interaction of signs and structures within the text. This ambiguity allows for multiple interpretations and encourages readers to actively engage with the poem, seeking and constructing their understanding of its significance. Like other forms of language, poetry is not simply an expression of emotion or

personal experience but a carefully constructed system of signs that produce meaning through their interrelationships (Culler, 1975).

Literary studies require a theory, and many methods, including semiotics, can be used. According to Roland Barthes, semiotics is a field that investigates the system of signs humans use to communicate. These signs can be words, images, sounds, or objects that have a specific meaning to the user. Semiology is the science used to interpret a sign, whereas language is also an arrangement of signs with specific societal messages (Barthes, 1967). Semiotics is generally the science or analytical method for studying signs. Signs are the devices we use to find our way in this world, between people and with people (Sobur, 2009).

In semiotics, there is a system that offers a way of looking at signs systematically, as if each sign has a clear structure, and signs seem to have a specific meaning even though they have different meanings. Each sign can still be interpreted individually but must be organized systematically. Semiotics is a field that investigates the life of signs in their broadest sense in society, both literal and figurative, both in language and non-language. Language as a sign system is often mysterious. Sometimes, what is seen is different from what is happening. After the marker reveals the signs, the analyzer uses semiotics to explain the meaning of the signs in the text under study. Roland Barthes' theory is one theory that can be used to analyze the semiotic meaning of a literary work.

Roland Barthes was a French philosopher, literary critic, and semiologist born on 12 November 1915 in Cherbourg and died on 25 March 1980. Roland Barthes is considered one of the structuralist thinkers who put Saussure's semiological and linguistic theories into practice. Language is a sign system that shows the ideas of a particular society during a specific period (Sobur, 2017).

Although Barthes' literary style is eccentric but widely imitated and parodied, his style is always thought-provoking. Roland Barthes is a communication semiotician who developed research that is very different from semiotic structuralism. His studies, which focus more on linguistics, are based on Saussure's semiotic structuralism. This is where Saussure and Barthes differ, although Barthes still uses the term signifier-signified. In his theory, Roland Barthes divides semiotics into two levels of signification: denotation and connotation. The former includes symbols, history, and emotions.

Barthes used various methods of semiotic analysis, including (1) Structural analysis, which involves analyzing the structure of signs and how meaning is produced from the relationship between signifier and signified. (2) Discourse analysis, analyzing how signs are used in a particular context to produce meaning. (3) Mythological analysis, analyzing how myths are hidden in popular culture and media. Roland Barthes' Concept of Semiotics:

Barthes developed Saussure's thoughts on semiology and then translated them into the concept of culture. The following is Barthes' semiotic model, further developing Saussure's model (Prasetya, 2019):

Table 1. Barthes' semiotic model

1. Signifier	2. Signified
3. Denotative Sign (first system)	
4. Connotative Signifier	5. Connotative Signified
6. Connotative Sign (second system)	

1. The signifier: The physical or material element representing the signifier.
2. Signified: The concept or idea represented by the signifier.
3. Sign: The relationship between the signifier and the signified.
4. Denotation: The literal or dictionary meaning of a sign.
5. Connotation: The additional or associative meaning of a sign.
6. Signifier chain: The relationship between signs that are connected.

Barthes' structural semiotic theory will help identify the signifiers, signifieds, and meaning relationships of the word courage in *Qasidah*. This will help us understand the word's complex and multidimensional meaning in these poems. Essential ideas in Barthes' semiotics include:

1. Sign: The signifier and signified are the two components of the fundamental unit of semiotics. The signifier is the sign's physical form, such as a word, image, or object, and the signified is the idea or meaning it stands for.
2. Denotation and Connotation: Denotation is the literal, direct meaning of a sign; connotation is the additional meaning that a sign may have, such as ideological, emotional, or cultural connotations.
3. Myth: An ordered and consistent set of meanings that justify and explain particular ideals and viewpoints. Because myths are frequently concealed in popular culture and the media, they can be used to influence people's beliefs and actions.

Studying semiotics as a discipline without considering the importance of meaning is impossible. Barthes revealed the meanings hidden in texts. Connotative and denotative meanings are separated from each other. Denotation is the primary meaning conveyed by a word or phrase, while connotation is the secondary meaning that arises from the original signifier or sign system (Lantowa et al., 2017).

Myth in Barthes' semiotics refers more to culture. In the second stage of signification, signs work through myths. Myth is how culture explains or understands some aspects of reality or natural phenomena (Wibowo, 2011).

Ideology, or what Barthes calls myth, can reveal and justify the dominant values that prevail in a certain period (Indriani & Prasanti, 2017). Various industries have used Barthes semiotics, including media, advertising culture, and literature. His structuralist and critical methodology has greatly influenced cultural and media studies and is still helpful for deciphering meaning in the modern world.

Researchers found several scientific works with discussion topics related to this research: "References to Intertextuality in Diwan (the Collection of Poetry) by Hassan Bin Batninn: Arriving thereby in the Center Poetically" by Rasha and Wafa with the results of this study indicate that intertextuality plays an important role in the formation of Hassan bin Batninn's literary works, creating a deep connection between his work and previous texts and enriching the meaning of the poetry (Al-Habishi and Al-Shudayfat 2024). "Semiotic Analysis of Roland Barthes in Sapardi Djoko Damono's Poetry Anthology (A Semiotic Study) by Ifnaldi and Andini Carolina. The result is that the meaning of poetry is analyzed based on an array of connotations, hermeneutic codes, symbolic codes, prophetic codes, and genomic codes (Carolina, 2023). "Analysis of Pierce's Semiotic Perspective in the Terminology of Nahwu" by Asep Sopian et al with results found two icons, three indices, and six symbols in the book. The book's educational values include *tawhid* and morals (Sopian et al., 2022). "Michael Riffaterre's Semiotic Analysis of the Poem Ikbarī 'Īsyūrīna Āman by Nizar Qabbani" by Haikal with the results of the holistic meaning of this poem is about a man who loves a young girl; the meaning is obtained based on the hermeneutic reading (Haikal, 2021). "Pierce's Semiotic Analysis of Poetry الدنيا by Mahmud Al-Warraaq" by Akastangga with the results found a form of sign based on the relationship of the sign with the sign: icon, index and symbol, the icon "*al-Dunyā*" represents the life of the world and its consequences, the index "*al-Dunyā*" marks the cause and effect of justice from human life in the world, the symbol "*al-Mawt*" symbolizes death and the return of creatures to the creator (Akastangga, 2020). "Analysis of Denotative and Connotative Meanings in the Lyrics of the Song Insya Allah by Maher Zain" by Syah with the results of the symbols used such as the sun, night, anchorage, lamp of the road, the myth of the word "lamp" as a helper that refers to God, this song always motivates to believe that Allah will always be with His servants who are patient and not easily discouraged (Syah, 2021).

The above studies show that semiotics can be used to analyze poetry and the definitions of Arabic terms with various approaches and produce exciting findings about the meanings and messages contained in poetry. Some essential points that can be concluded from these studies are as follows: Semiotics can be used to analyze various aspects of poetry, such as linguistic, connotative, symbolic, and structural meanings. Semiotic reading of poetry can be

done with multiple approaches, such as heuristic, hermeneutic, structural, and post-structural; the results of semiotic analysis of poetry can provide a deeper understanding of the meaning and message contained in poetry.

Only some related studies still analyze the semiotic meaning of the word courage in the context of *Qaṣīdah*. Differences in the semiotic theory approach include Charles Sanders Pierce's theory and Michael Riffaterre's, while the researcher's research uses Roland Barthes's Semiotics theory. Another difference is that in a previous study, the research object was a song or poem by a character. In contrast, the analyzer's research was related to a collection of *Qaṣīdah*, which contains the meaning of courage.

The purpose of this study is to analyze the semiotic meaning of the word courage in the *Qaṣīdah* collection using Roland Barthes' semiotic method, identify the signifier, signified, explore the myths contained in the verses and the relationship of the meaning of the word courage in the *Qaṣīdah* collection, discuss the relevance of the semiotic meaning of the word courage in *Qaṣīdah* with Islamic values, culture, and modern context. This research focuses on the semiotic analysis of the word courage in *Qaṣīdah* collections. It does not discuss the semiotic study of the word courage in other texts, such as prose or Islamic drama.

## METHOD

This research uses qualitative and descriptive research (descriptive research describes the variables to be carried out in the research and the relationship between variables and the problems to be studied) (Nihayati 2023) To describe the results of grouping signs in the *Qaṣīdah* text. This approach, chosen for its ability to collect and interpret non-numerical data, such as images and dialogues, facilitates a deeper understanding of the subject (Bhandari 2020). The data analysis technique in this research uses the content analysis method or document analysis research design (Aldzakhirah et al. 2024). Data collection uses the literature review method by collecting library data through reading, researching, managing research materials, and analyzing relevant literature or library materials. (Haryati et al. 2023). At the same time, the data analysis technique uses three stages of data analysis techniques: data reduction, data display, and verification.

### 1. Research Design

This study uses qualitative and descriptive research to describe the results of grouping signs in the *Qaṣīdah* text. This research was conducted using a content or document analysis research design. Specifically, semiotic analysis to examine the meaning of the word "courage" in four Arabic classical *Qaṣīdah*: *Qaṣīdah al-Burdah*, *Qaṣīdah al-Niffariyah*, *Qaṣīdah al-*

*Mutanabbī*, and *Qaṣīdah al-Ahtyar*. Roland Barthes's semiotics theory analyzes the signs and symbols in the poems to reveal the more profound meaning associated with the word "courage."

## 2. Data Collection

- The primary data for this study are four Arabic *Qaṣīdahs*: *Qaṣīdah al-Burdah*, *Qaṣīdah al-Niffariyah*, *Qaṣīdah al-Mutanabbī*, and *Qaṣīdah al-Ahtyar*.
- Secondary data comes from readings related to the study.

## 3. Data Analysis

The collected *Qaṣīdah* were analyzed in three stages: data reduction, display, and verification. Roland Barthes' semiotic approach focuses on the following steps:

- Identifying markers and signifieds: The researchers identified words, phrases, and images representing the concept of "courage" in the poems. These signifiers were then associated with their corresponding signifieds, the deeper meanings and ideas associated with these signs
- Denotative and connotative meanings: Researchers distinguish between the denotative and connotative meanings of the word "courage" in poetry. The denotative meaning refers to the literal and dictionary definition of the word, while the connotative meaning includes additional emotional, cultural, and symbolic associations.
- Myths: The researchers explored the myths embedded in the poems related to the concept of courage. Myths are shared narratives that provide explanations and legitimize specific values and beliefs, while ideologies are systems of ideas and beliefs that shape people's understanding of the world.

## RESULT AND DISCUSSION

### A. Courage

Courage is a trait that dares to take risks in making decisions quickly and on time. The nature of a person's courage is not possessed from birth, but this trait can be formed by creating a conducive atmosphere in which he feels comfortable and more confident. According to the Arabic dictionary "*al-shajā'ah*" means "courage," which refers to someone who dares to face difficulties or act with courage (Al-Kahfi, 2020). In Islamic law, courage or *al-shajā'ah* refers to the determination to defend the truth honorably. So, courage or *al-shajā'ah* is based on determination and practiced carefully. Courage or *al-shajā'ah* is a trait that is possessed, such as the behavior of greatness of the soul, tenacity, toughness of the soul, calmness, grit, self-control, strength, and perseverance in work (Ermiyanto, 2022). *al-shajā'ah* is courage based on the

strength of a strong heart and all mature considerations (Husaini, 2021).

One of the characteristics possessed by someone who *istiqāmah* (remains firm) and struggles in the way of Allah is courage or *al-shajā'ah*. People who believe and are *istiqāmah* will foster an attitude of *al-shajā'ah* or courage (Hamka, 2021). Namely, the courage to do and uphold the truth based on religious values (Aliun, 2021). In a broader sense, courage can be defined as the ability to subdue the soul to remain firm and continue to advance when facing enemies or calamities (Nazim, 2017). Courage or *al-shajā'ah* is included as a virtue in morals.

Therefore, if the trait of courage or *al-shajā'ah* is nurtured, a person will have other characteristics such as being big-hearted, brave in the face of danger, having high ideals, steadfast, patient in the face of accusations, polite, not mentally weak, and having endurance (Othman et al., 2018). Allah SWT commands believers to be brave. Muslims dislike those who are timid or weak. People who are weak or timid usually lack the courage to persevere, leaving them vulnerable to despair. They fear being shunned by their community, which contributes to their fear of standing up for truth and justice or of having a different stance from many.

It takes courage to achieve victory in faith. Muslims must not speak out of fear or hesitate when performing their duties if they are to be praised. They will never experience fear or trepidation because of their belief. Allah SWT said: "Do not be weak, and do not grieve, for you are the highest of people if you are believers" (Q.S. Ali Imran: 139). Wisdom will be generated through courage and praiseworthy character qualities, such as accepting, intense, forgiving, resilient, controlling anger, calm, and compassionate. However, if one's courage becomes too strong and is not restrained by intelligence and sincerity, recklessness, arrogance, belittling others, and other behaviors may arise (Ajhari et al., 2019).

### B. *Qaṣīdahs* that Contain the Semiotic Meaning of the Word "Courage"

- Qaṣīdah al-Burdah* by Imam al-Bushiri in the 13<sup>th</sup> century

This poem is famous for praising the Prophet Muhammad and contains many stanzas about courage, resilience, and sacrifice. One of its famous stanzas

وَأَنْتَ أَمَامَ الْخَطْبِ أَكْرَمُ مَنْ نَدَا  
وَمَا أَحَدٌ مِنْهُمْ بِكَ أَنْتَعَى

And You are in the face of danger, the most honorable to call upon

Moreover, none of them are as brave as You



## a. Semiotic Analysis:

- 1) Significance: The words **أمام الخطب** (in the face of danger) and **أنتحي** (brave)

denotatively refer to the Prophet Muhammad's courage in the face of various obstacles and risks.

- 2) Signifier: These words, combined with the praise of the Prophet Muhammad and his portrayal as the most noble and courageous figure, strengthen its semiotic meaning.
- 3) Signified: The remarks presented here exemplify the Prophet Muhammad's courage in triumphing over challenges and upholding the truth, serving as a model for Muslims.

## b. Myths: The courage of the Prophet Muhammad

- 1) *Qaṣīdah al-Burdah* describes the Prophet Muhammad as the most noble and courageous figure in the face of danger. This follows the meaning of courage in the Spirit of Islam Poetry, where courage is associated with the firmness of faith and defense of the truth.

- 2) The stanza **وَأَنْتَ أَمَامَ الْخَطْبِ أَكْرَمُ مَنْ نَدَا** (And You, in the face of danger, are the most noble to call upon and none of them is brave like You) shows the Prophet's courage in leading Muslims in battle and upholding justice.

2. *Qaṣīdah al-Niffariyah* is a poem by Abu Nuwas in the 8<sup>th</sup> century.

This poem is renowned for its bold and rebellious stance, challenging conventional assumptions. One of its renowned verses:

يَا رَبِّ أَعْطِنَا الشَّجَاعَةَ  
لِنَقْوَى بِهَا عَلَى الْفِتَنِ وَالْفِتَاوِيتِ  
وَلَا تَذَرْ فِي قُلُوبِنَا رُعبًا وَوَهْنًا  
وَلَا تَجْعَلْنَا مِنَ الْمُنْكَرِينَ

Oh God, give us courage

That we may be strong in the face of temptations and chaos

And do not leave in our heart terror and weakness  
Moreover, please do not make us one of the unbelievers

## a. Semiotic Analysis:

- 1) Significance: The words **الشَّجَاعَةَ** (courage),

**الْفِتَنِ** (*fitnah*), and **الْفِتَاوِيتِ** (chaos)

denotatively refer to Abu Nuwas' call to fight against various obstacles and injustices.

- 2) Signifier: These words, combined with the tone of rebellion and rejection of social norms, reinforce their semiotic meaning.
- 3) Signified: These words symbolize Abu Nuwas' courage in resisting oppression and fighting for the values he believed in.

## b. Myth: Courage to Fight Injustice

- 1) Abu Nuwas's *Qaṣīdah al-Niffariyah* sounds like a call to fight *fitnah* and chaos with courage. This aligns with Islamic values that emphasize fighting against oppression and upholding the truth.

- 2) Stanzas of poetry **يَا رَبِّ أَعْطِنَا الشَّجَاعَةَ**

**لِنَقْوَى بِهَا عَلَى الْفِتَنِ وَالْفِتَاوِيتِ** (Oh God, give us courage to fight against slander and chaos) shows Abu Nuwas' determination to fight against injustice and fight for the values he believes in.

3. *Qaṣīdah Al-Mutanabbī* by Al-Mutanabbī in the 10<sup>th</sup> century

This poem is famous for Al-Mutanabbī's pride and arrogance, but it also contains stanzas about his courage and determination. One of its famous stanzas:

أَنَا الْمُتَنَبِّيُّ وَكُلُّ شَيْءٍ هَالِكٌ إِلَّا الْأُسْمَ وَهَذَا الْقَلَمُ

I am al-Mutanabbī, and all that exists will perish except this name and pen

## a. Semiotic Analysis:

- 1) Significance: *al-Mutanabbī* believed in his name and work's immortality, as indicated by the phrases **هَالِكٌ** and **أَنَا الْمُتَنَبِّيُّ**

- 2) Signifier: These words strengthen the semiotic meaning and al-Mutanabbī's audacious and resolute self-image.

- 3) Signified: Despite opposition and criticism, al-Mutanabbī's bravery in voicing his opinions and his firm beliefs is embodied in these words.

## b. Myth: Courage in Expressing Yourself

- 1) *Qaṣīdah al-Mutanabbī* highlights al-Mutanabbī's courage in expressing his thoughts and identity in the face of rejection and opposition. This is consistent with the fundamental principles of Islam, which encourage individual liberty and the bravery to voice one's opinions

2) Stanzas of poetry **أَنَا الْمُتَنَبِّيُّ وَكُلُّ شَيْءٍ هَالِكٌ إِلَّا الْأُسْمَ وَهَذَا الْقَلَمُ**

(I am al-Mutanabbī, and all that exists will perish except this name and pen).

The phrase's meaning shows al-Mutanabbī's strong belief and courage in defending his work.

4. *Qaṣīdah al-Ahtyar* by Nizar Qabbani in the 20<sup>th</sup> century

This poem tells the story of an older man who still has the spirit and courage to fight injustice. One of its famous stanzas:

**وَمَا زَالَ فِي عَيْنَيْهِ بَعْضُ الْبَرْقِ وَفِي صَدْرِهِ بَعْضُ الْحَرَقِ**

He retains a spark of electricity in his gaze and a smoldering sensation in his chest.

## a. Semiotic Analysis:

1) Significance: The terms **الْبَرْقِ** (lightning) and

**الْحَرَقِ** (fire) denotatively to the older man's

passion and determination in his fight against injustice

## 2) Signifier: Combining these words and the image of an older man who exudes vitality and strength enhances its semiotic meaning.

## 3) Signified: These words embody the older man's courage in adversity and unwavering commitment to standing up for his principles.

## b. Myths: Courage in Old Age

1) In *Qaṣīdah al-Ahtyar*, the protagonist is an older man with the bravery and spirit to oppose injustice. It demonstrates that the fighting spirit can persevere in the face of adversity and that bravery is not just a trait for young people.2) The phrase **وَمَا زَالَ فِي عَيْنَيْهِ بَعْضُ الْبَرْقِ وَفِي**

**صَدْرِهِ بَعْضُ الْحَرَقِ** (And still there was

lightning in his eyes and still there was fire in his breast) demonstrates the elderly man's resolve to resist injustice and carry on.

**C. Relevance of Poetry to Islamic Values, Culture, and Modern Contexts**

The poems above, *Qaṣīdah al-Burdah*, *Qaṣīdah al-Niffariyah*, *Qaṣīdah al-Mutanabbī*, and *Qaṣīdah al-Ahtyar*, are deeply rooted in Islamic culture and principles, as well as in the modern world. The following examples illustrate their relevance:

## 1. Islamic Values:

a. The verses in *Qaṣīdah al-Burdah* depict the Prophet Muhammad's courageous belief in Allah

SWT. This aligns with Islamic tenets, emphasizing the importance of unwavering belief during challenges and hardship.

b. Abu Nuwas's poetry, *Qaṣīdah al-Niffariyah*, encourages courage in the face of injustice and advocates for the defense of justice. This aligns with Islamic teachings, which advocate for justice and motivate followers to fight against injustice in all its forms.c. The poem *Qaṣīdah al-Mutanabbī* by *al-Mutanabbī* showcases the courage to speak one's thoughts and convictions, highlighting the importance of freedom of expression. This is consistent with Islamic teachings, which uphold individual liberty and advocate for freedom of expression.d. The poem *Qaṣīdah al-Ahtyar* showcases the enduring resilience of the older man, highlighting that these poems emphasize that courage is not limited to the youth. This aligns with Islamic values, prioritizing the importance of relentless and persistent determination in the quest for truth.

## 2. Cultural Values:

## a. Courage as a noble value: Courage is esteemed as a noble and respectable virtue in numerous civilizations, including Islamic cultures. These poems exemplify cultural principles by showcasing a wide range of incidents of courage under different circumstances.

## b. These poems depict the conventions and local wisdom of the past. The lessons of courage conveyed in these poems might motivate and educate today's youth.

## c. The poems exemplify the opulence of classical Arabic language and literature. Analyzing these poems can enhance our understanding of the norms and culture prevalent in Arab society.

## 3. Values in a modern context:

## a. Confronting contemporary challenges: Presently, Muslims encounter numerous obstacles and impediments, such as radicalism, Islamophobia, and prejudice. These poems can provide Muslims the fortitude and motivation to uphold Islamic ideals and confront these challenges.

## b. Promoting tolerance and peace: The bravery displayed in these poems might be interpreted as an endeavor to foster reverence, acceptance, and concord among diverse religious factions.

## c. Establishing an equitable and ethical society: These poems illustrate the importance of bravery in upholding fairness and fighting against unfairness as essential for establishing a just and moral society.

## CONCLUSION

This research takes up the concept of courage in Arabic, explored in an Islamic context, highlighting the importance of courage in facing challenges, defending the truth, and maintaining firm belief. The study applies Roland Barthes' semiotic analysis to selected Qaṣīdah, examining how signifiers and signs in the text contribute to an understanding of courage as well as the myths surrounding courage in these poems are explored, showing how cultural and religious values are intertwined with depictions of courage. The courage of Prophet Muhammad, resistance to injustice, freedom of expression, and resilience in old age are some of the myths uncovered. The analyzed poems are discussed in the context of Islamic values, cultural significance, and relevance to contemporary society. The poems are viewed as embodiments of Islamic principles and cultural norms and sources of inspiration to address modern challenges. Overall, the study demonstrates the richness of poetic expression in conveying complex themes such as courage and its significance in Islamic literature and the wider cultural context.

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