



## THE MEANING OF LOVE IN POETRY “ أليس الحب ” BY JALALUDIN RUMI

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### Abstract

This research aims to find the meaning of love contained in the poem 'Alaisal Hubb' by Jalaludin Rumi with a semantic approach. The method used in this research is descriptive qualitative method with the basis of the main document, namely the poem Alaisal Hubb. The data of this research is qualitative data in the form of facts, information, stanzas and images obtained by researchers from research sources, namely the poem Alaisal Hubb by Jalaludin Rumi. The data collection technique uses semantic and pragmatic approaches, namely by analysing how meaning is influenced by communicative context, including implicature or hidden meaning, and pragmatics in a research object, so as to obtain a complete concept to understand the meaning of love in depth in the object of research. The result of this study is that the meaning of love which has only been interpreted as a universal expression of feelings, but after a deeper study of love in the poem is not only the meaning of love between humans but the meaning of love itself is a union with God or a spiritual lover who transcends physical and material boundaries. As well as to reach a higher spiritual dimension and connect humans with their creator. With the use of implied language by the narrator, it also creates a deep meaning or message that the narrator wants to convey through literary works.

### تجريد

يهدف هذا البحث إلى الكشف عن معنى الحب الكامن في قصيدة أليس الحب لجلال الدين الرومي من خلال المنهج الدلالي. والمنهج المتبع في هذا البحث هو المنهج الوصفي النوعي، بالاعتماد على الوثيقة الأساسية وهي قصيدة أليس الحب. أما بيانات هذا البحث فهي بيانات نوعية تتمثل في الحقائق والمعلومات والأبيات والصور التي حصل عليها الباحث من مصادر البحث، وهي قصيدة أليس الحب لجلال الدين الرومي. وتتم عملية جمع البيانات باستخدام المنهج الدلالي والبراغماتي، وذلك من خلال تحليل كيفية تأثر المعنى بالسياق الاتصالي، بما في ذلك التضمنين أو المعنى الخفي، والجوانب البراغماتية في موضوع البحث، حتى يتم التوصل إلى مفهوم متكامل لفهم معنى الحب بعمق في موضوع البحث. وتوصلت نتائج البحث إلى أن معنى الحب الذي كان يُفهم في السابق على أنه مجرد تعبير عن شعور إنساني عالمي، بعد الدراسة المتعمقة في القصيدة، تبين أنه لا يقتصر على الحب بين البشر، بل إن معنى الحب ذاته هو الاتحاد بالله أو المحبوب الروحي الذي يتجاوز الحدود الجسدية والمادية. كما أن هذا الحب يهدف إلى الوصول إلى بُعد روحي أسى وربط الإنسان بخالقه. واستخدام الشاعر للغة الموحية أضفى أيضًا معنى ورسالة عميقة أراد إيصالها من خلال العمل الأدبي.

### الكلمات المفتاحية :

الدلالي

الحب

### Abstrak

Penelitian ini bertujuan untuk menemukan makna cinta yang terkandung dalam puisi *Alaisal Hubb* karya Jalaludin Rumi dengan pendekatan semantik.

<p>الشعر جلال الدين الرومي</p>	<p>Metode yang digunakan dalam penelitian ini adalah metode deskriptif kualitatif dengan dasar dokumen utama, yaitu puisi <i>Alaisal Hubb</i>. Data penelitian ini berupa data kualitatif dalam bentuk fakta, informasi, bait, dan citra yang diperoleh peneliti dari sumber penelitian, yaitu puisi <i>Alaisal Hubb</i> karya Jalaludin Rumi. Teknik pengumpulan data menggunakan pendekatan semantik dan pragmatik, yaitu dengan menganalisis bagaimana makna dipengaruhi oleh konteks komunikatif, termasuk implikatur atau makna tersembunyi, serta aspek pragmatik pada objek penelitian, sehingga diperoleh konsep yang utuh untuk memahami makna cinta secara mendalam pada objek penelitian. Hasil penelitian ini menunjukkan bahwa makna cinta yang selama ini hanya dipahami sebagai ungkapan perasaan universal, setelah dikaji lebih dalam melalui puisi ini, ternyata tidak hanya dimaknai sebagai cinta antarmanusia, tetapi cinta itu sendiri merupakan penyatuan dengan Tuhan atau kekasih spiritual yang melampaui batas fisik dan materi. Cinta tersebut mengantarkan manusia pada dimensi spiritual yang lebih tinggi dan menghubungkan manusia dengan Sang Pencipta. Penggunaan bahasa tersirat oleh penyair juga menciptakan makna atau pesan mendalam yang ingin disampaikan melalui karya sastra.</p>
<p><b>Kata kunci:</b> Semantik Cinta Puisi Jalaluddin Rumi</p>	

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## A. Introduction

Literary works are a reflection of society. Through literary works, authors try to reveal the ups and downs of people's lives that they feel or experience. Literary works are works of art created by authors to be enjoyed, understood and utilised by society. Literary works provide enormous benefits to our lives (Sammad Hasibuan and Shofiyah Binti Nasir Ilyas 2021). So literary works are works created by authors from expression and imagination, which are in accordance with reality, which can be enjoyed by readers. Dick Hartoko states that there are two important elements in a poem, as for the two elements are thematic elements (semantics) and syntactic elements. The syntactic element itself shows the physical structure of the poem, while the thematic (semantic) element shows the inner elements of the poem. The physical structure of a poem consists of diction, imagery, concrete words, majas, versification and typography, while the inner structure of a poem consists of theme, tone, feeling and mandate. (Akmal Fajri 2021)

Poetry is a literary work that is created due to the emergence of ideas, ideas of certain messages inspired by the author's imagination and socio-cultural reality expressed through

the medium of language. According to Wellek & Warren (1995:11-14), literature is a work of art, a human creative work that contains aesthetic value. As a form of cultural art, literature has its own world which is the embodiment of life as a result of literary observations of the surrounding life. This is in line with Esten's opinion (1991:8) that a literary creation comes from the reality of life in society (objective reality). The scientific reality captured by the senses of the writer is only a source of inspiration that is natural or raw and then processed through the imagination of the writer which results in higher and greater values. In other words, literature is a reflection of social life expressed by the writer with the sharpness of feeling and deep thinking so that it can capture great values and thoughts that are more far-reaching than the general layman's view.(Al-Ma'ruf and Nugrahani 2017).

Every poem certainly contains an expression of meaning or intention that wants to be conveyed through language. Therefore, this semantic approach will reveal the deeper meaning in a literary work, including poetry. Semantics is a subdiscipline of linguistics that talks about meaning. Another linguist, Aminuddin, also expressed the opinion that the word semantics comes from the Greek language, meaning to signify or meaning. According to Verhaar, semantics is a systematic branch of language that investigates meaning or meaning. So semantics is the study of the meaning of a word(Suhemi 2023). In a previous study, Ari Khairurrijal Fahmi and Nuruddin revealed in depth the educational values contained in Imam Syafi'i's poems (Nuruddin and Khairurrijal 1975). Then, Khuzaiman in his research revealed differences in the use of the words *عون* and *نصر* and their derivations in the Qur'an which were analysed through a semantic approach.(Khuzaimah 2022).

Semantics is the systematic branch of language that investigates meaning. Semantics comes from the Greek, meaning to signify. As a technical term, semantics means 'the study of meaning'. The word semantics itself denotes a variety of technical popular ideas. It is often used in everyday language to signify a problem of understanding that comes down to word choice or connotation. As for semantics in relation to history, it involves the history of language users (language society). Language is always changing, then developing, and does not escape influence. Changes in a language can be seen in terms of its elements. Changes in the attitude of language users can be reflected in their utterances (including their meaning).(Nafinuddin 2020)

The purpose of this study is to examine more deeply the meaning of love in the poems of Jalaludin Rumi. Rumi is one of the masters of Sufism, he has spent half of his life walking in search of the essence of truth. Before becoming a Sufi scholar Rumi was a religious teacher who had many followers. Rumi argued that to understand life and the origin of his divinity, humans can do so through the path of love, not solely through the path of knowledge. Love is the principle of creation of the universe and life. Love is the intense desire to achieve something, to incarnate oneself. Love is the driver of life and the rotation of the universe. Rumi revealed that understanding the world is only possible through love, not through physical labour; he placed reason and external knowledge as a prelude and bridge to higher and more perfect knowledge, but not as the peak and perfection of knowledge. To delve into someone's intelligent mind, one cannot just read works and translations, reviews of his works (Athif, Khairi, and Sofyan, n.d.). So the author formulates in three questions. First, understanding the concept of love in the poem of Jalaludin Rumi, second, how the meaning and values contained in the poem, third, what is the essence of love in the poem.

This research is motivated by three main arguments. First, a deeper understanding of Jalaludin Rumi through the concept of love, especially in relation to the expression of love and his spiritual relationship with God. Second, the assumption that the meaning contained in the poem has universal characteristics, which include love between humans, love of God, and love of nature. Third, the belief that a comprehensive understanding of love involves spiritual, philosophical, and emotional aspects. Based on these three arguments, semantic study is considered the most relevant method to achieve the purpose of this research, which is to reveal the deep meaning of the word *hubb* (love) of Jalaludin Rumi.

## B. Method

Method in relation to research procedure is the steps or sequence of work that a researcher of Arabic literature should do in carrying out his research (Sangidu, 2018: 21). A method in the simplest sense is a way. So, research methods are how research is carried out (Adi, 2016: 224). This research method is descriptive qualitative research and analysis of content. Qualitative descriptive research methods are often called naturalistic research methods because the research is conducted in natural conditions (natural settings); also known as ethnographic methods, because initially this method was more widely used for cultural anthropological research; referred to as qualitative methods, because the data collected and

the analysis is qualitative in nature (Sugiyono, dalam Pebrianti, 2020: 20). According to Ratna (2015: 49), the basis for implementing the content analysis method is interpretation (Sammad Hasibuan and Shofiyah Binti Nasir Ilyas 2021).

The data will be analysed with a semantic and pragmatic approach by analysing how meaning is influenced by communicative context, including implicature or hidden meaning, and pragmatics in a research object, so as to obtain a complete concept to understand the meaning of love in depth in the research object.

## C. Result and Discussion

### 1. Poetry and Translation

أليس القلب

حين يتحدث بنغماته،

ويدعوك بأذنيك

.أليس القلب، حين يرفع العالم ويضعه

ويصرخ في صمته: أحبك، أحبك، أحبك

*“Isn't it the heart”*

*When it speaks with its tone*

*And calls you by its ear.*

*Is it not the heart, as it lifts the world and arranges it*

*And cries out in its silence: I love you, I love you, I love you*

**“Bukankah hati”**

*Saat ia berbicara dengan nadanya*

*Dan memanggilmu dengan telinganya.*

*Bukankah hati, saat ia mengangkat dunia dan menyusunnya*

*Dan berteriak dalam diamnya: Aku mencintaimu, aku mencintaimu, aku mencintaimu*

### 2. Semantic and Pragmatic Context

In the semantic context, this analysis will look at how the words or symbols in the poem have a deeper meaning than the general literal meaning. In semantic analysis, the writer will concentrate on word meaning, contextual meaning, and implied meaning in poetry. So in this context it will look at how words, phrases, and sentences convey meaning, as well as how

meaning is shaped and received in communication. This poem speaks of the "heart" which speaks in "melody or tone" and "cries in its silence or stillness" which has many layers of meaning.

This poem literally describes the feeling of sincere love. Here, the "heart" is described not just as a biological organ but more as a representation of human feelings, especially love. In solitude, the heart speaks through singing and shouting. It shows a deep and powerful expression of love even if it is not expressed verbally or directly. 'أليس القلب' (*isn't that the heart*), this rhetorical question is used to draw the reader or listener's attention to the deep thought of the heart as the messenger. "حين يتحدث بنغماته" (*when it speaks with melody*), here the heart speaks through melody or tone, which describes a softer, more abstract feeling. Then, 'ويصرخ في صمته:' (*He cried out in solitude, "I love you"*), and cried out in solitude, "I love you", This cry in solitude contains a contradiction, as it sounds as if the feeling is strong and wants to be expressed, but is conveyed in silence, showing that true love is not always expressed in words.

In the definition of contextual meaning, it can be said or understood that the message that the author wants to convey through this poem is in a cultural, emotional, and even social context. The symbolism of "heart" in many cultures, the heart is considered the source of human emotions and feelings especially love. This poem discusses the heart as a subject which shows that the feeling of love comes from the very bottom of a person. "Melody or tone" and "cry in its silence or stillness", both use the word "melody" to show that love does not always have to be strong or obvious. The heart speaks through soft and soulful melodies. The "cry in silence" shows the duality of love: the feeling can be very strong and feel like a cry even in silence. It can also mean that its strength can still be clearly felt even though love is often not openly expressed.

Implicit meanings and visible symbolism directly relate to the deeper power of emotional communication. The contradiction between "shout and silence" produces a very significant paradox or contradiction. "Silence" means there is no sound or expression, while "Shout" is a strong expression. Silence in this situation is not an absence of feelings but rather an opportunity for deeper and purer feelings to flourish, the love hidden in silence has more power than the love expressed through sound or words. 'يضعه' (*put it down*), this phrase indicates that the heart, despite its ability to "lift up the world", ultimately puts it back down.

This means that while love can change or influence the world, it must also be responded to wisely and mindfully. In expressing feelings of love there is a balance that must be maintained. 'أحبك، أحبك، أحبك', "I love you, I love you, I love you", This repetition shows the strength and intensity of the feelings of love conveyed. Many literary traditions use repetition to reinforce meaning and give the impression that the feeling will never end. This repetition can also show that the love given is an eternal and everlasting love.

So it can be said that this poem expresses a very deep meaning about love that is not expressed in ordinary words through a semantic approach. Love can be understood through deeper and more subtle feelings. This is illustrated through the use of poetic language, symbols, and metaphors. Then in the pragmatic context analysis covers how meaning is influenced by communicative context, implicature, and pragmatics. That is :

#### 1. Communicative Context

The communicative context of poetry in literary works refers to the situation or background in which a literary work is created, understood and analysed. This communicative context also involves the socio-culture of the author of the literary work. In a communicative context, a literary work is not only understood as an independent text, but also as part of a wider social reality. This means that an understanding of literary works cannot be separated from an understanding of the context in which the work was produced and received (Al-Ma'ruf and Nugrahani 2017).

*Tabel 1. Potongan Puisi*

Pieces of Poetry	Translation
أليس القلب	"Bukankah Hati"

In the communicative context, it can be seen from the title of the poem "Bukankah Hati" that it reflects the deep emotional expression and spirituality between the poet and the object of his love, which may be God or his lover, which we can see from the use of metaphorical and

symbolic language to convey deep feelings of love. He describes the heart as something that has the ability to speak, call, lift, even shout in its silence, describing the intensity of the complexity of the feeling of love, aiming to convey the eternity and power of love to the object of his love by personifying the heart and using language full of emotion. Apart from that, the cultural context and Islamic Sufi tradition also influence the expression of love in the works of Jalaluddin Rumi, which in the Sufi tradition itself love is often understood as a spiritual journey that brings humans closer to God. In this context, the poet not only conveys feelings of human love towards the worldly object of love, but also deeper and spiritual feelings.

## 2. Context Implikatur

The theory of conversational implicature was expressed by Paul Herbert Grice (1975). Grice states that in conversation what speakers mean often goes beyond what is spoken by the speaker. In other words, this other or additional meaning can be inferred and predicted based on the context. Grice distinguishes speech from the speaker's intention in his speech. What the speaker says can be understood using semantic knowledge in the form of the meaning of the words spoken. Meanwhile, what the speaker intended must use pragmatic skills, namely understood from the context and conventions that apply in speech and culture (Saifudin, 2005, 2018, 2019). So, it can be said that implicature is something that is intended by the speaker implicitly which is different in meaning or intention from what is said by the speaker (Saifudin 2020).

As the researcher understands in this context, it is to reveal the implicit meaning or words implied in the poem, so that there is a deeper meaning of the poem 'Bukankah Hati'. The researcher himself saw that there were several implicatures contained in the poem, as for the first implicature :

*Tabel 1.2 Potongan Puisi*

Pieces of Poetry	Translation
أليس	<i>Bukankah</i>

The word “*isn't it*” at the beginning of the verse creates an implied meaning that the reader is expected to agree with the statement that will follow, with this the researcher assumes the

word shows a strong belief that the heart has the ability to communicate and express feelings, such as speaking and calling out in tones, which may exceed the ability of words to convey the same emotions. Secondly :

Tabal 1.3 Potongan Puisi

Pieces of Poetry	Translation
حين يرفع العالم ويضعه	<i>Saat ia mengangkat dunia dan menyusunnya</i>

The words “as he lifted the world and arranged it” imply that love has a universal power, so the researcher assumes that this illustrates that love is not only a personal experience, but also has the ability to change one's perception of the world and make it more beautiful and meaningful. Third :

Tabel 1.4 Potongan Puisi

Pieces of Poetry	Translation
أحبك، أحبك، أحبك	<i>Aku Mencintaimu, Aku Mencintaimu, Aku Mencintaimu</i>

The word “I love you” in the poem is a repetition of the word love you which has the implied meaning that the feeling of love expressed by jalaluddin rumi is very strong and undeniable, so researchers assume that the word shows the love expressed by the heart, in the poem is not just words but is an expression of a very deep truth. As researchers understand through these implicatures, the poem has a deeper meaning about the power and universality of love, as well as the ability of the heart to convey feelings in an unspoken but powerful way.

### 3. Pragmatic Context

According to Kaswanti Purwa, 1990:16, pragmatics is the study of all aspects of meaning that are not covered by semantic theory. That is, meaning after deducting semantics. The meaning covered by the branch of semantics is context-independent meaning, while the meaning covered by the branch of pragmatics is context-dependent meaning (Kaswanti Purwa, 1990:16). What is meant by context here, among others: the matter of who is saying to

whom, the place and time when a sentence is uttered, assumptions about those involved in the act of expressing the sentence (Kaswanti Purwa, 1990: 14). (Wekke 2019)

In the pragmatic context as the author knows is the study of language use in a communicative context, where the meaning of an utterance is not only determined by the words used, but also by the context, situation, and purpose of communication, so that in this context it pays attention to how language is influenced by the socio-cultural life of the author. Then, the researcher also assumes the most important thing in this context is to consider who is saying the poem, to whom, and in what situation.

*Tabel 1.5 Potongan Puisi*

Pieces of Poetry	Translation
أحبك	<i>“Aku Mencintaimu”</i>

The words “*I love you*” evoke the intensity and permanence of a deep love.

*Tabel 1.6 Potongan Puisi*

Pieces of Poetry	Translation
أليس القلب حين يرفع العالم ويضعه ويصرخ في صمته	<i>Bukankah hati yang mengangkat dunia dan berteriak dalam diamnya</i>

While the image of the heart lifting up the world and shouting in its silence creates the impression of love's profound power and eternity. In this context, the researcher argues that this poem can be understood as a deep feeling and deep spiritual connection between the poet and the object of his love God or his beloved, then the use of metaphorical and symbolic language creates a strong emotional effect on the researcher and perhaps even the reader.

In semantic analysis, we look at the basic concepts of language outlined by Prof Anderson, as well as the application of these concepts in the study of meaning in certain texts, including literary works. Semantics itself as a systematic branch of language, studies how meaning is formed and understood through linguistic signs in language. In this analysis, the researcher sees how the work of poetry is influenced by the social, cultural, and historical context of the author, as well as how certain meanings and messages are conveyed through the medium of language, one of which is poetry. In the object of the discussion, it provides an

overview of poetry as a form of written literary work that uses language creatively to convey certain feelings and ideas, so there is an exploration of the meaning and structure of poetry and the role of creativity in conveying certain messages.

The meaning of love in the poem is inseparable from the author's own biography, namely jalaluddin rumi, which provides an overview of his life, education, and spiritual journey. Therefore we can see how the life experiences of a rumi can influence his works, especially in terms of searching for truth and conveying spiritual messages. As the meaning of love that we know is only love for humans, parents or spouses, this analysis reveals more about the meaning of love, namely in the poem describes the deep and universal meaning of love, which is not only limited to human relationships, but also includes the relationship between humans and the universe and with the creator. Then the love expressed in the poem is not ordinary love, but love that emanates from a heart that reaches a high level of spiritual awareness.

Armada Riyanto argues that love is a longing, all humans long for it, hope for it, get up and down to realise it and live it. “All human beings” says nothing excluded from any era love is a human longing. Love is identical to life itself. Everyone looks at it as it rises from the depths. All who embrace it seem to cross from death to life. This simple definition of love emphasises its deep meaning. In fact, its meaning exceeds the limits of the senses. Because love here is identified with human life, not identified with material or something tangible. So that humans also make pilgrimages to reach out and embrace that love. Love seems to have the power to move humans to cross and exhilarate. Whether it's crossing a situation of adversity to happiness or success. It even moves to cross human limits. All of that is because humans have a longing to have that love.

In interpreting love, Armada Riyanto cannot be separated from the meaning of love according to philosophers who have interpreted love itself. For example, in one of his works he quotes the meaning of love according to Spinoza who said that ‘love is joy. Without love people enter the abyss of sadness. Full of love becomes an emblem of prosperity, he does not lack anything. What exists is happiness’. This means that he himself recognises that love as defined by the philosophers who preceded him is still relevant to the current situation. Because his predecessors' reflections on love were certainly based on the situation, experience and pilgrimage of their lives. His view on love also seems to be in line with Spinoza's view, that love does not lie in matter or that which can be touched or sensed. Because love is joy, it

appears in situations where man is in fullness, where he lacks nothing. (Kristian and Abani 2020)

Love in Islam was introduced by Rabi'ah Al-Adawiyah (185 M) with her concept of mahabbah or divine love. According to Margaret Smith, to define love in Rabi'ah's view is rather difficult. In other words, divine love is not something that can be elaborated with certainty, either through words or symbols. Sufis differ on how to define this divine love. This is because the definition of divine love is based more on the differences in spiritual experiences experienced by Sufis in their spiritual journey to Allah. Rabi'ah love is *spiritual love* (holy love), not *al-hubb al-hawa* love (lustful love) or any other love. (Risnanti Runi 2020)

According to Imam Ghazali, love is the fruit of knowledge. Knowledge of Allah will give birth to love for Him, because love cannot exist without knowledge and understanding, because a person cannot fall in love except with something he already knows. And there is nothing worthy of love but Allah. (Zaini 2017) Abu Yazid al-Bistami defines *love* (Mahabbah), as ignoring any big things that come from yourself, and looking at any small things that come from your Beloved. He further said that the essence of love is when there is ittihad. (Rofi'ie 2000)

Love in the religion of Allah is the greatest rope and foundation of faith, as the truth conveyed by the Prophet (peace and blessings of Allah be upon him). Love is also a bridge that Allah spreads between believers and connects their hearts to Him. Allah mentions this bridge of love in many places in His honourable book, such as His words. (Aidh Bin Abdullah Al-Qarni 2005, 7)

وَأَلْفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾

*Dia (Allah) mempersatukan hati mereka (orang yang beriman). Seandainya engkau (Nabi Muhammad) menginfakkan semua (kekayaan) yang berada di bumi, niscaya engkau tidak dapat mempersatukan hati mereka, tetapi Allah telah mempersatukan hati mereka. Sesungguhnya Dia Mahaperkasa lagi Mahabijaksana.*

*And He (is the One Who) awakened mutual love amongst the hearts of the (Muslims). If you had spent whatever exists in the earth, you could never have inculcated this (love) in their hearts (with all these material resources). But Allah roused that love amongst them (through a spiritual relation). Allah is indeed Almighty, Most Wise.*

It was Allah's mercy and love that caused the creation of nature, but there is an important difference between the two attributes. Mercy flows in one direction, from Allah to

the world, while love moves in two directions at once. Man can love Allah, but give His mercy only to other creatures. When the Sufis say that the Love of God caused the existence of the universe, they immediately add that man's love affair with God has closed the gap between God and His creation. Human love itself is recognised through pious worship of the One True God. The greater the love, the greater the participation in the image of God, and the greater the perfection of man. 'Love' is therefore often seen as a synonym for the word *ihsan*. (Eva Nurhasanah 2023)

Jalaludin Rumi's poem entitled *Bukankah Hati* has a close relationship with the meaning of love as discussed in various perspectives, both philosophy and Islamic spirituality. In this poem, Rumi describes love as something that transcends physical boundaries and words, where the heart has a voice, although it does not speak verbally. Love, according to Rumi, is the force that lifts the world, structures it, and expresses its feelings in silence.

This is in line with the views of Armada Riyanto and other philosophers who see love as something more than just material or sensory. Rumi asserts that love is not just about verbal expressions or visible actions, but rather a deep inner experience. This concept is also in line with the understanding of divine love in Islam, as taught by Rabi'ah Al-Adawiyah and Imam Ghazali, where true love comes from a heart that recognises and draws closer to God. Love in Rumi's poem is not just an ordinary emotion, but a spiritual force that connects humans with God and with the entire universe.

Thus in both Armada Riyanto's thought and Rumi's poem, love is depicted as something profound, moving, and transcending worldly boundaries. Love is not only a relationship between humans, but also a bridge between humans and God, which brings peace, happiness, and perfection to the soul.

#### **D. Conclusion**

From this discussion it can be concluded that the meaning of love which has so far only been interpreted as an expression of universal feelings, but after a deeper study of love in the poem is not only the meaning of love between humans but the meaning of love itself is a union with God or a spiritual lover who transcends physical and material boundaries. As well as to achieve a higher spiritual dimension and connect humans with their creator. With the use of implied language by the narrator, it also creates a deep meaning or message that the narrator wants to convey through literary works.

However, this study only focuses on the meaning of love in the poem using semantic and pragmatic perspectives, which obviously has many limitations. This is also the basis for further research. So the author suggests continuing research on the pragmatic semantics of love in poetry, poetry, even other sciences and using different methods, theories or approaches by expanding the object of study.

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