



Delving into the Sea of Meaning: Representations of Lexical and Grammatical Meaning in the Poem Ilaika by Imam Syafi'i

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Abstract

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The main issue raised in this study is how the meanings of words in Imam Syafi'i's poem Ilaika contribute to forming a profound aesthetic and religious message. This study aims to analyze the lexical and grammatical meanings contained in Imam Syafi'i's poem Ilaika. The poem Ilaika is a classic Arabic literary work with high aesthetic and religious value. Through semantic analysis, it is hoped that the deeper meanings contained in each word and sentence structure in the poem can be revealed. This study uses a qualitative descriptive approach. The data analyzed is the text of the poem Ilaika. Data collection techniques were carried out through literature study and text analysis. Data analysis was carried out by identifying keywords, examining their lexical meanings, and analyzing the grammatical structure of the sentences. The theory used in this study is semantic theory, specifically lexical and grammatical semantics. Lexical semantics relates to the meaning of words individually, while grammatical semantics relates to the meaning formed from the relationship between words in a sentence. Based on the analysis presented, it can be found that each stanza in Imam Syafi'i's Ilaika poem has two meanings, namely lexical meaning and grammatical meaning. There are three types of words that were found, namely nouns, verbs, and adjectives. The contribution of this research is to provide a more comprehensive understanding of Imam Syafi'i's poetry from a linguistic perspective.

Abstrak

Kata Kunci: Permasalahan utama yang diangkat dalam penelitian ini adalah tentang bagaimana makna-makna kata dalam syair *Ilaika* karya Imam Syafi'i berkontribusi dalam membentuk pesan estetik dan keagamaan yang mendalam. Penelitian ini bertujuan untuk menganalisis makna leksikal dan gramatikal yang terkandung dalam syair *Ilaika* karya Imam Syafi'i. Syair *Ilaika* merupakan salah satu karya sastra Arab klasik yang memiliki nilai estetika dan keagamaan yang tinggi. Melalui analisis semantik, diharapkan dapat mengungkap makna mendalam yang terkandung dalam setiap kata dan struktur kalimat dalam syair tersebut. Penelitian ini menggunakan pendekatan deskriptif kualitatif. Data yang dianalisis adalah teks syair *Ilaika*. Teknik pengumpulan data dilakukan melalui studi pustaka dan analisis teks. Analisis data dilakukan dengan cara mengidentifikasi kata-kata kunci, mengkaji makna leksikalnya, dan menganalisis struktur gramatikal kalimat. Teori yang digunakan dalam penelitian ini adalah teori semantik, khususnya semantik leksikal dan gramatikal. Semantik leksikal berkaitan dengan makna kata secara individu, sedangkan semantik gramatikal berkaitan dengan makna yang terbentuk dari hubungan antar kata dalam kalimat. Berdasarkan analisis yang telah dipaparkan, dapat ditemukan bahwa setiap bait dalam syair *Ilaika* karya imam Syafi'i memiliki dua makna yaitu makna leksikal serta makna gramatikal. Terdapat tiga jenis kata yang berhasil ditemukan, yaitu kata benda, kata kerja dan kata sifat. Kontribusi penelitian ini adalah memberikan pemahaman yang lebih komprehensif tentang syair Imam Syafi'i dari sudut pandang linguistik.

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Introduction

The study of Islam and Arabic literature has grown rapidly, but the study of linguistic aspects, especially semantics, in classical texts still requires more attention. *Syair Ilaika* by Abu Abdullah Muhammad bin Idris as-Syafi'i, popularly called Imam Syafi'i, as one of the important Arabic literary works, contains rich religious, philosophical and social meanings. To retrieve a message implied in a literary work, one must understand the meaning of a text that signifies the actual concept. The concept of understanding a text or grammatical meaning can be known through a semantic approach. This topic is relevant to study nowadays

because Arabic learners still have difficulties in understanding lexical and grammatical meanings.

Semantics is a field of science that studies meaning. Meaning is the relationship between a sound symbol and its reference. Meaning is a form of response to the stimulus obtained by the actor in communication in accordance with the associations and learning outcomes (knowledge) possessed. In linguistics, this study of meaning is studied in semantics (Agustina & Anisya, 2021).

Semantic theory has a role in revealing meaning. This theory does not just examine the meaning of language but rather refers to a particular language and is no longer general. There are two meanings in semantics, namely lexical meaning and grammatical meaning (Pateda, 2001). Lexical meaning is a semantic study that is more satisfying in discussing the meaning system contained in the word. Lexical meaning is the meaning of the word as an independent unit. Generally, it is considered parallel to the denotative meaning or meaning based on the dictionary. Lexical meaning is the meaning of words or lexemes as symbols of things, events, objects, and others. This meaning has the elements of language, regardless of its use or context.

In contrast to lexical meaning, grammatical meaning is meaning that is built from supporting concepts that exist in the surrounding words (Fitri, 2017). Grammatical meaning is the meaning that arises after undergoing a grammatical or linguistic process. Grammatical meaning is the meaning that arises as a result of the relationship between larger grammatical elements. For example, the relationship between morphemes and morphemes in words, words and other words in phrases or clauses, phrases and phrases in clauses or sentences.

This research focuses on the lexical and grammatical meanings of 10 examples of verse texts taken from the collection of *Ilaika* verses by Imam Syafi'i, due to the large number of verses contained in *Ilaika* verses. Analyzing the lexical and grammatical meanings in this poem can contribute to the development of

Islamic studies and Arabic literature, as well as enrich the understanding of Imam Syafi'i's thoughts and feelings contained in this *Ilaika* poem.

Analyzing the lexical and grammatical meanings in this poem can contribute to the development of Islamic studies and Arabic literature, as well as enrich the understanding of Imam Syafi'i's thoughts and feelings expressed in this *Ilaika* poem.

Researchers found several studies on Imam Syafi'i's *ilaika* poem. First, there is a research from Reki Randa with the title "Analysis of Linguistic Errors in Google Translate Translation Results on *Ilaika* Poem". This research aims to find out the linguistic errors in the results of Google Translate's translation of the poem *ilaika*. The research method in this study uses descriptive analysis method. In this study researchers also used library research. The results showed that the quality of the translation of Syair *ilaika* using google translate based on linguistic rules there are many things that are not right and even deviate from the meaning contained in the text so that it really needs to be corrected so that there is no misinformation and misinterpretation from the reader or listener. The analysis study only focuses on morphological studies (Randa, 2022).

Then there are also several studies that discuss lexical and grammatical meanings. First, there is research from Budi Kisworo with the title "Lexical, Grammatical, and Contextual Analysis of the Meaning of the Word *Syahida* in QS. al-Baqarah verse 185". This paper contains a semantic study of verse 185 of Surah al-Baqarah. The result of this study is that the researcher interprets the word "*shahida*" with "witnessing or knowing". This meaning is a lexical meaning. The meaning of the word "*shahida*" by witnessing or knowing implies that there must be a way to witness or know the beginning of the month of Ramadan. That method is *rukyat* or *hisab*. Since the word "*shahida*" in the verse is related to the word "*shahr*", it cannot be *rukyah*, but *hishab*. This conclusion is drawn by paying attention to the context of the sentence with the situation of the people when the verse was revealed (Kisworo & Hardivizon, 2020).

Second, there is research from Nur Rahmawati. This research aims to: (1) Describe the lexical meaning in the headlines of Pos Kota newspaper (2) Describe the grammatical meaning in the headlines of Pos Kota newspaper (3) Know the frequency of meaning in the headlines of Pos Kota newspaper. This research uses qualitative descriptive method. The data obtained came from news headlines in the May 22-28, 2017 edition of Pos Kota newspaper. This research focuses on the lexical and grammatical meanings of news headlines.

The results show that the lexical and grammatical meanings of Pos Kota newspaper headlines are quite appropriate so far, because there are some words whose meanings cause misinterpretation. The amount of data analyzed was 44 news headlines, 10 lexical meanings and 34 grammatical meanings (Rahmawati & Nurhamidah, 2018).

The study above shows previous research that examines lexical and grammatical meanings, but in previous studies only focused on the meaning of postal news and verses in the Qur'an, there have been no studies that discuss poetry. While research on Imam Syafi'i's *ilaika* poem is still rarely studied, therefore researchers try to study this theme because this research has never been studied before, and this research is important as a renewal in the scientific treasury, as well as to complement previous studies.

Method

The researcher used descriptive-qualitative methods in this study. Descriptive is a characteristic of qualitative data, which takes the form of a description of the research object. Descriptive methods can be used to describe, elaborate, and explain the phenomena of the research object. The researcher described the lexical and grammatical meanings found in the poem *Ilaika* by Imam Syafi'i. The data in this study is qualitative data in the form of linguistic text. The primary data source is the text of the poem *Ilaika* by Imam Syafi'i. Data analysis was carried out through a series of systematic procedures to ensure the

accuracy and validity of the findings. This procedure was divided into two main stages, namely lexical meaning analysis and grammatical meaning analysis.

After the lexical and grammatical meanings are analyzed separately, the findings will be synthesized. This stage will discuss how the two layers of meaning interact and complement each other to form a complete and profound meaning of the entire poem. The data will be presented in tabular form. The choice of tables as the method of data presentation in this study is not without reason. The use of tables provides a strength and sharpness of analysis that is difficult to achieve through pure narrative. Tables serve as a structured and systematic visual tool, allowing readers to quickly identify and compare each piece of data presented.

Moreover, tables allow us to see patterns and relationships between data more clearly. Readers can see how lexical meaning interacts with grammatical structure, and how different types of words (nouns, verbs, adjectives) complement each other to form a complete message in each verse. Thus, the table not only presents information, but also serves as strong visual evidence of the analysis results, reinforcing the validity and credibility of this research.

Result and Discussion

The following is Imam Syafi'i's *ilaika* poem.

Table 1. Lyrics of Ilaika Poems

No	Verse Text	Verse Meaning
1	إِلَيْكَ إِلَهَ الْخَلْقِ أَرْفَعْ رَغْبَتِي	I offer to you the god of all creatures, my hope
2	وَإِنْ كُنْتُ يَسَاذَا الْمَنِّ وَالْجُودِ مُجْرِمًا	Even though I am a sinner, O most gracious and merciful
3	وَلَمَّا قَسَا قَلْبِي وَضَاقَتْ مَذَاهِبِي	When my heart is hard and the journey of my life is difficult

4	جَعَلْتُ الرَّجَأ مِنِّي لِعَفْوِكَ سُلَّمَا	I make the seduction of me as a way of hoping for your forgiveness
5	فَمَا زِلْتَ ذَا عَفْوِ عَنِ الدَّنَبِ لَمْ تَرِلْ	Then when you who have forgiveness wipe out the continuous sins this
6	تَجْوُدُ وَ تَعْفُو مِنَّةً وَتَكْرَمًا	Your mercy and forgiveness are grace and glory
7	أَلَسْتَ الَّذِي غَذَيْتَنِي وَهَدَيْتَنِي	Is it not You who feeds me and guides me
8	وَلَا زِلْتَ مَنَّا عَلَيَّ وَمُنْعِمًا	And don't you abolish the gift of grace and ni'mat to me
9	عَسَى مَنْ لَهُ الْإِحْسَانُ يَغْفِرُ زَلَّتِي	May the one who has ihsan forgive my mistakes
10	وَيَسْتُرُ أَوْ زَارِي وَمَا قَدْ تَقَدَّمَا	And cover my sins and every past thing. my sins and every past matter

In the *ilaika* poem by Imam Syafi'i, researchers select data and classify data into three types, the first is nouns, the second is verbs and the last is adjectives to facilitate the analysis process and to make it easier for readers to understand this research.

Table 2. Data Classification in Ilaika Poems

No	Nouns	Verbs	Adjectives
1	إِلَهَ الْخَلْقِ	أَرْفَعْ	الْمَنِّ
2	رَغْبَتِي	قَسَا	الْجُودِ
3	قَلْبِي	وَضَافَتْ	مُجْرِمَا
4	مَدَاهِي	جَعَلْتُ	الرَّجَأ

5	لِعَفْوِكَ سُلَّمَا	لَمْ تَرْزَلْ
6	ذَا عَفْوٍ	تَجْوُدُ وَتَعْفُو
7	عَنِ الذَّنْبِ	غَدَيْتَنِي وَهَدَيْتَنِي
8	مِنَّةً	لَا زِلْتَ
	وَتَكَرَّمَا	
9	مَنَّانَا	يَغْفِرُ
10	وَمُنْعَمَا	وَيَسْتُرُ
11	الْإِحْسَانُ	تَقَدَّمَا
12	زَلَّتِي	
13	أَوْ زَارِي	

The researcher found 13 data belonging to nouns in Imam Syafi'i's *ilaika* poem, then there were 11 data belonging to verbs, and finally there were 4 adjectives found. Each of these words has lexical and grammatical meanings with the following details.

There are 13 nouns with lexical and grammatical meanings, namely (1) the word God of creatures in the first line of the poem, (2) the word My hope in the first line of the poem, (3) the word My heart in the third line of the poem, (4) the word My place of departure in the third line of the poem, (5) the word As a way to expect Your forgiveness in the fourth line of the poem, (6) the word Having forgiveness in the fifth line of the poem, (7) the word From sin in the fifth line poem, (8) the word Grace and glory in the sixth line poem, (9) the word Gift in the sixth line poem, (10) the word Grace in the eighth line poem, (11) the word Kindness in the ninth line poem, (12) the word My fall in the ninth line poem, (13) the word My sins in the tenth line poem.

Then there are 11 verbs that have lexical and grammatical meanings in Imam Syafi'i's *ilaika* poem, namely, (1) the word I lift in the first line of verse, (2)

the word Hard in the third line of verse, (3) the word Narrow in the third line of verse, (4) the word I make in the fourth line of verse, (5) the word Not lost in the fifth line of verse, (6) the word Your grace and forgiveness in the sixth line poem, (7) the word Give me food and guidance in the seventh line poem, (8) the word Do not lose in the eighth line poem, (9) the word Forgive in the ninth line poem, (10) the word Close in the tenth line poem, (11) the word Past in the tenth line poem.

Finally, there are 4 adjectives with lexical and grammatical meanings, namely (1) the word Hope in the first line poem, (2) the word Generous in the second line poem, (3) the word Sinful in the second line poem, (4) the word Giver in the second line poem.

Table 3. Nouns

No	Words in Poems	Lexical Meaning	Grammatical Meaning
1	إِلَهَ الْخَلْقِ	Lord of the creatures	The One who creates, governs, and is the resting place of all creatures
2	رَغْبَتِي	My hope	An offering of hope
3	قَلْبِي	My heart	The soul and feelings of a servant
4	مَذَاهِبِي	My place of departure	The journey of a servant's life
5	لِعْفُوكُ سُلَّمَا	As a way of seeking Your forgiveness	The intermediary of a servant in asking forgiveness from Allah
6	ذَا عَفْوٍ	Having forgiveness	Allah who is the One who forgives all mistakes.

7	عَنِ الذَّنْبِ	From sin	Against all bad deeds
	مِنَّةً	Mercy and glory	The peak of gifts and grace belongs to Allah alone.
8	وَتَكَرَّمًا		
9	مَنَانًا	Bounty	The gift or grace from a higher Essence
10	وَمُنْعِمًا	Ni'mat	All goodness from Allah
11	الْإِحْسَانُ	Kindness	Allah is the most kind
12	زَلَّتِي	My fall	The wrong deeds of a servant
13	أَوْ زَارِي	My sins	All bad and unhallowed deeds committed by a servant

The word إِلَهُ الْخَلْقِ lexically means the One who has power over the creatures, grammatically it means an attribute from a servant to his god because a servant realizes that god is the One who creates, regulates, and the place where all creatures rely on. The word رَغْبَتِي lexically means the ideals of a servant, grammatically this word means all the things that a servant hopes for from a servant to his god, because the servant is aware of the position of God as a place to rely on all the hopes and ideals of creatures.

Then word قُلْبِي lexically means the soul of a servant, grammatically its meaning can change to a state or atmosphere experienced by a servant. The word مَذَاهِبِي lexically means The place where I go, but when viewed grammatically, the meaning changes to the journey of a servant's life which is very long and full of twists and turns. Then word لِعَفْوِكَ سُلْمًا lexically means As a way of hoping

for your forgiveness. Grammatically, the word has a function as an intermediary for a servant in asking for forgiveness from Allah.

The word **ذَا عَفْوٍ** has the lexical meaning of having forgiveness, while grammatically it means that Allah is the One who forgives all mistakes. The word **رَأْتِي** lexically has the meaning of My fall, when reviewed in its grammatical meaning it becomes Any wrongdoing of a servant. The word **أُوْ زَارِي** lexically means My sins, grammatically the meaning changes to All bad and unhallowed deeds committed by a servant.

The meaning of nouns in this poem there are several words that have a relationship between one word and another, namely in the words **مِنَّةً وَتَكَرَّمًا, مَنَّا** and **وَمُنْعِمًا** Mercy, Glory, Grace, Favors and Goodness in these words have the same lexical meaning which is about all the grace and goodness given, but grammatically some of these words have the meaning of a request from a servant to get all the privileges from the most special Essence, the owner of the universe, of course it is the culmination of all the goodness that exists.

Table 4. Verb

No	Words in Poems	Lexical Meaning	Grammatical Meaning
1	أَرْفَعْ	I lift	The offering of a servant
2	قَسَّا	Hard	Not easily accepting kindness and advice
3	وَضَاقَتْ	Narrow	Tight and difficult to find the truth
4	جَعَلْتُ	I make	The reason and capital of a servant

5	لَمْ تَرْلَ	Not lost	A sin and mistake that continues to be committed
6	وَ تَجْوُذْ تَغْفُرْ	Your bounty and forgiveness	Grace and forgiveness that only belongs to Allah
7	غَذِيَّتَنِي وَهَدِيَّتَنِي	Feed me and guide	Providing life and guidance to the servant.
8	لَا زَلْتَ	Do not lose	A command that means a request that Allah does not erase
9	يَغْفِرُ	Forgive	Allah who has a forgiving nature
10	وَيَسْتُرُ	Close	Erases and forgives
11	تَقَدَّمَا	The past	Everything that has happened

In the first stanza, we find the word I raise as the lexical meaning of the phrase أَرْفَعَ but if we look at the grammatical meaning, the meaning changes to I offer because in the first verse, it contains a wish that a servant wants to give to his god. In the third stanza, there are the words فَسَا and وَضَّاَفْتُ which lexically mean Hard and Narrow, but if we look at the meaning of the stanza as a whole, the meaning changes grammatically because what is meant is a condition of a servant whose heart and soul are sick and difficult to accept goodness, truth and advice.

Furthermore, in the fifth stanza there is word جَعَلْتُ which lexically means I make but grammatically its meaning changes to a reason as well as the hope of a servant in seducing his god. Then there is word لَمْ تَرْلَ in the sixth stanza which

lexically means Not lost but grammatically the meaning changes to the sin that a servant continues to commit against his god. The words تَجْوُدُ وَ تَعْفُو in the sixth stanza has the meaning of Your grace and forgiveness but grammatically the meaning changes to Grace and forgiveness that only belongs to Allah.

In the seventh stanza, there is the phrase غَدَيْتُنِي وَهَدَيْتُنِي which lexically means Give me food and guidance but grammatically the meaning changes to Give life and guidance to servants, because through the food given by God, a servant can continue his life and thanks to a guide a servant is able to find the direction of his life again.

In the eighth stanza, there is the phrase لَا زَلْتَ which means Do not remove it lexically, but grammatically the command phrase is not purely a command, but means a servant's request to his god not to remove the pleasure and grace that a servant receives. Then there are the words يَغْفِرُ and يَسْتُر which lexically mean Forgive and Close, but grammatically the meaning becomes an erasing and forgiving nature of God. Finally, there is تَعْدَمَا which means the past lexically, but has the meaning of all actions that have occurred grammatically.

Table 5. Adjectives

No	Words in Poems	Lexical Meaning	Grammatical Meaning
1	الْمُنْتَهٰ	Giver	The nature of Allah who is always generous to his servants
2	الْجُودُ	Giver	The nature of Allah who is always generous to his servants
3	مُجْرِمًا	Sinner	Servants who always do wrong
4	الرَّجَا	Hope	Seduction of a servant

There are four adjectives found, namely الْرَّجُل, الْجُود, الْمَنْ, and مُجْرِمٌ which lexically mean Giver, Gracious, Sinful and Hopeful respectively. The first and second words, Giver and Generous, in their grammatical meaning, mean that God is a deity who is always generous to each of his servants. God always gives, whether a servant asks or not.

The word مُجْرِمٌ which in its lexical meaning means Sinful, in its grammatical meaning means that a servant who always makes mistakes, both to fellow humans and other living things, because basically humans are creatures that cannot be separated from mistakes. While word الْرَّجُل which lexically means Hope, in the context of the poem, the grammatical meaning is a Seduction from a servant to his god, the seduction is expected to be due to the acceptance of repentance for all the mistakes a servant has made.

Conclusion

Based on the analysis conducted, it can be concluded that each stanza of Imam al-Shafi'i's Ilaika poem contains two layers of meaning—lexical and grammatical. Three main word classes were identified throughout the poem: nouns, verbs, and adjectives. The study found that while the lexical meanings of many words were difficult to determine precisely due to shifts in meaning from their original context, the grammatical interpretation provided deeper insight into the intended messages. Through repeated reading and grammatical analysis, the researcher was able to uncover the implied meanings that reflect Imam al-Shafi'i's profound spiritual and moral reflections.

A surprising finding of this study is the depth of spiritual symbolism embedded in the grammatical structure of the poem. Imam al-Shafi'i's Ilaika is not merely a poetic composition but a dialogue between a servant and the Divine, expressing human hope, repentance, and submission. The study reveals that linguistic nuances—such as verb choices and syntactic patterns—serve as vehicles for conveying theological and emotional intensity. This discovery

highlights how the poem intertwines faith and language, demonstrating that grammatical interpretation can illuminate the inner dimensions of devotional poetry.

This research is limited in its scope and depth of semantic interpretation. The analysis primarily focuses on lexical and grammatical aspects without exploring broader dimensions such as historical context, stylistic devices, or comparative theological perspectives. Moreover, the researcher acknowledges the subjective nature of interpreting classical Arabic poetry, where meanings often transcend literal understanding. Future research is recommended to incorporate interdisciplinary approaches—combining linguistics, literary criticism, and Islamic theology—to achieve a more comprehensive understanding of Imam al-Shafi'i's poetic works.

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Authors' Contribution Statement

This article was written solely by Irvan Muhamad Faza, who was responsible for all aspects of the research, including conceptualization, data collection, analysis, and manuscript preparation. The author confirms that this work represents his original research and that no part of it has been published elsewhere. The author declares that there is no conflict of interest regarding the publication of this article.

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