RELIGIOUS VALUES OF THE SONG "MARS PUSAT MA'HAD AL-JAMI'AH": RIFFATERRE'S SEMIOTIC ANALYSIS

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Abstrak

Lagu Mars Pusat Ma'had al-Jâmi'ah merupakan simbol penting yang merepresentasikan identitas dan jati diri institusi Pusat Ma'had al-Jâmi'ah Universitas Islam Negeri Maulana Malik Ibrahim Malang. Lagu ini tidak hanya mencerminkan semangat kelembagaan, tetapi juga menggambarkan perpaduan harmonis antara budaya Jawa dan nilai-nilai religius Islam. Penelitian ini bertujuan untuk mengungkap nilai-nilai religius yang terkandung dalam lirik lagu tersebut serta menjelaskan makna yang tersembunyi melalui pendekatan semiotik Riffaterre. Metode yang digunakan adalah deskriptif kualitatif dengan teknik pengumpulan data melalui pembacaan intensif dan pencatatan teks lagu. Analisis data menggunakan pendekatan Miles, Huberman, dan Saldana, meliputi tahapan pengumpulan, kondensasi, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa lirik lagu ini tidak hanya berfungsi sebagai ekspresi estetis, tetapi juga sebagai medium ideologis dan edukatif. Matrix atau makna mendalam lagu ini terletak pada misi utama Ma'had, yakni membentuk generasi Qur'ani. Makna tersebut dimanifestasikan melalui dua model utama: pembentukan karakter generasi Qur'ani dan penguatan syi'ar Islam dalam kehidupan sosial. Nilai-nilai religius yang menonjol meliputi keimanan yang kokoh, kesalehan personal dan sosial, serta ketaatan terhadap ajaran Islam yang diwujudkan dalam tindakan nyata. Lagu ini juga berfungsi sebagai media ekspresi nilai spiritual sekaligus penguatan identitas lembaga pendidikan berbasis pesantren dalam bingkai budaya lokal. Implikasi dari temuan ini menunjukkan bahwa lagu mars institusional dapat dioptimalkan sebagai instrumen pembentukan karakter dan internalisasi nilai keislaman dalam sistem pendidikan Islam, khususnya dalam konteks penguatan identitas kultural dan spiritual lembaga berbasis pesantren.

Kata kunci: *generasi Qur'ani, mars institusional, nilai religius, semiotik Riffaterre, syi'ar Islam*

Abstract

The *Mars Pusat Ma'had al-Jâmi'ah* song is a symbolic representation of the institutional identity of the Pusat Ma'had al-Jâmi'ah at the State Islamic University of Maulana Malik Ibrahim Malang. This song not only expresses institutional spirit but also illustrates a harmonious integration of Javanese cultural elements and Islamic religious values. This study aims to explore the religious values embedded in the song's lyrics and uncover their implicit meanings using Riffaterre's semiotic theory. The research employed a qualitative descriptive method with data collected through intensive reading and textual annotation. Analysis followed the Miles, Huberman, and Saldana model, involving data collection, condensation, display, and conclusion drawing. The results reveal that the song serves not only as an aesthetic expression but also as an ideological and educational medium. The matrix or underlying meaning lies in the Ma'had's mission to nurture a Qur'anic generation. This is reflected through two dominant models: the development of Qur'anic character and the reinforcement of Islamic symbols (*syi'ar Islam*) in social contexts. Key religious values identified include unwavering faith, personal and social piety, and sincere devotion to Islamic teachings reflected in real-life actions. Additionally, the song acts as a medium for internalizing spiritual values and affirming the cultural and religious identity of pesantren-based education. The findings imply that institutional mars songs hold potential as effective instruments for character development and the transmission of Islamic values, particularly in strengthening the cultural-spiritual identity within Islamic educational institutions.

Keywords: institutional mars, Qur'anic generation, religious values, Riffaterre semiotics, *syi'ar* Islam

1. INTRODUCTION

Jean-Marie Bretagne stated that songs are a very unique form of literature because the tempo of the music is able to express every layer of meaning. The lyrics in the song have a softness that can bring listeners a sensation of floating, slipping, lightness and naivety. Song lyrics are verbal symbols created by humans, who are not only able to respond to their physical environment but also to the symbols they create themselves. (William L. Rivers, 2003).

Song lyrics are also considered an individual's expression of something they have seen, heard or experienced. In expressing their experiences, poets or songwriters play with words and language to create attraction and uniqueness in their lyrics. This language game can take the form of vocal variations, language styles, or deviations in the meaning of words, which are enriched with melodies and musical notations that match the lyrics, so that listeners are increasingly carried away by what the songwriter thinks. (Awe, 2003). Song lyrics are imaginative literary works because they contain literary language that is full of ambiguity and has expressive aspects that are very different from everyday language or language used in scientific contexts.

The Ma'had al-Jâmi'ah Center at UIN Maulana Malik Ibrahim Malang adopted a strategy to promote Bî'ah Islâmiyah through developing institutions that support the spread of Akhlâk al-Karîmah among academics. Ma'had is very relevant to the establishment of academic and religious Islamic higher education institutions, and aims to improve intellectual aspects and professionalism in higher education. In addition, the existence of the song "Mars Pusat Ma'had al-Jâmi'ah" shows the importance of these songs as vital symbols in the Ma'had organization.

A marching song is a musical composition that has a structured and strong rhythm, especially created for the purpose of order in marching, as in large groups or military music corps. March songs are generally written in even bars such as 2/4, 4/4, and sometimes in 6/8, with a fast tempo (Simanungkalit, 2008). Language, as a system of symbols or signs, is a vital human communication tool in social interaction. Language is not only used to convey ideas, but also accompanies the human thought process in understanding the world, both practically and imaginatively (Aminudin, 2001).

Songs, which are the result of combining musical elements with poetry or lyrics, are a powerful form of mass communication. In a song, the message you want to convey to the listener can be expressed through well-structured words, written in an attractive language style, and conveyed through the singer's voice. This message can create various imaginative images for the listener and build various meanings (Kurniawati, 2021). Songwriters say that music, through its tunes and lyrics, plays an important role in conveying messages and ideas to listeners. In the exchange of ideas and opinions, communication occurs through musical symbols in the form of notes and lyrics in a song (Andriansyah, 2017).

"Mars Pusat Ma'had al-Jâmi'ah" is an important symbol of the Ma'had al-Jâmi'ah Center which reflects the identity of the institution, both internally and externally. According to Karyawanto, marching songs have an important role in strengthening the existence of institutions, be they agencies, private institutions or government. Music in this context is not only a sound delivery system or musical expression, but also has social relevance that reflects identity and identity.

Joanna Thornborrow explains that one of the basic ways to shape and influence an individual's identity is through the use of language. Because language plays an important role in the formation of social identity, it is very influential in social control (Wareing, 2007).

The center of Ma'had al-Jâmi'ah is the reality of the combination of Javanese culture and the

religious dimensions of Islam. This is reflected in the lyrics of "Mars Pusat Ma'had al-Jâmi'ah" which contain religious values, which reflect attitudes and behavior that are in accordance with the teachings of the religion adhered to. Through song lyrics that have a religious content, they can function to create an atmosphere and imaginative images for listeners and create various meanings. The choice of words used in song lyrics has a meaning that can change the listener's emotions as expected by the song's creator. Song lyrics that have a religious nuance will influence the religious character of the listener.

2. LITERATURE REVIEW

Song lyrics

Waluyo said that songs are poetry that is heard (Waluyo, 1995). Analysis of the meaning of poetry is a form of reader appreciation of the poetry itself (Aulia, 2018). One method that can be used to search for and explore the meaning of the message contained in a song lyric is to use the semiotic method. Pierce in Zoest 1993, defines semiotics as the study of signs and everything related to them, namely how they function, their relationship with other signs, their transmission and reception by those who use them. (Zoest, 1993). Not unlike Zoest, Fiske also defines semiotics as the study of signs and the meaning of sign systems, the science of signs and how meaning is constructed in media "texts". Or in other words, the study of how the signs of any type of work in society communicate meaning (Fiske, 2014).

According to Wellek and Warren, the relationship between musical elements and lyrics in a song creates a form of mass communication, in which the song functions as a medium for conveying messages from the sender to a wide audience through mass media. A song does not merely serve as a medium for expressing sympathy toward reality or imagination, but it also possesses the power to uplift spirits, bridge differences, manipulate emotions and feelings,

and instill attitudes or values accepted as norms. Furthermore, performing music requires cognitive effort to recall each component used in a musical composition (Pamungkas, 2019).

According to Suaib, lyrics can be classifed based on their content into several distinct types (Suaib, 2018):

a) Social Lyrics: Sung collectively during communal activities or to express shared interests, including work songs, dance songs, children's songs, historical songs, and love songs.

b) Funeral Lyrics: Sung during funeral ceremonies, commonly found in the Toraja region.

c) Religious Lyrics: Lyrics that convey devotion or belief in God or other spiritual entities.

d) Nature Lyrics: Lyrics that describe natural phenomena, landscapes, or human interaction with the environment.

Mulyana (2014) asserts that song lyrics are a form of verbal communication in which words are used as the primary medium to express one's thoughts, feelings, and intentions. Verbal communication relies on language to cover various aspects of life, but the inherent limitation is that words are abstract representations of reality and cannot always fully encapsulate the entirety of the objects or concepts they signify.

Semiotic

One semiotic method that is suitable and can be used to analyze the meaning of song lyrics is Riffaterre semiotics. In connection with the semiotic theory he advocates, Riffaterre ties his ideas to two axioms, namely that the meaning of poetry is an expression that does not mean stating one thing with another. and the main characteristic of poetry is its unity. The indirectness of the meaning of poetry takes the form of three things, namely caused by displacement of meaning, distortion of meaning

and creation of meaning. A change of meaning occurs when a sign changes or shifts from one meaning to another, for example by metaphor or metonymy. Deviations in meaning are caused by ambiguity, contradiction or gibberish. Creation of meaning occurs when the place or space of the text becomes an organization which is the principle of the emergence of signs from linguistic problems, such as symmetry, rhyme, equivalence of meaning between positions of homologues (Riffaterre, 1978).

Riffaterre's Semiotics is an approach designed to understand the deeper meaning of poetry. Riffaterre (1978) proposes four main stages in poetry analysis:

a) Indirect Expression (Discontinuity of Expression)

Meaning in poetry is conveyed indirectly through:

(a) Displacing of meaning: a shift from literal meaning, as seen in metaphors.

(b) Distorting of meaning: the emergence of ambiguity or contradiction.

(c) Creating of meaning: the generation of new meaning through rhyme, enjambment, or typography.

b) Heuristic and Hermeneutic Reading

Heuristic reading refers to an initial interpretation based on literal or denotative meaning. Hermeneutic reading involves a deeper analysis, uncovering implicit and structural meanings within the text.

c) Model, Matrix, and Variant

The matrix is the core meaning of the poem, which can consist of a word or phrase, while models and variants are expressive forms derived from and shaped by the matrix.

d) Hypogram (Intertextuality)

New poems are often inspired by prior texts (hypograms), forming an interrelated network of meaning. The meaning of a poem is constructed through its implicit relationship with previous texts.

In essence, Riffaterre sees poetry not merely as an aesthetic text but as a medium for conveying meaning indirectly through systems of signs and symbols inherent in literary language.

March Song (Mars)

A march song is a musical composition characterized by a structured and energetic rhythm. It is specifically designed to coordinate movement in large formations, especially in military contexts, and is often performed by military bands. Marches may be written in various meters such as 2/4, 4/4, and occasionally in 6/8 or 2×3/8, typically with a brisk tempo (Simanungkalit, 2008).

According to Sloboda and O'Neil, as cited in Djohan (2009), music is considered a cultural medium equipped with semiotic and affective power akin to language, and it plays a significant role in social formation. A march song, with its fast tempo, not only conveys a sense of strong enthusiasm but also possesses the ability to influence the emotions of its listeners. A fast tempo is often associated with evoking high spirit, in contrast to slower tempos, which tend to induce more subdued emotional states (Djohan, 2009). March songs play a significant role in expressing the desired identity of an institution, whether private or governmental. In this context, music cannot be separated from the prevailing social reality (Karyawanto, 2018). This implies that music is not merely a system of sound delivery or a form of musical expression, but it also holds a crucial social dimension in shaping the identity of an individual, group, or institution. Music serves as a medium to express and reinforce the social identity aspired to by a particular community or organization.

Religious Values

According to Rokhmansyah, literary works serve several functions, including recreational (delectare), didactic (docere), aesthetic, moral, and religious. These functions are explained as follows (Rokhmansyah, 2014):

a) Recreational Function: Literature provides enjoyable entertainment for readers and serves as an escape from stress, fatigue, or life's challenges.

b) Didactic Function: Literature conveys values of truth and virtue, aiming not only to entertain but also to educate readers. Literary works often carry profound meanings or messages within their narratives.

c) Aesthetic Function: This lies in the beauty of literary works, offering an aesthetic experience to readers. The use of refined, elegant, and polite language characterizes this function.

d) Moral Function: Literature enhances the reader's moral insight and knowledge. It teaches distinctions between good and bad values, as quality literature always contains strong moral messages.

e) Religious Function: Literature may contain religious teachings that serve as moral guidance for readers. It often includes admonitions and moral advice embedded within the storyline.

According to Bambang Suryadi and Bahrul Hayat, the key components of religiosity include belief, obedience, religious teachings, ritual practices, vertical relationships (with God), horizontal relationships (with fellow beings), the search for life's meaning, and the pursuit of happiness. Religiosity is defined as the degree of belief and attitude a person holds toward their religious teachings, as well as the ritual practices

performed within the context of a vertical relationship with God and a horizontal relationship with other beings. The ultimate goal is to seek life's meaning and attain happiness (Hayat, 2021).

The two song lyrics that are the focus of this research are "Mars Pusat Ma'had al-Jâmi'ah". This song is a work of art arranged by the Ma'had Al-Jâmi'ah Center team in a particular year, and has often been played at official events at various activities at the center. Previous research has applied Riffaterre's semiotic analysis to song lyrics, as carried out by Faizetul Ukhrawiyah and Fauziyah Kurniawati (2021) on "Sya'ir Lagu Man Ana" by Al-Imam Al-Habib Umar Muhdhor Bin Abdurrahman Assegaf, Noviana et al. (2020) on "The Meaning of the Lyrics of the Song Shabondama" by Ujo Noguchi, and Adisti Oktaviani (2020) on "Semiotics of Michael Riffaterre on the Lyrics of the Song Pilu Membiru" by Kunto Aji. This research aims to explore and reveal the deepest meaning of the language signs contained in the lyrics of the song "Senandung Ma'had Sunan Ampel Al-'Ali" using Michael Riffaterre's semiotic analysis approach, with a focus on heuristic and hermeneutic reading reveal the religious values contained in the song's lyrics.

3. METHOD

This study employs a qualitative descriptive approach with a focus on textual analysis. The primary data source is the official lyrics of the institutional song Mars Pusat Ma'had al-Jâmi'ah, which were obtained from documentation published by the Ma'had al-Jâmi'ah at UIN Maulana Malik Ibrahim Malang. Thus, this research is classified as a document analysis study or library research. Data were collected using the reading and note-taking method. The reading process was carried out intensively and contextually to identify linguistic expressions, symbolic signs, and religious meanings embedded in the lyrics. Note-taking involved

structured recording of relevant segments from the lyrics, which were categorized and coded thematically using techniques such as paraphrasing and content tagging. This process allowed researchers to trace patterns, symbolic references, and intertextual relations related to Islamic values and institutional identity.

The data analysis followed the model proposed by Miles, Huberman, and Saldana (2014), comprising four stages: (1) Data Collection, where the lyrics were gathered as the main corpus; (2) Data Condensation, in which relevant units of meaning were selected and grouped based on semiotic themes; (3) Data Display, by organizing the results in thematic tables that aligned with Riffaterre's semiotic elements (matrix, model, variant, hypogram); and (4) Conclusion Drawing and Verification, where patterns of religious meaning were interpreted and cross-validated through hermeneutic reading and theoretical reflection. Data coding was conducted manually using thematic labels such as faith, piety, devotion, da'wah, and Islamic symbols, allowing for deeper interpretation of implicit messages within the text.

4. RESULT AND DISCUSSION

Mars Center Ma'had al-Jâmi'ahin Riffaterre's Semiotic Studies

Heuristic Reading

Excerpt the lyrics of the song "Mars Pusat Ma'had al-Jâmi'ah" is an attempt to understand and give meaning to the song's lyrics. In this research, the lyrics of the song "Mars Pusat Ma'had al-Jâmi'ah" were analyzed using Riffaterre's semiotic method. Based on Riffaterre's semiotic method, the author took three steps to understand and give meaning to the lyrics of the song "Mars Pusat Ma'had al-Jâmi'ah". First, a heuristic and hermeneutic reading of the song lyrics is carried out. Second, determine the matrix and model. Third, search for and find intertextual relationships between the

lyrics of the song "Mars Pusat Ma'had al-Jâmi'ah" and other texts. These three steps are applied to reveal and describe the meaning of the lyrics of the song "Mars Pusat Ma'had al-Jâmi'ah" as a whole, thus producing a complete unity of meaning. Analysis will be carried out on the lyrics of "Mars Pusat Ma'had al-Jâmi'ah" which are the data in this research.

> *Ma'had Sunan Ampel al-Ali*
> *Universitas Islam Negeri Malang*
> *Cipta generasi Qur'ani*
> *Untuk membangun bangsa*
> *Kita selalu bersama*
> *Dalam suasana suka-duka*
> *Penuh Rasa kreatifitas*
> *Wujudkan Syi'ar Islam*

> Ma'had Sunan Ampel al-Ali
> State Islamic University of Malang
> Fostering a Qur'anic Generation
> To build the nation's foundation
> Together we stand, through joy and sorrow
> With creativity in every tomorrow
> Uplifting the spirit of Islamic da'wah

To provide semiotic meaning, the first step is to carry out heuristic and hermeneutic reading. According to Riffaterre, heuristic reading is the first level of reading which aims to understand linguistic meaning. Meanwhile, hermeneutic reading is a second level of reading which aims to interpret the overall meaning (Riffaterre, 1978). In this process, readers are expected to understand what they have read and then modify their understanding to gain a deeper and more comprehensive understanding.

Pradopo defines heuristic reading as a reading process that is guided by a normative language system (Pradopo, 1999). In literary works, especially poetry, writing is done suggestively where the relationships between lines and between stanzas are implicit. This happens because poetry only expresses the essence of ideas or thoughts, so elements that are considered unnecessary are removed. As a result, the beginning and end of words are removed so

that only the core remains, and the sentence structure is often reversed. Therefore, literary reading must normalize unusual elements. Literary language needs to be changed into a common or normative language. In this normalization process, words that do not have prefixes and suffixes must be given prefixes and suffixes. Additional words or sentences can be used to clarify the relationship between lines and between stanzas, and the sentence structure can be changed to a normative grammatical structure. Both words and sentences can be replaced with synonyms or words that have similar meanings.

This concept will be implemented as an initial stage in an effort to reveal the meaning contained in "Mars Pusat Ma'had al-Jâmi'ah". The mars lyrics can be naturalized in the following way:

Ma'had Sunan Ampel Al-'Alî is a unit/institution under the auspices of the State Islamic University of Maulana Malik Ibrahim Malang which has a mission to lead students to become figures of the Qur'ânî generation by improving the quality and quality of reading the Qur'ân. With the hope, students will be able to play a crucial role in contributing to building the future of the Indonesian nation. In the complex dynamics of life in Ma'had, all elements of the Ta'lîm Ma'hadî implementation team and mahasantri are always together and join hands in happy and sad situations. With a full sense of creativity, innovation and work for the sake of realizing Syi'ar Islamnamely the Risâlah of the Prophet Muhammad SAW to present Islam that is Rahmatan lil 'Âlamîn.

The previous heuristic reading only interpreted the lyrics of the song "Mars Pusat Ma'had al-Jâmi'ah" based on the conventions of language as a basic semiotic system. However, to provide a deeper meaning, the lyrics of this March song need to be reviewed retroactively and given an interpretation based on literary conventions as an advanced semiotic system, namely through a hermeneutic approach.

Hermeneutic Reading

The results of the heuristic analysis prove that there is no explanation or understanding that fully understands the overall meaning of the lyrics of the song "Mars Pusat Ma'had al-Jâmi'ah". Therefore, the next step in reading is needed, namely using a hermeneutic approach. To explore the meaning of the lyrics, it is necessary to read by considering literary conventions because lyrics are a form of indirect expression that often use figures of speech such as metaphor or metonymy that require in-depth interpretation.

The Mars lyrics above actually describe Ijtihâd UIN Maliki Malang in implementing a student development model in the form of role optimization *Ma'had* Sunan Ampel Al-'Alî which is now known as the Ma'had al-Jâmi'ah Center. The Ma'had al-Jâmi'ah Center is one of UIN Maliki Malang's strategies in organizational development to foster the academic community through daily activity programs that lead to improving the ability to read and write the Qur'an. So it is hoped that it will be able to give birth to a generation of Qur'ânî. The existence of the Ma'had al-Jâmi'ah center which seeks to develop the character and personality of Muslim students with Qur'ânî character is a form of empowerment for the production of intellectual and professional graduates. So students have an important role in building the future of the Indonesian nation. In the complex dynamics of life in Ma'had, all elements of Ma'had are always together and hand in hand, whether in happy or sad situations, everything is done with full sincerity and dedication. With a full sense of creativity, enthusiasm to innovate and work in order to realize Syi'âr Islam, namely the Risâlah of the Prophet Muhammad SAW, to present an Islam that is Rahmatan lil 'Âlamîn.

In many aspects, the lyrics of Mars contain iconosity. As said *Qur'anic Generation, creativity* and Islamic Shari'ar is an iconic sign whose meaning strengthens the function of this march lyric. Qur'anic Generationas a meaningful

iconic signgeneration of Al-Qur'an lovers. *Creativity* as an iconic sign meaning the ability to create, innovate and work. Temporary *Shi'ar Islam* as an icon means a symbol of the glory and greatness of Islam.

These three iconic signs are interrelated and unite in reflecting the intent and purpose of the march lyrics, namely to carry out Ijtihâd in forming a generation of Qur'ânî who not only master the Qur'ân academically, but are also able to apply Islamic values in action. real to build the nation and expand Shi'ar Islam. The words Qur'ânî generation and Shi'âr Islam emphasize this hope.

The three iconic signs contained in Mars above also function as symbols. Say *Qur'anic Generation* as a symbol that reflects a generation that is committed to studying and practicing the Koran. This reflects the main goal of Ma'had to give birth to a generation that is intelligent, professional, and has a deep understanding of the teachings of the Qur'ân. Say *Creativity* contained in the seventh row also functions as a meaningful symbol the ability to innovate in the context of education and student development. This is important in dealing with the heterogeneity of student backgrounds and abilities, ensuring that the education provided remains relevant and effective.

Another symbol that emphasizes the meaning and function of this march is Shi'ar Islam. The word Syi'âr Islam is a symbol of the Risâlah of the Prophet Muhammad SAW to present Islam as a blessing for the universe. This confirms Ma'had's commitment to implementing Islamic values in all aspects of life, as well as as a moral foundation in the educational process. These three symbols are interrelated and unite in reflecting the intent and purpose of the March lyrics, namely to carry out Ijtihâd in forming a generation of Qur'ânî who not only master the Qur'ân academically, but are also able to apply Islamic values in real action to build the nation and expand Shi'âr Islam. This understanding

provides a clearer picture of Ma'had al-Jâmi'ah's hopes and vision in educating and forming student characters in accordance with Islamic principles.

Matrices and Models

In theory, poetry is the result of the development of a matrix which is then converted into various variant models. In poetry analysis, the matrix is abstracted from the literary work being analyzed, it can be a single word, a combination of words, part of a sentence, or a simple sentence. (Pradopo, 1999).In the theoretical analysis of poetry or march, the matrix can be considered as the core or central theme which is the basis for developing various variants or models in the form of lyrics or other literary elements. In the context of "Ma'had al-Jâmi'ah Central Mission", the matrix is "Ma'had al-Jâmi'ah Central Mission to Give Birth to the Qur'ânî Generation". This matrix describes the main goal or core of the work.

This March illustrates that the Ma'had al-Jâmi'ah center is considered capable of implementing the vision of UIN Maliki Malang to produce a Qur'ânî generation, which is directly mentioned in the lyrics. The use of the term Qur'ânî generation in this march indicates that the Ma'had al-Jâmi'ah center plays an important role in improving the quality of students reading of the Qur'ân, which is a form of trust from the Stakeholders in this case is UIN Maliki Malang. "Creating a Qur'ani Generation" in this march can be considered as the first model that reflects the main goals and achievements of the Ma'had al-Jâmi'ah center in supporting the vision of UIN Maliki Malang to give birth to a Qur'ânî generation.

The second model in this march is "*Make Islamic Shi'ar a reality*". This sentence not only has poetic power comparable to the first model, but is also closely related to the Islamic religious context which shows the important relationship between the Qur'ânî generations in realizing

Shi'âr Islam. In the first and second stanzas, this model is expressed in various variants that describe the same goal.

The first variant emphasizes the active role of Ma'had al-Jâmi'ah, also known as the Ma'had Sunan Ampel al-'Aly Center, in cultivating students to become the Qur'ânî generation who contribute to nation building, especially in improving literacy competency al-Qur'ân at UIN Maliki Malang.

The second variant describes the challenges faced by Ma'had in producing a generation of Qur'ânî, requiring confidence, dedication and devotion in various conditions, with an unrelenting spirit of creativity and innovation to support Syi'âr Islam and produce prospective Muslim scholars who are ready contribute.

From these matrices, models and variations, it can be concluded that the theme of the lyrics of the Ma'had al-Jâmi'ah Center march song is the formation of students in Ma'had to create a Qur'ânî generation that contributes to nation building and the spread of Islam. Mars was created to realize the existence and identity hoped for by the Ma'had al-Jâmi'ah Center, namely the development of an educational concept that combines Islamic boarding school traditions with higher education traditions. Islamic boarding schools are traditional Islamic educational institutions for studying, understanding, absorbing, appreciating and practicing Islamic teachings by emphasizing religious morals through the dormitory system, methods and educational traditions typical of Islamic boarding schools. Meanwhile, universities are known to be able to produce intellectuals. Thus, the formation of mahasantri in Ma'had not only strengthens the cognitive aspect but also the spiritual aspect.

Intertextual Relations

In literary understanding, a work is often analyzed by referring to the hypogram or background of its creation. This hypogram can include social context, historical events, or natural life that influenced the creation of the literary work. By understanding the hypogram, we can provide a deeper interpretation of the meaning and purpose the author wants to convey through his literary work (Teeuw, 1983).

Understanding that a literary work is not born in a cultural vacuum shows that the work is always connected to other literary works that existed before. "Ma'had al-Jâmi'ah's Central March", as an example of oral poetry, also reflects the influence of previous literary works, which is reflected in the use of vocabulary and the language texts used. The use of words such as "Qur'ânî" and "Syi'âr Islam" in this march indicates a close relationship with Islamic discourse which illustrates the depth and relevance of these values in the context of the literature being created.

Regarding Islamic religious studies and the importance of studying the Qur'ân, this also strengthens the integration of Islamic religious competencies in Islamic higher education (PTKI), as mandated in the Competency Standards for Higher Education Graduates. This emphasizes the importance of PTKI graduates having Islamic religious skills that are common in society, including the ability to read and write the Koran as well as a deep understanding of the values contained therein in accordance withMinister of National Education Regulation of 2019 Number 102 concerning Competency Standards for Higher Education Graduates. Skill Competency Qualification (Pendis, 2021).

The first stanza in the march emphasizes the importance of the Center *Ma'had al-Jâmi'ah* in realizing its vision and mission to create a Qur'ânî generation. In this case, according to Hamam Faizinthat this Qur'ânî generation is not only characterized by a love and ability to read and write *Al-Qur'an*, but also by the ability to understand and implement the teachings of the Qur'ân in everyday life. They are guided and nurtured to have high morals and morals, and

make the Qur'ân the main guide in all their actions and actions (Faizin, 2012).

This reflects the commitment of the Ma'had al-Jâmi'ah Center in empowering Islamic education that is holistic and centered on the values of the Koran. The figure of the Qur'ânî generation is also called the Ulul Albâb generation as this is described in the following Word of Allah SWT:

> (*Is the polytheist more fortunate) or the person who worships at night in a state of prostration, standing, afraid of (the punishment of) the afterlife, and hoping for the mercy of his Lord? Say (Prophet Muhammad), "Are those who know (the rights of Allah) the same as those who do not know (the rights of Allah)?" Indeed, only ululalbab (reasonable people) can receive lessons*. (QS: Az-Zumar: 9)

Ma'had al-Jâmi'ah Center creating creativity and innovation in supporting and succeeding all student development programs to produce a generation of Qur'ânî. One of the policies implemented is:

a) Requiring Ta'lîm al-Qur'ân as a prerequisite in planning Islamic Studies courses at each Faculty and as a requirement for taking comprehensive exams and preparing a Final Project or Thesis at each Faculty.
b) Developing academic competency standards for Ta'lîm al-Qur'ân.
c) Formulate the Ta'lîm al-Qur'ân program which includes: Tashîh al-Qur'ân, Khatm al-Qur'ân, Bengkel al-Qirâ'ah al-Qur'ân, and Shobâh al-Qur'ân.
d) Classify the Ta'lîm Qur'ân class into: Asâsî Class, Qirâ'ah Class, Tartîl Class, Tafsîr Class, and Qirâ'ah al-Qur'ân Workshop Class.

The success of UIN Maulana Malik Ibrahim Malang in the field of reading and writing the Qur'an is the result of the hard work and commitment of the Ma'had al-Jâmi'ah Center in developing students based on the results of the Research on the Reading and Writing Ability of the Qur'an (BTQ) by Ministry of Religion through Lajnah Pentashihan Mushaf al-Qur'an (LPMQ) in 2019, UIN Maulana Malik Ibrahim Malang achieved the highest Al-Qur'an reading ability index with a score of 3.94 in the range 1-5. For the ability to write the Koran, the highest index was achieved by students at UIN Sunan Kalijaga, Yogyakarta with a score of 3.80, followed by UIN Maulana Malik Ibrahim Malang with a score of 3.76 (Ministry of Religion, 2019).

Center *Ma'had al-Jâmi'ah* or student boarding school at UIN Maulana Malik Ibrahim Malang is an institution that provides integrated education with general education in accordance with the university's vision and mission. Ta'lîm activities at the Ma'had center have special characteristics that are adapted to the university's vision and mission, in the form of integrated learning guidance between Ma'had and University activities. The Ta'lîm Ma'hadî period lasts for 2 semesters or 1 academic year as long as the Mahasantri lives in Ma'had. Meanwhile, medical students are taught for 4 semesters or 2 academic years. Meanwhile, Ta'lîm activities in Ma'had are fostered by a board of Caretakers/kyai and Mu'alim/ah who are accompanied by Murrobi/ah and Musyrif/ah. With main programs including Ta'lîm al-Qur'ân, Ta'lîm al-Afkâr al-Islâmiyah, and Ta'lîm language. And the assistance was carried out with full confidence, dedication, and endless sincere devotion by Mudîr Ma'had, Mu'alim, Murabbi/ah, Musyrif/ah, and Muharrik/ah. Which is carried out periodically from before dawn (before dawn) until night (22:00). This policy shows the commitment of the Ma'had al-Jâmi'ah Center to produce a generation of Qur'ânî who not only excel in the field of religion but also in general education, in line with the university's vision and mission.

In the 2023/2024 academic year, 4,094 students live at Ma'had al-Jâmi'ah. The

Ma'had al-Jâmi'ah center consists of Ma'had Boys and Ma'had Girls. Ma'had Girls includes Mabnâ Umm Salamah, Mabnâ Fatimah az-Zahrah, Mabnâ Asma' bint Abu Bakar, and Mabnâ Khodijah. Meanwhile, Ma'had Boys consists of Mabnâ al-Ghazali, Mabnâ Ibnu Rushdi, Mabnâ Ibnu Sina, Mabnâ al-Muhasibi, Mabnâ Ibnu Kholdun, and Mabnâ al-Farabi.

Students who live in Ma'had come from various regions in Indonesia with diverse backgrounds and abilities. Student assistance is carried out in stages by caregivers or a board of Kyai, Murrobi/ah, to Musyrif/ah, which reflects sincere dedication and devotion in various situations, both happy and sad.

As students and the main focus in the coaching process at Ma'had, mahasantri have quite complex routines. They are obliged to stay in Ma'had and take part in all the activities that have been determined. Apart from that, they must take part in the Special Arabic Language Learning Program (PKPBA) during the first two semesters of study, five days a week, from 14.00 to 17.00. Therefore, student activities in the first year are very busy, coupled with regular lectures and other creativity development activities.

The lyrics of the March song in the fifth and sixth lines imply the importance of togetherness between all elements implementing Ma'had and mahasantri activities, to support and strengthen each other in all circumstances, considering the intensity of their activities. The limited duration of stay in Ma'had and the many activities that students must participate in clearly affect their physical and psychological readiness in the learning process. For this reason, Ma'had continues to innovate creatively through various policies so that the student development process at Ma'had runs optimally without disrupting other mandatory activities.

Shi'ar Islam includes the spread, announcement and broadcast of the complete teachings of the Islamic religion, as proof of the majesty and glory of Allah, through various methods, media and certain fields (Amin, 2014). Islam, da'wah and Shi'ar are closely related. Shi'ar functions as a sign, slogan, or symbol that reflects the glory and greatness of the Islamic religion, and is always conveyed in da'wah. The message conveyed in da'wah must contain symbols or signs of Islamic teachings. Shi'ar is also the embodiment of a servant's devotion to his Lord, as Allah SWT says below:

> *Such is (God's command). Whoever glorifies the signs of Allah, indeed that is included in the piety of the heart. (*QS Al-Hajj:32)

The phrase "Create Islamic Shi'ar" reflects the hope of the Ma'had al-Jâmi'ah Center to produce Muslim students who have Qur'ânî character who are able to play a role in realizing Islamic Shi'ar. This is in accordance with the desired picture of education in Islam, where education not only emphasizes intellectual and spiritual aspects, but also integration between the two (An-Nahlawy, 1999). Holistic Islamic education recognizes the importance of developing not only academic intelligence but also moral, social and practical intelligence, so that students can become effective individuals in society in accordance with Islamic teachings.

In the context of the Ma'had al-Jâmi'ah Center, the mars hypogram of the Ma'had al-Jâmi'ah center is "a picture of the education desired by Islam". A hipogram is the background or context of a literary work or creation, which in this context describes the vision or main goal of desired education in accordance with Islamic values. This refers to a vision of education that is in line with Islamic principles and values. This includes the holistic development of students not only in academic and spiritual aspects, but also moral, social and practical. The desired education in Islam teaches not only knowledge and faith, but also the practice of Islamic values in everyday

life. This includes moral obligations, social ethics, and good practices in accordance with the teachings of the Islamic religion, which aims to create individuals who are beneficial to society and able to strive for goodness in all aspects of their lives.

DISCUSSION

Religious Values of the Ma'had al-Jâmi'ah Central Mars Song

Mars Pusat Ma'had al-Jâmi'ah's song reflects various deep religious values, which are manifested in its physical and inner structure. The physical structure of a song refers to the language used in composing the lyrics, music, rhythm, and vocal or instrumental arrangements that make up the overall musical composition. On the other hand, the inner structure of a song includes the meaning and message that the author wants to convey to the listener or audience. This includes the themes raised, the values to be conveyed, the feelings to be expressed, or the moral or spiritual message to be conveyed to the audience. Thus, the physical and mental structure of a song complement each other to convey musical experience and meaning to the listener. Here are some of the religious values contained in the song:

Faith (faith)

Faith comes from the word "*Amana-Yu'minu-Iimaanan*", which means believe. Etymologically, faith can be interpreted as justification (Tashdîq) (Mujib, 2007). The pillars of faith include belief in Allah, His angels, His books, His messengers, the Day of Judgment, and good and bad fate (see QS al-Baqarah: 285 and QS An-Nisa': 136). Faith in Allah books is one of the fundamental aspects of a believer's belief. This includes full recognition of the special revelations that Allah gave to His apostles, which were then compiled and unified into sacred texts. These texts are believed to be believed in detail, while those that are not specifically known are

believed in general. The Qur'ân is considered the only source that provides a detailed explanation of the holy book, as it is believed that the Qur'ân has been perfectly preserved from alteration, distortion, or manipulation. It is believed that this belief will continue until the Day of Judgment, as a form of Allah protection (see QS Al-Hijr: 9). The Qur'ân is a source of knowledge about all aspects of life. So the holy book can be a guide for creating a Qur'anic, religious and inclusive generation of Indonesians.

In the lyrics of the Central March song *Ma'had al-Jâmi'ah*, the word al-Qur'ân appears in the first stanza in the third line with the phrase: "Create a generation of Qur'ani". This phrase contains religious value in the form of faith (Faith). The value of faith in this context refers to the aim of the Ma'had al-Jâmi'ah Center to produce a generation that believes and adheres firmly to the teachings contained in the Qur'ân. "Quranic Generation" means a generation that not only reads and memorizes the Qur'an, but also understands, appreciates and applies its teachings in everyday life. This faith includes a deep belief in the truth of the Qur'ân as the revelation of Allah SWT, and a commitment to making the Qur'ân a guide for life. Thus, the Qur'ânî generation is a generation that integrates the values of the Qur'ân in every aspect of their lives, both in worship, morals and social interactions.

These lyrics show how Central *Ma'had al-Jâmi'ah* strives to form students who have strong faith, which is reflected in their attitudes, behavior and actions. This strong faith is the foundation for them to live a life with integrity, honesty and dedication to Allah SWT, as well as contributing positively to society based on Islamic teachings. By emphasizing the creation of the Qur'ânî generation, these lyrics emphasize the mission of the Ma'had al-Jâmi'ah Center to form individuals who are not only intellectually intelligent but also strong in their faith, so that

they are able to become good role models in society.

These lyrics "*Create a Qur'anic generation*". continued with 'To build the nation' in the next line, these lyrics clearly emphasize that the main aim of creating the Qur'ânî generation is to build the nation. In other words, they are expected to become the foundation of civilized development and benefit the wider community. This is in line with Islamic teachings which encourage its followers to contribute to building goodness and progress in all aspects of life. Thus, these lyrics not only contain the values of faith in a personal context, but also emphasize the social responsibility of the Qur'ânî generation in nation building, by prioritizing moral and ethical values obtained from the teachings of the Qur'ân.

By strengthening the values of the Qur'ânî faith and character, the Ma'had al-Jâmi'ah Center aims to produce individuals who are not only knowledgeable about Islam, but also become role models in their behavior and contributions to society and the nation. This shows their commitment to making education a means of forming personalities with integrity and responsibility, in accordance with Islamic teachings which teach justice, compassion and kindness to all humans.

Personal and Social Piousness

Deep faith in each individual not only leads to cognitive beliefs, but also encourages them to practice good deeds in society. (Madjid, 1987). Personal piety in the Islamic context refers to individual obedience in ritual worship and adherence to religious teachings. However, it is important to remember that faith and religious knowledge only become perfect when applied in real actions that benefit other people and society at large. In other words, personal and social piety are two aspects that complement each other in living a religious life. Strong personal piety will encourage individuals to contribute positively to society, while social piety will strengthen relationships between individuals in the community and improve the quality of life together.

Social piety is behavior that reflects a person's concern for social values in life. These include a polite attitude towards others, a willingness to help, real involvement in community issues, respect for the rights of others, the ability to understand other people's perspectives, and the ability to empathize or feel the feelings of others. Thus, social piety does not only include aspects of personal worship, but also involves real actions in doing good for the people around you (Rahmat, 2001).

> *Help you in (doing) righteousness and piety, and do not help in committing sins and enmity. Fear Allah, indeed Allah is very severe in punishment.* (QS al-Maidah:2)

In the phrase "*We are always together, in joy and sorrow*" denotatively conveys a message about solidarity and togetherness among the ma'had community, both in happiness and in difficulties. This emphasizes the importance of mutual support and unity in facing all situations, so as not to cause confusion in interpreting the meaning. This message can also be translated as personal and social values of piety, where close and caring relationships between individuals are the main foundation in community life in Ma'had.

In the lyrics of the song "Mars Pusat Ma'had al-Jâmi'ah", "We are always together, in an atmosphere of joy and sorrow" from "Mars Pusat Ma'had al-Jâmi'ah" contains the value of piety (piousness) both personally and social. Personally, this reflects an attitude of loyalty and solidarity between individuals, which are important values in Islam. This attitude shows a commitment to support each other and be in a close relationship, not only in joy but also in difficult times ("a mood of joy and sorrow"). Socially, this phrase emphasizes the importance of togetherness in facing various challenges and

everyday life. In the context of education in Ma'had, this reflects a strong culture of kinship and cooperation among mahasantri, as well as a commitment to helping and supporting each other in all situations. Thus, these lyrics not only express personal piety values, such as loyalty and solidarity, but also social piety values, such as a culture of togetherness and cooperation within the Islamic community. This is in accordance with the holistic approach in Islamic education in Ma'had, which does not only focus on religious aspects but also forms good character and attitudes in social relationships.

Apart from that, the song's lyrics also describe altruistic values (helping each other) and living in mutual cooperation as a form of social sensitivity and piety. This reflects that in Islam, faith is not only expressed through rituals of worship to Allah SWT (Hablu min Allâh), but also through good relationships and caring for the environment and surrounding communities (Hablu min al-Nâs). Organizing life in mutual cooperation and mutual assistance is a manifestation of the social values taught in the Islamic religion, which emphasizes the importance of helping and supporting each other in all conditions, both good and bad.

Thus, the lyrics are from the song Mars Pusat Ma'had al-Jâmi'ah contains a deep message about the importance of not only adhering to religious values personally, but also applying them in real actions that bring social benefits to society. This is in accordance with the holistic approach in Islamic education which not only emphasizes religious aspects, but also the formation of good character and attitudes in social relationships.

Obedience (Devotion)

From the lyrics of this march song, it can be seen that the Ma'had al-Jâmi'ah Center has the desire to create a Qur'ânî generation. The purpose of creating the Qur'ânî generation is actually reflected in the first stanza in the fourth line, namely to build the nation, and is also reflected in the second stanza in the fourth line, which says to realize Shi'ar Islam. This shows that the main focus of the Ma'had al-Jâmi'ah Center is to create a generation that is not only spiritually and intellectually strong, but also committed to building a society with clearly visible Islamic values (Syi'âr Islam).

From the lyrics "*Make Islamic Shi'ar a reality*" in the song "Mars Pusat Ma'had al-Jâmi'ah", religious values such as obedience (Devotion) can be captured. The term "Shi'âr Islam" refers to symbols or visual signs that reflect Islamic teachings and values. In the context of this song, "Make Shi'ar Islam Realize" emphasizes the importance of realizing or actualizing Islamic values in everyday life and in the Ma'had al-Jâmi'ah environment. Obedience (Devotion) in this case refers to the willingness and commitment to practice Islamic teachings wholeheartedly and seriously. This includes observance of ritual worship, Islamic morality, and social values contained in Shi'ar Islam. By embodying Islamic Shi'ar, individuals demonstrate their obedience to religious guidance and commitment to be role models in a society based on Islamic values. Thus, these lyrics underline the importance of obedience in carrying out Islamic teachings not only as a form of ritual, but also in real actions that reflect loyalty and dedication to religious values in everyday life.

Shi'ar Islam is understood as the spread, announcement and broadcast of the perfect teachings of the Islamic religion. This is done as proof of God's majesty and glory using various methods, media, and certain forms or fields (Amin, 2014). Practicing Shi'ar Islam not only includes aspects of worship and obedience to Allah, but also the obligation to behave well and fairly in interactions with fellow humans. This reflects the principles of the Islamic religion which teaches religious perfection through a balance between vertical relationships (with Allah) and horizontal relationships (with fellow humans).

Virtue is not turning your face towards the east and west, but virtue is (the virtue) of those who believe in Allah, the Last Day, the angels, the holy books and the prophets; giving the treasures he loves to relatives, orphans, poor people, travelers, beggars, and (freeing) slave slaves; perform prayers; pay zakat; keep promises when promised; patient in poverty, suffering, and in times of war. They are the truthful people and they are the pious people (QS Al-Baqarah: 177)

This study examines the religious values embedded in the lyrics of the *Mars Pusat Ma'had al-Jâmi'ah* using Riffaterre's semiotic approach. The theoretical foundation is based on the concepts of *discontinuity of expression*, *heuristic and hermeneutic reading*, as well as *model, matrix, variant*, and *hypogram*, as proposed by Riffaterre (1978). This approach enables the identification of implicit meanings hidden behind the linguistic structure of the lyrics.

The findings reveal that the song functions not only as an aesthetic medium but also as an ideological and educational tool that internalizes religious values such as faith, social piety, and the mission of Islamic propagation (*da'wah*). These findings are in line with the study by Kurniawati and Fauzi (2021), which analyzed the *Man Anā* poem by Al-Habib Umar through a semiotic lens and discovered the presence of Sufi and spiritual values conveyed implicitly.

However, the present study offers novelty in two significant aspects. First, the object of analysis is an institutional *mars* song, which, in terms of function, is more collective and formal compared to the more personal and introspective nature of Sufi poetry. Second, the findings indicate that visual elements (such as typography and rhythm in the *mars*) play a vital role in reinforcing religious meanings and shaping institutional identity-an aspect that has received little attention in previous research.

Earlier studies, such as those by Aulia (2018) and Pradopo (1999), primarily focused on the aesthetic and symbolic dimensions of poetry and folk songs without addressing the socio-institutional function of musical compositions like *mars*. Thus, this study contributes new insights to the discourse of literary-musical semiotics, particularly in the context of Islamic educational institutions, by positioning *mars* songs as a medium for character formation and the cultivation of religious identity.

5. CONCLUSION

The song *Mars Pusat Ma'had al-Jâmi'ah* offers a unique contribution to the discourse of Islamic education by serving not only as a cultural expression but also as a pedagogical and ideological instrument. This study reveals that the song embeds three core pillars of pesantren-based Islamic education: (1) Islamic Character Formation, which conveys values such as sincerity, sacrifice, and institutional dedication rooted in Islamic ethos; (2) Qur'anic Orientation, which foregrounds the internalization of Qur'anic teachings as a foundation for ethical living; and (3) Holistic Educational Vision, which promotes the comprehensive development of learners spiritually, morally, intellectually, and socially within an Islamic framework.

This semiotic analysis contributes to a deeper understanding of how institutional songs can be intentionally crafted and interpreted as tools for religious value transmission and identity construction in Islamic educational settings. It also demonstrates the relevance of Riffaterre's semiotics in analyzing religious texts beyond classical literature. Methodologically, the study is limited to textual analysis and does not include respondents' reception or perception of the song's meaning in daily practice. Future research may expand by integrating empirical approaches such as interviews or focus group discussions with students and educators to evaluate the performative and affective dimensions of such institutional anthems. Thus, *Mars Pusat Ma'had al-Jâmi'ah* is not merely a symbolic chant but a meaningful pedagogical resource in shaping

religious consciousness and institutional identity in pesantren-based higher education.

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