

Misyari Rasyid Alafasyi's "Qolbi Muhammad" Song Lyrics: Michael Riffaterre's Semiotic Study

Dihyat Haniful Fawad*¹, Muassomah¹, Helmi Syaifuddin¹

¹Universitas Islam Negeri (UIN) Maulana Malik Ibrahim, Malang, Indonesia

*210301210018@student.uin-malang.ac.id, somahwibisono@gmail.com,

helmi.syaifuddin@uin-malang.ac.id

Abstract: This study aims to reveal the heuristic and hermeneutic meaning in the Misyari Rasyid Alafasyi's "Qolbi Muhammad" Song Lyrics. As qualitative descriptive research, the data sources in this study were the Misyari Rasyid Alafasyi's "Qolbi Muhammad" Song Lyrics. To collect the data, text analysis techniques and literature study were used. Data analysis techniques consist of data reduction, data presentation, and conclusion. Heuristically, it is found that the lexical meanings were in the form of advice from Misyari Rasyid Alafasyi - to all living humans in general and Muslim in general - to always be on His path, as what had been exemplified by the Prophet Muhammad. Hermeneutically, it is also revealed that the existence of a servant was indicated by his faith and devotion to Allah Almighty and how he relates to the Prophet Muhammad. Therefore, it could be concluded that all servants must always increase their faith and devotion to Allah Almighty by following the path or teachings brought by the Prophet Muhammad.

Keywords: *Semiotic, Heuristic, Hermeneutic, Song Lyrics*

INTRODUCTION

The study of semiotics is increasingly widespread among academics, linguists, scientists, writers, philosophers, and others who like to reveal good signs in a text or phenomena that exist in the world. Semiotics is the science of signs. It is a branch of science that deals with the study of signs and everything related to signs. It studies the systems, rules, and conventions that give the sign meaning (Rais, 2019, p. 20).

Semiotics comes from the Greek, "semeion" means sign (sign) or "seme" means "interpreter of signs". Signs aim to convey information so that it is communicative and can replace other things that can be imagined or thought (Aritonang & Doho, 2019, p. 83). Therefore, it is a science or analytical method to study signs (Sobur, 2018, p. 15).

In addition, Semiotics is also about the science of signs studying sociocultural phenomena, including literature as a sign system. Signs have two aspects, the signifier (signifie, signifiant) and the signified (signified, signifie). The signifier is the formal sign in the form of a sound unit or a letter; the signifier is marked by the marker (Pradopo, 1999, p. 76; Tyas & Tungga, 2022, p. 111).

They represent symptoms with several criteria,

such as name, role, function, purpose, and meaning. These signs are present throughout human life and become the intrinsic value of every human culture and a sign system used as a life regulator (Kamila et al., 2021, p. 39).

Based on the relationship between the signifier and the signified, there are three signs: icons, indexes, and symbols. An icon is a sign where the signifier and the signifier show a natural relationship, for example, a picture of a house marks a real house. An index is a sign where the signifier and the signifier indicate a natural causal relationship, for example, smoke marks fire, cloudy marks rain. A symbol is a sign whose signifier and signified do not indicate a natural relationship; arbitrator relations are based on conventions, for example, the word "mother" (marker) marks "the person who gave birth to us", in Arabic: Ummi, in English: mother, and so on. The relationship between the signifier and the signified is conventional, meaning determined by convention (Pradopo, 1999, p. 76).

Michael Riffaterre is one of the best experts in Semiotics. He has a new concept of "a dialectic between text and reader". The dialectics are

between the mimetic level (linguistic level as denotative meaning) and the semiotic level (mythical level as connotative). It is also mentioned that dialectic happens between the text and the reader (Rais, 2019, p. 23).

The dialectic between the text and the reader is often found in texts such as poetry, song lyrics, narration, and others. As in this study, the object in the form of song lyrics has some similarities with poetry, such as using beautiful language rules, having deviations in meaning, having figurative meanings, and others. Hence, song lyrics are often synonymous with poetry. What distinguishes the two is that if poetry is only in text and then delivered, song lyrics are texts with a beautiful melody.

Studying song lyrics is an interesting thing to study through a semiotic approach. Michael Riffaterre's semiotics of poetry has several concepts of thought to examine specific texts in the form of poetry; indirect expression, heuristic reading, hermeneutic reading, matrix, model and variance, and hypograms (Pradopo, 1999, p. 77). Of the many analytical concepts that Riffaterre presents, this study will analyze heuristic and hermeneutic meanings. It is mentioned that there are two reading processes by Riffaterre, heuristic and hermeneutic

reading (Noviana & Saifudin, 2020, pp. 149–150; Shiddiq & Thohir, 2020, p. 62).

To understand the text, the reader must master the conventions of language. He must master the level of phonology, morphology, and syntax, as well as semantics. Although the world of meaning is said to be the territory of the reader, it does not mean that the reader arbitrarily interprets a poem's message. Instead, he must connect the text and its meaning logically.

The word heuristic comes from the Greek "heuriskein" which means "to find" (Rahardjo, 2018, p. 2). In addition, *Kamus Besar Bahasa Indonesia* mentions that heuristics are everything related to analytical procedures that start with careful borrowing and are reviewed before the report. In addition, heuristics is the meaning of language to provide an understanding of poetry's vocabulary (Alhumaira, 2019, p. 20).

Heuristic reading is the first stage every reader must pass in accordance with the linguistic structure or semiotic reading (Fajrin, 2019; Lantowa, 2020). It is also a normative reading of language systems or grammar. Literary works, such as poetry, are written in a suggestive tone, including the relationship between lines and arranged

stanzas. It is because poetry only expresses ideas or opinions. There is no need to reveal everything (Aini, 2019, p. 14).

Poetry reading involves the entire meaning of poetry according to normative linguistic rules. However, this reading is not accompanied by a poetic or literary meaning. Therefore, the reader should take a retroactive reading by making interpretations (Aini, 2019, p. 20). At the heuristic reading stage, the reader still experiences various obstacles in the meaning process, so these obstacles must be overcome by continuing the second stage of reading, a retroactive or hermeneutic reading.

At the heuristic reading stage, the reader still experiences various obstacles in the meaning process, so these obstacles must be overcome by continuing the second stage of reading, which Riffaterre calls Retroactive or hermeneutic reading. Retroactive reading is the second stage involving readers' literary competence. Retroactive reading is a rereading after the first stage of reading by giving the literary convention (Fajrin, 2019, p. 151; Lantowa, 2020, p. 11).

Hermeneutics is a kind of philosophy that studies the interpretation of meaning. Hermeneutics is a re-reading after reading heuristics by

approving the literature, namely the rules of semiotics for the second stage. The hermeneutic meaning leads to poetry interpretation with perfect explanations (Alhumaira, 2019, p. 14).

Furthermore, hermeneutic reading involves literary competence related to descriptive systems, themes, and myths of society. Finally, retroactive reading is a rereading after the first stage of reading by giving the literary convention (Fajrin, 2019, p. 151; Lantowa, 2020, p. 11).

It could also be done repeatedly, and the goal is where the readers will relate and revise the unity of meaning with previous reading experiences by providing literary conventions. At this stage, poetry is interpreted ideally based on the true meaning of signs in retroactive reading (Pradani & Rizal, 2020, p. 44).

In hermeneutic reading, a poem is interpreted by understanding the word from its connotative meaning and the indirectness of expression. Then, the reader can find the unity of the poem's meaning (Maulana, 2021, p. 46). The meaning and theme of the message in the song lyrics have several genres, such as harmony, romantic, religious, and social. Religion is the highest value of a poetry theme.

Sheikh Misyari Rasyid Ghareeb Mohammed Rasyid Alafasyi is a Kuwaiti national hafiz, imam, reciter, and munsyid of religious songs. Misyari is widely known for his recitals of the Qur'an and nasyid. One of his newly created and popular nasyid is entitled "Qolbi Muhammad". In 2004, he released his first nasyid album called "Viper Eyes (Oyun A-'Afe'i)", then followed by his album entitled "Lays al-Gharib" in 2005, "Hanini" in 2006, "Qolbi Shagir" in 2007, "Anaqid" in 2009, "Banat ar-Riih" in 2011, "Bil Mishro" in 2017 and most recently "Qolbi Muhammad" in 2021.

The newly released song by Misyari Rasyid entitled "Qolbi Muhammad" was released in 2021 and the album title of several songs in it. Nineteen songs were using Arabic and themed on longing for the Prophet Muhammad. The title and lyrics lead to longing, desire to meet, and love for the Prophet Muhammad.

Of course, several researchers have widely studied a song because it is very interesting to study with various theories, and generally, a song is studied using semiotic theory. From the many previous studies, it can be mapped into two trends (1) similarities in the perspective of Michael Riffaterre's semiotic

theory as in the article entitled Lau Annana Lam Naftariq Poetry Analysis by Farouk Juwaidah (Sulista & Abdul Latif, 2019) and an article entitled Michael Riffaterre's Semiotic Reading in Diwan Al-Syafi'i on Learning Motivation and the Virtue of 'Alim (Rais, 2019), (2) similarities in the object of research in the form of songs such as the article entitled Construction of Nationalism Values in Song Lyrics (Ferdinand de Saussure's Semiotic Analysis on the Lyrics of the Song "Bendera" (Nugraha, 2016) and an article entitled Semiotic Analysis of the Meaning of Motivation in the Lyrics of the Song "Laskar Pelangi" by Nidji (Hidayat, 2014, p. 244).

From the explanation of some of these trends, it is interesting for researchers to examine the latest song created by Misyari Rasyid Alafasyi's "Qolbi Muhammad" by using the semiotic theory by Michael Riffaterre. This research, therefore, has 2 problem formulations, (1) what is the heuristic meaning in the lyrics of the song "Qolbi Muhammad" by Misyari Rasyid Alafasyi? and (2) what is the hermeneutic meaning in the song "Qolbi Muhammad" by Misyari Rasyid Alafasyi?

As qualitative descriptive research, the data sources in this study were the Misyari Rasyid

Alafasyi's "Qolbi Muhammad" Song Lyrics. To collect the data, text analysis techniques and literature study were used. Data analysis techniques consist of data reduction, data presentation, and conclusion.

THE HEURISTIC MEANING IN QOLBI MUHAMMAD

Heuristic reading is the first stage of reading based on language conventions according to the position of the language. This is because the text or lyrics of the song Qolbi Muhammad use Arabic, so reading this heuristic goes through various steps: a) reading according to Arabic conventions, b) transliterating Arabic text into Latin writing, and c) linearizing it with Indonesian translations. With these steps, the original meaning of the song lyrics can be revealed.

a. قَلْبِي مُحَمَّد

Qolbi Muhammad consists of the words *qolbi* and *Muhammad*. *Qolbi* originated from the word *qolbun*, which is added with *dhomir* belonging to *ana*. *Qolbun* means 'heart, mind, core, and content' (Munawwir, 2020, p. 1145; Yunus, 2010, p. 353). So, *qolbi* is defined as 'my heart, the bottom of my heart, and my mind'. *Muhammad* means 'the commendable one', which originates in *hamida - yahmadu - hamdan* means 'to praise, thank you' (Munawwir, 2020, p. 294;

Yunus, 2010, p. 108). Later, it could be derived to be Muhammad which means 'the praiseworthy, Prophet Muhammad'. So, the meaning obtained from the sentence *qolbi Muhammad* is "my heart (there is) Muhammad". The context in this sentence is that a person named Muhammad is in the heart of the 'I'. There is no explanation for the existence of the Prophet Muhammad in his heart.

b. حُبًّا تَبَسَّمُوا خَيْرًا تَكَلَّمُوا

Hubban tabassamu khairan takallamu. *Hubban* is a masdar form of the word *habba - yahibbu - hubban* which means 'to love'. In the Mahmud Yunus dictionary, *hubban* means 'love'. (Yunus, 2010, p. 95). In the Al-Munawwir dictionary, *hubban* means 'love, to love' (Munawwir, 2020, p. 229). *Tabassamu* has the plural *dhomir mukhotob (antum)* in the form of a command verb (*fi'il 'amr*) which originated *tabassama - yatabassamu - tabassuman* which means 'laugh, smile' (Munawwir, 2020, p. 85; Yunus, 2010, p. 65). Then, the word *tabassamu* means smile (you guys). *Khairan* is a masdar form of the word *khaara - yakhiiru - khairan*, which means 'to be good'. So, *khairan* means 'good, better, kind, nice' (Munawwir, 2020, p. 378; Yunus, 2010, p. 123). *Takallamu* has the plural *dhomir mukhotob (antum)* in the form of a command verb

(*fi'il 'amr*) whose origin is *takallama - yatakallamu - takalluman* which means 'to talk, to say' (Munawwir, 2020, p. 1227; Yunus, 2010, p. 381). Therefore, *Takallamu* could mean 'to speak or speak or say (you)'. Then, the correct meaning for the phrase *hubban tabassamu khairan takallamu* is "smile (with) love (and) speak good". It is not confirmed as the object or the target.

c. *وَجُودُوا وَارْحَمُوا*

Wa juuduu wa irhamuu. *Wa* means 'and, as well as, being, though, for' (Munawwir, 2020, p. 1531; Yunus, 2010, p. 490). *Juuduu* conceded plural *dhomir mukhotob (antum)* in the form of a command verb (*fi'il 'amr*) whose origin is *jaada - yajuudu - jaudatan*, which means 'to be good, main, beautiful' (Munawwir, 2020, p. 221; Yunus, 2010, p. 94). *Juuduu* means 'be good (you guys)'. *Irhamu* also has the plural *dhomir mukhotob (antum)* in the form of a command verb (*fi'il 'amr*) whose origin is *rahima - yarhamu - rahmatan* which means 'to love, to pity, to give' (Munawwir, 2020, p. 483; Yunus, 2010, p. 139). The meaning of *irhamuu* is love (you). The exact meaning of the sentence *Wa juuduu wa irhamuu* is "and be kind (you) and have mercy on (you)". It is not explained in detail object or who is being addressed.

d. *كَمَا مُحَمَّدٌ*

Kamaa Muhammad.

Kamaa is a verb form of *kaf* and *maa*, meaning 'as' (Yunus, 2010: 382). *Muhammad* means 'the commendable one' which has its origin in *hamida - yahmadu - hamdan* means 'to praise, thank you' (Munawwir, 2020, p. 294; Yunus, 2010, p. 108), later derived from being Muhammad which means 'the praiseworthy, Prophet Muhammad'. Hence, the meaning of *Kamaa Muhammad* is "as the Prophet Muhammad".

e. *طَرِيقَةُ الزَّمَا هُوَ الْمَعْلَمُ*

Thoriqohu ilzamu huwa al-mu'allimu. *Thoriqohu* is originated from *thoriq* which conceded *dhomir* ownership of *huwa (him)*. *Thoriq* means 'road, past place, alley' (Munawwir, 2020, p. 849; Yunus, 2010, p. 236). When *dhomir* is possessed by *huwa*, it means 'the way'. *Ilzamu* is a command verb that contains the plural *dhomir mukhotob (antum)*, which has the origin of the word *lazima - yalzamu - luzuman* means 'to stick to something, obliged' (Munawwir, 2020, p. 1265; Yunus, 2010, p. 395). It could be said that the meaning of *ilzamu* is to determine (you). *Huwa* means 'he (male)' (Munawwir, 2020, p. 1522; Yunus, 2010, p. 487). *Al-mu'allimu* is *isim fa'il* from the word '*alima - ya'lamu - 'ilman* which means 'knowing, understanding' (Munawwir,

2020, p. 965; Yunus, 2010, p. 277), then it becomes *'allama - yu'allimu* which means 'to teach, to signal, to educate' (Munawwir, 2020, p. 965). *Al-mu'allimu* means 'the one who teaches, teacher'. (Munawwir, 2020, p. 967; Yunus, 2010, p. 278) because it is in the form of *isim fa'il*. Then, it can be concluded that the correct meaning of the sentence above is "stay on the path, he is a teacher".

f. صَلُّوا وَسَلِّمُوا عَلَى مُحَمَّدٍ

Shollu wa sallimu 'ala Muhammad. *Shollu* is a command verb that includes the plural *dhomir mukhotob (antum)*, which has the origin of the word *sholla - yusholli*, which means 'to pray and establish prayer, to give blessings and grace' (Munawwir, 2020, p. 792; Yunus, 2010, p. 220). *Shollu* can mean 'pray, give grace to (you)'. *Sallimuu* is a commanding verb that includes the plural *dhomir mukhotob (antum)*, which has the origin of the word *sallama - yusallimu*, which means 'to greet, save, like, willingly, salute, surrender' (Munawwir, 2020, p. 654; Yunus, 2010, p. 177). *Sallimuu* can mean 'give greetings, salute (you)'. *'ala* means 'up, because, cause' (Yunus, 2010, p. 279). *Muhammad* is the Prophet Muhammad. So, the exact meaning of the phrase *Shollu wa sallimu 'ala Muhammad* is 'give

mercy and greetings to the Prophet Muhammad'.

g. رَسُولُنَا الْحَبِيبُ بِنُورِهِ نَطِيبٌ

Rasuluna al-Habib binuurihi nathiib. *Rasuluna* is from the word *rasul* which possessed *dhomir* of *nahnu (us)* ownership. *Rasul* means 'messenger, a person sent, the messenger of Allah' (Munawwir, 2020, p. 496; Yunus, 2010, p. 141). *Rasuluna* means 'our messenger'. *Al-habib* means 'beloved, the beloved, the lover' (Munawwir, 2020, p. 229; Yunus, 2010, p. 96). *Binuurihi* the origin of the word is *ba' + nuur + ha' (dhomir huwa)*, *ba'* means 'with, by' (Yunus, 2010, p. 55), *nuur* means 'light' (Munawwir, 2020, p. 1474; Yunus, 2010, p. 473), so, *binuurihi* means 'with its light'. *Nathiib* is a *fi'il madhi* which comes from the word *thaaba - yathiibu - thiiban* which means 'good, delicious, sweet, happy' (Munawwir, 2020, p. 874; Yunus, 2010, p. 244), then *nathiib* means 'we (be) good'. The sentence of *Rasuluna al-Habib binuurihi nathiib* means 'our beloved messenger with his good light'.

h. وَاشْتَوْقْنَا الرَّغِيبَ إِلَى مُحَمَّدٍ

Waasyauqana al-raghib ilaa Muhammad. *Syauqana* comes from the word *syauq*, which contains *dhomir* belonging to *nahnu (us)*. *Syauq* means 'longing, intense desire' (Munawwir, 2020, p. 752; Yunus, 2010, p. 208). *Syauqana* means

'our longing'. *Al-raghib* means 'desired, favored' (Munawwir, 2020, p. 511; Yunus, 2010, p. 144). *Ilaa* means 'to, until' (Munawwir, 2020, p. 37; Yunus, 2010, p. 47). *Muhammad* means Prophet Muhammad. Hence, the exact meaning of *Waasyauqana al-raghib ilaa Muhammad* is 'and the longing we desire reaches the Prophet Muhammad'.

قَد بَدَّلَ الظَّلَامَ وَجَدَ بِالسَّلَامِ. i.

Qad baddala al-dzhalam wajada bissalam, fi'il madhi which contains the letter *qad* means 'has + *fi'il madhi*', then *qad baddala* means 'has replaced, changed' (Munawwir, 2020: 65-66). *Al-dzhalam* means 'darkness, the beginning of the night' (Munawwir, 2020, p. 882; Yunus, 2010, p. 248). *Wajada* means 'to get, to find, to acquire' (Munawwir, 2020, p. 1538; Yunus, 2010, p. 492). *Bissalam* means 'with respect, greeting, congratulations' (Munawwir, 2020, p. 655; Yunus, 2010, p. 177). So, the correct meaning for the phrase *Qad baddala al-dzhalam wajada bissalam* is '(He) has changed the darkness, found with salvation'.

لِكَافَّةِ الْأَنَامِ أَتَى مُحَمَّدًا. j.

Likaaffati al-anaam ataa Muhammad. *Likaaffati* has a word description of the letters *lam* and *kaaffatun*. The letter *lam* - which is entered into *isim* - has the meaning of 'for, because, for, so that, belongs' (Munawwir,

2020, p. 1245; Yunus, 2010, p. 388), and *kaaffatun* means 'perfect, all (without exception)' (Munawwir, 2020, p. 1220; Yunus, 2010, p. 378). *Al-anaam* means 'creatures, humans, jinn, everything on earth' (Munawwir, 2020, p. 44; Yunus, 2010, p. 51). *Ataa* means 'come' (Munawwir, 2020, p. 6; Yunus, 2010, p. 33). *Muhammad* means Prophet Muhammad. So, the exact meaning of the phrase *Likaaffati al-anaam ataa Muhammad* is 'to all creatures, the Prophet Muhammad came'.

أَضِيْبُ قِصَّتِي بِحُبِّ قُدْوَتِي. k.

Udhii'u qishshotii bihubbi qudwatii. *Duhii'u fi'il mudhori'* comes from the word *adhoo'a - yudhii'u - idhoo'atan*, which means 'to glow, illuminate, give light' (Munawwir, 2020, p. 831; Yunus, 2010, p. 232). *Qishshotii* comes from the word *qishshotun* which contains *dhomir* belonging to *ana* (*aku*) which means 'story, history, saga' (Munawwir, 2020, p. 1126; Yunus, 2010, p. 343). *Qishshotii* means 'my story, my history, my saga'. *Bihubbi* is a sentence description of the letters *ba'* and *hubbun*, *ba'* means 'with, for', then *hubbun* means 'love' (Munawwir, 2020, p. 229; Yunus, 2010, p. 95). It could be said that *bihubbi* means 'with love, with pleasure'. *Qudwatii* comes from the word *qudwatun* which contains *dhomir* ownership of *ana* (I), which

means 'follow, example, role model' (Munawwir, 2020, p. 1099; Yunus, 2010, p. 334). So, *qudwatii* means 'my example, my follower, my example'. Then, it can be concluded that the meaning of the *Udhii'u qishshotii bihubbi qudwatii* is '(He) illuminate my story with my love/model love/examples'.

l. سَعِيًّا لِحَبَّتِي قَرَبَ مُحَمَّدًا

Sa'yan lijannatii qurba Muhammad. *Sa'yan* is *mashdar* from the word *sa'aa - yas'aa - sa'yan* which means 'work, walk, run, act, do, try, towards' (Munawwir, 2020, p. 634; Yunus, 2010, p. 171). *Lijannatii* has a word description of the letters *lam* and *jannatii*, the letter *lam* which is inserted into the *isim*, has the meaning 'for, because, for, so that, belongs' (Munawwir, 2020, p. 1245; Yunus, 2010, p. 388), *jannatii* comes from the word *jannatun* which contains *dhomir* ownership of *ana* (I) which means 'heaven, garden' (Munawwir, 2020, p. 216; Yunus, 2010, p. 92). *Lijannati* means 'to my heaven'. *Qurba* is *mashdar* from *qoruba - yaqrubu - qurban* which means 'almost, near, close' (Munawwir, 2020, p. 1102; Yunus, 2010, p. 335). *Muhammad* in question is the Prophet Muhammad. So, the exact meaning of the sentence *Sa'yan lijannatii qurba Muhammad* is 'trying to get to my heaven close to the Prophet Muhammad'.

m. أَهْدِي مَوَدَّتِي أَصُونَ نَظْرَتِي

Udhii mawaddatii ashuunu nadzhrotii. *Udhii* is *fi'il mudhori* from *hadaa - yahdii* which means 'to give, to show' (Munawwir, 2020, p. 1496; Yunus, 2010, p. 480). *Mawaddatii* or *mawaddatun* who have *dhomir* belonging to *ana* (I) have the meaning of 'love' (Yunus, 2010, p. 433). *Mawaddatii* means 'my love'. *Ashuunu* is *fi'il mudhori* from *shoona - yashuunu* which means 'to guard, maintain, protect' (Munawwir, 2020, p. 805; Yunus, 2010, p. 224). *Nadzhrotii* is *mashdar* from *nadzhara - yandzhuru* which means 'to look, to see' (Munawwir, 2020, p. 1434; Yunus, 2010, p. 457), then conceded *dhomir* ownership of *ana* (me). Here, *nadzhrotii* means 'my view'. Then, the exact meaning of the *Udhii mawaddatii ashuunu nadzhrotii* is 'I surrender my affection (with), I guard my eyes'.

n. رَجَاءَ رُوَيْتِي يَوْمًا مُحَمَّدًا

Rajaa'a ru'yatii yauman Muhammad. *Rajaa'a* means 'hope' (Munawwir, 2020, p. 480). *Ru'yatii* or *ru'yatun* which is possessed by *dhomir* belonging to *ana* (I) has the meaning of 'sight' (Munawwir, 2020, p. 461; Yunus, 2010, p. 136). *Ru'yatii* means 'my sight'. *Yauman* means 'day, time of day' (Munawwir, 2020, p. 1591; Yunus, 2010, p. 510). *Muhammad* in question is the

Prophet Muhammad. So, the correct meaning for the sentence *Rajaa'a ru'yatii yauman Muhammad* is 'hoping to one day see the Prophet Muhammad'.

مُكْرَمٌ كَرِيمٌ مَسَامِحٌ رَحِيمٌ

*Mukarramun kariim
musaamihun rahiim.*

Mukarramun is *isim maf'ul* from the word *karrama - yukarrimu* which means 'the exalted one, the honorable one' (Munawwir, 2020, p. 1204; Yunus, 2010, p. 372). *Karimun* is *isim fa'il* which means 'generous, generous, kind, friendly, noble'. (Munawwir, 2020, p. 1204; Yunus, 2010, p. 372). *Musaamihun* is *isim fa'il* which means 'forgiving, tolerant' (Munawwir, 2020, p. 657). *Rahiimun* is *isim fa'il* which means 'merciful, gracious' (Munawwir, 2020, p. 483). Hence, the correct meaning for the sentence *Mukarramun kariim musaamihun rahiim* is '(He is Muhammad) who is exalted, noble, forgiving, and merciful'.

لِضَمَّةِ الْيَتِيمِ يَدَا مُحَمَّدٍ

Lidhommati al-yatiim yadaa Muhammad. *Lidhommati* or *dhommatun* which contains the letter *lam* (possession) means 'collection' (Munawwir, 2020, p. 829; Yunus, 2010, p. 230). Thus, *lidhommati* means 'to collect'. *Al-yatiimu* means 'orphan, alone, child whose father dies before puberty' (Munawwir, 2020, p. 1587; Yunus, 2010, p. 508). *Yadaa* is in the form of *isim*

mustatsna which means 'both hands, both arms' (Munawwir, 2020, p. 1587; Yunus, 2010, p. 508). *Muhammad* is the Prophet Muhammad. So, the correct meaning for the phrase *Lidhommati al-yatiim yadaa Muhammad* is 'Prophet Muhammad gathered (hugged) orphans with both hands'.

هُدَاهُ أَقْتَفِي لَهُ حُبِّي الْوَفِيِّ

Hudaahu aqtafii lahu hubbii al-wafii. *Hudaahu* or *hudan* which contains *dhomir* ownership of *huwa* (he) means 'guidance' (Munawwir, 2020, p. 1496; Yunus, 2010, p. 480). *Aqtafii* comes from the word *iqtafaa - yaqtafii* which means 'to choose, to follow (his footsteps)' (Munawwir, 2020, p. 1144; Yunus, 2010, p. 352). *Lahu* means 'to him, his'. *Hubbii* means 'my love, my heart'. *Al-wafii* means 'perfect, promised, honest, faithful, sufficient' (Munawwir, 2020, p. 1572; Yunus, 2010, p. 504). Hence, the correct meaning for *Hudaahu aqtafii lahu hubbii al-wafii* is 'I choose his guide (Muhammad) and for him my perfect love'.

أَسْمُو لِأَنَّ فِي قَلْبِي مُحَمَّدٌ

Asmuu lianna fii qolbii Muhammad, *asmuu* from the word *samaa - yasmuu* which means 'high, highest, name' (Munawwir, 2020, p. 664; Yunus, 2010, p. 180). *Lianna* means 'because it's true'. *Fii* means 'inside'. *Qolbii* or *qolbun* who

conceded *dhomir* possession of *ana* (I) which means 'my heart, my mind, the bottom of my heart, my core, my contents' (Munawwir, 2020, p. 1145; Yunus, 2010, p. 353). *Muhammad* is the Prophet Muhammad. Hence, the correct meaning for the sentence *Asmuu lianna fii qolbii Muhammad* is 'I exalt/name that in my heart (there is) the Prophet Muhammad'. These findings could be summarized in the following table.

Table. 1
Lexical Meaning of Heuristics

No	Heuristic/Lexical Meaning	Song Lyrics
1	my heart (there is) Muhammad	قَلْبِي مُحَمَّد
2	smile (with) love (and) speak good	حُبًّا تَبَسَّمُوا خَيْرًا تَكَلَّمُوا
3	and be kind (you) and have mercy on (you)	وَجُودُوا وَارْحَمُوا
4	as the Prophet Muhammad	كَمَا مُحَمَّد
5	stay on the path, he is a teacher	طَرِيقَهُ الزَّمُوا هُوَ الْمُعَلِّم
6	give mercy and greetings to the Prophet	صَلُّوا وَسَلِّمُوا عَلَى مُحَمَّد

	Muhammad	
7	our beloved messenger with his good light	رَسُولُنَا الْحَبِيبِ بِنُورِهِ نَظِيبِ
8	and the longing we desire reaches the Prophet Muhammad	وَأَشَوْقُنَا الرَّغِيبِ إِلَى مُحَمَّد
9	(He) has changed the darkness, found with salvation	قَدْ بَدَّلَ الظَّلامَ وَجَدَ بالسَّلامَ
10	to all creatures, the Prophet Muhammad came	لِكُلِّفَةِ الْأَنَامِ أَتَى مُحَمَّدًا
11	(He) illuminate my story with my love/model love/examples	أَضْيَأَ قِصَّتِي بِحُبِّ قُدْوَتِي
12	trying to get to my heaven close to the Prophet Muhammad	سَعِيًّا لَجَنَّتِي قَرِبَ مُحَمَّدًا
13	I surrender my affection (with) I keep my eyes	أَهْدِي مَوَدَّتِي أَصُونُ نَظْرَتِي
14	hoping to one day see the Prophet Muhammad	رَجَاءً رَوَيْتِي يَوْمًا مُحَمَّدًا
15	(He is Muhammad) who is exalted, noble, forgiving, and	مُكَرَّمٌ كَرِيمٌ مَسَامِحٌ رَحِيمٌ

	merciful	
16	Prophet Muhammad gathered (hugged) orphans with both hands	لِضَمَّةِ الْيَتِيمِ يَدَا مُحَمَّدٍ
17	I choose the guidance (Muhammad) and for him my perfect love	هُدَاهُ أَقْنِي لَهُ حُبِّي الْوَفِيِّ
18	I exalt/name that in my heart (there is) the Prophet Muhammad	أَسْمُو لَأَنَّ فِي قَلْبِي مُحَمَّدٌ

THE HERMENEUTIC MEANING IN QOLBI MUHAMMAD

Hermeneutic reading is the second stage of reading. In this reading, there searchers try to explain the meaning of the results of the first stage of reading, namely heuristics. This second stage of reading is based on literary conventions, in contrast to heuristic readings based on language conventions. It is necessary to carry out hermeneutic readings to find the whole meaning by following literary conventions.

In the title "my heart (there is) Muhammad", Misyari Rasyid tries to motivate listeners to put the Prophet Muhammad in their hearts. It means they need to increase their faith and love

for the Prophet Muhammad by expecting his intercession on the last day.

The first line in the lyrics of this song is "smile (with) love (and) speak good". In the first line, Misyari Rashid explained that people must do good to anyone with a smile. The word 'love' means that someone when meeting other people should greet him in a friendly, humble, and smiling manner without any sense of compulsion. Thus, the interlocutor is encouraged to do the same as what he did.

The second line of the song lyric is "and be kind (you) and have mercy on (you)". This lyric is still related to the first line lyrics about how someone should behave well towards others. In this line, Misyari Rashid adds and complements someone when doing good to others; compassion should be grown. Thus, he will have a sense of caring and sensitivity to others.

The third line in the song lyric is "as the Prophet Muhammad". The sentence contains the word 'as' which means that a person is encouraged to follow what the Prophet Muhammad SAW did, do good as exemplified by the Prophet Muhammad SAW. Thus, Allah SWT will reward him for doing or following the Sunnah of the Prophet Muhammad.

The fourth line of the song lyric is "stay on the path, he is a teacher". In this line, there is a metaphor for the word 'stay on the path', which means *istiqomah* or consistent with the teachings of the Prophet Muhammad. 'He' is the Prophet Muhammad - the Messenger of Allah - who was ordered to teach about Islam to all humans on earth. Therefore, he teaches anyone with pleasure, always smiles, and speaks well because He was sent to improve people's morality. Therefore, it could be understood that this line is still related to the previous lines, about doing good according to the teachings of the Prophet Muhammad.

The fifth line of the song lyric is "give mercy and greetings to the Prophet Muhammad". This line is a continuation of the previous line, which implies doing good as the Prophet Muhammad taught. *Sholawat* and greetings to the Prophet Muhammad is the main key so that we get his intercession, both now and in the hereafter. The Prophet Muhammad said, "The person who is most entitled to be with me on the Day of Resurrection is the one who reads the most blessings to me" (HR. Turmudzi). The hadith is clear: whoever reads a lot of *shalawat* to the Prophet SAW will gather with the Prophet on the Day of Resurrection. *Shalawat* is

not limited by time, amount, and obligation. *Shalawat* can be recited anytime, anywhere, and at any time. The more prayers, the more open the way to the intercession of Prophet Muhammad SAW.

The sixth line in the song lyric is "our beloved messenger with his good light". This line has a connotative meaning in the sentence 'the light is good'. His light or the light of the Prophet, we often call *Nur Muhammad*. Sheikh Muhammad Nawawi Albantani explained that *Nur Muhammad* was Allah's first creature before He created other creatures. *Nur Muhammad's* existence is Allah's prerogative without the intervention and influence of anyone and anything. It means that from the beginning of the creation of the Prophet Muhammad until the Day of Judgment, the light of the Prophet Muhammad remains. Hence, this line is still related to the previous lines regarding praying to the Prophet. With many prayers following the *sunnah* of the Prophet, we can enjoy how brightly all Muslims around the world now adopt the path or teachings of the Prophet Muhammad.

The seventh line of the song is "and the longing we desire reaches the Prophet Muhammad". This lyric is described as a parable but uses

Prophet Muhammad as the subject. Misyari Rashid aims to express his longing to Prophet Muhammad and reminds us always to miss the Prophet Muhammad so that he will know that his people are longing.

Once the Messenger of Allah asked his Companions, "*O Abu Bakr, I am so longing to meet my brother*" "*O Messenger of Allah, aren't we your brothers?*" "*No, O Abu Bakr. You are all my friends but not my brothers.*" "*My brothers are those who have never seen me but they believe in me and they love me more than their children and their parents. They are my brothers and they are with me. Lucky are those who see me and believe in me and lucky are those who believe in me while they never see me*" (HR. Muslim).

The above hadith shows that the Messenger of Allah had missed his people first before his people missed him. He also promised anyone who longs for and believes in him will be with him. Therefore, the Prophet Muhammad was thrilled because his people also returned his longing.

The eighth and ninth lines in the song lyrics are "(He) has changed the darkness, found with salvation // to all creatures, came the Prophet Muhammad". Humanity before and after the Prophet Muhammad's arrival underwent a significant change.

Before the presence of the Prophet Muhammad, Arabs were, in the Jahiliyah era, dark in heart, behavior, and morals. They still worship an intangible God, for example, idols, statues, fire, and the sun. Apart from monotheism, they experienced a moral decline. Liquor, gambling, sexual immorality, and casual sex were common then. It was so vile newborn girls would be strangled or buried alive. The rich will continue to get richer, and the poor will get poorer.

The task of the Prophet Muhammad's presence is to solve all these problems to invite the Arabs to the right path, full of peace and safety. It is not an easy struggle for him. Before the rise of Islam, he was abused, stoned, expelled, and considered sinful, but he never replied in the slightest. Finally, the Prophet Muhammad completed his mission to build a noble character, and Islam was branded as a safe, prosperous, peaceful religion.

The tenth line in the song lyric is "(He) illuminate my story with my love/model love/examples". Still related to the previous line, this tenth lyric explains that an 'I' or 'Misyari Rashid' tells how the Prophet was great in fighting in the way of Allah Almighty. Therefore, he became a motivator for the 'I' or anyone to emulate the struggle,

as explained earlier that the Prophet Muhammad is indeed a role model, the noblest, wise, and all the good qualities of man.

The eleventh line of the song lyric is "trying to get to my heaven close to the Prophet Muhammad". This lyric is still related to the seventh lyric, where the 'I' really wants to meet the Prophet Muhammad, be close to him, and be with him in heaven someday. It could be achieved by imitating him, believing in him, praying to him, and istiqomah in His way.

The twelfth and thirteenth lines in the song lyrics are "I surrender my affection (with) I keep my eyes // hoping one day see the Prophet Muhammad". In these lyrics, there is a metaphorical word 'my view,' which means to stay away from all prohibitions or disobedience to Allah and His Messenger. Therefore, it can be concluded that an 'I' tries to avoid disobedience or anything prohibited to expect the pleasure and mediation of the Messenger of Allah. Then, there is a hope of the 'I' to be able to see the Prophet Muhammad, still related to the previous lyrics that 'I' wants to be with the Prophet Muhammad in the last days.

The fourteenth and fifteenth lines of the song lyrics are "(He is Muhammad) who is exalted, noble, forgiving, and

merciful // Prophet Muhammad gathered (hugged) orphans with both hands". It is stated that the Prophet Muhammad had qualities and characters that were glorified by all creatures, forgiving anyone and being merciful to anyone. Even though he was an orphan, Allah loved him, always protected him, and embraced him.

The sixteenth line in the song lyric is "I choose the guidance (Muhammad) and for him my perfect love". This lyric is a condition that describes the 'I' with his love for the Prophet, who has reached the degree of 'perfect'. It means he has given up everything based on *hubbunnabi* with all his heart. It is like the level of a servant's piety to Allah Almighty, putting Allah as a priority, and doing everything for the sake of Allah. Likewise, as in this context, everything done by the 'I' completely follows the instructions or teachings of the Prophet Muhammad.

The last line in the song lyric is "I exalt/name that in my heart (there is) the Prophet Muhammad". This line is a continuation of line sixteen that the level of perfection in piety fills the heart and mind with Allah and His Messenger. Therefore, whatever he does would get His reward and pleasure and the intercession of

the Messenger of Allah because He automatically continues to multiply blessings on the Prophet.

Overall, this song motivates the servants to increase their devotion and faith in worship. They are asked to read *shalawat* for Prophet Muhammad, who is the only provider of intercession on Judgment Day. The song also expresses a level of love for someone who misses to meet the Prophet Muhammad. At the end of the song lyric, it is explained that the Prophet Muhammad is always in the singer's heart. In addition, the subject used in this song is a 'me' or "I" which can refer to Misyari Rashid himself or anyone who experiences it.

CONCLUSION

Heuristically, the researchers found that the songs contain many lexical meanings in the form of advice from Misyari Rasyid Alafasyi. It is mentioned that all human beings, especially Muslims, should always be on His path, as exemplified by Prophet Muhammad, so we are always in the protection of Allah Almighty.

Hermeneutically, the researchers found that an indicator of a servant's existence is his faith and devotion to Allah Almighty and how he relates to the Prophet Muhammad. It means a servant must always increase his faith and devotion to

Allah Almighty by following the path or teachings of the noblest role model, the Prophet Muhammad.

However, this study is limited to the two theoretical concepts, Michael Riffaterre's heuristic and hermeneutic meaning. In line with that, this study proposes further research related to several other Michael Riffaterre concepts that have not been used yet here to achieve broader and more profound results.

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