

Roland Barthes' Semiotic Representation In The Poem "Asyhadu An Laa Imroata Illa Anti" By Nizar Qabbani

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ABSTRACT

This research aims to reveal the meaning of denotation, connotations and myths contained in the poem "Asyhadu An Laa Imroata Illa Anti" by Nizar Qabbani using Roland Barthes' semiotic approach. The method used is a qualitative descriptive method based on the main document, namely the poem "Asyhadu An Laa Imroata Illa Anti". The results obtained in this study show the existence of semiotic dictionaries contained in poetry using the meaning of denotation, connotation and myth. Denotatively, the poet wants to express his love for a woman he loves. So that there is no other woman who is loved except she is the only one. As for the meaning of the connotation, the poet felt love and affection only for the woman, so he did not want to lose her. The mythical stages contained in the poem are in the form of the poet's expression that when a person has found the right woman, the desire to let go no longer exists, he will continue to guard and always want to be by her side.

Penelitian ini bertujuan untuk mengungkapkan makna denotasi, konotasi dan mitos yang terdapat dalam syair "Asyhadu An Laa Imroata Illa Anti" Nizar Qabbani menggunakan pendekatan semiotika Roland Barthes. Metode yang digunakan yaitu metode deskriptif kualitatif berlandaskan dokumen utama yaitu syair "Asyhadu An Laa Imroata Illa Anti". Adapun hasil yang didapat dalam penelitian ini menunjukkan adanya diksi-diksi semiotik yang terdapat pada syair dengan menggunakan makna denotasi, konotasi dan mitos. Secara denotasi, penyair ingin mengungkapkan rasa cintanya kepada seorang perempuan yang disayanginya. Sehingga tidak ada perempuan lain yang dicintai kecuali hanya dia seorang. Adapun makna konotasi, penyair merasakan cinta dan kasih sayang hanya pada perempuan tersebut, sehingga dia tidak ingin kehilangan wanita tersebut. Tahapan mitos yang terdapat dalam syair berupa ungkapan penyair bahwa ketika seseorang sudah menemukan perempuan yang tepat maka keinginan melepaskan tidak ada lagi, dia akan terus menjaga dan selalu ingin berada disampingnya

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1. INTRODUCTION

Art will not be separated from human life, many things can be expressed and expressed in various ways through art, one of which is in the form of artwork. Art forms have diversity, including art that is manifested through language forms such as poetry and

prose that have a beautiful meaning and language which is often called literature.¹ Art in the form of literary works is considered to have high value if there is a beautiful language and a suitable forming structure. Not only seen in terms of meaning, but many challenges must be fulfilled to achieve high aesthetic value.²

Poetry is one of the literary works, the diversity of works will increase one's ability not only to be enjoyed, but also to be applied to literature in life. Literary works are a form of appreciation for understanding and appreciation solely through one's sensitivity to one's feelings or emotions.³ Poetry is formed from beautiful words that are wazan and qafiyah, in which there are depictions and high imagination that can affect feelings and paint a beautiful impression after hearing it.

Poetry uses different meanings from other literature, the use of language in poetry emphasizes the meaning of majazi (not the actual meaning) and the meaning of haqiqi (true meaning). The language of poetry is likely to give rise to different meanings or interpretations for each connoisseur of poetry.⁴ Not only that, a verse can also be enjoyed with a variety of symbols or signs that are adapted to the verse. Symbols are a sign as an external form of the embodiment of connotative meaning with various symbolic forms that are adjusted to the actual meaning. It is different from the sound of symbols that already have their own shape and meaning.⁵ The representation of other meanings can be known through symbols associated with the relationship between concrete and abstract things arranged in a work, such signs are meant as semiotics.⁶ Semiotics as an alternative approach is used to research and study the signs in poetry in order to find and be able to interpret the implied meaning in the poem.⁷

Stunning literary works are often found in the Middle East, not only that, in the Middle East there are also talented poets with all the achievements achieved through their literary works. In the past, poetry was very influential in the development of literary works in Arabic. Poets have a very superior creativity in making beautiful poems and making a deep impression on their connoisseurs. Poetry can give magic with its beautiful rhyme, as a result of which the reader is able to pay attention to the details of the delivery of the poem and can affect his feelings or emotions towards the surrounding environment. Not only that, poetry is a literary work that can add to the inner richness of the connoisseur by being aware of life and increasing sensitivity to the surrounding environment.⁸ Nizar Qabbani is one of the poets who is good at processing words and stringing sentences, so that stunning poems are created that can cause an addiction to imagination for his connoisseurs. Modern Arabic

¹Poerwadarminta, *Kamus Besar Indonesian*, (Jakarta: Balai Pustaka, 1982), p. 85

²Fika Hidayani, *Semiotic Studies of Qashidah Ghazl by Nizar Qabbani*, Tsaqofah: Journal of Religion and Culture, p. 31

³Maulana Ihsan Ahmad, *Roland Barthes' Semiotic Representation in the Poem "Ahinnu Ila Khubzi Ummi" by Mahmoud Darwish*, An-Nahdah Al-'Arabiyah UIN Ar-Raniry Banda Aceh Vol.1, No. 2, 2020, p. 70

⁴Kuhail, Ahmad and Muhammad Sa'id, *Durus fi At-Tarikh Al-Arabi*. (Jeddah: Al-Ma'arif, 1953), p. 15 The Gospel of Jesus Christ

⁵Bagus Fahmi Weisarkurnai, *Representation of Moral Messages in the Film Rudy Habibie by Hanung Bramantyo (Semiotic Analysis of Roland Barthes)*, JOM FISIP, Vol. 4, No.1, 2017, p. 10

⁶Pipin Pirmansyah, Citra Anjani, and Dida Firmansyah, "Semiotic Analysis in the Poem "My Heart Is a Sheet of Leave" by Sapardi Djoko Darmono", Parole (Journal of Indonesian Language and Literature Education), IKIP Siliwangi, Vol. 1, No. 3 (2018), p. 315

⁷Maulana Ihsan Ahmad, *Roland Barthes' Semiotic Representation in the Poem "Ahinnu Ila Khubzi Ummi" by Mahmoud Darwish.....* p. 71

⁸Venny Nur Hidayah Nadzifa, *Muhassinat Maknawiyah in the Anthology of Poetry of the Book of Al-Hubb by Nizar Qabbani*, State University of Malang, p. 537

literature is often associated with Nizar Qabbani who has become an important icon in many literary works. Husain bin Hamzah was a literary critic who gave Nizar Qabbani the title of "President of the Republic of Poetry", because of his fame and his amazing thoughts.⁹ Nizar Qabbani has created many works, one of which is the poem "*Asyhadu An Lae Imroata Illa Anti*" which contains a portrait of a woman he loves with a word composition that is full of meaning and many words that are symbols in the poem, so there is a need for research to find out the implicit meaning.

Based on the above background, the discussion is very interesting to research by discussing the meaning of the poem from Nizar Qabbani's work entitled "*Asyhadu An Lae Imroata Illa Anti*". In this poem, Nizar Qabbani uses a lot of figurative language and implicit meanings, so to find out the meaning of the poem, the researcher will use Roland Barthes' semiotic analysis. The study of semiotics in this poem aims to find the meaning of denotations, connotations and myths.

2. Methodology

This research was conducted with a qualitative descriptive method that focuses on the depiction of the actual situation from implicit meaning. This method can help researchers obtain the true facts and realities of the meaning of the verse text by being equipped with detailed and clear notes and sentence descriptions.¹⁰ The use of qualitative descriptive methods to obtain explanations from each sentence that contains an implied meaning (non-actual meaning). The use of Roland Barthes' theory of semiotics to express the meaning contained in the poem by paying attention to each word with its meaning based on denotations, connotations and myths.

The data in this study was obtained from facts, information, verses and descriptions in the poem "*Asyhadu An Lae Imroata Illa Anti*" by Nizar Qabbani. The data was used to obtain the meaning of the problem in this study. The data sources in this study are verses in poems, books and related scientific articles.

Based on the method used in this study, the data of this study is in the form of language. The data collection technique used in this study is the see-and-record method. This method of viewing is manifested in techniques to obtain data, researchers use the free viewing technique. The data analysis technique in the poem "*Asyhadu An Lae Imroata Illa Anti*" by describing each meaning into a systematic form of analysis based on Roland Barthes' semiotic theory

3. Results And Discussion

Semiotic Studies of Roland Barthes

Semiotics is a study of science that studies the system of signs. In this study, we will explain the study of theory used as one of the measuring tools to reveal the meaning of denotations, connotations and myths in the poem "*Asyhadu An Lae Imroata Illa Anti*" by Nizar Qabbani through the Semiotics representation of Roland Barthes.¹¹

⁹Sofi Ghoniyah, *Language Style in the Poem "Asyhadu An Lae Imroata Illa Anti" by Nizar Qabbani*, State University of Malang, p. 496

¹⁰Syarifuddin, "*The Character of Feminism Movement Figures in the Novel Ahlâm Al-Nisâ Al-Harem by Fatima Mernissi (A Study of Genetic Structuralism)*", *Journal of Adabiya UIN Ar-Raniry*, Vol. 21, No. 2 (2020), p. 46

¹¹John, Asril, and Agung Eko Budi Waspada, "*Semiotic Analysis of the Logo of the Patinku Restaurant*", *Journal of Proportions of the Indonesian Institute of the Arts Padangpanjang*, Vol. 3, No. 1 (2017), pp. 33–43

Roland Barthes was a structural figure who succeeded Saussure. The terms signifier and signified pioneered by Saussure are related to the science that discusses life in the form of signs in people's lives. Roland Barthes' semiotics followed Ferdinand de Saussure's theory of language by developing it more widely. Roland Barthes conveyed about language which is a sign system that describes people's assumptions. The purpose is to show how signs are formed and the rules that govern them. Therefore, Roland Barthes used the term to indicate a level of meaning.¹² Saussure's semiotic study has a focus only on the denotative level of sentence formation and how to determine the meaning of sentences. Meanwhile, Roland Barthes followed Saussure's mindset by perfecting Saussure's semiology by developing a system of connotative marking and had other ideas that focused on the interaction of text with the culture that uses it and the interaction of text with personal experience.¹³

Roland Barthes' theory of semiotics uses three fundamental aspects in the meaning of poetry, namely denotative, connotative, and mythical meanings. Barthes's first-level system of meaning calls it denotative, while the second-level system of meaning he calls it connotative. Denotatives convey meanings that are clear, tangible and visible. As for the example of the denotative that the shape of the ball is round, the cat makes a sound by meowing. While the example of connotation reveals the hidden meaning behind the signs or symbols implied of a thing. So it is only implied not visibly in a real form, for example, a wave of hands, facial expressions, the use of color as an identity and so on. Unlike myths, myths exist and develop in people's minds because society's interpretation of something is by paying attention to and interpreting the correlation between what is seen in reality (denotation) and what signs are implied by it (connotation).¹⁴

Roland Barthes mentions the first stage of signification which has a relationship between signifiers and signified in a sign to external reality. The denotation mentioned by Barthes has the most real meaning of the sign. In contrast to the connotative concept, which according to Barthes not only has additional meanings, but contains two parts of denotative signs that underlie its existence. Therefore, denotatives are associated with the closure of meaning.¹⁵

Based on Lyon's view, denotation has an important role in speech, denotation as the first tenet is interpreted in real or real terms with applicable references or references. The process of denotation significance usually refers to the use of language with a meaning that corresponds to what is being spoken. For example, when someone mentions the word "cat", what is meant by the mention of the word "cat" is the concept of cats, such as four-legged, mammals, have a tail and like to meow. Roland Barthes in his semiology states that there is a second level after denotation, which is connotation.¹⁶

Barthes used the term connotation with usage to indicate second-level significance. This level describes the interaction between the interaction of the sign with the feelings or emotions of the reader and the values of the culture. If described, the meaning of denotation

¹²Ardhina Pratiwi, *Representation of Hary Tanoesoedibjo's Political Image (Roland Barthes' Semiotic Study in the Party Mars Video)*, Prophetic Journal of Communication, Vol 11, No.2 , 2018, p. 22

¹³Maulana Ihsan Ahmad, *Roland Barthes' Semiotic Representation in the Poem "Ahinnu Ila Khubzi Ummi" by Mahmoud Darwish....* p. 73

¹⁴Granita Dwisthi Ismujihastuti, Adi Bayu Mahadian, *Women's Representation in Raisa's Album Cover*, e-Proceeding of Management, Vol. 2, No. 1, 2015, p. 998

¹⁵Sobur, *Semiotics of Communication*, (Bandung: PT Remaja Rosdakarya, 2009), p. 70

¹⁶Granita Dwisthi Ismujihastuti, Adi Bayu Mahadian, *Representation of Women in Raisa's Album Cover....* p. 999

describes a sign against an object, while the meaning of connotation is interpreted as how to describe it.¹⁷

The next stage of signification is related to the content of the sign that works through the myth. Myths are the reality or phenomena of nature and how culture explains or understands some related aspects. Myths are the product of a social class that already has a dominance. So, when a sign that has a connotation meaning then develops into a denotation meaning, the meaning of the denotation will become a myth.¹⁸

A Brief Description of the Author

Nizar Qabbani with his real name Nizar Tawfiq Qabbani is a poet, he is one of the influential contemporary poets in the world of Arabic literature. Nizar Qabbani is a poet who has high creativity and has always been productive throughout his life. This Syrian-born poet has dedicated his life to writing many very popular poems, so Arab writers are proud of Nizar Qabbani's achievements. The poem created by Nizar Qabbani is a form of expression of his emotions and thoughts in life that is channeled through a series of meaningful words.¹⁹

Nizar Qabbani is a contemporary poet who has a modern form that is different from his previous poems. Most of the poems that Nizar expresses are a reflection of the simplicity and fluency of his writing. The popularity of the poems created by Nizar made Arab artists sing beautiful poems from Nizar Qabbani's works. Not only proficient in Arabic, it turns out that Nizar Qabbani can also speak English, so it's no wonder that many of his works have been translated into English and Nepali. Nizar Qabbani's fluency in English enabled him to serve as the Syrian ambassador in 1952 and 1955.

In 1967 in Beirut Manshurat Nizar Qabbani was founded by Nizar Qabbani as a home for his own work publishing activities. In the same year, the Arabs defeated Israel in the 'Arab-Israeli War'. The event made the Arab people sad, so Nizar Qabbani wrote a poem about the incident into one of the themes of his poem.²⁰ The theme raised by Nizar was not only about war, but many social issues of life were discussed, one of which was about life regarding love with his lover. There are many works by Nizar Qabbani, one of which is his famous poem "*Asyhadu An Laamroata Illa Anti*". This verse was written for the woman he loved very much with beautiful languages and also had an implicit meaning in it.

Roland Barthes' Semiotic Representation in Poetry

This research uses Roland Barthes' semiotics which is contained in the meaning of the poem "*Asyhadu An Laamroata Illa Anti*" by Nizar Qabbani which contains the meaning of denotation, connotation and myth. The following are the results of the analysis obtained in this study.

1. Semiotic Analysis Based on Denotation Meaning

The meaning of denotation based on Roland Barthes' semiology is a meaning that is as it is, speculative, not overshadowed by certain feelings, values, and tastes and is

¹⁷Ilona Oisina Situmeang, *Women's Representation in Wardah Cosmetic Television Commercials*, Semiotics, Vol.9, No. 1, 2015, p. 117

¹⁸Ilona Oisina Situmeang, *Female Representation in Wardah Cosmetic Television Commercial*,..... p. 117

¹⁹Salma Hafizh, *Translation of the Metaphor of the Anthology of Poetry 'Ash'Ar Kharijah 'Ala Al-Qanun*, Thesis, Syarif Hidayatullah Jakarta, 2018, p. 46

²⁰Salma Hafizh, *Translation of the Metaphor of the Anthology of the Poem 'Ash'Ar Kharijah 'Ala Al-Qanun*... thing. 50

objective because it is generally applicable.²¹ The meaning of denotation is the first stage of the system of significance (meaning). Not only that, Roland Bathes revealed that the meaning of denotation is the true meaning of a word that can be known from the explanation in the dictionary. The meaning of denotation contained in the verse is as follows:

أشهد أن لا امرأة
I testify that there is no woman
تشبهني كصورة زيتية
She looks like me as a painting
في الفكر والسلوك إلا أنت
In thought and behavior except you
والعقل والجنون إلا أنت
And the mind and madness except you

In the above stanza, the poet wants to explain about his testimony of women, in the line it is clear that the poet does not love any other woman than her. From the first to the last stanza shows that there is only one person in his life, by describing that everything in his life, both in the form of thoughts and actions, is all directed to one of the women he loves. It did not cross his mind that there were other women who stopped by his life, as shown in the verse that in his sanity and madness he was only focused on the woman. In the last line, it is clear that the poet loves the woman very much, which is reinforced by all the contents of his mind only aimed at a woman named Balqis. So it is very clear that the poet shows his feelings of love for his lover.

أيتها البحرية العينين
O ocean-eyed woman
والشمعية اليدين
Both of his hands glowed
والرائحة الحضور
Whose presence is mesmerizing

In the above stanza, the poet wants to describe his love for a woman by calling her a woman with ocean eyes. He was seen admiring the beauty of the woman by describing her as a woman with ocean eyes. Then continuing in the following line, it is clear that the poet praises the woman who has a ray that is emitted like her hands are glowing. It is reinforced by the last line that her presence is fascinating, so that anyone who sees her will be fascinated by her beautiful face. There are many words that the poet describes to image the beloved woman with beautiful words like a portrait of the beauty of the woman.

شهد أن لا امرأة
I testify that there is no woman
على محيط حصرصها
In the ocean of his embrace
تجتمع العصور
Gather all the time

²¹Nina Selviana Tudjuka, "The Meaning of Denotation and Connotation of Traditional Expressions in the Context of Traditional Marriage of the Pamona Tribe", *Journal of Language and Literature*, Vol. 4, No. 1 (2019), p. 15

وألف ألف كوكب يدور
And a thousand of galaxies rotate

In the above verse, the poet wants to convey his testimony that there is no other woman in his life, then the next line as seen in the ocean he embraces and gathers all times and thousands of rotating galaxies. Everything that the poet describes tells that his life would not go according to the times if he did not include the woman in his life.

أشهد أن لا امرأة
I testify that no woman
تختل نفسي أطول اختلال
That occupied my soul for so long
وأسعد اختلال
So beautiful
تزو عنى وردا دمشقيا
Planting me with the roses of Damascus

In the above verse, the poet wants to explain his testimony again and again as a reinforcement that the poet loves the woman very much, which is clearly described from every line that is spoken. In the second line, it is reaffirmed that the woman has been in a relationship with him for a very long time. Every time their love journey is mentioned in the third line that everything is beautiful and of course very memorable for both. Then the last line depicting the woman as beautiful as a Damascus rose. Of course, for the female poet, it is very beautiful and beautiful so that the portrait of her beauty is expressed through poems that contain beautiful lines.

أشهد أن لا امرأة
I testify that there are no women
استقبلت بصدرها خنجر القبيلة
Who faces his chest on the knife of the kabilah
واعتبرت حبي لها
And I considered my love for her
خلاصة الفضيلة
As the essence of goodness

In the above verse, the poet wants to explain his testimony of his love for the brave woman as written in the second verse facing his chest with the knife of the tribe. There was no woman brave and strong to face him but her, so the poet rewrote the next stanza that reinforces his love for her as the essence of his goodness, for all the kindness that she gave to a poet. It is clear that the women that the poet is proud of are strong and courageous women in every condition that confronts them. Not only being a strong female figure, the woman is also able to make a Qabbani poet fascinated by her character. The poet proves that admiration is written in beautiful verse.

2. Semiotic Analysis Based on the Meaning of Connotations

The meaning of connotation is a term that Barthes used to describe one of the ways in which signs work or commonly called figurative meanings.²² Not only that, the

²²Panji Wibisono and Yunita Sari, "Roland Barthes' Semiotic Analysis in the Film *Bintang Ketjil* by Wim Umboh and Misbach Yusa Bira", *Journal of Communication Science Dynamics*, Vol. 1, No. 1 (2021): pp. 30-43

connotation is also a second-level sign system that describes the interaction that occurs when the sign meets the feelings or emotions of the reader or user and meets their cultural values. The meanings interpreted by the connotation mark system are more diverse and open than the denotation mark system.²³ The results of the analysis of verses with connotation meanings are as follows:

In the first stanza, *كصورة زيتية* the *lineno* longer interprets its true meaning, but has another meaning that the poet wants to convey as an oil painting, namely its many uses, benefits and advantages. The poet described the woman as an oil painting because it had many uses and benefits. In his testimony that there was no other woman in his life except her one and there had never been a woman present in his life who was able to color his days by having many advantages both in the form of her attitude and the woman's behavior towards the poet. Of course, if there are many beautiful things that the poet and the woman go through so that the poet does not stop loving her.

In the second stanza, the sentence *البحرية العينين* does not actually mean but is beautiful and enchanting. The poet described the figure of the woman with her beauty and beauty so that every eye that looked at her would be immersed in her beauty. The poet seemed to admire the beauty of the woman, her charming portrait was able to make the poet love her wholeheartedly and make her one of the objects of the poet's beautiful lines. The poet, who is considered one of the most important writers in the history of Arabic literature, managed to portray a man who is in love.

In the third stanza, the sentence *كوكب يدور* no longer means its true meaning but really hopes that the world will stop spinning if it is not with the woman. The poet describes himself as unable to survive without him, so he needs the role of the woman to always remain with him. The world will indeed continue to move as time progresses, but according to the poet if he is not with the woman then the time he spent in the world will not be perfect. In fact, he hopes that the world will stop spinning if it is not passed with the woman the poet is referring to. Unlike other poets who made women as "marginalized characters" who were only needed as objects, Qabbani actually used women as her spirit and poems.

In the fourth stanza, the sentence *ورد دمشقيا* does not mean the roses of Damascus, but the poet represents a beautiful woman with a rose. As we know that roses are synonymous with their beauty, so he depicts a portrait of the beauty of a woman in love with roses. The poet looks very fond and affectionate about it, the poet is also seen to admire its beauty and beauty. The meaning and message that Qabbani wanted to convey through his poems were successfully channeled. It has been written above that the collection of poems *I Testify To No Women But You* presents poems full of love.

In the fifth stanza, the sentence *خنجر القبيلة* does not mean the actual knife of the tribe but a woman who is faithful and strong in facing all problems. Must be strong and ready to accept the reproach that will be received for loving people who are considered inappropriate for him. Many people have opinions about the relationship they are in, some like it and some don't. All challenges can always be overcome by the woman, so the poet represents all the kindness and strength of the woman he loves with the term *kabilah* knife. As is known, knives are generally sharp which is then described with the

²³Nabilah Nurjayanti and Weni A. Arindawati, "Representation of the Meaning of Consumerism in Ramayana Ramadhan Advertisement #KerenLahirBatin on Television (Roland Barthes' Semiotic Analysis)", *Jurnal Politikom Indonesiana*, vol. 4, no. 1 (2019): pp. 186–201,

problems they are facing and then continued with qabilah which means people around them who do not like it.

3. Semiotic Analysis Based on the Meaning of Myths

The meaning of myth according to Roland Barthes is the encoding of social meanings and values as well as significance that are at the connotative level. The operation of understanding the meaning of connotations that has the function of providing justification for the dominant values that prevail in a certain period span and revealing them. Myth is a second-order semiological system which means that a sign in the first system becomes a signifier in the second system. In contrast to the meaning of denotation and connotation, the meaning of myth is not arbitrary. Every change always has an analogy and motivation in interpreting it.²⁴ The meaning of myth with the connotation meaning of the verse is as follows:

The use of the word *Anti* which means woman mentioned in the first verse of the verse means mythologically, namely a beautiful, attractive, gentle figure and can be a protector as well. Women have their uniqueness and dynamics so that they make them a source of inspiration from time to time. Not only that, women are always identified with beauty and beauty that are able to make the opposite sex interested in their partner. This assessment is based on the undeniable visual view that this woman has a captivating beauty that makes the poet pour out all the contents of his thoughts on the woman in the form of beautiful poems.

The feminine nature of women is always associated with beauty, this causes the social system to follow identical unity into a cultural construction program. The systematic view of society on women's characteristics makes beauty myths as a formulation of women into misery, this is because women focus on the worship of beauty. Although beauty has always been associated with women. The beauty and charm of women cannot be separated from men's recognition of the beauty of women's figures. It is clear in Qabbani's poems that he praises the beauty and beauty of the woman he loves.

Women are the object of every poem written by Qabbani, both in terms of her love and her greatness. The poet did inherit the blood of art through Ahmad Abu Khalil Al-Qabbani, his grandfather. A famous artist and playwright of the great plays of his time. So it is not surprising that he is able to make poems that have meaning and messages well channeled in the composition of words in the form of verses.

The poet describes in this poem that female characters are the ones who make the times stop and divide. This is based on the societal stigma that women are figures who are able to unite a group and at the same time she is also able to destroy it. The woman depicted in the poem above is a lover as well as a mother in the ideal sense as constructed in desire-imagination. His lover is an imaginative object that he is always proud of in every line of his creations.

The poet witnessed a beautiful panorama of the figure of the woman he loved, Balqis his name. In his poems, the poet is breaking away from the use of easy-to-read diction. He was even able to create incredible words. And this choice of diction is very appropriate to illustrate that the poet has a unique closeness with his lover, Balqis. This happens not only because of a couple who are in love, but the universe presents love with

²⁴Maulana Ihsan Ahmad, *Representation of Semiotics of Roland Barthes in the Poem "Ahinnu Ila Khubzi Ummi" by Mahmoud Darwish...*Pages 79-80

affection. This makes the poet represent himself as a child who has no power, so that he always gets sincere and sincere affection from someone with his maternal attitude. The purpose of Nizar Qabbani in the poem is to describe the position and role of his lover Balqis as a figure of "second mother" who always gives affection and protects her from the various dynamics she faces in life.

Nizar Qabbani created the figure of a "second mother" in his poem just to describe the warmth of a lover towards her. Therefore, Nizar views that as a woman she has maternal qualities that cannot be separated from domestic life, this is what Nizar interpreted for her lover Balqis. For Nizar Qabbani, in establishing a relationship, not only love must be given, but as a woman must give a sense of comfort and need each other. Love will not be enough in building a relationship, there need to be many other things that are included such as sincere affection and loyalty to take care of each other. Nizar Qabbani expressed his view of a lover who is not only a romance in a relationship, but the maternal element possessed by a woman must be realized with love and affection in a relationship.

4. Conclusion

In this study, it shows the expertise of Nizar Qabbani to express his experience through the words in his verse entitled "*Asyhadu An Laa Imroata Illa Anti*". The poet wants to describe his love, affection and affection for a woman through a string of beautiful words full of meaning. In this study, it focuses on the words and meanings implied in each verse of the verse using the study of Roland Barthes' semiotics.

This research produces the following conclusions: (1) In terms of denotation, the poet wants to convey his love for a woman he loves. So that there is no other woman who is loved except she is the only one. (2) In terms of connotation, the poet feels love and affection only for the woman, so he does not want to lose her. (3) In the sense of myth, the poet wants to reveal that if a person has found the right woman then the desire to let go is no longer there, he will continue to guard and always want to be close to her.

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