



## THE REPRESENTATIVE MEANING OF LONGING IN MAHMOUD DARWISH'S "ILA UMMI" POEM VIEWED FROM A SEMANTIC APPROACH

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### ABSTRACT

Poetry is one literary form that requires comprehension. Therefore, this study examines the lexical, grammatical, and referential meanings of the poems in Ila Ummi. By summarizing the data gathered, this study employs descriptive qualitative research methodology. The poem Ila Ummi by Mahmoud Darwish, which can be found in his poetry collection *Aasyiq Min Filastiin*, serves as the primary data source for this study. Books, journals, and other supporting materials make up the secondary data. The study's findings indicate that Ila Ummi's poetry has referential, grammatical, and lexical semantic meanings. Grammatical meaning is the meaning of a sentence that varies due to structural changes, as opposed to lexical meaning, which is the meaning stated in a dictionary or refers to the real meaning. Furthermore, this paper investigates the role of figurative language, metaphor, and symbolism in conveying the emotional depth of longing in "Ila Ummi." The poet's use of metaphors, such as the land as a mother, and symbols, like the olive tree, are explored to unveil the layers of meaning that these elements contribute to the overall semantic structure of the poem. This study contributes to the understanding of Mahmoud Darwish's work as a literary and cultural artifact that transcends individual sentiment and embodies the collective experience of longing for a homeland. By employing a semantic approach, the paper highlights the poem's ability to evoke many emotions and associations, making "Ila Ummi" a profound representation of longing that resonates with readers on both personal and universal levels.

**Keywords:** *Ila Ummi*, Longing, Meaning, Poem, Semantics

### ABSTRAK

Salah satu jenis karya sastra yang perlu dipahami adalah puisi. Dengan demikian, tujuan penelitian ini adalah untuk menganalisa puisi Ila ummi dari aspek makna leksikal, gramatikal dan referensial. Penelitian ini menggunakan jenis penelitian deskriptif kualitatif dengan menjabarkan data yang dikumpulkan. Data primer pada penelitian ini adalah puisi Ila Ummi karya Mahmoud Darwish dalam kumpulan puisi Mahmoud Darwish yang berjudul *Aasyiq Min Filastiin*, kemudian data sekunder meliputi buku, jurnal, serta sumber lain yang mendukung penelitian ini. Menurut hasil penelitian, puisi Ila Ummi memiliki makna semantik yang mencakup makna leksikal, gramatikal, dan referensial. Makna leksikal yang merupakan makna menurut kamus atau merujuk pada arti sebenarnya, makna gramatikal merupakan kalimat yang maknanya berubah karena mengalami proses dan makna referensial merupakan suatu kata yang mengacu kepada suatu objek. Melalui pendekatan semantik tersebut mampu menjabarkan kata-kata yang termuat pada puisi Ila Ummi karya mahmoud Darwish dari yang paling dasar melalui analisis kosa kata hingga disimpulkan makna tiap baris pada puisi tersebut. Lebih lanjut, artikel ini menyelidiki peran bahasa kiasan, metafora, dan simbolisme dalam menyampaikan kedalaman emosional kerinduan dalam "Ila Ummi." Penggunaan metafora oleh penyair, seperti negeri sebagai ibu, dan simbol-simbol, seperti pohon zaitun, dieksplorasi untuk menyingkap lapisan-lapisan makna yang dikontribusikan oleh elemen-elemen tersebut pada struktur semantik puisi secara keseluruhan. Penelitian ini berkontribusi pada pemahaman karya Mahmoud Darwish sebagai sebuah artefak sastra dan budaya yang melampaui sentimen individu dan mewujudkan pengalaman kolektif kerinduan akan tanah air. Dengan menggunakan pendekatan semantik, makalah ini menyoroti kemampuan puisi tersebut

untuk membangkitkan banyak emosi dan asosiasi, menjadikan "Ila Ummi" sebagai representasi kerinduan yang mendalam yang beresonansi dengan pembaca pada tingkat pribadi dan universal.

**Kata Kunci:** Ila Ummi, Kerinduan, Makna, Puisi, Semantik

## INTRODUCTION

Literature is a personal outpouring of thoughts, experiences, feelings, ideas, passions, and beliefs that are vividly and interestingly portrayed using language (Salbiah, 2022). Therefore, a literary work consists of the following elements: language, form, thoughts, feelings, ideas, spirit, and beliefs. This supports Saryono's opinion that literature can draw on all empirical and non-empirical-supernatural experiences. In other words, literature can witness human life's journey (Sukirman, 2021)

Suharsono argues that literature is a medium through which authors convey their ideas and experiences. As a medium, literary works aim to convey the author's thoughts to the reader. Literary works can also show the author's thoughts about various problems around him. The social reality presented by the text to the reader is a picture of various social phenomena that occur in society, represented by the author in various ways. In addition, the unique narrative form of literary works has the potential to entertain, teach, and provide much knowledge to its readers because readers receive messages without talking to the teacher (Suharsono dkk., 2023).

Poetry and prose are two categories of literary works. Poetry is a literary work whose form is carefully chosen and composed. According to Mursini, using specific sounds, rhythms, and meanings aims to raise awareness of experiences and trigger specific responses. Therefore, the beauty of poetry depends mainly on how the words are used correctly and how they form the composition. Poetry is divided into two categories: old poetry (Rohman & Wicaksono, 2018). New poetry is poetry that has no rules and is more accessible. Poetry and prose are two different types of literary works. Many people consider them to be the same literary work. Prose is a well-organized literary work. In general, prose is a combination of monologue and dialog form. Prose has a language that is closely related to daily activities. With this in mind, prose and fiction describe an event, problem, etc (Ahmad, 2021).

Poetry is one type of literary art that is more beautiful than other arts. Poetry is a form of literary work that describes the contents of a person's thoughts and feelings that are imaginary and poured into writing (Hamzah, 2009). According to Pradopo, poetry is a structure whose parts are interrelated with essence/coherence. A poet multiplies word by word with a high emotional tone to become a beautiful sentence. Focusing on beauty makes this literary work loved by most people since ancient times until now. Art in poetry has a musical nature. Usually, the end of the stanza contains a repetition of words that make the poem pleasing to the ear. Each poem has a rhythm and sound that blends (Atoh, 2022). Poetry is also a memory of one's life that is artistically arranged in written form (Yu & Alhartani, 2018). Therefore, the more memory of one's life, the more beautiful the story or content it presents.

In the opinion of the Arab community, poetry is the pinnacle of beauty in literature because poetry is a form of writing that arises from the tenderness of taste and the beauty of imagination; therefore, the Arab community loves poetry more than other literary works (Haekal, 2018). Over time, we often hear this term mentioned in books on the history of Arabic culture, especially the pre-Islamic period. Etymologically, the term is taken from the word's origin, meaning to feel, know, compose, realize, or change poetry (Jumadil & Atoh, 2021). Meanwhile, according to George Zaydan, poetry means Al-Ghina, Insyadz, and Tartil, which means singing. Among other sources, the word poetry is شير (shir), which means songs or *qasidah* in the Torah also uses this name.

In linguistics, a science studies the meaning of a language, namely semantics. Language is one form of communication media used by humans every day. Language can also be interpreted as a human heart because language is essential in people's lives to support interactions between people (Chaer, 2015). Speaking of language, in linguistics, there is the science of phonology, syntax, morphology, semantics, pragmatics, sociolinguistics, and others, but this study will discuss semantic analysis (Mattawa, 2014).

The word semantics comes from the Greek word *sema* (another word meaning "sign" or "symbol"). The verb is *semano*, which means "to mark" or "to symbolize". The meaning of symbol and sign here is the equivalent of the word *sema*, which is a linguistic or linguistic sign (French: *signe linguistique*) as proposed by Ferdinand de Saussure, which consists of (1) a sensible component, which is in the form of language sounds, (2) a component that is interpreted or the meaning of the first component (Musthofa, 2020).

Semantics has an essential function for linguistics, especially those related to meaning. Therefore, researchers are interested in analyzing Mahmoud Darwish's poem *Ila Ummi* through a semantic approach. Analyzing the poem focuses on three types of meaning that exist in semantics. The three types of meaning in question are (1) Lexical meaning, which is the meaning according to the dictionary or refers to the actual meaning; (2) Grammatical meaning is a sentence whose meaning changes because it undergoes a process; and (3) Referential meaning is a word that refers to an object (Zainol & Safian, 2021).

The researcher chose the poem *Ila Ummi* to study because there are exciting things to study; this poem describes his longing for his mother and his great love for the country. Poetry is a form of literary work that is a system of level signs because it uses language as its primary material. This poem is one of the poetry anthologies by Mahmoud Darwish entitled *Aasyiq min Filastin* (Wafi & Effendi, 2023). This anthology contains 28 poems on freedom and hopes for the Palestinian people against Israeli occupation (Mattawa, 2014). Among the poems is *Ila Ummi*, which tells the story of a poet who falls in love with his biological mother and country.

As in the poem, *Ila Ummi*, a poet and author, was famous in his time. He is Mahmoud Darwish, a famous poet and poetry writer. He came from Palestine and was born in Al-Birwa on March 13, 1945. The expert in researching this poem is Mahmoud Darwish, who has received several important awards in the field of literary works and was sent as a national poet in his country. Birth also voices the struggle of the people of his hometown (Kullab, 2016). Meanwhile, the counter to this research is that Mahmoud Darwish considers himself to have received less attention because he is the middle child of 6 siblings. It is as if he is a marginalized child and thinks his parents do not love him (Zuhdi, 2021).

The specialty of the theory used in this research is in line with Chaer's opinion on semantics, a language study that seeks to explore the meaning of a language (Chaer, 2015). Therefore, the researcher wants to use semantic analysis on the poem *Ila Ummi* by Mahmoud Darwish, which will be reviewed from the words assembled into meaningful sentences. Poetry conveys meaning through language, meaning that makes readers think hard to find out the real meaning. Therefore, researchers are interested in studying it through linguistics. Language has a vital role in various fields of life. In linguistic terms, semantics introduces us to the study of meaning (Nida, 2021).

This research has several relevant studies having similar research. The researcher will explain some studies that are similar to this research. First, Riska Afriani's Indonesian Language and Literature Studies research by Titi Sanaria and Lila Saraswaty resulted in the Analysis of Semantic Studies in the Poetry Anthology Under the Sunset Umbrella We Tell Stories. According to Riska Afriani, her research aims to explain intuitively the meaning contained in poetry using semantic theory that focuses on denotative, connotative, cognitive, and non-referential meanings contained

in the poetry anthology entitled *Under the Umbrella of Twilight We Tell Stories*. The research methodology uses the content analysis method, Riska's research type, and a qualitative approach. The similarity of the research conducted by Riska is that both examine semantic issues. The difference lies in the discussion and content of the poem. Second, Wijaya Herman and Laila Sufi Wartani successfully researched *Meaning Relations in Songs of Struggle of Nahdlatul Ulama* by T.G.K.H. M. Zainuddin Abdul Majid. In his research, he aims to intuitively describe the semantic relationship of words in the lyrics of songs of struggle. This research uses descriptive methods in the form of qualitative research. The similarity in this study is that both examine the semantics of objects in the form of sung poetry. At the same time, the difference lies in the discussion that examines meaning relations, while this study examines the types of meaning (Rustandi, 2020).

Furthermore, Rahmah Salbiah, in her research according to the stylistic analysis of the poem *Abinnu Ila khubz Ummi* by Mahmoud Darwish, found several language styles, including Hyperbole, Paradox, and Personification. Mahmoud Darwish describes life as a soul whose reality is in the form of inanimate objects but functions like a human that can be touched. The stylistic language depiction of Mahmoud Darwish's poetry through this stylistic approach ultimately aims to intuitively present to the reader the meaning of poetry that is easy to understand (Salbiah, 2022). The research equation is in the object under study, namely the poem *Ila Uimmi* by Mahmoud Darwish. The difference in research lies in the discussion and content; this study examines stylistics, which focuses on imagery, while this study examines semantics in terms of lexical, grammatical, and referential meanings.

This research is different from previous studies. Although some study semantics in various literary works, throughout literary studies that have been carried out, researchers have not found literary works that are specifically analyzed using semantic theory in the poem *Ila Ummi* by Mahmoud Darwish.

## METHOD

This research uses descriptive qualitative research by describing the data collected. In addition, researchers describe the existing problems to clarify the object under study. Descriptive research aims to explain intuitively or systematically the facts and relationships between the events and theories studied. So, the data found in the analysis process will be described as theoretical text. This research is library research, a data collection system carried out by conducting research studies on books, records, and reports related to the problem to be solved (Suryabrata, 2013). The research results are also described in poems from primary data to describe the research results. In addition, the research results are also descriptive in the form of several poems from primary data to describe the research results. There are several technical stages in the descriptive method, among others: (1) identification. In this step, things related to the research theory will be recorded. (2) Classification. Selecting data, focusing on data, and classifying. (3) Analysis. In this step, an analysis will be carried out on several data that have been classified so that it can be clearly understood. (4) Description. In this step, the data that has been classified will be presented in the discussion so that general conclusions can be drawn (Musthafa & Hermawan, 2018). The primary data source in this research is the poem *Ila Ummi* by Mahmoud Darwish in Mahmoud Darwish's poetry collection entitled *Aasyiq Min Filastiin*. In the book, there are 28 poems with a total of 141 pages, published in 1966 at Dar Al Adab, Beirut. Independent data sources include books, journals, and other sources that help this research. The procedures used by researchers in this study are: 1.) Collecting reflections in the form of concepts or theories related to semantics and repeatedly understanding the poem *Ila Ummi* by Mahmoud Darwish. 2.) Collecting and writing data related to the object of research.

3.) Analyzing data from the poem *Ila Ummi* by Mahmoud Darwish. 4.) Evaluating the research results systematically.

## RESULTS AND DISCUSSION

### Analysis of meaning in the poem *Ila Ummi* by Mahmoud Darwish

As explained earlier, Mahmoud Darwish is a Palestinian poet who voices the struggle and movement of the Palestinian people. Mahmoud Darwish's poem consists of one long stanza with twenty-eight lines.

**Table 1. A fragment of the first verse and its meaning**

Referential Meaning	Grammatical Meaning	Lexical Meaning	Lafal
The word longing refers to a "symptom"; that is, the word longing in this stanza contains the meaning of longing, namely the pain or sadness felt due to longing to return home.	The word longing, which is a form of <i>fi'il mudhāri'</i> , indicates the occurrence of an action that is being carried out or will take place, and the addition of the letter 'أ' which stores <i>Dhamīr</i> أنا meaning me. The poet wants to prove that the longing that the poet is experiencing will last and is continuous.	The word <i>yabinnu</i> is a <i>fi'il mudhāri'</i> derived from the word <i>حن</i> , <i>حن</i> which shows the meaning of <i>شوق</i> meaning longing. (Al-Munawwir, 1997)	أحنُّ

Based on the data above, the author assumes that the word "longing" in the pronunciation of this poem is that the poet wants to express the pain of losing his mother figure who has given birth, raised, fed, and drank as a form of love. From these three meanings, the author can conclude that the longing does not have to be with a life partner; it can be that he feels longing for something that has happened or lived throughout his life. This resembles the poet's expression, who misses his mother's cooking. The pain experienced is excruciating, but the poet has a glimmer of hope to meet his mother. As with longing in the view of Imam Al-Ghazali in his book, the impact of longing is painful if only seen from longing, but if seen from the desire to meet behind longing, this is a comfort that cannot be found apart from the path of longing (Ardiansyah & Erihadiana, 2022).

**Table 2: A fragment of the second stanza and its meaning**

Referential Meaning	Grammatical Meaning	Lexical Meaning	Lafal
The word coffee refers to a "thing," a drink served by his mother when relaxing. The word coffee symbolizes an everyday, stable, comfortable life with a	The word coffee is a mudhof form that shows the restriction between two words, which causes the last word always to be made clear, namely by mudhofing the word <i>قهوة</i> to the word <i>أمي</i> , meaning that the poet misses his mother's coffee.	The word coffee means coffee beans or coffee drink. (Al-Munawwir, 1997)	وقهوة

distinctive aroma. (Al-Sheikh, 2021)

Based on the data table above, it shows that "coffee" is an essential addition to life; it is one of the drinks when relaxing. From the three meanings above, the author can conclude that a cup of coffee has lessons and stories from life's journey that can be taken, which reminds of the atmosphere at home and longing for his mother. Therefore, the word coffee in this stanza becomes *Mudhof* and is based on the word mother, indicating that the poet only misses his mother's coffee, not others. The meaning of this stanza is related to the previous stanza, in which the poet recalls his habit in the afternoon, enjoying bread and coffee made by his mother.

**Table 3. A fragment of the third verse and its meaning**

Referential Meaning	Grammatical Meaning	Lexical Meaning	Lafal
The word touch refers to the "activity" performed by a mother, which is touching as a form of a mother's love for her child.	The word touch is a <i>mashdar</i> isim form that shows a verb that is denoted, which comes from the lafadz لمس to لمسة, meaning that the poet misses the touch of a mother.	The word touch is a mashdar isim derived from the <i>fi'il mādhi</i> لمس يلمس, which means to touch or feel. (Al-Munawwir, 1997)	ولسة

Judging from the table above, it can be seen that the word "touch" means to hold or touch as a mother's affection for her child. With the touch of her hand, she shows the moral aspects mothers usually bestow on their children: kindness and compassion. In other words, the presence of a mother figure fills his life with feelings and conscience. In contrast, the distance from his mother causes grief, torment, and nostalgia emotionally. From the three definitions above, it can be stated that hugging is a physical touch mothers use for their children. The word touch is based on the word mother because the poet wants to show that she only misses her mother's touch.

**Table 4. A fragment of the fourth stanza and its meaning**

Referential Meaning	Grammatical Meaning	Lexical Meaning	Lafal
The word grow refers to a "process" from minor to big. The word grow in the pronunciation of this poem means returning the poet to his childhood, who needs his mother's love.	The word grows a form of <i>fi'il mudhāri'</i> , which describes the occurrence of actions that are being carried out or will take place, and the addition of the letter ت because it stores <i>dhāmīr</i> هي. The meaning is that the poet is growing and will continue to grow from childhood to adulthood.	The word grow follows the <i>Wazan</i> كَبُرِيكْبُر, which means significant as opposed to small. (Al-Munawwir, 1997)	وتكبر

The data above show that the word "grow" means that the poet wants to return to his childhood, which requires a mother's love. From the three meanings above, it can be said that a poet's spirit comes from his mother; remembering the past with her already makes him feel grateful, especially when he returns to his mother, whom he wants. In this stanza, an exemplary message can be taken: everything is against your mother; respect your mother while she is still there because we never know when she will separate us. Gratitude is a way for us to remember Allah, as Allah says in Q.S. Al-Baqarah verse 152, "Remember Me, I will also remember you. Be grateful to Me, and obey Me.

**Table 5. A fragment of the sixth verse and its meaning**

Referential Meaning	Grammatical Meaning	Lexical Meaning	Lafal
Love refers to the "symptom" that the poet will respect and protect the poet's life.	The word love is a form of <i>fi'il mudbāri'</i> , which describes an action that is being done or will take place, and the addition of the letter "أ" which saves <i>Dhamīr</i> أنا which means me. The meaning is that the poet is loving himself and will continue. This was done so as not to worry his mother.	The word love comes from the verb عشق <i>يعشق عشقا</i> Which means to love very much. (Al-Munawwir, 1997)	وأعشَقُ

Based on the table above, the author assumes that the word "Love" in this stanza means feelings experienced by the poet himself because he wants his mother not to be sad if something wrong happens to him. From these three meanings, the researcher can conclude that loving yourself is necessary. Love does not have to be with a partner. Likewise, the meaning of love in this poem is protecting oneself and protecting life so that the mother does not feel worried and sad if something wrong happens to her. This follows the Islamic view, which explains the concept of loving oneself, as said by the Prophet S.A.W.: "Whoever knows himself, then he knows his God."

**Table 6. A fragment of the seventh stanza and its meaning**

Referential Meaning	Grammatical Meaning	Lexical Meaning	Lafal
The word die refers to an "event," an event experienced by the poet. In this stanza, the poet wants to prove to his mother that he will always live with the aim that his mother will not cry and grieve over his death.	The word dead comes from the <i>madhi fi'il</i> , which describes the occurrence of something before the conversation takes place, and the addition of the letter ت, which saves the <i>dhamīr</i> أنا, meaning me. It means that the poet is dead.	The word die comes from the word مات يموت, which means to die. (Al-Munawwir, 1997)	مِتُّ

Judging from the explanation of the data table above, it can be seen that the word "dead" in this stanza means the feelings happening to the poet; the poet's death does not want to be shown to a mother. The poet shows his love for his mother by surviving so that his mother does not cry and drag on to his death. From the three meanings above, it can be said that the parable for the poet is evidenced by the phrase ,لنا which means if. If he dies, he will leave a mother and will make her cry, and that is not what the poet wants to do. Therefore, in the previous stanza, the poet wants to try to protect and love his life.

**Table 7. Eighth verse fragment and its meaning**

Referential Meaning	Grammatical Meaning	Lexical Meaning	Lafal
The word shame here refers to a feeling or trait, namely the poet's self-shame, that makes the mother cry. Because if she cries, the poet will feel worried about the tears falling from her mother's eyelids.	The word shame is a form of <i>fi'il mudhori'</i> , which describes an action that is being done or will take place, and the addition of the letter "أ" which saves <i>Dhamir</i> ,لنا which means me. The meaning is that the poet is ashamed of himself if he makes his mother cry. That shame will become a continuous guilt.	The word shame is a form of <i>lafadz</i> ,خجل يخجل, which follows the <i>wazan</i> فعل يفعل. It means ,الحياء which is a shame. (Al-Munawwir, 1997)	أخجل

The data table above shows that the word "shame" in this poem represents the poet's character and feelings towards himself, and he has a sense of worry because the poet does not want to see his mother cry. The poet believes that her death is a shame for her mother's grief and her mother's tears for her. From the three meanings, it can be concluded that shame refers to the nature or feeling experienced by the poet of her grief and tears shed for her. If that happens, the poet thinks he has done something beautiful or disrespectful. In this stanza, the poet tries to be a filial son to his mother by not making his mother cry because Allah S.W.T will be wrathful. As explained in several hadiths, it is mentioned that "The pleasure of Allah depends on the pleasure of the parents, and the pleasure of Allah depends on the pleasure of the parents" (HR. Al-Hakim).

**Table 8. A Fragment Of The Tenth Verse and It is Meaning**

Referential Meaning	Grammatical Meaning	Lexical Meaning	Lafal
The word hood here refers to an "object" that protects the mother just as she protects her eyes from dirt and dust.	The word <i>tudung</i> is a form of <i>isim maf'ul min ajlib</i> , which is to explain the cause of an action. The meaning is that the poet is willing to become his mother's eyeball hood. This is done to protect his mother from all dangers.	The word <i>tudung</i> means veil, shawl and handkerchief. (Al-Ma'any)	وشاحاً



The data from the table above shows that the poet wants to protect his mother, just as he protects his eyes from dust and dirt. The word *tudung* here means cover or veil because a veil or cover for a woman is one of the things that her mother puts on her head. From the three meanings above, it can be said that the word *tudung* is interpreted as a parable for the poet himself to be a shield for his mother. This is evidenced by the word *tudung*, which refers to an "object," a shield used to cover the top.

**Table 9: A fragment of the eleventh verse and its meaning**

Referential Meaning	Grammatical Meaning	Lexical Meaning	Lafal
The word closed here refers to "activity," i.e., having a bone-like weakness or strength that can endure any circumstance.	The word cover is a form of <i>fi'il amr</i> , which means to ask for an action or verb to order and give orders. The meaning is that the poet asks his mother to cover the bones with grass.	The word cover is a form of <i>fi'il amr</i> , which comes from the <i>fi'il madhi</i> غط يغط. Which means to cover. (Al-Munawwir, 1997)	وَعَطِي

The data table above shows that the word "cover" in this stanza refers to the weakness or strength that can survive in the poet's life. Furthermore, from the three meanings above, it can be said that the word *lid* refers to the activities carried out by his mother to realize the poet's weakness as a bone that can survive in any condition. It means the poet asks his mother to protect him like a bone protected by flesh and skin. The poet needs his mother's encouragement and prayers because a mother's prayer for her child is miraculous. Many hadiths explain the greatness of the mother's prayer and the inclusion of three prayers that Allah accepts, and this is explained in a hadith narrated by Imam Abu Dawud, that the Prophet said, which means "three mustajab prayers that are no longer in doubt are the prayers of parents, the prayers of people on a journey and the prayers of the persecuted (HR. Abu Dawud).

**Table 10: A fragment of the thirteenth verse and its meaning**

Referential Meaning	Grammatical Meaning	Lexical Meaning	Lafal
Strong refers to the poet's desire to connect and bond emotionally with her mother.	The word strengthens a form of <i>fi'il amr</i> , which means to ask for an action or verb to order and give orders. The meaning is that the poet asks his mother to strengthen his bond to continue to connect with his mother. The poet does not want to part with his mother	The word strengthen is a form of <i>fi'il amr</i> , which comes from the <i>fi'il madhi</i> word شد يشد, which means strong (قويا). (Al-Munawwir, 1997)	وَشَدِّي

Based on the table above, it can be seen that the word "strengthen" has the meaning of strengthening the bond in order to survive, even if only a thin strand of hair and the poet's desire to continue to be with his mother so that he can always be touched by his mother and protect his mother. Moreover, from the three meanings above, it can be said that the word

strengthen means to tell to be strong. In this poem, the poet asks her mother to strengthen the bond to survive. She cannot live without her mother, and the poet does not want to relinquish her bond with her mother.

**Table 11: A fragment of the sixteenth verse and its meaning**

Referential Meaning	Grammatical Meaning	Lexical Meaning	Lafal
The word God refers to "nature," the poet's desire to become a god who can protect his mother and help his country. This is impossible because the poet is imperfect and weak.	The word God is read <i>nashab</i> because it becomes the <i>khobar</i> of <i>كان</i> , which shows a change in the I'rab of the <i>mbtada</i> and <i>khobar</i> when it is entered by <i>كان</i> and its brother in the form of the word <i>صار</i> . The meaning is that the poet wants to turn into a god who can protect his mother and country.	The word god is the mashdar form of the madhi fi'il <i>الله</i> , which means God (المعبود). (Al-Munawwir, 1997)	إِلَهِا

The conclusion from the data above shows that the poet hopes for immortality like God and wants to control the activities in life like God, who regulates human life. His desire to become a god is to protect his mother and help his country, which is experiencing a crisis, and hopes that everything will be peaceful.

**Table 12. Nineteenth verse fragment and its meaning**

Referential Meaning	Grammatical Meaning	Lexical Meaning	Lafal
The word return refers to the "activity" of returning home and returning to one's previous life.	The word return is a form of <i>fi'il madhi</i> , which describes the occurrence of something before the conversation takes place, and the addition of the letter <i>ت</i> , which saves the <i>Dhamir</i> <i>انا</i> which means me. This means that the poet has not returned because he is in prison.	The word return is a form of <i>fi'il madhi</i> that follows the <i>wazan</i> <i>رجع يرجع</i> , which means to return (عاد) (Al-Munawwir, 1997)	رَجَعْتُ

Based on the data above, it can be seen that the poet asks his mother to take him if the poet returns home. The poet wants to return home and return to living life as before. The poet dreams of returning and returning to his mother's lap because he feels depressed about losing a mother figure. From the three meanings above, it can be said that the word return means to return to a place, which refers to the original activity of returning home and returning to life.

Table 13. Twentieth verse fragment and its meaning

Referential Meaning	Grammatical Meaning	Lexical Meaning	Lafal
The word fuel refers to the "thing," which is the fuel used by the mother for cooking.	The word fuel is an <i>isim mashdar</i> that shows a verb that is dibendakan in the form of lafadz <b>وقد</b> to <b>وقودا</b> , meaning that the fuel used by his mother for cooking is an object.	The word fuel is the root word of the lafadz, which comes from the <i>fi'il madhi</i> <b>وقد</b> <b>يوقد</b> , meaning something used to start a fire. (Al-Munawwir, 1997)	<b>وقوداً</b>

The data results show that the fuel in this poem is to replace the self-image that wants to be recreated as a necessity of his mother's life. This is done as a form of affection for his mother. In terms of sentence structure, Lafadz **وقودا** is read with a *fathah* sign because it becomes *isim maf'ul li ajlih*. From the three meanings above, it can be said that he has great affection for his mother, so the poet is willing to meet his mother's needs. This follows the word fuel, which refers to the object, namely the fuel used by his mother for cooking.

Table 14: A fragment of the twenty-first verse and its meaning

Referential Meaning	Grammatical Meaning	Lexical Meaning	Lafal
The word clothesline refers to a tool used to dry clothes.	The word clothesline is a composition of <i>mudhāf</i> and <i>mudhāf ilaih</i> , which shows the restriction between two phrases, which causes the last phrase always to be <i>kebafadz</i> , namely <i>mudhāf ilaih</i> lafadz <b>حبل</b> to lafadz <b>غسيل</b> , meaning that the clothesline is a tool used by his mother to dry clothes.	The word clothesline is a form of the origin of the words <b>حبل</b> , meaning rope, and <b>الغسيل</b> , meaning washing: the word whose origin is the noun for washing. (Al-Munawwir, 1997)	<b>وحبل غسيل</b>

The conclusion from the data above shows that the poet wants to be something that his mother needs. In the previous stanza, the poet wants to be fuel for the fireplace; in this stanza, the poet also wants to be a clothesline. The poet is willing to reinvent herself as fuel and a clothesline as a form of love and affection for her mother. From the three meanings above, it can be said that the words clothesline and fuel both refer to an object, namely a tool used by his mother every day. In this and the previous stanza, a message can be taken, namely the poet's readiness to sacrifice for his mother, and everything is done so that his

mother does not feel distressed; as Mario Teguh said, "sacrifice is leaving a small good to achieve a greater good."

**Table 15: A fragment of the twenty-second verse and its meaning**

Referential Meaning	Grammatical Meaning	Lexical Meaning	Lafal
The word lost refers to a "feeling or trait," which is the lack of confidence to live the poet's life.	The word lost is a <i>fi'il madhi</i> form that describes the occurrence of something before the conversation takes place, and the addition of the letter ت which saves the <i>dbomir</i> انا which means me. It means that the poet has lost his stance on life.	The word <i>faqid</i> is the <i>fi'il madhi</i> form of the <i>lafadz</i> فقد يفقد, which means to lose. (Al-Munawwir, 1997)	فقدتُ

The data results show that the word "lost" refers to the poet who has lost the confidence to live without the prayers offered by his mother. From the three meanings above, it can be stated that the word "lost" in this stanza means that there is no more confidence in living life. Without the mother's prayer, the poet means nothing because the mother's prayer can cover heaven and earth, which will be explained in the next stanza.

**Table 16: A fragment of the twenty-third verse and its meaning**

Referential Meaning	Grammatical Meaning	Lexical Meaning	Lafal
The word prayer refers to the "process" spoken by his mother day and night.	The word prayer is a <i>mashdar isim</i> that shows a verb that is denoted, which comes from the origin of the word (صلى يصلى) meaning that the poet is nothing without the prayers offered by the mother.	The word prayer is a <i>mashdar isim</i> from the original word صلى يصلى, meaning prayer. (Al-Munawwir, 1997)	صلاة

The data above shows that the meaning of prayer in this stanza symbolizes pleading to God. Without his mother's prayers, the poet would be nothing, and he loses faith in himself. From these three meanings, it can be said that the word "pray" means an activity that the mother does day and night to ask God Almighty. This is evidenced by the word prayer being in the form of *isim mashdar*, which means "work". Some people believe that a mother's prayer has a strong influence. Mothers are believed to be the right hand of God.

Table 17: A fragment of the twenty-fourth verse and its meaning

Referential Meaning	Grammatical Meaning	Lexical Meaning	Lafal
The word star refers to the stars in the sky commemorating his childhood with a loving mother.	The word stars is a plural form of <i>katsrah</i> , meaning a more extensive number not limited by the change in the mufrad form. The word نجوم follows the wazan <i>فَعُول</i> of the word <i>نجم</i> , meaning that the poet wants to enjoy the stars in the sky with his mother.	The word stars are the <i>jama'</i> form of <i>نجم</i> , which means stars. (Al-Munawwir, 1997)	نجوم

Based on the table above, the word "star" means that the poet wants to see stars in the sky to remember his childhood with a loving mother. In this stanza, the poet also says that he is old and wants to return to his childhood so he can see the stars in the sky with his mother. From the three definitions above, it can be concluded that the word star means objects in the sky that exist at night, and as we know, the stars in the sky are not only one but many; therefore, the poet in this stanza uses the word *نجوم* which is plural like the word of Allah QS. Al-Furqon verse 61 reads, "Glory be to Allah who has dropped the stars in the sky, and He also made the sun and the moon shine on them."

Table 18: A fragment of the twenty-sixth verse and its meaning

Referential Meaning	Grammatical Meaning	Lexical Meaning	Lafal
Small birds refer to animals that fly and land on trees.	The word birds is a plural form of <i>sighat muntabal jum'u</i> , which follows the wazan <i>فَعَالِيل</i> , which comes from the word <i>عصفور</i> , meaning that the poet wants to return to his childhood playing with small birds.	The word birds is the <i>jama'</i> form of the word <i>عصفور</i> which means small birds such as sparrows, etc. (Al-Munawwir, 1997)	العصافير

The conclusion of the data above shows that the poet's desire to return to his childhood that he misses. The poet describes his childhood friends, namely small birds that remind the poet of the atmosphere in Palestine. As a child, the poet could accompany and see the little birds flying and perching in the trees, and in the end, the little birds returned to their cages. From the three meanings above, it can be said that the word birds in this stanza is a group of balanced animals. As Mutiara says, "Birds fly with their wings, while humans fly with their ideals. The word Mutiara is related to the poet's desire to devote himself to his mother, but has not yet been achieved.

## CONCLUSION

From the results and discussion of this research, several meanings are discussed in the poem entitled *Ila Ummi* by Mahmoud Darwish using descriptive qualitative research using library research methods and semantic approaches to understand the poem's meaning. This research focuses on three types of meaning: lexical, grammatical, and referential. To get some data, some primary and secondary data are needed. The primary data of this research is a poem entitled *Ila Ummi* by Mahmoud Darwish in the collection of Mahmoud Darwish's poetry entitled *Aasyiq Min Filastiin*; secondary data includes books, journals, and other sources that examine this research. Thus, this study can conclude that reading several literary works using semantic theory obtains the literal meaning of several messages the poet conveys. This is because the process of understanding poetry cannot only see the lexical meaning but also the grammatical meaning and the initial reference so that the poem's meaning can be understood. The meaning of longing for a mother is obtained from applying semantic theory to the poem *Ila Ummi* by Mahmoud Darwish. The subject of this poem's longing is the poet himself, Mahmoud Darwish. The meaning of *Ila Ummi* poetry cannot be seen in terms of language meaning (lexical) but also from a grammatical point of view, namely meaning through the process of addition, addition, and realization. Also, the external meaning of the language is referred to by the word independently or commonly called referential meaning. This poem has 28 stanzas of poetry and has two worlds: longing for his mother and country. Most of this poem's lexical meanings use a dictionary or original meaning. Regarding grammatical meaning, most use verbs, plurals, and *isim mashdar*. Then, in the sense of referring, most refer to several symptoms, processes, activities, differences, and events.

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## AUTHOR CONTRIBUTIONS STATEMENT

NM: The first author is responsible for research planning, data collection, analysis, and manuscript writing. The first author also acts as the research coordinator and contributes to formulating the research idea. I.S.D.: The second author played a role in data collection, data analysis, and drafting the methodology section of this article. The second author also contributed to the collection of references and relevant literature.

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