

The Contextual Meaning of “Tyranny” in the poem *Ila Ṭugāti al-'Alām* by Abu al-Qāsim al-Syābi: A Semantic Analysis

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Abstract

This study aims to describe the contextual meaning in the poem *Ila Ṭugāti Al-'Alām* by Abu Al-Qāsim Al-Syābi based on semantic analysis. The method used in this study is a qualitative descriptive analysis. As the source of data, the poem is a part of the diwan of shaykh Abu Al-Qāsim Al-Syābi published in 2005 in Beirut and revived in 2011 during the Egyptian revolution. The poem is analysed based on lexical and contextual meanings to obtain the in-depth message within the poem. The results show that the sentences found within have different meanings from their lexical meanings. This is based on the context of the poem. In this context, the poet attempts to portray the significance of the Egyptian rulers or leaders at the time who were authoritarian and nicknamed as the 'tyrants of the world'. The stanzas become the moaning of the people who are suffering from tyrannical and arbitrary leadership. Besides, this poem includes threats and rejection of policies that bring misery and suffering to the people.

Keywords: *Semantics, Contextual Meaning, Tyranny.*

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan makna kontekstual dalam puisi *Ila Ṭugāti Al-'Alām* karya Abu Al-Qāsim Al-Syābi berdasarkan analisis semantik. Metode yang digunakan dalam penelitian ini adalah analisis deskriptif kualitatif. Sumber data diperoleh dari teks puisi *Ila Ṭugāti Al-'Alām* yang terdapat dalam diwan syiir Abu Al-Qāsim Al-Syābi diterbitkan pada tahun 2005 di Beirut dan dibangkitkan kembali tahun 2011 saat revolusi Mesir. Puisi *Ila Ṭugāti Al-'Alām* akan dianalisis berdasarkan makna leksikal dan makna kontekstual untuk mendapatkan pesan yang terkandung dalam puisi secara mendalam. Hasil penelitian menunjukkan bahwa kalimat-kalimat yang terdapat pada bait puisi *Ila Ṭugāti Al-'Alām* memiliki makna yang berbeda dari leksikalnya. Hal ini didasarkan pada konteks yang digambarkan dalam puisi tersebut. Dalam konteks puisi ini, penyair ingin menggambarkan makna penguasa atau pemimpin Mesir pada saat itu yang otoriter dan mendapat julukan sebagai 'tirani dunia'. Bait-bait dalam puisi ini seolah menjadi suara rintihan rakyat yang menderita akibat kepemimpinan yang dzalim dan sewenang-wenang. Puisi ini juga mengandung bentuk-bentuk ancaman dan penolakan terhadap kebijakan yang membuat rakyat sengsara dan menderita.

Kata kunci: Semantik, Makna Kontekstual, Tirani.

INTRODUCTION

A poem is a type of literary work packed with the beauty of language and meaning. It represents the poet's expressive means of conveying his thoughts and feelings. Waluyo argues that poetry is a literary work with language that is compressed, shortened, given a rhythm with a solid sound and imaginative word choice.¹ Imaginative diction makes the reader interested in discovering what message the poet wants to convey through his work.² This positively impacts the readers' interest and critical thinking skills to derive the exact meaning of the figurative words within the poem.³

As a genre of literature, a poem carries life values reflecting the events of its time and is then internalised by the poet and expressed in a work. Aminuddin says that there is a reciprocal relationship between events and ideas expressed in a poem. It represents important events related to the life of a country, nation, or political issues in a certain era.⁴

Similarly, the poem *Ila Ṭugāti Al-'Alām* represents the events occurred in a country, namely Egypt. It was written by Abu Al-Qāsim Al-Syābi, a young poet from Tunisia. At that time, when the Arab countries was in crisis, popular power spread from Tunisia to Egypt, Yemen and Libya, affecting other Arab monarchical republics. Absolute and authoritarian rule led to a wave of popular uprisings to overthrow the government. Initially, this poem was widely recognised during the Jasmine revolution and the Tunisian crisis in 2010 and continued to be promoted on social media during the Egyptian revolution in 2011 as a form of resistance by the Egyptian people to voice their rights.⁵ This poem invites the Arab community, especially Egyptians, to avoid becoming trapped by the country's weak condition. Instead, it tried to break them down to change the country's broken order to a better civilization.⁶

¹ Herman J. Waluyo, *Apresiasi Puisi: Panduan Untuk Pelajar Dan Mahasiswa*, Gramedia P (Jakarta, 2002), 1.

² Muhammad Ricko Aji Saputro, Sri Utami, and Universitas Soetomo Surabaya, “Analisis Semantik Pada Puisi ‘Tak Sepadan’ Karya Chairil Anwar,” *12 Widyabastra* 10, no. 1 (2022): 13.

³ Winda Hutagalung, “Analisis Semantik Puisi ‘Penerimaan’ Karya Chairil Anwar,” *EUNOIA: Jurnal Pendidikan Bahasa Indonesia* 2, no. 1 (2022): 49, <http://jurnaltarbiyah.uinsu.ac.id/index.php/eunoia/index>.

⁴ Aminuddin, *Pengantar Apresiasi Karya Sastra* (Bandung: Sinar Baru Argensindo, 2010), 174.

⁵ Dyan Artha Purvitasari, “Pengaruh Revolusi Melati Tunisia Terhadap Demokratisasi Mesir 2011” (University of Muhammadiyah Malang, 2012), 1, <http://eprints.umm.ac.id/id/eprint/29567>.

⁶ Iva Makhmudah and Indah Artanti Maharani, “Analisis Struktural Puisi *Ila Ṭugāti Al-'Alām* Karya Abu Al-Qasim As-Syabi,” *Kajian Tentang Bahasa, Sastra, Dan Budaya Arab*, 2018, 1, <https://dokumen.tips/documents/analisis-struktural-puisi-ila-u-ti-al-karya-abu-al-qasim-.html?page=1>.

When the poem is examined through the diction used, there is a new and different meaning from its lexical or actual meaning. The difference occurs because the context influences the direction of the poem's conversation. Context is an important element to be considered in understanding the meaning of a sentence or utterance. Malinowski argues that speech and context are two elements tied together, complementary, and inseparable.⁷

A context is necessary to clarify the utterance and as a measure of the validity of a construction and meaning. It includes the linguistic (intra-lingual) and extra-lingual elements.⁸ In addition, it is essential in bringing about a proper understanding of the construction of a sentence. The meaning of a sentence will fail to be revealed if it is unable to understand and identify the context.⁹ Considering the importance and influence of context, it must not be ignored as it leads to the failure of meaning production.¹⁰

Related to poetry based on meaning through language,¹¹ this research is interested in exploring the poem Ila Ṭugāti Al-'Alām through language studies. In linguistic studies, semantics refers to the study of meaning. In semantics, there are a number of theories to understand meaning, including lexical and contextual meaning theories. Lexical meaning refers to the basic meaning of each word or the original meaning found in a dictionary.¹² Meanwhile, contextual meaning means the meaning of a word in accordance with its context or meaning which may change according to its use. This depends on the structure of the words or sentences and the relationship between the utterance and its context. In understanding the utterance and context, a person needs to have knowledge and experience with the referent as well as the harmony of the context.¹³

This research shows relevance to previous studies. The poem has been analyzed using structural analysis, indicating that within the elements of this poem, the tone is angry and

⁷ Mohammad Kholison, *Semantik Bahasa Arab: Tinjauan Historis, Teoritik Dan Aplikatif* (Sidoarjo: Lisan Arab, 2016), 288.

⁸ Taufiqurrochman, *Leksikologi Bahasa Arab*, 3rd ed. (Malang: UIN Maliki Press, 2018), 44–45.

⁹ Rahmat Hidayatullah, “Peran Konteks Dalam Studi Makna: Kajian Semantik Arab,” *JILSA: Jurnal Ilmu Linguistik Dan Sastra Arab* 5, no. 2 (2021): 184, <https://doi.org/https://doi.org/10.15642/jilsa.2021.5.2.184-197%20>.

¹⁰ Kholison, *Semantik Bahasa Arab: Tinjauan Historis, Teoritik Dan Aplikatif*, 289.

¹¹ Muldawati Muldawati, Angga Saputra, and Dodi Firmansyah, “Analisis Semantik Pada Puisi ‘Mata Air’ Karya Herwan FR,” *Basastra: Jurnal Kajian Bahasa Dan Sastra Indonesia* 10, no. 3 (2021): 280.

¹² Sakholid Nasution, *Pengantar Linguistik Bahasa Arab*, 1st ed. (Sidoarjo: CV. Lisan Arabi, 2017), 152.

¹³ Nur Khasanah and Misbah Priagung Nursalim, “Makna Kontekstual Dalam Novel ‘If Someday’ Karya Sifa Mermeida,” *GENRE* 2, no. 1 (2020): 23, <https://scholar.archive.org/work/4q2zdjbqkff6bhomsq5u3sk354/access/wayback/http://journal2.uad.ac.id/index.php/genre/article/download/1742/pdf>.

furious. There are also several kinds of images including motion image, vision image, feeling image, and the interrelationship between elements and functions having a complete system that strengthens the theme, i.e., the Egyptian people's passion to carry out a revolution.¹⁴ Furthermore, the second study from the pragmatics review shows that the choice of words used by the poet is closely related to the deixis used. This is proven by the use of persona deixis in the verb in the form of 'dhamir muttasil'. The speech act by the poet indicates that Husni Mubarak as President is not a respected figure since the speech act chosen by the speaker is not the word 'antum' as a form of respect.¹⁵ Based on previous studies, the researcher is interested in using semantic analysis to discover the contextual meaning behind the poem. Further understanding is needed to understand the meaning or message of the poem *Ila Ṭugāti Al-'Alām* by Abu Al-Qāsim Al-Syābi.

METHODOLOGY

The method applied in this study is descriptive qualitative analysis method. The descriptive analysis method is carried out by describing the facts followed by analysis.¹⁶ Qualitative descriptive research aims to describe, illustrate, explain, clarify, and answer in more detail the problems to be studied.¹⁷ In this study, the data source is the text of the poem *Ila Ṭugāti Al-'Alām* consisting of 18 stanzas in the diwan of poet Abu Al-Qāsim Al-Syābi published in Dar al-Kutub al-Ilmiyah Beirut-Lebanon in 2005 with 184 pages. This poem was brought back on social media in 2011 during the Egyptian Revolution.

The data collection technique in this research involves the note-taking technique to obtain an overview of the poem. Then, the poem was re-read in detail and understood repeatedly to deepen the meaning. The steps in analyzing this data are: a) reading the poem *Ila Ṭugāti Al-'Alām* by Abu Al-Qāsim Al-Syābi from beginning to end carefully and repeatedly, b) marking the parts of the poem and looking for evidence related to the research, c) describing the marked parts, d) analyzing the described parts of the poem with descriptive

¹⁴ Makhmudah and Maharani, “Analisis Struktural Puisi Ila Ṭugati Al-'Alam Karya Abu Al-Qasim As-Syabi,” 370.

¹⁵ Dzatul Lu'lu, “Analisis Pragmatik Puisi Ila Tugati Al-'Alam Pada Konteks Revolusi Mesir 25 Januari 2011” (Universitas Indonesia, 2012), 53.

¹⁶ Nyoman Kutha Ratna, *Teori, Metode, Dan Teknik Penelitian Sastra: Dari Strukturalisme Hingga Poststrukturalisme Wacana Naratif* (Yogyakarta: Pustaka Pelajar, 2004), 47.

¹⁷ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*, 3rd ed. (Bandung: Alfabeta, 2021), 9.

analysis method to find out the meaning contained in the poem, e) drawing conclusions of the research results.

DISCUSSION

In this study, the researcher analyses the poem *Ila Ṭugāti Al-'Alām* by Abu Al-Qāsim Al-Syābi by focusing on lexical meaning and contextual meaning. The text of the poem is as follows:

إلى طغاة العالم¹⁸

“Kepada Tirani Dunia”

ألا أيها الظالم المستبد # حبيب الظلام عدو الحياة

“Wahai penguasa yang kejam, Pecinta kegelapan musuh kehidupan”

سخرت بأنات شعب ضعيف # وكفك مخضوبة من دماه

“Kau ejek rintihan rakyat lemah, Telapak tanganmu berlumuran darah mereka”

وسرت تشوّه سحر الوجود # وتبذر شوك الأسي في رباه

“Kau berjalan menyerupai pesona eksistensi, Kau menabur duri kesulitan di cakrawala”

رويدك لا يخذعك الربيع # وصحو الفضاء وضوء الصباح

“Tunggu! Musim semi tidak akan tertipu olehmu, Terangnya langit dan cahaya pagi”

ففي الأفق الرهب هول الظلام # وقصف الرعود وعصف الرياح

“Pada cakrawala yang luas ada teror kegelapan, Gemuruh petir dan badai dingin”

حذار! فتحت الرماد للهييب # ومن يبذر الشوك يجن الجراح

¹⁸ Ahmad Hasan, *Diwan Abi Al-Qasim Al-Syabi*, 4th ed. (Beirut: Dar Al-Kotob Al-Ilmiyah, 2005), 160.

“*Awas! Kau telah membuka abu api yang membara, Siapa yang menabur duri akan menuai luka*”

تأمل! هنالك أني حصدت # رؤوس الوري وزهور الأمل

“*Lihatlah disana akan ada yang kau tuai, Kepala orang-orang dan bunga-bunga harapan*”

ورويت بالدم قلب التراب # وأشربته الدمع حتى ثمل

“*Kau telah menyiram jantung bumi dengan darah, Kau telah memberi mereka minum dengan air mata hingga kembang*”

سيحرفك السيل، سيل الدماء # ويأكلك العاصف المشتعل

“*Banjir akan menerpamu, banjir darah, Dan badai yang menghancurkan akan melahapmu*”

The following are the data analysis of the poem *Ila Ṭuġāti Al-'Alām* by Abu Al-Qāsim Al-Syābi:

Data 1

إلى طغاة العالم

“*Kepada tirani dunia*”

("To the tyranny of the world")

The word طغاة lexically means الحاكم المطلق غير المقيد بالقانون or absolute ruler¹⁹ - an absolute judge who is not bound by the law. In more detail based on the context referring to this poem, the poet's title 'Tyranny of the World' is not a dictator who rules the world. However, the contextual meaning referred to in this poem is the President of Egypt named Husni Mubarak, who during his reign was very unfavorable to the people due to his nature as a leader who was very authoritative and ignorant of the people's conditions.

By spreading this poem to all corners of the earth, especially in Egypt, the poet wants human rights fighters in Egypt to share this poem and spread it on social media to ignite the

¹⁹ Muhammad Nassar, *Mausu'ah Arabiyah Muyassaroh* (Beirut: Maktabah Asriyah Sidon, 1965), 67.

spirit of the Egyptian people who at that time experienced difficult conditions in dealing with Husni Mubarak's leadership. Abu Al-Qāsim Al-Syābi as a poet expressed his concern for Husni Mubarak's power through stanzas of poetry that were arranged with diction that was not explicit in its mention. Yet the message of this poem can reach the hearts of the people to be promoted through social media or other means so that all know and feel.²⁰

The reason why the Egyptian people were furious with Husni Mubarak was due to his authoritarian leadership, starting with civilian accommodations and elections that served as a tool to extend the legitimacy of the authoritarian regime. He fully engaged the military to contribute to economic development. He made the military the most powerful constituency in every policy-making process. This is what made him able to maintain his power for approximately thirty years.²¹

Later, massive demonstrations to overthrow the alleged corrupt, authoritarian Husni Mubarak caused people's lives in the political, social and economic fields to be marginalized. The action taken by the Egyptian people represented the people power movement as a strategy to encourage socio-political change and the creation of a democratic order.²²

Data 2

ألا أيها الظالم المستبد # حبيب الظلام عدو الحياة

"Wahai penguasa yang kejam, pecinta kegelapan musuh kehidupan"

("O cruel ruler, lover of darkness, enemy of life")

The word الظلام lexically means ذهاب النور²³, i.e., the description of something that has no light or the antonym of light. However, contextually, based on this poem, the word الظلام means a crime, persecution, oppression that president Husni Mubarak has committed against his

²⁰ Lu'lu, "Analisis Pragmatik Puisi Ila Tugati Al-'Alam Pada Konteks Revolusi Mesir 25 Januari 2011," 27.

²¹ Atep A Rofiq, "Melacak Dinamika Sipil-Militer Pasca Revolusi Mesir," *Salam: Jurnal Sosial Dan Budaya Syar'i* 2, no. 1 (2015): 107–8, <https://www.academia.edu/15117198>.

²² Mansur Juned, Musa Maliki, and M Asrudin, "Kekuatan Politik Media Sosial: Uji Kasus Pada Revolusi Mesir 2011," *Global: Jurnal Politik Internasional* 15, no. 1 (2013): 70, <https://scholarhub.ui.ac.id/cgi/viewcontent.cgi?article=1166&context=global>.

²³ Jibrān Mas'ud, *Ar-Roid Mu'jam Lughawi 'Ashriy*, (Beirut: Dar Ilm Malayyin, 1992), hlm. 530.

people. He reluctantly executed government goods at his own will, with no sense of responsibility towards the Egyptian people at the time.²⁴

Then, the word الحياة lexically means كانت به الروح ضد مات.²⁵ i.e., life that contains the spirit (universe) or the antonym of the word death. However, contextually based on this poem, the lafadz الحياة is closer or specific in meaning to the Egyptian people. Husni Mubarak is an enemy to the Egyptian people, as he does not show himself to be a good leader. A country's president is usually respected and honoured, but Husni Mubarak was not by the people.

Data 3

سخرت بأناث شعب ضعيف # وكفكك مخضوية من دماه

“Kau ejek rintihan rakyat lemah, telapak tanganmu berlumuran darah mereka”

("You mock the groans of the weak, your palms are stained with their blood")

The word الدماء lexically means السائل الأحمر الذي يجري في عروق الإنسان والحيوان.²⁶ i.e. 'the red liquid that flows in the veins of humans and animals'. However, contextually based on this poem, lafadz الدماء means 'suffering'. The context of the phrase your hands are covered in blood, not in the sense that Husni Mubarak killed his people with any sharp objects and caused them to get bloodied and fall. However, he killed them by making the price of primary or necessities soar so high and causing suffering to the people.

Husni Mubarak made politics a means to seek self-satisfaction in the form of wealth and material abundance. One of the ways he did was corruption. The high level of corruption among government officials impacts the Egyptian economy in general. The government has carried out an illegal privatization policy of assets affecting the Egyptian economy. This co-operation is carried out by the government together with businessmen and investors. Consequently, most Egyptians live in poverty, disease, and high unemployment.²⁷

²⁴ Lu'lu, "Analisis Pragmatik Puisi Ila Tugati Al-'Alam Pada Konteks Revolusi Mesir 25 Januari 2011," 13.

²⁵ Jibril Mas'ud, *Ar-Ro'id Mu'jam Lughawi 'Ashry* (Beirut: Dar Ilm Malayyin, 1992), 320.

²⁶ Mas'ud, 364.

²⁷ M. Syaiful Kamal, "Dimensi Konflik Sosial Pemerintahan Husni Mubarak Dalam Novel Šauratu Al-'Araya (Telaah Sosiologi Sastra)," *Diwan: Jurnal Bahasa Dan Sastra Arab* 4, no. 2 (2018): 176, <https://doi.org/https://doi.org/10.24252/diwan.v4i2.6158>.

Data 4

وسرت تشوّه سحر الوجود # وتبذر شوك الأسي في رياه

“Kau berjalan menyerupai pesona eksistensi, kau menabur duri kesulitan di cakrawala”

("You walk like the charm of existence, you sow the thorns of hardship on the horizon")

The word شوك lexically means شئى كالعود صغير ودقيق جدا²⁸ i.e. something like a small and sharp stick. However, contextually based on this poem, the word شوك means cruel policies. In the context of the word sowing thorns, it is not a sharp thorn that when sown will harm people because of its sharpness, but in the sense that the cruel policies made by Husni Mubarak always make the people miserable and suffer from patterns that are regulated undemocratically and not prosperous. He always sows and provides policies oppressing the people.

Data 5

رويدك لا يخدعك الربيع # وصحو الفضاء وضوء الصباح

“Tunggu! Musim semi tidak akan tertipu olehmu, terangnya langit dan cahaya pagi”

("Wait! Spring will not be tricked by you, the brightness of the sky and the morning light")

The word الربيع lexically means 'spring'. However, in contextual terms based on this poem, the phrase الربيع means 'the right time for vengeance'. It means that the people of Egypt are not going to be fooled by Husni Mubarak's authoritarianism. They will collectively counterattack Husni Mubarak when the time comes. For a lifetime of fighting for a better civilisation, they will continue to voice their endlessly denigrated rights.

²⁸ Mas'ud, *Ar-Ro'id Mu'jam Lughawi 'Ashry*, 483.

Data 6

ففي الأفق الرهب هول الظلام # وقصف الرعود وعصف الرياح

“Pada cakrawala yang luas ada teror kegelapan, gemuruh petir dan badai dingin”

("On the wide horizon there are terrors of darkness, thunderous lightning and cold storms")

The phrase *الرعود والرياح* lexically means *صوت السحاب يرافق البرق*.²⁹ i.e. 'the sound of clouds accompanying lightning'. However, contextually based on this poem, the phrase *الرعود والرياح* means that the 'attacks and terror' of the Egyptian people will soon be underway. They will march in the streets as protesters and speak out about the injustice of an authoritarian ruler until they succeed in overthrowing him.

On 25 January 2011, Egyptians agreed to gather in Cairo's Tahrir Square to demand the resignation of President Husni Mubarak. A series of protests succeeded in ending Mubarak's 30 years of authoritarian rule. Yet, many people were killed during the demonstrations.³⁰ Finally, the Egyptian Revolution, an accumulation of people's disappointment that had been restrained for decades by the Husni Mubarak regime, succeeded in resigning as president on 11 February 2011.³¹

Data 7

حذار! فتحت الرماد للهييب # ومن يبذر الشوك يجن الجراح

“Awat! Kau telah membuka abu api yang membara, siapa yang menabur duri akan menuai luka”

("Beware! You open the ashes of a smouldering fire, those who sow thorns will reap wounds.")

The word *الرماد للهييب* lexically means *ما يبقى من المواد المحترقة بعد احتراقها*.³² i.e. 'something left over after a fiery burn'. However, contextually based on this poem, the *الرماد للهييب* means 'rebellion'. Husni Mubarak initiated and caused the rebellion to occur. Therefore, there

²⁹ Mas'ud, 408.

³⁰ Craig Knalley, "Egyptian Revolution 2011: A Complete Guide to the Unrest.," *Huffington Post*, 2011, http://www.huffingtonpost.com/2011/01/30/egypt-revolution-2011_n_816026.html.

³¹ Tambaruka Apriadi, *Revolusi Timur-Tengah: Kejatuhan Para Penguasa Otoriter Di Negara-Negara Timur Tengah* (Yogyakarta: Narasi, 2011), 97.

³² Mas'ud, *Ar-Ro'id Mu'jam Lughawi 'Ashry*, 403.

will be a rebellion that he will get because of what he has done. Based on this stanza, the poet warns that Husni Mubarak has upset the Egyptian people by his actions. This led to the revolution.

Initially, Husni Mubarak managed to hold off the rebellion organized by the Egyptian people at the time. However, after receiving strict warnings and urges from the international world, the police and army, who initially had loyalty to the Mubarak regime, were unable to resist the mass flow of demonstrators. Within 18 days of taking to the streets to demonstrate for the fall of President Husni Mubarak, he finally resigned from his position as President of Egypt on 11 February 2011.³³

Data 8

تأمل! هنالك أني حصدت # رؤوس الورى وزهور الأمل

“Lihatlah disana akan ada yang kau tuai, kepala orang-orang dan bunga-bunga harapan”

(Look there you will reap, the people's heads and the blossoms of hope)

The word *الزهرة* lexically means *نور النبات*.³⁴ i.e. 'something that becomes the light/crown of a plant because of its beauty'. However, contextually based on this poem, the word *الزهرة* means 'a better Egyptian way of life or civilisation'. They hope that their life will be worthy, prosperous, peaceful and without any more misery.

After President Husni Mubarak resigned from power, the people became much freer in expressing their opinions. The Egyptian people successfully appealed for the dignity of freedom and democracy in Egypt. Those are the demands of the people who want Husni Mubarak to step down and no transfer of power to his son, Gamal Mubarak. Also, they want the constitution to be rewritten to set limits on presidential terms, to prevent similar regimes from taking control of Egypt. Hopefully, after this, the elections will be free and fair as well as a new, responsible parliament.³⁵

³³ Hurin Hayati Alin, “Kondisi Mesir Tahun 2011-2012 Dan Reaksi Dunia Pasca Runtuhnya Rezim Mubarak Karena Revolusi Mesir 2011,” *Jurnal Analisis Hubungan Internasional* 5, no. 1 (2016): 249, <http://journal.unair.ac.id/download-fullpapers-jahi00f08c154cfull.pdf>.

³⁴ Mas’ud, *Ar-Ro’id Mu’jam Lughawi ‘Ashry*, 422.

³⁵ Juned, Maliki, and Asrudin, “Kekuatan Politik Media Sosial: Uji Kasus Pada Revolusi Mesir 2011,”

Data 9

ورويت بالدم قلب التراب # وأشربته الدمع حتى ثمل

“Kau telah menyiram jantung bumi dengan darah, Kau telah memberi mereka minum dengan air mata hingga kembang”

("You water the Earth's heart with blood, you give them to drink with tears to bloat")

The word غابة lexically means أرض واسعة ذات شجر.³⁶ i.e. 'a vast land filled with trees'. However, contextually based on this poem, the word غابة means 'the order of the people and their lives'. Husni Mubarak as a leader has led the country into a terrible state. Many people became victims of his tyranny. The Egyptian people for more than 30 years did not have the right to express their opinions against government policies that were considered inappropriate and harmful to them. Moreover, if they dare to protest, they will be threatened with imprisonment. Although Egypt is a wealthy Middle Eastern country and a major centre of political culture in the Middle East region, more than half of the population still lives in poverty.³⁷

The context of the words you give them to drink with tears to bloat ' depicts the heavy flow of tears as a symbol of the misery and sadness experienced by the Egyptian people.³⁸

Data 10

سيجرفك السيل، سيل الدماء # ويأكلك العاصف المشتعل

“Banjir akan menerpamu, banjir darah, Dan badai yang menghancurkan akan melahapmu”

("Floods will come upon you, floods of blood, And destructive storms will take you over")

The word العاصف lexically means الرياح الشديدة، مائل عن الهدف.³⁹ i.e. 'a strong wind, overflowing because of careless waste'. However, in contextual meaning based on this poem, the word العاصف means 'storm as a reply from the people'. This stanza expresses threats, protests, and

³⁶ Mas'ud, *Ar-Ro'id Mu'jam Lughawi 'Ashry*, 571.

³⁷ Alin, “Kondisi Mesir Tahun 2011-2012 Dan Reaksi Dunia Pasca Runtuhnya Rezim Mubarak Karena Revolusi Mesir 2011,” 250.

³⁸ Juned, Maliki, and Asrudin, “Kekuatan Politik Media Sosial: Uji Kasus Pada Revolusi Mesir 2011,” 69.

³⁹ Mas'ud, *Ar-Ro'id Mu'jam Lughawi 'Ashry*, 534.

affirmations from the Egyptian people that whatever Husni Mubarak did will destroy him. The saying goes “you reap what you sow”. The last stanza of the poem represents a time when thousands of Egyptians began to take to the streets to eradicate the economic poverty, rampant unemployment, and widespread government corruption caused by the authoritarian leadership of President Husni Mubarak who had ruled Egypt for so long.

CONCLUSION

The poem *Ila Tughati Al-'Alam* by Abu Al-Qasim Al-Syabi basically expresses the poet's feelings with imaginative diction and full of similes. The message cannot be properly understood without seeing the context in which this poem was written, as the meaning is not written clearly and explicitly. Understanding the context of the poem is necessary to find the meaning of the poem. In this poem, there are sentences that have other or different meanings lexically. This research reveals the meaning of a 'tyrant' who is tyrannical and arrogant towards his people. Throughout the stanzas the poet describes various forms of threats and rejection of power led by an Egyptian ruler with an ignorant and arrogant behaviour that made people miserable and suffering. The poem makes the people's spirit of struggle to make changes or called revolution. This poem was used by protests to take to the streets while echoing the content addressed to an Egyptian president at the time.

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