



## THE MEANING OF ADVICE SIGNS IN DIWAN ALI BIN ABI THALIB THE STUDY OF PRAGMATIC SEMIOTICS

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### Abstract

*Diwan Ali Bin Abi Talib is a literary work that is poetic and rich in the meaning of worldly advice. To reveal the poetic meaning of worldly advice in Ali Bin Abi Talib's verse, a deeper study is needed in terms of form and content. This study examines worldly advice in the diwan of Ali Bin Abi Talib. The purpose of this study is to reveal the meaning of the sign and the purpose of the speech of advice in Ali Bin Abi Talib's diwan specifically. The method used in this research is descriptive qualitative with semiotic and pragmatic approaches. Semiotics is used to describe the meaning of signs in the stanzas of advice poetry. While pragmatics is used to describe the purpose of the advice utterance. The results of this study indicate that there are 334 verses that can be used as guidelines for life in the diwan Ali Bin Abi Talib. Semiotically, the signs are found in the form of phrases, clauses, and sentences, each of which is spread out in each stanza. The signs form the whole meaning unified. Pragmatically, the meaning of the utterances is found.*

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## INTRODUCTION

Poetry is a type of literature that is poetic and rich in meaning. Poetry also expresses the feelings, outpourings, and contents of the poet's heart with language that is full of figurative meanings (Akastangga, 2021; cf. Susanti & Rahmawati, 2021). Poetry activities begin with short stanzas spoken by someone in certain situations and conditions, sometimes even poetic stanzas arise as a result of certain things in human life. A poem consisting of 7 or more stanzas was first coined by a man named Muhalhil bin Abi Rabi'ah at-Taghlibi to mourn the death of his brother. Another source states that Muthalhil is a title for Adi Bin Abi Rabi'ah or Umru al-Qays (Al-Hufi, 1952).

In Arabic poetry there is its own uniqueness, namely the language from the reception aspect because it is related to historical and aesthetic aspects (Manshur, 2011) see also (Akastangga, 2020a). Poetry is also the highest mental activity and the pinnacle of artistic achievement for the Arabs. A poet has a high position and is highly respected like an imam, spokesman, leader or tribal chief even called a prophet (Nurain, 2014). In addition, the Arabs are able to express their expressions to others in the form of poetry and wise words that play the role of meaning.

The division of Arabic poetry is divided into several types as (Akastangga, 2020b) in detail describes the types of Arabic poetry, among others; *tasybib/ghazal* (love), *hamasah* (pride, advantages and excellence), *madah* (praise), *rotsa'* (remembering the services of someone who has died), *hija'* (abuse and ridicule), *i'tizar* (excuses), and *wasfun* (picture of something) see also (Fitriani, 2018). Poetry literature based on its variety can be divided into six groups, namely 1) figurative poetry, 2) romantic/erotic poetry, 3) banner poetry, 4) historical poetry, 5) advice poetry, and 6) religious poetry (Saefuddin, 2020).

In general, the word *Diwan* comes from Arabic which means collections of poetry (Dictionary <https://www.almaany.com/id/dict/ar-id>). Based on the classification of the types

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of poetry above, in general, *Diwan* Ali Bin Abi Talib is a wasfun type of poetry because it contains pictures of worldly life. The stanzas of poetry in *Diwan* Ali Bin Abi Talib generally contain a lot of advice about life that needs to be interpreted in depth so that it can be applied in everyday life.

The stanzas of poetry in *Diwan* Ali Bin Talib express something indirectly. As Riffaterre in his book *Semiotic of Poetry* states that poetry contains at least an element of indirect expression caused by three things, namely displacing of meaning, distorting of meaning, and creating of meaning (Riffaterre, 1978).

Several studies on advice have been conducted by several previous researchers, among others entitled; *Speech Acts on Conjunctive Javanese Advice Yen* whose focus of study is advice utterances containing the word *yen* which has the aim of knowing the speech acts it contains (Nurlina, 2019). Another research on advice has also been carried out by (Saefuddin, 2020) in his article entitled *Syair Advice as a Means of Religious Da'wah* where he explained that besides advice functioning as a means of da'wah it also serves as a direction for a good life goal for everyone.

The advice in the form of poetry contained in *Diwan* Ali Bin Abi Talib does not necessarily apply directly to human life. Before someone uses advice poetry to give advice to others, it is necessary to have adequate understanding to understand the meaning and meaning of the poem as a whole. To get the meaning and purpose of the poem about the advice, it is deemed necessary to understand it by first analyzing it from the aspect of language and literature. So that what the poet wants to convey can be captured in its full meaning by the listener or connoisseur of the literary work.

This research has its own uniqueness, namely describing the meaning and purpose of the poetic verse written by the poet in the *diwan* which contains advice so that it can be used as a guide for living in the present and in the future. This research is considered new because there has been no study on advice in reviewing the *diwan*. In fact, the *Diwan* has many unique features that can be explored in more depth, both in terms of micro and macro linguistics. Many other researchers still think that the study of the *diwan* is not interesting to study, even though on several occasions actually inside the *diwan* there are actually various things, both language, social, political, and even religious.

The choice of semiotic theory and pragmatics as an analytical is not without reason. This is considered suitable for analyzing the contents of the advice in the *diwan* because the advice contained in the verses requires a deeper meaning, so that the meaning and intent of the poet can be conveyed clearly to the reader/listener. Semiotics can reveal signs of language that are the reference of the poet's intention in conveying his poetry. While pragmatics allows researchers to find the purpose of the advice in the poem to be conveyed to the reader/listener.

The focus of this research only examines the stanzas of poetry in Ali Bin Abi Talib's *diwan* which have elements of advice for life in the world. This needs to be done to limit the study because the poetry in this *diwan* consists of 2087 stanzas as a whole which is further divided into 150 sub-chapters. The findings of this study are found as many as 334 stanzas of advice for life in the world.

## RESEARCH METHODS

Arabic Literature researchers in carrying out their research require steps that need to be taken before moving on to the analysis stage (Hasibuan & Ilyas, 2021). The methods and types of research that have been used in this research are descriptive qualitative with semiotic and pragmatic approaches. The object of this research study is all the stanzas of poetry in Ali Bin Abi Talib's *diwan* which have an element of advice. There are 2087 poetry stanzas which are divided into 150 Sub Titles and Sub *Qofiyah*. The stanzas were classified based on the theme, and then they were collected in a table. The data collection technique was carried out

by sampling and documentation techniques, namely by taking a random sample of the population in the stanzas that were considered thematic, then recording all the advice in the *diwan* based on the check list instrument that had been compiled. The data analysis technique was carried out by means of content analysis based on semiotics and pragmatics theory. Semiotic analysis (Mudjiyanto & Nur, 2013) seeks to find the meaning of signs including the things behind the text (poem stanzas in the *diwan*). The signs are associated with the context in which pragmatics plays a role in determining the meaning of the signifier. Pragmatics in Arabic is called Madkhal. Levinson in Kuswoyo (2015) states that pragmatics is the study of language which studies the relation of language to its context. More broadly it is said that pragmatics is a branch of semiotics. Semiotics studies verbal language, symbols, symbols, and signs. While pragmatics examines the relationship between language and context.

## RESULTS AND DISCUSSION

### A. Advice Poetry

In the Big Indonesian Dictionary (KBBI) advice is defined as a good teaching or lesson; good advice (instructions, warnings, warnings) (<https://kbbi.web.id/nasihat>). In the Arabic dictionary (<https://www.almaany.com>) the word advice comes from the word نصيحة – نصيحة which means advice, advice or recommendation. Advice in poetry certainly gives meaning to the reader to be able to pick its meaning and apply it in everyday life.

From the results of research that has been done. In general, 2087 poetry stanzas are found in Ali Bin Abi Talib's *diwan* which are divided into 150 Sub Titles and Sub *Qofiyah* (division based on the sound of the final letter in the poem) (Ummu Kulsum dan Wildan Taufiq, 2020). From the general data, the researcher found 334 stanzas of poetry with the theme of advice to live in the world as primary data. However, in this paper, researchers will only describe 23 themes from the analysis that have been tested by random sampling. Describes 23 data themes that can represent poetry stanzas in the *diwan* with the theme of worldly advice as a whole. The data can be seen in the table below:

Table 1. Worldly Advice Poems

Theme	Poetry Text	The Translation
(1) Living Scientist	مالفضل إلا لأهل العلم إنهم # على الهدى لمن استهدى أدلاء	There is no virtue except for those who have knowledge, indeed they are guided for those who are guided
	ففر بعلم ولا تطلب به بدلا # فالناس موتى، وأهل العلم أحياء	So get it with knowledge and don't just ask him to replace it with a dead person, because the person who has knowledge is always alive
(2) Love Change	وأسلمني الزمان إلى صديق # كثير الغدر ليس له رعاء	And I leave this era to a friend who is very treacherous and doesn't have a shepherd
	يديمون المودة مارأوني # ويبقى الودّ مابقي اللقاء	They maintain affection as I see it, and the meeting for friendship remains an encounter
	وكل مودة لله تصفو # ولا يصفو مع الفسق الإخاء	And every love for Allah clears and does not cleanse disobedience and brotherhood
	وكل جراحة فلها دواء # وسوء الخلق ليس له دواء	And every operation has a cure, while bad behavior has no cure
(3) All the Bad	وليس بدائم أبدا نعيم # كذلك البؤس ليس له بقاء	And there is never everlasting happiness, nor does misery last forever
	وما سيان ذو خير بصير # وآخر جاهل ليسا سواء	Good news is not the same as bad news

Theme	Poetry Text	The Translation
	ومن يستعتب الحدثان يوما # يكن ذالك العتاب له عناء	And whoever blames the two events one day, then that mistake will be a problem for him
(4) Reach for the World	تحرز من الدنيا فإنّ فناءها # محلّ فناء لا محلّ بقاء	Beware of the world, because its extermination is a place of extermination, not a place of survival
(5) Changing Circumstances	هي حالان: شدة، و رخاء # وسجالان: نعمة وبلاء عالم بالبلاء علما بأن ليس # يدوم النعيم لا، والرخاء	There are two states: distress and prosperity, and two debates: pleasure and suffering Learn from suffering, to know that happiness will not last long, nor prosperity will last long
(6) Reaching Something Easily	تبلى باليسير فكلّ شيء # من الدنيا يكون له انقضاء	Take it easy, because everything in this world has an expiration date
(7) World Life	حياتك أنفاس تعدّ فكلما # مضى نفس منها انتقصت به جزءا	Your life is to count the breaths, so every breath has passed, because some of it keeps decreasing
(8) Ask for Life	وما طلب المعيشة بالتمني # ولكن ألق دلوك في الدلاء	And what request do you wish from life? But first throw your bucket in the bucket.
(9) Man With His Religion	لعمرك ما للإنسان إلاّ بدنيه # فلا تترك التقوى اتكالا على النسب	For your age, there is no human except his religion. Don't leave piety, and rely on nasab
(10) Immediate Pleasure	إذا اشتملت على اليأس القلوب # وضاق لمابه الصدر الرحيب	If the heart is filled with despair, the broad chest will tire of it
(11) Very Amazing And Very Difficult	والدّهر في صرفه عجيب # وغفلة الناس فيه أعجب والصبر في الثّواب صعب # لكنّ فوت الثّواب أصعب	And the immortality in spending it is amazing, and the carelessness of the people in it is astounding And patience in evil is difficult, but missing the prize will be even more difficult

## B. Semiotic-Pragmatic Analysis.

The word "semiotics" comes from the Greek, semeion which means "sign" or semeion which means "interpreter of signs". Semiotics is an analytical method for studying signs. The sign in question is a device used in an effort to find a way in this world, in the midst of humans and with humans (Kondoahi, 2013). Semiotics is divided into three areas of study, namely semantics, syntax and pragmatics. First, semantics examines how the signs relate to the signified or to what the sign indicates. The second area, syntax refers to the rules by which people can combine signs into complex systems of meaning. And third, pragmatics is part of the study of semiotics that shows how signs make a difference in human life.

The pragmatic dimension in semiotics is the study of signs and their users (*interpreters*), especially those relating to concrete users of signs in various events (*discourse*), as well as their effects or impacts on users. In short the receiver and the effect of the sign on society. The pragmatic dimension in semiotics is also related to the value, intent, and purpose of a sign, which answers questions about the exchange and utility value of the sign for its users. Meanwhile, according to Alex Sobur in (Kondoahi, 2013) states that the pragmatic dimension is a branch that studies language externally, namely how the linguistic

unit is used in communication. In this case the communication between the poet and the readers of the poetry text in the *diwan* Ali Bin Abi Talib.

To be clearer, the findings of the analysis of the advice in the *diwan* Ali Bin Abi Talib (Thalib, 1993) can be detailed as follows:

1. Advice themed “**Living Life Expert**”

Poetry Text	The Translation
مفضل إلا لأهل العلم إثم # على الهدى لمن استهدى أدلاء	<i>There is no virtue except for those who have knowledge, indeed they are guided for those who are guided</i>

The semiotic marker is seen in the word العلم which gives the meaning that the people who are given instructions are people who have knowledge or are also called intelligent people. Pragmatically, the speech gives the effect to the reader that if you have knowledge and reason, you will definitely be given instructions in doing something.

فجز بعلم ولا تطلب به بدلا # فالناس موتى، وأهل العلم أحياء	<i>So get it with knowledge and don't just ask him to replace it with a dead person, because the person who has knowledge is always alive</i>
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Likewise in the second stanza, namely the form of semiotic signs manifested in the word العلم which means that knowledge will live forever even though someone has died, so knowledge is not just asking for it without any effort to achieve it. In this case, the above utterance also strengthens the statement in the first stanza so that the reader or connoisseur of this poem has the effect of the utterance. So that to realize eternal knowledge, it must be accompanied by maximum effort.

2. Advice themed “**Love Change**”

Poetry Text	The Translation
وأسلمني الزمان إلى صديق # كثير الغدر ليس له رعاء	<i>And I leave this era to a friend who is very treacherous and doesn't have a shepherd</i>

The semiotic marker of the word الزمان gives the meaning that changes in time, age or era can affect the betrayal intention of a friend. The meaning of this utterance is that time can erode everything, including eroding the loyalty of a friend who you really trust. If that time has come then be prepared friends can become enemies because of your success at a certain time.

يدعمون المودة مارأوني # ويبقى الودّ ما بقي اللقاء	<i>They maintain affection as I see it, and the meeting for friendship remains an encounter</i>
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The word marker المودة gives the meaning that keep the love between human beings. A true friend is a friend who is always there when we are sad or happy. Along with the statement in the previous stanza, the purpose of this utterance is to strengthen the bonds of friendship so that the desired possibility does not occur, namely by remaining every good in difficult or happy situations.

وكل مودة لله تصفو # ولا يصفو مع الفسق الإخاء	<i>And every love for Allah clears and does not cleanse disobedience and brotherhood</i>
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The word marker مودة indicates that the effect of affection with the form of gratitude to God can clear the mind, forgive sins and maintain brotherhood. The speech in this stanza is

also still related to the two verses above, where when all the good things we have done to our relatives or friends, then rest assured that clear thoughts will always fill our hearts, as well as sins will be forgiven by us doing good to others. .

وكل جراحة فلها دواء # وسوء الخلق ليس له دواء *And every operation has a cure, while bad behavior has no cure*

The word marker دواء gives the meaning that everything that is difficult must have a way out, but the ugliness that is embedded in a person's heart really has no antidote. In this stanza, the meaning of dawaa' speech which means "medicine" is that peace of mind can solve problems. Unlike the case if bad behavior is difficult to treat.

وليس بدائم أبدا نعيم # كذلك البؤس ليس له بقاء *And there is never everlasting happiness, nor does misery last forever*

The word marker بدائم أبدا gives the meaning that there is no eternal eternity both in terms of happiness and misery, all of which are temporary and continue to change in the course of human life. The purpose of this verse is to provide an explanation to the reader that something has a time, and will not last forever.

### 3. Advice themed “All the Bad”

Poetry Text	The Translation
وما سيان ذو خير بصير # وآخر جاهل ليسا سواء	<i>Good news is not the same as bad news</i>

The word markers خبر and جاهل give the meaning that bad news cannot be said to be good news, because the two things are completely opposite. Furthermore, the meaning of the speech in this stanza is if you get good news then do not convey it as bad news and vice versa.

ومن يستعجب الحدثان يوما # يكن ذلك العتاب له عناء *And whoever blames the two events one day, then that mistake will be a problem for him*

The word marker الحدثان refers to the words خبر and جاهل in the previous stanza which means that an error will be accompanied by regret and regret will be accompanied by difficulties, so don't blame those two things. The meaning of this utterance further implies that if someone wants convenience in this life, then do not make it difficult for yourself by making mistakes that will cause regret in the future.

### 4. Advice themed “Reach For The World”

Poetry Text	The Translation
تحز من الدنيا فإنّ فناءها # محلّ فناء لا محلّ بقاء	<i>Beware of the world, because its extermination is a place of extermination, not a place of survival</i>

The word marker الدنيا gives the meaning that this world will be destroyed, the world is just a stopover, not a place to live in eternity. This utterance gives the effect to the reader that expecting something from the life of this world is something that will be in vain, so try to hope for the hereafter by always doing good in this world.

### 5. Advice themed “Changing Circumstances”

Poetry Text	The Translation
هي حالان: شده، و رخاء # وسجالان: نعمة وبلاء	<i>There are two states: distress and prosperity, and two debates: pleasure and suffering</i>

The word markers حالان and سجالان give the meaning that in this world there are two conditions that are always balanced, namely happiness and distress, and also two debates, namely pleasure and misery. The purpose of this utterance is to explain that to get a balance, two contradictory things must be followed as a test for humans in living this life. If he hopes for happiness, it will be accompanied by pleasure, and vice versa.

عالم بالبلاء علما بأن ليس # يدوم النعيم لا، والرخاء	<i>Learn from suffering, to know that happiness will not last long, nor prosperity will last long</i>
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The word marker البلاء gives the meaning that the misery has a lesson, because from the misery we know that happiness does not last long, and vice versa. The utterances in this stanza are still interconnected with the previous stanzas, so further the purpose of this utterance is that we should not feel hopeless if we are always given a test that causes us to be miserable, but believe that behind the misery there must be happiness.

6. Advice themed “**Reaching Something Easily**”

Poetry Text	The Translation
تبلغ باليسير فكل شيء # من الدنيا يكون له انقضاء	<i>Take it easy, because everything in this world has an expiration date</i>

The semiotic marker in this stanza is seen in the word الدنيا which gives the meaning that we as humans living in this world should not be worried or anxious, because everything that exists on this earth will all have an end. Pragmatically, this speech can have an effect so that people do not hesitate, so just live it until it finally arrives. The most important thing is to do good while living in this world.

7. Advice themed “**World Life**”

Poetry Text	The Translation
حياتك أنفاس تعدّ فكلما # مضى نفس منها انتقصت به جزءا	<i>Your life is to count the breaths, so every breath has passed, because some of it keeps decreasing</i>

The stanza marker seen in the word حياتك gives the meaning that in this life, we live to count the remaining time we have, because some of our time to live will continue to decrease over time. This utterance pragmatically gives a fairly important effect on human life, because it can remind humans of what the essence of life is, whether this life is just waiting to die or this life is only spent doing bad things. Now this is a separate choice for humans who live on top of the world. If he is intelligent and knowledgeable then it will certainly have an effect on positive things, and vice versa.

8. Advice themed “**Begging For Life**”

Poetry Text	The Translation
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وما طلب المعيشة بالتمني # ولكن ألق دلوك في الدلاء. *And what request do you wish from life? But first throw your bucket in the bucket*

This stanza gives the meaning that when you put hope or reward in life in this world. So put away the despicable qualities in their place or purify yourself. The purpose of this speech is to get reciprocity from the actions we have done depending on our sincerity. Because with a sincere heart it can give unexpected results or previously thought of.

9. Advice themed “Man with relegion”

Poetry Text	The Translation
لعمرك ما لإنسان إلا بدينه # فلا تترك التقوى اتكالا على النسب	<i>For your age, there is no human except his religion. Don't leave piety, and rely on nasab</i>

This stanza gives the meaning that someone who has grown up must put his religion first and not abandon his piety just because of his lineage. The purpose of this utterance further gives the view that the main guideline in living life in the world is to always adhere to religion and belief, not to genealogy.

10. Advice themed “Fun Nearby”

Poetry Text	The Translation
إذا اشتملت على اليأس القلوب # وضاق لمابه الصدر الرحيب	<i>If the heart is filled with despair, the broad chest will tire of it</i>

This stanza conveys the meaning that do not be easily discouraged, because despair can cause a broad thing to become narrow. Furthermore, this speech intends to give a spirit effect in living life in the world. It is not easy to give up because of things that are considered difficult, rest assured God will not give tests or trials to his creation if his creation is not able to live it.

11. Advice themed “Amazing and Difficult”

Poetry Text	The Translation
والدَّهر في صرفه عجيب # وغفلة النَّاس فيه أعجب	<i>And the immortality in spending it is amazing, and the carelessness of the people in it is astounding</i>

This stanza conveys the meaning that it is amazing and astonishing that people only spend time with bad things and think this world will be eternal. This narration further explains to the reader that most people who always do bad things think that there is still a lot of time, this world is still long, even it is said that this age is still long so there is still time to repent.

والصبر في التائبات صعب # لكن فوات الثواب أصعب *And patience in evil is difficult, but missing the prize will be even more difficult*

This stanza gives the meaning that patience in the case of evil is a difficult test, because to miss the gift of evil is much more difficult. The purpose of this utterance is that the greatest test of man on earth is to fight his lust, because lust can control everything in the human heart. If this lust has mastered and cannot be controlled, then be prepared to accept the consequences.

The stanzas of advice poetry in Ali Bin Abi Talib's *diwan* shows that they contain of speech act in form of admonishing, suggesting, motivating, commanding and prohibiting.



This result is in line with the research done by Nurlina (2019) that the advice contains some speech acts. Research done by Saefudin (2020) on the advice poem shows that the content of the stanzas gives a good purpose in life. This research also found the content of advice poetry in Ali Bin Abi Talib's *diwan* gives people good direction in life. It means that the advice poem and the advice poetry have the same content and goal that gives a reader or listener a good purpose in life.

## CONCLUSION

Overall the verses of advice poetry in Ali Bin Abi Talib's *diwan* have been described in detail in the findings of this study. In general, worldly advice provides an overview of real life and all its forms that exist in the world and all the consequences in living this life. Ali Bin Abi Talib in his verse of advice uses a semiotic sign in the form of the word *الدنيا* as a sign that signifies the entire contents of the markers in the stanzas of advice.

The implications of the contents of the advice in *Diwan* Ali Bin Abi Talib can change the mindset of humans, especially humans who live in modern times like today who sometimes forget the true nature of this world created. And also why humans were created to live in the world. This is what underlying in analyzing the advice as a reminder to all of us who live in the modern world.

This research certainly cannot be separated from its shortcomings and needs to be studied more deeply from different perspectives so that it can produce new things. However, in general, research on *diwan* or poetry collections can provide new knowledge for those of us who live in the modern world and do not think that poetry has no effect on life in this world.

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