



Development of Cyber Literature on Human Values and Nationalism in The Poetry of Ibrahim Tuqan: Semiotic Structural Analysis

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Abstract:

This research aims to obtain a clear description of the kinds of human values and nationalism contained in Ibrahim Tuqan's poetry. This research uses a descriptive method through content analysis. This research is focused on the values of humanity and nationalism contained in Ibrahim Tuqan's poetry. The research instrument was the researchers themselves assisted by three classification tables. The first table contains the analysis column of Charles Sanders Pierce's semiotic study which consists of icons, indexes, and symbols. Then the second table contains an analysis of human values in Ibrahim Tuqan's poetry. Then the third table contains an analysis of the values of nationalism in Ibrahim Tuqan's poetry.

Keywords: *cyber literature, human values, nationalism values*

Abstrak:

Penelitian ini bertujuan untuk memperoleh deskripsi yang jelas tentang pengembangan cyber sastra terhadap nilai kemanusiaan dan nasionalisme yang terkandung di dalam puisi-puisi Ibrahim Tuqan. Penelitian ini menggunakan metode deskriptif melalui analisis isi. Penelitian ini difokuskan pada nilai-nilai kemanusiaan dan nasionalisme yang terdapat pada puisi-puisi Ibrahim Tuqan yang ditulis dalam sastra syber. Instrumen penelitian ini adalah peneliti sendiri dibantu dengan tiga tabel klasifikasi. Tabel pertama berisi kolom analisis kajian semiotik Charles Sanders Pierce yang terdiri dari ikon, indeks, dan simbol. Kemudian tabel kedua berisi analisis nilai-nilai kemanusiaan di dalam puisi-puisi Ibrahim Tuqan. Lalu tabel ketiga berisi analisis nilai-nilai nasionalisme di dalam puisi-puisi Ibrahim Tuqan.

Kata Kunci: *cyber sastra, nilai kemanusiaan, nilai nasionalisme*

A. Introduction

Poetry is one of the oldest emerging arts in Arab society. Since the Age of Jahiliyyah, Arabs have considered that poetry has had a great influence on their lives. In addition to having a value of beauty, poetry as a literary work has historical significance for Arab society to study social development.¹

At that time, various events that occurred in life, such as wars, depictions of the universe, the characteristics of a person, to the progress of civilization were written in poetry.²

As the oldest literary genre, poetry became the highest medium of aesthetic consciousness for the Arabs. As Umar said (Umar, 1992: 70-71), no other form of aesthetic expression could match or exceed the genre of poetry in the eyes of Arab society, especially in the pre-Islamic period.³

From time to time, Arabic poetry is no longer limited to themes of praise, humiliation, lamentation, arrogance, descriptiveness, love, apology and words of wisdom as Arabic poetry did in the Age of Jahiliyyah. This marks that Arabic poetry has entered the modern era.⁴

In the modern era, many Arab literati raised issues about the dynamics that occur in life, including about humanity and nationalism. Poetry is used as a means to express the ideas and notions of literati to convey their messages to readers.⁵

One of the Arab writers who often raises humanitarian issues and nationalism in his poetry is Ibrahim Tuqan. Ibrahim Tuqan often pays attention to the crisis that occurred in the Middle East, especially Palestine in his poetry. He described social reality as implicitly addressed to a specific group or individual. This is a form of resistance and an implication of human values and nationalism for his homeland.⁶ For Ibrahim Tuqan, poetry is a kind of confrontation of colonialism and authority. Because it is known, that Arab writers or poets can lead public opinion on many things.⁷

However, as a literary work that contains the literati's thoughts implicitly, and has a distinctive language, sometimes poetry is difficult to understand its

¹ Andri Ilham. "Puisi Arab dan Protes Sosial : Kajian Struktur-Muatan Puisi Sha'âlik Pra-Islam." *Arabiyât : Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban*, 2, (2), 2015, Hlm. 155.

² Muhammad Walidin, et.al. "Dakwah dan Perdamaian dalam Puisi Arab." *Bina' Al-Ummah* Vol 15 No.2, 2020, Hlm. 147.

³ Taufiq A. Dardiri. "Perkembangan Puisi Arab Modern." *Jurnal Al-Adabiyat* Vol. X, No. 2, Desember 2011, Hlm. 284-285.

⁴ Moch. Yunus. "Sastra (Puisi) Sebagai Kebudayaan Bangsa Arab."

⁵ Muhammad Sayyidul Arwan, Faizetul Ukhrawiyah. "Patriotisme dalam Syair Bitaqah Hawiyyah Karya Mahmud Darwisy." *Jurnal Ilmiah Bahasa dan Sastra* Vol. 6 No. 2, 2019, Hlm. 64.

⁶ Farideh Akhavan Palangsaraei, Mohammad Janati Far, Mohammd Hassan Masoomi. "Investigating The Symbol In The Poems Of Resistance Ebrahim Touqan." *The Islamic University College Journal* No. 55, Hlm.7.

⁷ Muhammad Walidin, et.al. Loc.Cit.

meaning directly.⁸ So a study is needed to understand the meaning of the content of the poem.

As stated by Tirtawirya (1983: 9) poetry is an implicit, vague expression with implied meaning, whose words tend to connotative meaning.⁹ Then Stadmon revealed that poetry is an imaginary and rhythmic language that expresses a meaning and feelings and ideas arising from within the poet's soul.¹⁰

Meanwhile, value itself has a definition, namely the belief that humans make choices as a concept of right and wrong held by a certain society.¹¹ Value also has a definition as something that we want to realise or strive for, something that we agree with and like, that is interesting and that has meaning (S. Gea, Wulandari, dan Babari, 2015).¹² In addition, Frankel (Kartawisastra, 1980: 32-35) defines value as standards of behaviour, beauty, justice, truth, and efficiency that bind humans and should be carried out and defended.¹³

In essence, value has an abstract nature, so the value is always not realized by humans. In addition, values are a driver of life for individuals or groups, so values play an important role in the process of social change.¹⁴

With various kinds of dynamics in life, many values such as human values and nationalism arise due to social phenomena that occur in society. Human values are values about the dignity and dignity of man as a perfect being among other creatures created by God.¹⁵

In addition, human values can also be influential in shaping the human person as a social creature.¹⁶ As the opinion according to Antilan Purba (2010: 28),

⁸ Acep Zamzam Noor. "Apresiasi Puisi dalam Gerakan Literasi." FON ; Jurnal Pendidikan Bahasa dan Sastra Indonesia Vol. 13 No. 2, 2018, Hlm. 18.

⁹ Hanik Mahliatussikhah. Pembelajaran Puisi: Teori dan Penerapan dalam Kajian Puisi Arab. (Malang: Universitas Negeri Malang, 2015), Hlm. 13

¹⁰ Ibid. Hlm. 14

¹¹ Muhammad Arief Setyadi, *et.al.* "Analisis Semiotika Ferdinand De Saussure Sebagai Representasi Nilai Kemanusiaan dalam Film The Call." *E-Proceeding Of Management* Vol.5 No.1, Maret 2018, Hlm. 1255

¹² Dina Purnama Sari. "Memaknai Nilai-nilai Kemanusiaan Tokoh Utama dalam Novel "Hijrah Bang Tato" Karya Fahd Pahdepie." *Wanastra*, Vol X No.1, Maret 2018, Hlm. 94.

¹³ Tri Sukitman. "Internalisasi Pendidikan Nilai dalam Pembelajaran (Upaya Menciptakan Sumber Daya Manusia yang Berkarakter)." *JPSD : Jurnal Pendidikan Sekolah Dasar* Vol. 2, No. 2 Agustus 2016 Hlm. 87.

¹⁴ Raden Ahmad Muhajir Ansori. "Strategi Penanaman Nilai-Nilai Pendidikan Islam Pada Peserta Didik." *JURNAL PUSAKA* (2016) 8: 17-18

¹⁵ Muhammad Arief Setyadi, *et.al.* Loc.Cit

¹⁶ Kadek Adi Wira Permata, *et.al.* "Analisis Nilai-Nilai Kemanusiaan Novel "Bekisar Merah" Karya Ahmad Tohari Dan Kesesuaiannya Sebagai Bahan Pembelajaran Sastra." *E-jurnal Pendidikan Bahasa dan Sastra Indonesia*, Undiksha Vol. 2 No. 1 2014

literature plays a role as a medium of value, including human values. Literary works are considered very influential in instilling human values in everyday life.¹⁷

Then the value of nationalism is born from the spirit of nationality which is expected to become a standard of behavior of citizens in society, nation and state.¹⁸ Nurcholis Majid expressed his opinion on the meaning of nationalism. According to him, nationalism is divided into 5 elements, including the spirit of loyalty to the nation, prioritizing the interests of the nation, displaying national identity, maintaining cultural originality and respecting and respecting the existence of other nations.¹⁹

In the Arab world, nationalism arose because of political circumstances, where there was pressure from the outside that forced Arab nationalists to do something as Ibrahim Tuqan did through his poems.²⁰

Therefore, studies are needed to understand the meaning of the content of Ibrahim Tuqan's poems. One theory of study that can be used to understand the meaning of poetry is semiotic study, which is a theory of studying poetry by studying the signs contained in it. As stated by Hoed in Nurgiantoro (2012: 40) semiotics is a science or method of analysis to study signs.²¹

Meanwhile, Preminger (Pradopo, 1999: 76) gave his definition of semiotics which is the science of signs, studying social and cultural phenomena, including literature as a sign system.²² Hartoko (Santoso, 2013, p. 4) defines semiotics as a science that can be used to study signs in literary works, and how the work is interpreted by observers and the public through signs or symbols.²³

One of the figures considered to have an important influence on the development of semiotic studies is Charles Sanders Peirce. Peirce started from his definition of semiotics based on the triadic category or sign consisting of three

¹⁷ Agus Kichi Hermansyah. "Nilai-Nilai Kemanusiaan Dalam Buku 100 Cerita Anak Pilihan Dan Kesesuaiannya Sebagai Bahan Pembelajaran Sastra di SD/MI." *Al Ibtida: Jurnal Pendidikan Guru MI* (2017) Vol. 4 No.1, Hlm. 18.

¹⁸ Sri Uji Lestari, *et.al.* "Penanaman Nilai-nilai Nasionalisme dalam Pembelajaran Sejarah Lokal Perjuangan Rakyat Sukorejo Kelas XI di SMA Negeri 1 Sukorejo." *Indonesian Journal of History Education*, Vol. 6 No. 2, 2018, Hlm. 207.

¹⁹ Ghulam Falach, Ridhatullah Assya'bani. "Telaah Semiotik Pendidikan Nasionalisme Dalam Puisi "Risâlah Min Al Mu'taqil" Karya Sâmiḥ Al-Qâsim." *Jurnal Al Mi'yar* Vol. 3, No. 2 Oktober 2020, Hlm. 236.

²⁰ Evayatun Ni'mah. "Pandangan Nasionalisme dalam Puisi Maḥmūd Darwisy dan Rendra dalam Analisis Sastra Banding." *An-Nas: : Jurnal Humaniora*, Vol. 2, No. 1, September 2017, Hlm. 93.

²¹ Fikha Nada Naililhaq. "Semiotika Peirce dalam Sajak Putih dan Sia-sia Karya Chairil Anwar." *Pena Literasi: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, Oktober 2020, Hlm.71.

²² Muhammad Sayyidul Arwan, Faizetul Ukhrawiyah. *Loc.Cit*

²³ Farah Eka Rahmadini. *et.al.* "Kajian Semiotika pada Kumpulan Puisi Karya Mahasiswa Semester V Program Studi Pendidikan Bahasa dan Sastra Indonesia Angkatan Tahun 2014 ." *BASA TAKA: Universitas Balikpapan* Vol. 1, No. 2, Desember 2018, Hlm. 42.

elements, namely representament, object, and interpretant. Representament (something that represents something else), object (the form of something represented) and interpretant (representation of a sign that may be represented).²⁴

Pierce's semiotic triadic division of relationships between objects, is divided into three parts, namely icons (signs based on similarity), indices (signs produced based on cause and effect), and symbols (sign systems with conventions).²⁵

Here are five research results that have been done before, regarding the analysis of human values and nationalism in poetry and poetry analysis through semiotic studies.

Research conducted by Ghulam Falach and Ridhatullah Assya'bani (2020) entitled "Semiotic Study of Nationalism Education in the Poem *Risālah Min al-Mu'taqil* by Samih al-Qasim."; then the research conducted by Ahmad Abdul Karim and Dian Hartati (2021) entitled "Humanist Values in Palestine-Themed Poems by Helvy Tiana Rosa."; then the research conducted by Yusuf Haikal (2021) entitled "Michael Riffaterre's Semiotic Analysis on the Poetry *Ikbari 'Ishrina Aman* by Nizar Qabbani."

Therefore, based on the explanation above, Ibrahim Tuqan's poetry will be studied through Pierce's semiotic theory, where Ibrahim Tuqan's poetry will be positioned as a sign that contains meaning to seek human values and nationalism contained in it.

Meanwhile, the discussion of human values will be limited to freedom and justice. Meanwhile, the discussion of nationalist values will be limited to self-sacrificing, defending the country, and loyalty to the nation. The discussion has been adapted to the contextual meaning contained in the poems of Ibrahim Tuqan.

The formulation of the problem is what are the human values and nationalism in the poems of Ibrahim Tuqan? Then what is the structure and sign system of Ibrahim Tuqan's poem in Pierce's semiotic perspective? And what is the meaning implied in the poems by Ibrahim Tuqan?

B. Method

This type of research is descriptive research through content analysis techniques. Content analysis is a systematic and replicable test of communication symbols, where these symbols are assigned numerical values based on valid measurements, and analysis uses statistical methods to describe communication content, draw conclusions and provide context, both production and

²⁴ هوارى بلقندوز، مدخل إلى السيميائيات التداولية إسهامات بيرس وشارل موريس. الملتقى الثالث "السيميائيات والناص

الأدبي" كلية الآداب و الفنون، جامعة مستغانم ص. ٣

²⁵ Fikha Nada Naililhaq. Op.Cit., Hlm.72.

consumption.²⁶ Under the methods and techniques used, this study aims to understand human values and nationalism in the poems of Ibrahim Tuqan through semiotic structural studies.

This study used Pierce's semiotic studies, and data were collected according to this approach by analysing human values and nationalism it. This research was conducted through several stages as follows.

Determining the title of the poem, at this stage, the researcher selects and determines the title of Ibrahim Tuqan's poem to be analyzed; Reading poetry, researchers read and understand first the content of Ibrahim Tuqan's poems that have been selected; Collecting evidence, researchers will collect evidence that corresponds to icons, indexes, and symbols; Analysing data, researchers will analyse data that is under the research objectives to understand human values and nationalism in the poems of Ibrahim Tuqan; Summing up the results of the analysis, at this stage is the last stage, where the researcher will conclude the results of the analysis of human values and nationalism in the poems of Ibrahim Tuqan.

This research is part of a literature study. Researchers collect data from journal articles related to the research topic, so it does not depend on place. This research was conducted in March-November 2022.

The research instrument used is the researcher herself who is assisted by a classification table, each of which contains poetry analysis using Pierce's semiotic studies, an analysis of human values in Ibrahim Tuqan's poems and an analysis of nationalism values in Ibrahim Tuqan's poems.

C. Results and Discussion

The focus of this research is to obtain a clear description of the various human values and nationalism contained in the poems of Ibrahim Tuqan through the semiotic study of Charles Sanders Pierce. Five poems by Ibrahim Tuqan will be analysed in this chapter.

As for the details of the titles of the poems, among them أيتها الأقوياء (O Mighty!),! مناهج (Action!), إلى الأحرار (To the Free), وطني أنت لي (My Homeland You Are Mine), يا حسرتنا (Such a Pity).

From the five poems that have been studied, human values were found, namely, freedom includes freedom from colonialism, freedom of opinion and freedom from intimidation. They also found human values, namely justice include justice over state land rights; and justice from leaders/governments.

Then the researcher also found the values of nationalism, namely patriotism, including an attitude of being willing to sacrifice to defend the nation. The state defence, including maintaining the sovereignty of the motherland; defends the

²⁶ Jumal Ahmad. "Desain Penelitian Analisis Isi (Content Analysis)." Juni 2018, Hlm. 2

country from the occupation of other nations. Then loyalty to the nation, which prioritises the interests of the nation.

Table 1. Poetry Analysis Using Pierce's Semiotic Studies

No	Poetry and Translation	Pierce's Semiotic Analysis		
		Icon	Index	Symbol
1.	<p>أيها الأقوياء (<i>O Mighty</i>)</p> <p>أنتم (المخلصون) للوطنية أنتم الحاملون عبء القضية!!</p> <p>أنتم العاملون من غير قولِ بارِكِ اللهُ في الزودِ القويِّه!!</p> <p>وبيانٌ منكم يعادل جيشًا بمعدّاتِ زحفه الحيِّه</p> <p>واجتماعٌ منكم يزدُّ علينا غابرَ المجدِ من فتوحِ أميِّه</p> <p>وخلاصُ البلادِ صار على البابِ، وجاءت أعياده الوردية</p> <p>ما جحدنا (أفضالكم)، غيرَ أنّا لم نزل في نفوسنا أمنيِّه.</p> <p>في يدننا بقيةً من بلادٍ ... فاستريحوا كي لا تطيرَ البقية</p> <p>We witness your promise (with justice)...And we acknowledge that your army is full of bravery.</p> <p>We know you as a faithful friend, whose colonisation and state mandate cannot be forgotten.</p> <p>And we feel ashamed when you say the Balfour Declaration applies for sure.</p>	<p>The icon in the poem <i>O Mighty</i> is found in the first line which reads:</p> <p><i>We witness your promise (with justice)...And we acknowledge that your army is full of bravery</i></p> <p>The word "we" in the poem refers to the Palestinian people. The word "your" is a sign of the British government that once occupied and ruled the country.</p> <p>In the next sentence, <i>we acknowledge that your army is full of bravery</i> is a portrayal that the Palestinian people recognise the greatness of the British government, including its soldiers as servants of the state working to bring about security.</p>	<p>The index or causal relationship in this poem is found in the second and third lines.</p> <p><i>We know you as a faithful friend, whose colonisation and state mandate cannot be forgotten.</i></p> <p>The phrase <i>We know you as a faithful friend</i> was addressed by Tuqan to the British government who originally came to the land of Palestine with sweet promises. But everything changed when the British government set out a policy that could harm the Palestinians.</p>	<p>The symbol in this poem is found on the fourth line</p> <p><i>All (goodness from you) upon our head and eyes, needs no proof.</i></p> <p>The head and eyes are the main organs in the central nervous system. So the sentence <i>All (goodness from you) upon our head and eyes, needs no proof</i> became a symbol of priceless goodness.</p>

No	Poetry and Translation	Pierce's Semiotic Analysis		
		Icon	Index	Symbol
	<p>All (goodness from you) upon our head and eyes, needs no proof.</p> <p>Even if our conditions worsen, it is enough that you are with us in the best of times.</p> <p>Though the road for us may get longer; it won't be so if you are straightforward that you want us to leave the land.</p> <p>If yes, we will do it, or do you want us to be removed?</p>		<p>This is written by Tuqan in the third line of this poem: <i>And we feel ashamed when you say the Balfour Declaration applies for sure.</i></p> <p>After Tuqan wrote praise for their promises, he then gave satire regarding the adoption of the Balfour Declaration at that time.</p> <p>The Balfour Declaration, an open statement issued by the British government in 1917 during World War I to announce support for the establishment of a "national home for the Jewish people" in Palestine, could be detrimental to, even threatening, the sovereignty of</p>	

No	Poetry and Translation	Pierce's Semiotic Analysis		
		Icon	Index	Symbol
			the Palestinian state.	
2.	<p>مناهج! (<i>Action!</i>)</p> <p>أمامك أيها العربي يوم تشيب لهوله سودُ النواصي</p> <p>وأنت، كما عهدتْكَ، لا تبالي بغير مظاهر العَبَثِ الرَّخَاصِ</p> <p>مصيرُك بات يُمسُه الأَداني وسار حديثُه بين الأَقاصي</p> <p>فلا رَحْبُ القصورِ غداً بباقي لساكنها ولا ضيقُ الخصاصِ</p> <p>لنا خصمان: ذو حَوْلٍ وطَوَّلٍ وآخرُ نو احتِيالٍ واقتناصِ</p> <p>تواصوا بينهم فأتى وبالأُ وإذلاً لنا ذاك التواصي</p> <p>مناهجُ للإبادة واضحاتٌ وبالْحسنَى تُنفذُ والرصاصِ</p> <p>For you, O people of Arabia, a dreadful day will come, when the hair turns grey</p> <p>And you, as I have warned, do not ignore anything without absurdity</p> <p>Your fate is felt by those around you and spreads on the lips of everyone, even to the farthest places</p> <p>So there will be no more spacious palaces tomorrow for their occupants, nor narrow huts</p>	<p>The icon in the poem <i>Action!</i> is on the first line that reads</p> <p><i>For you, O people of Arabia, a dreadful day will come, when the hair turns grey</i></p> <p>The sentence <i>When the hair turns grey</i> has a similar relationship with what it represents, which is the future.</p> <p>Greying is a natural process that occurs in every human being when they grow older. But in another sense, greying can also be interpreted as a person who already has a lot of experience.</p> <p>So greying is used as a harbinger of the future that marks the subject. The subject here is the Arabs in Palestine. Tuqan warns them about something bad that may happen to them in the future.</p>	<p>The index or causal relationship in this poem is found in the third and fourth lines which read:</p> <p><i>Your fate is felt by those around you and spreads on the lips of everyone, even to the farthest places</i></p> <p><i>So there will be no more spacious palaces tomorrow for their occupants, nor narrow huts</i></p> <p>The sentence on the third line is the cause and the sentence on the fourth line is the effect.</p> <p>Tuqan described that the fate of the Palestinian Arabs was known to other nations, even those who were not</p>	<p>The symbols or relationships that have been commonly used by the community in this poem are found in the fifth and sixth which read:</p> <p><i>We have two enemies; One is mighty and strong, while the other is cunning and two-faced</i></p> <p><i>The relationship they build brings calamity, gives us pain and humiliation</i></p> <p>The sentence <i>We have two enemies; One is mighty and strong</i> symbolises the British occupying the land of Palestine and the phrase <i>While the other is cunning and two-faced</i></p>

No	Poetry and Translation	Pierce's Semiotic Analysis		
		Icon	Index	Symbol
	<p>We have two enemies; One is mighty and strong, while the other is cunning and two-faced</p> <p>The relationship they build brings calamity, gives us pain and humiliation</p> <p>The act of extermination was real and well done, and bullets were fired</p>	<p>The next icon is on the second line which reads:</p> <p><i>And you, as I have warned, do not ignore anything without absurdity</i></p> <p>The sentence <i>does not ignore anything without absurdity</i> has a relationship of resemblance to something useless.</p> <p>In that line, it is as if Tuqan is also warning Palestinian Arabs not to concern themselves with anything useless.</p>	<p>from Arab lands.</p> <p>Then the phrase <i>So there will be no more spacious palaces tomorrow for their occupants, nor narrow huts</i> describes Palestinian Arabs who are slowly being driven from their homeland due to the occupation.</p>	<p>symbolises the Zionists.</p> <p>Then in the next line, the phrase <i>The relationship they build brings calamity, gives us pain and humiliation</i> is a symbol of the threat to Palestinian Arabs due to British-Zionist relations that could threaten the sovereignty of the state.</p>
3.	<p>إلى الأحرار (<i>To the Free</i>)</p> <p>أحرارنا! قد كشفتم عن (بطولتكم) ... غطاءها يوم توقيع الكفالات</p> <p>أنتم رجالٌ خطاباتٍ مُنمّقةٍ كما علمنا، وأبطالٌ (احتجاجات)</p> <p>وقد شبعتم ظهورًا في (مُظاهرةٍ) (مشروعةٍ) وسكرتم بالهتافات</p> <p>ولو أصيب بجرحٍ بعضكم خطأً فيها، إذًا لرتعتم بالحفاوات</p> <p>بل حكمةُ الله كانت في سلامتكم لأنكم غيرُ أهلٍ للشهادات</p>	<p>The icon in the poem <i>To the Free</i> is found in the first stanza of the first line which reads:</p> <p><i>We are free! You show (courage) your heads on the day of the signing of the guarantee</i></p> <p>The word أنتم in this line refers to many leaders (in Palestine).</p>	<p>The index or causal relationship in this poem is found in the first stanza of the fifth line, as well as the second stanza of the first line of the poem which reads:</p> <p><i>That is the wisdom of God that you are saved, for you are not eligible</i></p>	<p>The symbol or relationship that has been commonly used by the community in this poem is found in the stanza</p> <p><i>You are a group of men who are skilled in preaching, as we have known, and heroes (protesters)</i></p>

No	Poetry and Translation	Pierce's Semiotic Analysis		
		Icon	Index	Symbol
	<p>•••</p> <p>أضحث فلسطين من غيظ تصيح بكم: خَلُّوا الطريق فلستم من رجالاتي</p> <p>ذاك السجين الذي أعلى كرامته فداؤه كلُّ طُلاب الزعامات</p> <p>We are free! You show (courage) your heads on the day of the signing of the guarantee.</p> <p>You are a group of men who are skilled in preaching, as we have known, and heroes (protesters).</p> <p>And indeed, you are fed up with the existing rules (in the demonstration) and shout with clamour.</p> <p>Even though some of you are injured due to your mistakes, you enjoy it with joy.</p> <p>That is the wisdom of God that you are saved, for you are not eligible to become martyrs.</p> <p>•••</p> <p>Palestine became angry shouting at you: Clear the way, for you are not one of my people.</p> <p>Prisoners who elevate their honour redeem everyone who seeks leadership.</p>	<p>Then the phrase <i>You show (courage) your heads on the day of the signing of the guarantee</i> has a similar relationship with the letter of guarantee issued by the British government when occupying Palestinian land in the past.</p> <p>On page 36 of the book <i>Palestine and Modern Arab Poetry</i> by Khalid A. Sulaiman, it is explained that during the British occupation of Palestine around 1934, many Palestinian leaders wanted to hold a peaceful protest after Friday prayers. But they abandoned their intentions after being threatened with imprisonment and fines by the British government. Finally, they signed a letter of guarantee not to protest, except Sheikh Abd al-Qadir Muzaffar.</p>	<p><i>to become martyrs.</i></p> <p>•••</p> <p><i>Palestine became angry shouting at you: Clear the way, for you are not one of my people</i></p> <p>The first stanza of the fifth line is the cause and the second stanza of the first line is the effect.</p> <p>The phrase in the first stanza of the fifth line describes Palestinian leaders who are freed from the British government's punishment for signing a letter signing guarantees.</p> <p>It seems to make the Palestinians angry because they are not willing to sacrifice to fight for the independence of their homeland.</p>	<p>The sentence <i>You are a group of men who are skilled in preaching</i> is a form of Tuqan's satire of the country's leaders who often make speeches in front of the people to invite them to achieve independence.</p> <p>But their actions to obey the rules of the British government seemed to change the people's trust in them.</p>

No	Poetry and Translation	Pierce's Semiotic Analysis		
		Icon	Index	Symbol
		So it can be said that this poem was written by Tuqan who was inspired by the event.		
4.	<p>وطني أنت لي (<i>My Homeland You Are Mine</i>)</p> <p>وطني أنت لي والخصم راغمّ وطني أنت كلّ المنى وطني إنني إن تسلّم سالم وبك العزّ لي والهنا •••</p> <p>يا شبابتنا انهضوا أنّ أن ننهضنا ولنعلّ الوطن فلنعمّ الوطن وانهضوا وارفعوا عاليًا مجدكم خالدًا ساميا •••</p> <p>وطني مجده في الكون أوحّد وطني صافح الكوكبا وطني حسنه في الكون مفرد جنة سهلّه والرّبي •••</p> <p>يا شبابتنا انهضوا أنّ أن ننهضنا ولنعلّ الوطن فلنعمّ الوطن وانهضوا وارفعوا عاليًا مجدكم خالدًا ساميا •••</p> <p>وطني حيث لي مجبّ ينطق بلساني وما أشعر وطني حيث لي فؤاد يخفق وبه رايتي تنشّر •••</p> <p>يا شبابتنا انهضوا أنّ أن ننهضنا ولنعلّ الوطن فلنعمّ الوطن</p>	<p>The icons in the poem <i>My Homeland You Are Mine</i> are on the first and second lines that read</p> <p><i>My homeland, you are mine, and the enemy feels humiliated, my homeland, you are all my desires.</i></p> <p><i>My homeland, indeed, I find prosperity, and for you, there is glory and joy.</i></p> <p>The word <i>marwtini</i> is <i>isim mansub</i> from the word <i>marwtin</i> which means “my homeland”.</p> <p>Then the word <i>أنت</i> which means you have a common relationship with Palestine which is the land or birthplace that marks the subject i.e. the I, which</p>	<p>The index or causal relationship in this poem is found in the second stanza of the first and second lines which reads</p> <p><i>O youth, rise, now is the time for us to rise.</i></p> <p><i>Let's uplift the nation, and the nation will be blessed.</i></p> <p>The phrase <i>O youth, rise, now is the time for us to rise</i> is the cause and the phrase <i>Let's uplift the nation, and the nation will be blessed</i> is the result.</p> <p>Tuqan called on the youth of his homeland to fight to protect</p>	<p>The symbol or relationship that has been commonly used by the community in this poem is found in the third stanza of the first and second lines which read:</p> <p><i>My homeland, glory in the universe, the only one embraced by the stars.</i></p> <p><i>My beautiful homeland in the universe, a peaceful and fertile paradise</i></p> <p>This sentence is a form of Tuqan's love that symbolises his homeland as a noble, prosperous, and prosperous country</p>

No	Poetry and Translation	Pierce's Semiotic Analysis		
		Icon	Index	Symbol
	<p>وانهضوا وارفعوا عاليًا مجدكم خالدًا ساميا</p> <p>My homeland, you are mine, and the enemy feels humiliated, my homeland, you are all my desires.</p> <p>My homeland, indeed, I find prosperity, and for you, there is glory and joy.</p> <p>•••</p> <p>O youth, rise, now is the time for us to rise.</p> <p>Let's uplift the nation, and the nation will be blessed.</p> <p>Rise and uphold your honour, and become eternal and noble.</p> <p>•••</p> <p>My homeland, glory in the universe, the only one embraced by the stars.</p> <p>My beautiful homeland in the universe is a peaceful and fertile paradise.</p> <p>•••</p> <p>O youth, rise, now is the time for us to rise.</p> <p>Let's uplift the nation, and the nation will be blessed.</p> <p>Rise and uphold your honour, and become eternal and noble.</p> <p>•••</p>	<p>we can call Ibrahim Tuqan.</p> <p>Then the word لي means mine. So from this sentence, it can be concluded that Tuqan stated that Palestine is his homeland.</p> <p>Tuqan expressed his admiration and praise for Palestine for all the welfare he had gained there.</p>	<p>Palestine, so that if their land is preserved, their country will grow into a land of grace.</p>	<p>created in the universe.</p>

No	Poetry and Translation	Pierce's Semiotic Analysis		
		Icon	Index	Symbol
	<p>My homeland, where I have a beloved one who speaks my language and everything I feel.</p> <p>My homeland, where my heart beats, and my flag is raised.</p> <p>...</p> <p>O youth, rise, now is the time for us to rise.</p> <p>Let's uplift the nation, and the nation will be blessed.</p> <p>Rise and uphold your honour, and become eternal and noble.</p>			
5.	<p>يا حسرتا (Such a Pity)</p> <p>يا حسرتا، ماذا دهى أهل الجمی؟ فالعیش ذلٌ، والمصیرُ بوارٌ</p> <p>أرأيتَ أيَّ كرامةٍ كانت لهم واليوم كيف إلى الإهانة صاروا؟</p> <p>سئَلُ الهوانُ على النفوس فلم يعد للجرح من ألمٍ ... وخفَّ العار</p> <p>همدتُ عزائمهم، فلو شبت لظى لتثيرها فيهم، فليس تثار</p> <p>الظالمُ الباغى يسوس أمورهم واللص والجاسوسُ والسَّمسار</p> <p>...</p> <p>يا من تَعَلَّ بالسياسة ظنَّها لُفَّتْ ولان عصبيُّها الجبَّارُ</p> <p>ما لطفها؟ ما اللينُ ذاك؟ وكلُّهم مستعمرون، وكلُّه استعمار</p>	<p>The icon in the poem <i>Such a Pity</i> is on the first line that reads</p> <p><i>Such a pity! What has befallen the anxious ones? Living in disgrace, and ending in ruin</i></p> <p>The phrase <i>أهل الجمی</i> or indecisive people has a similar relationship with the people in the land of Palestine.</p> <p>The next icon is on the second line of the poem which reads:</p> <p><i>Have you ever seen the honour they once</i></p>	<p>The index or causal relationship in this poem is found in the first stanzas of the third and fourth lines which read:</p> <p><i>Insults come easily to the soul, so countless are the wounds... and shame fades away</i></p> <p><i>Their desires have waned; so if the fire were to ignite to revive them, it would not kindle</i></p>	<p>The symbol or relationship that has been commonly used by the community in this poem is found in the second stanza of the first and second lines which read:</p> <p><i>O those who are in politics, think it is good, and relent against tyranny</i></p> <p><i>O those involved in politics, thinking it's noble, and yielding to tyranny</i></p>

No	Poetry and Translation	Pierce's Semiotic Analysis		
		Icon	Index	Symbol
	<p>Such a pity! What has befallen the anxious ones? Living in disgrace, and ending in ruin</p> <p>Have you ever seen the honour they once had, and today how shameful they have become</p> <p>Insults come easily to the soul, so countless are the wounds... and shame fades away</p> <p>Their desires have waned; so if the fire were to ignite to revive them, it would not kindle</p> <p>The oppressors, tyrants, their puppeteers, thieves, spies, and brokers</p> <p>...</p> <p>O those involved in politics, thinking it's noble, and yielding to tyranny</p> <p>What goodness is there? What courtesy is that? They are all colonisers, and it's all colonisation.</p>	<p><i>had, and today how shameful they have become</i></p> <p>In that sentence, Tuqan described how the honour of the Palestinian people was taken away due to the occupation of their country.</p>	<p>The sentence on the third line is the cause and the sentence on the fourth line is the effect.</p> <p><i>Insults come easily to the soul, so countless are the wounds... and shame fades away</i> is the cause that occurs when the Palestinians are under occupation.</p> <p>Then <i>Their passion has receded; so if fire burns to resurrect them, it will not be ignited</i> as the result of the occupation that afflicts the Palestinian people. They seemed resigned to what had befallen them, despite the urge to regain independence.</p>	<p><i>What goodness is there? What courtesy is that? They are all colonisers, and it's all colonisation</i></p> <p>The sentence <i>O those involved in politics, thinking it's noble, and yielding to tyranny</i> symbolises the government, people in power and people who manage the affairs of the people.</p> <p>Tuqan made his quip by saying that they were good leaders and did not act arbitrarily.</p> <p>Kemudian pada baris selanjutnya, kalimat <i>What goodness is there? What courtesy is that? They are all colonisers, and it's all colonisation</i> is</p>

No	Poetry and Translation	Pierce's Semiotic Analysis		
		Icon	Index	Symbol
				Tuqan's rallying cry that questions the evidence of the goodness of those leaders. Then in the next sentence, Tuqan said that they (tyrannical leaders) are occupiers and that what they have done to the Palestinian people is a form of occupation.

Table 2. Analysis of Human Values in the Poems of Ibrahim Tuqan

No	Title of Poetry	Humanistic Value	Description
1.	أيها الأقوياء (<i>O Mighty</i>)	Justice	<p>The human value contained in this poem is justice, that is, justice related to state land rights. If we want to leave or settle on someone's land, then we must ask the owner for permission, and not come arbitrarily.</p> <p>As for the poem itself, Tuqan stated his satire to the British government which at that time occupied Palestinian land and established several regulations that could threaten Palestinian sovereignty. One of them was the passage of the Balfour Declaration.</p>

No	Title of Poetry	Humanistic Value	Description
2.	مناهج! (<i>Action!</i>)	Freedom	<p>The human value contained in this poem is freedom, that is, freedom from colonization of other nations. Every community in a country has the right to occupy its homeland with a sense of security, without threats from any party, including other nations.</p> <p>As for the poem itself, Tuqan also expressed his strong satire aimed at the British and Zionist governments in Palestine. He also called on the Palestinian people to rise and embrace all injustices.</p>
3.	إلى الأحرار (<i>To the Free</i>)	Freedom	<p>The human value contained in this poem is freedom, that is, freedom from intimidation. That every citizen has the right to have freedom from intimidation by any party.</p> <p>In the poem, Ibrahim Tuqan describes the moment when leaders in Palestine were arrested and agreed to sign a letter of guarantee given by the British government so that they would no longer protest.</p>
4.	وطني أنت لي (<i>My Homeland You Are Mine</i>)	Freedom	<p>The human value contained in this poem is freedom, namely freedom of opinion. Because every citizen has the right to express his opinion without threats or intimidation.</p> <p>In the poem, Tuqan expresses his love for his country with a spirit of sincere patriotism and firm conviction.</p>
5.	يا حسرتا (<i>Such a Pity</i>)	Justice	<p>The human value contained in this poem is justice, that is, the justice of a tyrannical leader.</p>

No	Title of Poetry	Humanistic Value	Description
			In the poem, Tuqan calls on Palestinians to rise against the injustice of leaders in their country, as well as the push to reclaim their honour for any humiliation.

Table 3 Analysis of Nationalist Values in the Poems of Ibrahim Tuqan

No	Title of Poem	Nationalistic Value	Description
1.	أيها الأقوياء (<i>O Mighty</i>)	State Defence	<p>The value of nationalism contained in this poem is defending the country, which is maintaining the sovereignty of the motherland. That every citizen is obliged to maintain the integrity and sovereignty of the motherland.</p> <p>In this poem, Tuqan describes the attitude of defending the country to defend his country by making allusions to the British government's occupation of his homeland.</p>
2.	مناهج! (<i>Action!</i>)	State Defence	<p>The value of nationalism contained in this poem is defending the country, which is defending the country from the occupation of other nations that can threaten sovereignty.</p> <p>In the poem, Tuqan described the attitude of defending his colonised country and invited the people in his country to rise against colonialism.</p>
3.	إلى الأحرار (<i>To the Free</i>)	Loyalty to the Nation	The value of nationalism contained in this poem is loyalty to the nation, that is, loyalty to the state ideology. That every citizen must be loyal and obedient to the state ideology to maintain the safety of the nation from all threats.

No	Title of Poem	Nationalistic Value	Description
			In the poem, Tuqan made his satire of Palestinian leaders who submit to the rules of the British government, thus making them silent to call for freedom.
4.	<p>وطني أنت لي (<i>My Homeland You Are Mine</i>)</p>	Patriotism	<p>The value of nationalism contained in this poem is patriotism, which is ready to sacrifice to defend the nation. That every citizen is obliged to be willing to sacrifice for his/her homeland, as a form of love for the motherland.</p> <p>In the poem, Tuqan expressed patriotism towards his homeland with firm conviction.</p>
5.	<p>يا حسرتنا (<i>Such a Pity</i>)</p>	Loyalty to the Nation	<p>The value of nationalism contained in this poem is loyalty to the nation, which prioritises the interests of the motherland. Every citizen is obliged to be loyal and maintain the integrity and unity of his/her homeland.</p> <p>In the poem, Tuqan declares his loyalty and calls on the Palestinian people to rise against the tyranny of the leaders in their country.</p>

D. CONCLUSION

Based on the analysis of these data, researchers concluded that there are human values and nationalism in the poems of Ibrahim Tuqan. From the five poems that have been studied, human values were found, namely, freedom includes freedom from colonialism; freedom of opinion; and freedom from intimidation. They also found human values, namely justice include justice over state land rights; and justice from leaders/governments.

Then researchers also found the values of nationalism, namely patriotism, including an attitude of being willing to sacrifice to defend the nation. Then defend the country, including maintaining the sovereignty of the motherland; defend the country from the occupation of other nations.

As the initial purpose of this research study was to understand the value of humanity and nationalism and understand the meaning implied in the poems of Ibrahim Tuqan through semiotic structural studies, it is hoped that this research can be useful and positive values can be taken to be applied in everyday life.

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بلقندوز، هواري.، مدخل إلى السيميائيات التداولية إسهامات بيرس وشارل موريس. الملتقى

الثالث "السيمياء و الناص الأدبي" كلية الآداب و الفنون، جامعة مستغانم ص. ٣