

REPRESENTATION OF PATRIOTIC VALUES IN THE SONG LYRICS OF *FALASTHIN BILADIY* BY HUMOOD AL KHUDEER: A ROLAND BARTHES SEMIOTIC ANALYSIS

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Abstract: The song *Falasthin Biladiy* by Humood AlKhudher emerged from the context of the Palestinian people's resistance in their struggle for independence and national identity. This study aims to examine how patriotic values are represented in the lyrics of the song, using Roland Barthes' semiotic approach, focusing on two levels of meaning is denotation and connotation. The study employs a qualitative descriptive method with the Miles and Huberman data analysis model, which includes data condensation, data presentation, drawing conclusion and verification. The findings reveal that the song's lyrics successfully represent eight forms of patriotic values, including Love of country, Solidarity of unity, Willing to sacrifice, the spirit of resistance, among others. The lyrics function as a medium for expressing collective awareness and constructing national identity through powerful narrative and poetic symbolism. This research is centered on textual analysis without directly examining the listeners' responses or reception. Therefore, this study contributes to the field of semiotics and cultural analysis, particularly in understanding how contemporary Arabic music texts serve as symbolic communication media within political and national discourse.

المخلص: وُلدت أغنية "فلسطين بلادي" للفنان حمود الخضر من سياق مقاومة الشعب الفلسطيني في كفاحه من أجل الاستقلال والحفاظ على هويته الوطنية. وتهدف هذه الدراسة إلى تحليل كيفية تمثيل القيم الوطنية في كلمات هذه الأغنية، من خلال منهج السيميائيات لرولان بارت، مع التركيز على مستويين من تحليل المعنى، وهما: الدلالة الصريحة (الدلالية) والدلالة الضمنية (الرمزية). تعتمد هذه الدراسة على المنهج الوصفي النوعي باستخدام نموذج تحليل البيانات لمايلز وهوبيرمان، والذي يشمل تكثيف البيانات، عرض البيانات، استخلاص النتائج، والتحقق

منها. وقد أظهرت نتائج البحث أن كلمات الأغنية تمثل ثماني صور من القيم الوطنية، منها: حب الوطن، التضامن والوحدة، الاستعداد للضحية، روح المقاومة، وغيرها. وتؤدي كلمات الأغنية وظيفة وسيلة إعلامية تُعبّر عن الوعي الجماعي وتُسهم في بناء الهوية الوطنية من خلال سردٍ قوي ورموز شعرية متقنة. تركّز هذه الدراسة على التحليل النصي دون التطرق إلى استجابات أو تفاعل المستمعين بشكل مباشر. وعليه، فإن هذه الدراسة تُسهم في إثراء الدراسات السيميائية والتحليل الثقافي، ولا سيما في فهم دور النصوص الموسيقية العربية المعاصرة كوسيلة تواصل رمزية ضمن الخطاب السياسي والوطني

Introduction

The issue of Palestine has become a major focus in various media, both national and international. Beyond news coverage, attention to this issue is also expressed through various forms of works such as books, documentaries, and even artistic and cultural expressions that capture and reflect the conflict that has persisted for years (Alfriandi & Zuhriah, 2024). Amid the prolonged conflict affecting Palestine, various forms of resistance continue to emerge, including through artistic and cultural channels such as literary works. Artists and writers strive to write, document, and express the realities experienced by the Palestinian people, including their unwavering spirit of patriotism (Kamala, 2024). Patriotism is a value that naturally arises from human instinct. It also refers to a person's sense of attachment or sympathy toward their homeland, which fosters a profound psychological sense of pride (Malik & Abu, 2021). One of the most powerful forms of expression to represent this is through song lyrics (Hanif et al., 2023).

Song lyrics are the result of human creativity expressed through a series of beautiful words. Essentially, songs are a form of literary work that share similarities with poetry, as both contain poetic elements. The key difference lies in the fact that songs are meant to be sung and are often accompanied by other elements such as rhythm, melody, and music to enhance their delivery (Hasanah et al., 2023; Ridlo et al., 2024). Due to this uniqueness, almost everyone across the globe has listened to songs at some point. In addition to being classified as a literary work, songs are also often considered a form of entertainment by their listeners (Muhdie, 2020).

The lyrics of a song released by a poet or musician must contain various important aspects or elements that deserve attention. Therefore, song lyrics do not exist in a vacuum (Azizah, 2022). In creating a song, a composer or songwriter typically selects and arranges

words in the lyrics using a beautiful language style, embedding meanings rich with messages and moral values for the listeners. On the other hand, the lyrics through each layer of their sentence structure can build cognition and create discourse, whether it relates to a person, an object, or representations of significant social realities (Nathaniel, 2018). Through their lyrics, songwriters often convey meaningful words and touching values ranging from love, maturity, divinity, sacrifice, resistance, patriotism, and more (Sartika, 2021). Thus, every song can hold its own unique meaning and story within.

In this context, the Arabic song lyrics titled *Falasthin Biladiy* by Humood Alkhuder are chosen by the researcher as the object of study, as the song effectively represents the values of patriotism as a collective identity held by the Palestinian people in facing conflict and injustice. Through its meaningful lyrical narrative, the song voices the spirit of resilience and the defense of the Palestinian people's rights and freedom (The Nation, 2024). The existence of this song aligns with the ever-relevant nature of the Palestinian issue, which remains unresolved and has become a symbol of resistance against colonialism, oppression, and human rights violations (Annisa et al., 2023). Therefore, the researcher is interested in examining the patriotic values that are implicitly or subtly embedded within the lyrics. To this end, the researcher employs Roland Barthes' semiotic theory as the analytical framework. This perspective is considered relevant for analyzing the song, as it allows for an in-depth exploration of the hidden meanings within a literary work, including song lyrics. By utilizing two layers of meaning analysis denotation and connotation Roland Barthes' semiotic concept serves as a powerful analytical tool to uncover the representation of meaning as part of the ideological construction within a literary text, including lyrical compositions (Amaliyah & Supena, 2024).

In Roland Barthes' semiotic theory, denotative meaning refers to the first level of signification, while connotative meaning refers to the second level of signification (Lustyantie, 2012). The first level of signification (denotation) pertains to the general or literal meaning found in a literary work. According to Chaer in (Hayati & Jadidah, 2022), denotative meaning refers to general meaning, and is essentially the same as referential meaning. Therefore, at the denotative stage, readers examine meaning purely from a linguistic perspective denotation can thus be understood as literal meaning. In contrast, connotative meaning operates subjectively, based on the emotions evoked in the speaker or writer as well as the listener or reader (Sinaga et al., 2021). Connotation cannot be separated from denotation. Barthes, as cited in (Pohan et al., 2023), explains this relationship through an analogy, denotation is the mechanical reproduction of an object captured on film, while connotation represents the human aspect of the process how the

object is framed, focused, and interpreted. In other words, denotation is what is photographed, while connotation is how it is photographed. Fiske also notes that connotation operates on a subjective level, often functioning unconsciously (Fiske, 2011)

Thus, in song lyrics, the meaning presented is not limited to literal or denotative meaning alone, but also contains deeper, symbolic, implicit, or connotative meanings (Yanti, 2022). In this context, the lyrics of *Falasthin Biladiy* by Humood Alkhuder serve as a strong example. For instance, the line “فلسطين بلادي” (Palestine is my homeland), may, on a denotative level, merely express a geographical affiliation. However, on a connotative level, this line implies an emotional attachment and a historical legitimacy over the land being defended. This is where Barthes’ semiotic theory becomes an analytical bridge to understand how simple lyrics can articulate a collective identity and shape a patriotic narrative. From the example above, one can interpret that on the surface, the lyrics of *Falasthin Biladiy* may appear to be simple expressions of love for the homeland and calls to defend its rights. However, when examined more deeply (connotatively), each verse holds profound meanings related to struggle, sacrifice, hope, and the collective identity of the Palestinian people. Through Roland Barthes’ semiotic approach, the researcher aims to uncover the multiple layers of meaning embedded within the song’s lyrics, in order to understand how the values of patriotism are represented through the text’s structure.

In conducting this study, the researcher reviewed a number of previous studies that are relevant both in terms of the theoretical framework employed and the research object examined. Several prior studies have also utilized similar theoretical approaches, such as those conducted by (Amanda & Sriwartini, 2021; Hakim & Monalisa, 2022; Ifnaldi & Carolina, 2023; Mulyaden, 2021; Rahayu, 2022; Tamara, 2020; Wasi’, 2024). In addition, several previous studies were also found to focus specifically on songs or albums by Mahmoud Al Khudeer. For example, (Salamah et al., 2024) analyzed the theme of a mother’s special role as a symbol of love and affection as expressed in the song *Lughat Al-Alam* using Charles Sanders Peirce’s triadic semiotic model, research conducted by (Hanif, 2023) explored assertive, directive, and expressive speech acts in the songs *Kunt Anta dan Salamy* applying Searle’s theory of illocutionary acts, research conducted by (Yadiyanti, 2021) employed Charles Sanders Peirce’s semiotic approach to examine phrases or sentences with semiotic meaning in the lyrics *Kun Anta*, another study by (Ridlo et al., 2024) analyzed the motivational messages conveyed in the lyrics of *Tasnaul Mustahil* using Roland Barthes’ semiotic perspective.

Based on the previous studies reviewed above, this research shares similarities with earlier works in terms of the analytical approach and the selection of song albums being analyzed. However, it differs in the choice of musical genre, the issues or contexts addressed, and the research objectives formulated. Throughout the literature review, the researcher found no prior studies that specifically focus on the song titled "فلسطين بلادي" (*Falasthin Biladiy*). Moreover, studies that explore the theme of patriotism within song lyrics particularly within the works of Humood Alkhuder are still very limited or virtually nonexistent. Previous research on the theme of patriotism has more commonly been conducted through other literary forms such as poetry, short stories, novels, or traditional verse. This indicates a significant research gap and strengthens the position of this study as a novel contribution, particularly in terms of the research object and phenomenon being explored topics that have not been addressed in prior studies. This research also aims to fill the gap left by earlier works that have rarely considered contemporary Arabic song lyrics as a primary medium for exploring representations of national patriotic values, especially in the context of the Palestinian struggle.

This study aims to identify and describe various elements or forms of patriotism represented by the composer or songwriter in the lyrics of *Falasthin Biladiy*, by highlighting the denotative and connotative meanings contained in each line of the song. Furthermore, this research is also expected to contribute to the academic field by offering novelty, innovative findings, and serving as an additional reference for future studies.

Method

This study uses a qualitative descriptive approach with a focus on Roland Barthes' semiotic analysis, specifically through his two-level model of meaning: denotation and connotation. Barthes' model was chosen because it provides a relevant theoretical framework for uncovering the representation of meaning in popular cultural texts, such as song lyrics. Unlike Ferdinand de Saussure, who emphasized the relationship between the signifier and the signified, or Charles Sanders Peirce, who classified signs into icons, indexes, and symbols. Barthes offers a cultural and ideological dimension in the process of meaning-making. Therefore, Barthes' approach is considered appropriate for analyzing the patriotic messages contained in song lyrics, which are rich with socio-political context. The selection of this model is also deemed more fitting than critical discourse analysis as developed by Norman Fairclough, given that the primary focus of this research is on the

structural meaning of the text rather than broader discursive practices. This study is categorized as a qualitative case study, as it analyzes a single object of analysis: the song lyrics *Falasthin Biladiy* by Humood Alkhuder, chosen to provide an in depth understanding of the representation of patriotic values in the lyrics.

The primary data source in this study is the lyrics of the song *Falasthin Biladiy* which were obtained from the official YouTube channel of Humood Alkhuder, with 54 million views to date. The video, which has a duration of 03 minutes and 46 seconds, was uploaded on November 15, 2023 (Al-Khadry, 2024). The supporting data sources come from several journal articles, literature relevant to Roland Barthes' semiotics, patriotic values, the socio-political context of Palestine, and previous studies on struggle songs. Data for this study were collected using the observation and note-taking techniques. The observation technique was employed by the researcher to carefully and intensively listen to the song lyrics in order to identify linguistic and ideological symbols that reflect patriotic values. The note-taking technique was applied by systematically quoting and recording the relevant verses from the song that align with the research theme, then noting the denotative and connotative meanings contained in each verse to support further analysis.

The data analysis technique in this study uses the Miles and Huberman analysis model, which consists of three main stages (Sugiyono, 2013). 1)- Data Condensation, in this stage, the researcher performs filtering by identifying and focusing on data in the form of song lyrics that contain elements of patriotic values, 2) Data Presentation, in this stage, the condensed data is organized into a table format that contains song lyric excerpts, verses, lines, and the forms of patriotic values contained within them. The data in the table is then analyzed and presented narratively using denotative and connotative meaning approaches, 3) Drawing Conclusion and Verification, in this stage, the researcher formulates conclusions by summarizing the research findings that reflect the representation of patriotic values in the song lyrics, based on the patterns of meaning analyzed in the previous stage, and then rechecks these conclusions to ensure their consistency and validity.

In addition, the researcher applied triangulation to reduce subjectivity by engaging in discussions with colleagues and experts in literature, rhetoric, and Palestinian studies. This approach offered fresh insights and helped identify potential biases, contributing to a more nuanced analysis. Following the presentation of data and conclusions, the researcher re-evaluated the findings to confirm their coherence and validity, thereby enhancing the overall credibility of the study.

Result and Discussion

To understand how the values of patriotism are represented in the lyrics of *Falasthin Biladiy*, the following table presents the research findings related to the forms of patriotic values contained in the song lyrics:

Table 1. Forms of Patriotic Values in the Lyrics of *Falasthin Biladiy*

No	Values of Patriotism	Lyrics	Verses	Lines
1	Love of country	القدس وعكا نحنُ إلى يافا	1	1
		فلسطين بلادي	5	2
		فلسطين بلادي	7	2
2	Solidarity of unity	في غزّة نحنُ وقلبِ جنين	1	2
3	Willing to sacrifice	الواحدُ منا يُزهرُ آلافا	2	1
4	Strong of Determination	لن تدبُلَ فينا ورقةٌ تين	2	2
		ما هان الحقُّ عليكِ ولا خافَ	3	1
5	The Spirit of Resistance	لن نسكتَ لن نستسلمَ لا لا لا	4	1
6	A Strong Stance	نحملُها جرحاً أو أملا	6	1
7	Eternal of Loyalty	روح نبقى فيها ليوم الدين	7	1
8	Hope and Faith	كي تُشرقَ شمسكُ فوقَ أمانينا	8	1
		لعمارِ يُبوتِ وبساتين	9	2
		أحراراً نشدو متّحدين	10	2

The table above presents the patriotic values contained in the lyrics of *Falasthin Biladiy*, along with the specific lyrics, verses, and lines in which these values appear. Furthermore, a more detailed explanation will be provided regarding the denotative and connotative meanings of each lyric, as well as how these lyrics represent the underlying patriotic values.

Love of Country

القدسُ وعكا نحنُ إلى يافا
فلسطين بلادي
"Jerusalem and Akka, we go to Jaffa.
Palestine is my homeland"

Denotation meaning

Denotatively, the lyric **القدس وعكا نحن إلى يافا** provides geographic information by mentioning three major cities in Palestine is Jerusalem (**القدس**), Akka (**عكا**), dan Jaffa (**يافا**). These cities are significant urban areas within Palestine (Susanti, 2025), thereby reflecting a real and physically recognizable territory. Meanwhile, the lyric, **فلسطين بلادي** literally expresses a relationship of ownership between an individual and their homeland, namely Palestine. This is evident from the phrase **بلادي**, which contains the attached pronoun or *dhamir muttashil jer* is element or *harf* **ي** indicating first-person singular possession (Niati, 2016).

Connotation meaning

At the connotative level, the lyric **القدس وعكا نحن إلى يافا** implies a much deeper meaning beyond mere geographical reference. The mention of these cities not only points to locations but also evokes a long history of colonization and a strong sense of national identity. These cities have witnessed the struggles of the Palestinian people (Saufi, 2015). Furthermore, the lyric **فلسطين بلادي** in its connotative context, is not merely a statement of territorial ownership, but rather an affirmation of identity, loyalty, and deep love for the homeland. This phrase is repeated multiple times, and such repetition serves to emphasize the idea or increase the intensity of the message (Henkemans, 2013). Thus, the lyric powerfully articulates a historical and moral claim to the right of defending Palestine as the ancestral land.

Representation of patriotic values

By analyzing the denotative and connotative meanings of the song lyrics above, it is evident that the patriotic value of Love for the country is strongly represented. The composer or songwriter does not merely portray love for the homeland as a personal emotional expression, but also as a form of collective commitment to remember, preserve, and fight for the nation's identity. This is manifested through the use of geographical symbols and declarations of ownership of the beloved land. Love of country (*hubb al-*

wathan) is an expression of pride and a sense of belonging to a territory that forms an integral part of both individual and communal identity (Anjani & Indari, 2023).

Solidarity of Unity

فِي غَزَّةَ نَحْنُ وَقَلْبِ جَنِينِ

"In Gaza we are, and at the heart of Jenin"

Denotation meaning

Denotatively, the lyric *فِي غَزَّةَ نَحْنُ وَقَلْبِ جَنِينِ* conveys geographical information and physical positioning. Gaza and Jenin are two significant regions in Palestine that are clearly marked on the map of Palestinian resistance. This lyric expresses a presence in Gaza while simultaneously referencing the heart of Jenin, which literally appears to combine two distinct locations.

Connotation meaning

At the connotative level, this expression carries a strong symbolic meaning. Gaza and Jenin are two key regions in Palestine that often serve as epicenters of conflict in the Palestinian struggle against Israeli occupation (Rosdalina, 2025). The mention of Gaza and the heart of Jenin within a single line reflects a merging of two distinct locations, yet it creates a connotative narrative of national solidarity and unity. The phrase *فِي غَزَّةَ نَحْنُ* implies that the struggle is not divided by geographical distance; instead, they remain united in the spirit of resistance for their homeland.

Representation of patriotic values

Based on the analysis of the denotative and connotative meanings of the lyrics above, it is evident that the lyrics represent the patriotic value of Solidarity of unity among the Palestinian people. The composer or songwriter illustrates that the struggle is not merely local or sectoral, but rather part of a broader emotional and national bond. Through the use of geographical symbols and bodily metaphors specifically in the phrase *فِي غَزَّةَ نَحْنُ* where the word *قَلْبِ* means heart or core. the lyrics employ a body-related metaphor that softens the expression and connects with the cognitive proximity familiar to society (Subhan et al., 2019). Thus, the metaphor in this lyric serves as a moral

foundation for the Palestinian people to remain united in defending their rights and identity. Solidarity of unity refer to the spirit of togetherness among members of a group or community, encouraging mutual support, cooperation, and the achievement of common goals (Sulaeman, 2024).

Willing to Sacrifice

الواحدُ منّا يُزهرُ ألفاً

"One of us blossoms into thousands"

Denotation meaning

Denotatively, the lyric الواحد منّا يزهر ألفاً conveys that one person from their group (the Palestinian people) can grow or blossom into thousands. This expression implies growth or multiplication from one into many.

Connotation meaning

At the connotative level, this lyric carries symbolic meaning, The phrase الواحد منّا represents individual Palestinian fighters. Meanwhile يزهر ألفاً is not merely about quantity, it is a metaphor drawn from the world of plants, describing growth or flourishing (Rijal et al., 2022). In this context, the plant metaphor is likened to the blooming of a flower, symbolizing the spirit of sacrifice that gives rise to future generations of struggle. Thus, the lyric illustrates that when one person falls or sacrifices themselves in the struggle, their sacrifice is not in vain. On the contrary, it becomes an inspiration and a source of strength that gives birth to thousands of other fighters.

Representation of patriotic values

Based on the analysis of the denotative and connotative meaning structures in the song lyrics, this lyric represents the patriotic value of Willingness to sacrifice. By using the metaphor of growth in the phrase يُزهرُ ألفاً the composer or songwriter emphasizes that sacrifice is not the end of the struggle, but rather the beginning of a greater awakening. Willing to sacrifice is one of the core values of patriotism, reflecting a readiness to give up everything be it material possessions, time, soul, or body for the sake of others, including one's nation or country (Wahyudi & Wibawani, 2021).

Strong of Determination

لن تَذْبُلَ فينا ورقةُ تين

ما هان الحقُّ عليك ولا خافَ

"The fig leaf within us will never wither.

Truth has never been disgraced by you, nor has it ever feared"

Denotation meaning

Denotatively, the lyric *لن تَذْبُلَ فينا ورقةُ تين* the fig leaf within us will never wither presents a simple biological or botanical depiction, suggesting that a fig leaf remains fresh or unwilted within us, Meanwhile, the lyric *ما هان الحقُّ عليك ولا خافَ* truth has never been disgraced by you, nor has it ever feared expresses that the truth has never been humiliated or felt fear as long as it stands with Palestine.

Connotation meaning

Connotatively, the lyric *لن تَذْبُلَ فينا ورقةُ تين* is symbolizes the steadfastness and continuity of the struggle. In Middle Eastern culture, the fig tree often represents resilience, blessing, and life. In this context, the fig leaf symbolizes the unwavering spirit and determination of the Palestinian people, which will not fade despite various pressures and suffering (Wijaya, 2019), Furthermore, the lyric *ما هان الحقُّ عليك ولا خافَ* reinforces the representation of deep conviction in the struggle. This statement does not merely refer to truth as a moral force, but also constructs a narrative that the Palestinian people continue to stand with strong determination because they are defending a just cause.

Representation of patriotic values

By examining the denotative and connotative meanings of the song lyrics, it becomes evident that the lyrics portray the patriotic value of strong determination. The desire to continue fighting and to defend identity and the right to one's homeland is symbolized through the image of a plant that will not wither signifying that the spirit of resistance will never die. The conviction in the truth being defended provides a powerful moral force to persevere. Strong of determination refers to an intention followed by

consistent and earnest effort to achieve a goal, uphold what is right, and overcome various challenges (Nurachmadi et al., 2024).

The Spirit of Resistance

لن نسكت لن نستسلم لا لا لا

"We will not be silent, we will not give up, no! No, no, no"

Denotation meaning

Denotatively, the lyric لن نسكت لن نستسلم لا لا لا expresses a clear rejection of passivity or surrender. This is evident through the repeated use of the negation particles or *harf nafi* is لن and لا which appear three time. Both لن and لا are arabic negation particles or *harf nafi* used to express denial or refusal of a statemen (Ghazali, 2012).

Connotation meaning

Connotatively, the lyric is a rallying cry of the Palestinian people to continue resisting all forms of occupation, oppression, and injustice. The phrase لن نسكت symbolizes the courage to speak out, while لن نستسلم represents steadfastness in the face of threats or pressure. Furthermore, the repetition of لا لا لا functions as an emotional and rhetorical reinforcement, creating a strong effect of resistance and emphasis. Repetition serves as a means of emphasis and affirmation within a suitable context (Roveneldo, 2019).

Representation of patriotic values

Through the analysis of the denotative and connotative meanings in the song lyrics, this lyric represents the spirit of resistance as a form of patriotism. In the context of the Palestinian struggle, the spirit of not submitting and continuing to speak out is a manifestation of loyalty to the homeland and national identity. The lyric conveys that justice and independence must be fought for, not only silently defended, but with active and loud resistance. The spirit of resistance in patriotic values is a great movement rooted in the courage to oppose or challenge anything that is considered wrong or unjust, whether it be policies, actions, or situations that harm (Basri et al., 2023).

A Strong Stance

نَحْمِلُهَا جُرْحًا أَوْ أَمَلًا

"We carry it either as a wound or as a hope"

Denotation meaning

Denotatively, the lyric نَحْمِلُهَا جُرْحًا أَوْ أَمَلًا expresses that Palestine is carried by its people in two conditions either as a wound (جُرْحًا) or as a hope (أَمَلًا). This reflects the duality of emotions accompanying the struggle is suffering and aspiration.

Connotation meaning

Connotatively, the lyric implies that the struggle of the Palestinian people is not limited to suffering and wounds caused by occupation, but also embraces hope for the country's freedom and independence. The word جُرْحًا symbolizes traumatic experiences, loss, and prolonged suffering indeed, the conflict in Palestine is one of the most devastating in terms of casualties and remains unresolved to this day (Setiawan, 2024). Meanwhile the word أَمَلًا symbolizes inner strength and a vision for a better future. These two words are carried simultaneously, representing a complete form of patriotism not only in the spirit of resistance but also in the resilience to pursue a dream.

Representation of patriotic values

Based on the analysis of denotative and connotative meanings in the lyric, the song represents the value of patriotism through an expression of A strong resilience. Pain and suffering are not portrayed as reasons to surrender, but rather as parts of reality that strengthen the commitment to struggle. In this context, patriotism is understood as a consistent form of loyalty to the homeland, both in times of prosperity and in times of hardship.

Eternal of Loyalty

وَرَجْ نَبْقَى فِيهَا لِيَوْمِ الدِّينِ

"And we will remain in it until the Day of Judgment"

Denotation meaning

Literally, the lyric **روح نبقي فيها لיום الدين** expresses the Palestinian people's unwavering intention to stay in their homeland (Palestine) until the end of time. This phrase demonstrates a deep loyalty and commitment to never leaving their land under any circumstances.

Connotation meaning

Connotatively, the lyric **روح نبقي فيها لיום الدين** implies unwavering and timeless loyalty. It is not merely a physical promise to remain, but a spiritual and existential commitment to the homeland. This line conveys a solemn vow that their presence and identity will always be bound to the land of Palestine until the end of time.

Representation of patriotic values

Through an analysis of the denotative and connotative meanings of the song lyric, this line represents the patriotic value of Eternal loyalty to the homeland. This loyalty is not only expressed through physical closeness, but also through the spiritual connection of the Palestinian people. The lyric emphasizes that the homeland is not merely a place to live, but an irreplaceable part of their soul. In the context of patriotism, Eternal of loyalty refers to a firm devotion to one's homeland, nation, and state manifested in the unwavering commitment to never abandon or disregard national identity, whether in times of peace or in times of crisis (Sulastri, 2019).

Hope and Faith

كي تُشرقَ شمسُك فوقَ أمانينا
لعمارِ بُيوتٍ وبساتين
أحراراً نشدو متّحدين

"For your sun to shine on our dreams.

And so that we see you in good condition when you call us to build houses and cultivate gardens.

As free people, we sing in unity."

Denotation meaning

Denotatively, the lyrics above describe a hope for a brighter future, where Palestine once again shines over the dreams of its people. There is a clear desire to rebuild a peaceful life restoring homes, cultivating gardens, and living as free individuals united in harmony.

Connotation meaning

Connotatively, the lyric *كِي تُشْرِقَ شَمْسُكَ فَوْقَ أَمَانِينَا* represents an ontological metaphor, which draws analogies from natural phenomena (Azzahra et al., 2023). The phrase about the sun rising symbolizes the rebirth and liberation of Palestine, where sunlight becomes a metaphor for hope, a new beginning, and triumph after oppression. The subsequent lyric *لِعِمَارِ بُيُوتٍ وَبَسَاتِينِ* symbolizes the restoration and reconstruction of cultural identity that had been stripped away. Meanwhile in the lyric *أَحْرَاراً نَشْدُو مَتَّحِدِينَ* affirms the collective spirit and firm belief that freedom can only be achieved through unity. Altogether, these lyrics articulate the collective hope of the Palestinian people for a liberated and independent future in their homeland.

Representation of patriotic values

Based on the analysis of the denotative and connotative meanings of the lyrics above, the lyrics reflect the value of patriotism manifested in the form of strong hope and faith in the future of Palestine. There exists a collective aspiration among the Palestinian people to rebuild their homeland as a free and independent nation, where life can be lived in freedom, dignity, and social harmony.

The findings of this study are in line with the research conducted by (Lutfi et al., 2023) which also identified 8 values of patriotism, including religiosity, perseverance, responsibility, intelligence, care, discipline, national spirit, and love for the homeland. However, the difference lies in the context and object of analysis. While their study analyzed slogans within the context of history education as part of character development among students, this study examines song lyrics in the context of Palestinian patriotism. Meanwhile, several other studies show variation in both the number and forms of patriotic values represented in their respective objects of research. For instance (Latif & Anggraini, 2023) found 15 patriotic values in the novel *When the Night Grows Darker* by Putu Wijaya, research conducted by (Suasridewi, 2021) identified 6 values in the film

Tjokroaminoto, research conducted by (Simbolon et al., 2023) discovered 9 values in traditional song lyrics from North Sumatra, next the research conducted by (Astuti et al., 2024) identified 4 patriotic values in the poetry anthology *Independence in the Midst of the Pandemic*, and research conducted by (Nurjannah et al., 2021) found 5 patriotic values in the novel *693 KM The Guerrilla Trail of Sudirman*. The variation in the number and forms of these values indicates that the representation of patriotism is contextual and influenced by various factors such as the medium used, analytical approach, characteristics of the object under study, and the socio-cultural context of the analyzed text.

Conclusion

This study has demonstrated that the lyrics of *Falasthin Biladiy* by Humood Alkhuder significantly represent patriotic values through Roland Barthes' semiotic analysis, particularly at the levels of denotative and connotative meaning. Each lyrical segment was analyzed and found to carry meanings that are not only literal but also contextual and symbolic, reflecting the lived reality of the Palestinian struggle. The patriotic values identified in the lyrics include Love of country, Solidarity of unity, willing to sacrifice, strong of determination, the spirit of resistance, a strong stance, eternal of loyalty, hope and faith in a future marked by freedom and independence.

The findings of this study contribute to broader discourses in the fields of semiotics, political communication, and cultural analysis. Within the context of semiotics, the results affirm the relevance of a semiotic approach in uncovering messages of patriotism constructed through symbolic language in contemporary Arabic music. Furthermore, the findings enrich discussions in political communication and cultural analysis by demonstrating how symbols in song lyrics function to strengthen collective solidarity and assert a nation's existence in the public sphere. The analyzed song serves as a cultural narrative that not only shapes collective identity but also reinforces symbolic resistance against colonialism, thus becoming an integral part of the discursive practice in the Palestinian nationalist struggle.

The researcher acknowledges several limitations present in this study. One of the main limitations is the restricted focus on textual analysis of the song lyrics *Falasthin Biladiy* using Roland Barthes' semiotic theory, particularly at the levels of denotative and connotative meaning, without considering the listeners' reception or the song's direct influence in fostering patriotic values among the Palestinian community. This study relies

solely on written textual analysis of the lyrics, without incorporating empirical data from the audience who listens to the song. As a result, the extent to which the song influences awareness and patriotic spirit has not been deeply explored. Therefore, for future research, the researcher recommends expanding the qualitative approach by employing interviews or surveys with the listeners. This would aim to gain a more comprehensive understanding of the song's role as an instrument in shaping awareness and collective identity within the context of the Palestinian.

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