

## Exploring the Meaning of the Arabic Song Lyrics 'Nour El Ein' by Amr Diab (A Semiotic Review of Riffaterre)

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### مستخلص

تُعتبر كلمات الأغاني غالبًا غامضة وصعبة الفهم، وتتطلب تفسيرًا أعمق لاكتشاف المعاني الخفية. وهذا، ينطبق بشكل خاص على كلمات أغنية "نور العين" لعمر دياب، التي تحتوي على عبارات مثل "نور عيني قلبك يناديني"، "سحر عينيك"، و"تعيش في أحلامي". نظرًا لعمق المعاني الموجودة في هذه الكلمات، فإن هذا البحث مهم، حيث تعبر عن مشاعر الحب والحنين والأمل. يستخدم هذا البحث المنهج السيميائي لمايكل ريفاتير لتحويل المعاني ضمن الكلمات. يؤكد ريفاتير على أن عناصر الشعر تحمل معاني مزدوجة يمكن كشفها من خلال تحليل أعمق، مما يسمح بفهم أغنى للعواطف والمواضيع الموجودة في الأغنية. الهدف من هذا البحث هو تفسير معنى كلمات "نور العين"، مع توقع تقديم فهم أعمق من خلال توضيحات غير مباشرة، وقراءات استكشافية، وقراءات تأويلية، ومصفوفات، ونماذج، ومتغيرات، وهي تمثل مراحل فهم الشعر في سيميائيات ريفاتير. المنهج المستخدم هو وصفي-نوعي، وتشمل النتائج استبدال وتحريف المعنى، بالإضافة إلى خلق المعنى من خلال القافية والرمزية، حيث تقدم القراءات الاستكشافية الحب كمصدر للسعادة، وتظهر القراءات التأويلية الحب العميق والالتزام الثابت، وتعكس المصفوفات الحب المتعالي، وتقسّم الهيبيوجرامات إلى أنواع محتملة وواقعية.

**الكلمات المفتاحية:** كلمات الأغاني العربية؛ تفسير؛ معنى الكلمات؛ سيميائيات ريفاتير؛ أغاني عمر دياب

### Abstract

The lyrics of songs are often enigmatic and difficult to understand, requiring deeper interpretation to uncover hidden meanings. This is especially true for the lyrics of "Nour El Ain" by Amr Diab, which contain phrases such as "the light of my eyes," "your heart calls me," "the magic of your eyes," and "You live in my dreams." Given the depth of meaning contained in these lyrics, this research is important, as they convey feelings of love, longing, and hope. This study employs the semiotic approach of Michael Riffaterre to analyze the meanings within the lyrics. Riffaterre emphasizes that elements of poetry possess dual meanings that can be revealed through deeper analysis, allowing for a richer understanding of the emotions and themes contained in the song. The aim of this research is to interpret the meaning of the lyrics of "Nour El Ain," with the expectation of providing a deeper understanding through explanations of the indirectness of expression, heuristic readings, hermeneutic readings, matrices, models, variants, and hypograms, which represent stages

of understanding poetry in Riffaterre's semiotics. The methodology used is descriptive-qualitative, and the findings include substitution and distortion of meaning, as well as the creation of meaning through rhyme and symbolism, heuristic readings presenting love as a source of happiness, hermeneutic readings demonstrating deep love and unwavering commitment, matrices reflecting transcendent love, and hypograms divided into potential and actual types.

**Keywords:** Arabic Song Lyrics; Interpretation; Meaning of the lyrics; Riffaterre Semiotics; Song Amr Diab.

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## INTRODUCTION

Songs, as forms of literary works, have a lasting appeal and are increasingly popular on social media platforms such as TikTok and Instagram. In the millennial era, access to songs, including Arabic music, has become easier in Indonesia. This indicates that technology and social media play a significant role in disseminating music, making it more accessible to various audiences, especially the younger generation. With this ease of access, songs that may have initially been less known can quickly go viral, creating new trends in the music culture in Indonesia.<sup>1</sup> The popularity of Arabic songs is influenced by the unique genres and arrangements that appeal to millennials, making them part of cross-cultural trends.<sup>2</sup> Amr Diab, an Egyptian singer known as a pioneer of Arabic pop music, introduced a new style through his debut album "Ya Tareeq" in 1983, and his iconic song "Nour El Ain" released in 1996 became one of the most popular works among millennials, known for its romantic lyrics and catchy melodies, often played at events such as weddings.

Poems or song lyrics are often enigmatic in nature which is mysterious in nature different from the language used in everyday life. Therefore, it is sometimes more difficult for people to understand a poem or song lyrics, and a deeper interpretation is needed. The lyrics of the song are filled with poetic and deep expressions of love, with phrases such as "يا نور العين" (the light of my eyes), "على سحرها" (the magic of your

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<sup>1</sup> Axcell Nathaniel and Amelia Wisda Sannie, 'Analisis Semiotika Makna Kesendirian Pada Lirik Lagu "Ruang Sendiri" Karya Tulus', *SEMIOTIKA: Jurnal Ilmu Sastra Dan Linguistik*, 19.2 (2020), p. 41, doi:10.19184/semiotika.v19i2.10447.

<sup>2</sup> Adib Alfalah and others, '59 LISANUL ARAB 10 (2) (2021) Journal of Arabic Learning and Teaching (Terakreditasi Sinta 4) SEMIOTIKA DALAM LIRIK LAGU "AL BARQ AL YAMANI" OLEH NISSA SABYAN DAN ADAM ALI', 10.2 (2021), pp. 59-73 <<http://journal.unnes.ac.id/sju/index.php/laa>>.

eyes), "يا ساكن خيال" (You live in my dreams), "عاشق بقالي سنين" (I adored you for many years), "قلبك نداني" (Your heart calls me), and other phrases. These phrases not only express feelings of love, but also convey longing and hope. Each symbol and metaphor in the lyrics of the song has its own layer of meaning, reflecting the deep thoughts of the songwriter. Through analysis, listeners can understand how these lyrics create a universal emotional narrative, connecting the experience of love to a broader cultural context.

The analysis of the meaning of the song "Nour El Ain" is important because its symbols and metaphors reflect the deep thoughts of its creators, with hidden meanings that require deep interpretation. The catchy melody and evocative musical arrangements reinforce emotional attachment, making it a favorite at social events, especially weddings. Its popularity that transcends geographical boundaries shows the universal appeal of the theme of love and beauty. The lyrics of this song describe the human experience and the values of society, serving as a medium of deep communication through creative words that evoke feeling<sup>3</sup> and connect the singer with the listener. In the semiotics approach, lyrics are considered a system of signs that represent a specific idea or concept, in which each element has a meaning related to the context in which it was created.<sup>4</sup>

Language in semiotics is a collection of signs that stands independently and does not rely on the individuals who use it. In line with this, Riffaterre's theory of semiotics emphasizes the importance of context in understanding the meaning of language and signs.<sup>5</sup> Michael Riffaterre's semiotic approach is essential in the analysis of literary works, especially poetry and song lyrics, emphasizing four stages: the impermanence of expression, the reading of heuristic and hermeneutics, the analysis of matrices, models and variants, as well as the hypogram.<sup>6</sup> Language as a sign system is arbitrary,

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<sup>3</sup> Rahmadya Putra Nugraha, 'Konstruksi Nilai-Nilai Nasionalisme Dalam Lirik Lagu (Analisis Semiotika Ferdinand De Saussure Pada Lirik Lagu "Bendera")', *Jurnal Ilmu Ekonomi Dan Sosial*, 5.3 (2016), pp. 290-303 <<https://www.neliti.com/publications/237541/konstruksi-nilai-nilai-nasionalisme-dalam-lirik-lagu-analisis-semiotika-ferdinan>>.

<sup>4</sup> Anggrenaldi Yonatan, 'Makna Lirik Lagu Afgan "Untukmu Aku Bertahan" - Analisa Semiotika Ferdinand De Saussure', 2022, pp. 13-14 <<http://repositori.buddhidharma.ac.id/id/eprint/1395>>.

<sup>5</sup> Andi Agussalim and Haeriyah Haeriyah, 'Semiotika Komputasional Aplikasi Mesin Penerjemahan', *Nady Al-Adab*, 15.2 (2018), p. 35, doi:10.20956/jna.v15i2.10616.

<sup>6</sup> Hermawati Putri and Dian Insani, 'Fakta Sosial Perang Lebanon Tahun 1982 Dalam Lagu a'Tuna Tufuli Karya Remi Bandali: Analisis Semiotik Riffaterre', *Jurnal CMES*, Volume XI (2021), pp. 69-79 <[www.paljourneys.org](http://www.paljourneys.org)>.

and its meaning depends on context and agreement. Semiotics studies mediums such as sound, images, and text to understand abstract concepts.<sup>7</sup>

In *Semiotics of Poetry* (1978), Riffaterre revealed that the meaning of the text is indirect and requires interpretation through surface signs and intertextual relationships. The mechanism of expression indirectness includes substitution of meaning, deviation of meaning, and creation of meaning, which results in new ambiguity and aesthetics.<sup>8</sup> The stages of heuristic reading reveal literal meanings, while hermeneutics explores symbolic meanings in depth.<sup>9</sup> Matrices, models, and variants help understand the development of basic ideas into complex forms, while hypograms highlight historical relationships between texts.<sup>10</sup>

Several semiotic studies of song lyrics using the Riffaterre approach, such as those conducted by Alfalah et al. (2021) which examined the implied meaning of the song "Al Barq Al Yamani" by Nissa Sabyan and Adam Ali, reflect longing for the Prophet Muhammad PBUH.<sup>11</sup> Arifiany (2022) analyzed the poem "fi Bilādiy lā Ihtirāma lilfaqīri" by Anis Syausan, exposing criticism of social injustice in Tunisia.<sup>12</sup> Firdausah (2021) researched the lyrics of "Lā Tabki yā Ṣaghīrī" from the movie "Abṭalu Dīgital," found a parent's message to children to continue dreaming, related to the role of humans as caliphs.<sup>13</sup> However, many studies focus more on social issues, ignoring aesthetic and emotional aspects. Therefore, the analysis of the lyrics of "Nour El Ein" with the semiotic approach of Riffaterre is important to enrich the understanding of Arabic literature and music, as well as provide new insights in the interpretation of Arabic music texts for academics and music enthusiasts.

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<sup>7</sup> Fajria Noviana and Akhmad Saifudin, 'Pemaknaan Lirik Lagu Shabondama Karya Ujo Noguchi Berdasarkan Analisis Semiotika Michael Riffaterre', *Japanese Research on Linguistics, Literature, and Culture*, 2.2 (2020), pp. 143–60, doi:10.33633/jr.v2i2.3978.

<sup>8</sup> Yusuf Haikal, 'Michael Riffaterre's Semiotic Analysis on the Poetry Ikbarī 'Īsyūrīna 'Āman by Nizar Qabbani', *Diwan : Jurnal Bahasa Dan Sastra Arab*, 7.2 (2021), pp. 160–74.

<sup>9</sup> Dian Hartati, 'Pembacaan Heuristik Dan Hermeneutik Puisi Indonesia Modern Bertema Pewayangan', *Deiksis*, 11.01 (2019), p. 7, doi:10.30998/deiksis.v11i01.3317.

<sup>10</sup> M. I. Huri, R. M., Hayati, Y., & Nst., 'ANALISIS SEMIOTIKA RIFFATERRE DALAM PUISI DONGENG MARSINAH KARYA SAPARDI DJOKO DAMONO'.

<sup>11</sup> Alfalah and others, '59 LISANUL ARAB 10 (2) (2021) Journal of Arabic Learning and Teaching (Terakreditasi Sinta 4) SEMIOTIKA DALAM LIRIK LAGU "AL BARQ AL YAMANI" OLEH NISSA SBYAN DAN ADAM ALI'.

<sup>12</sup> Wulan Arifiany, 'Analisis Semiotika Michaele Riffatarre Pada Puisi Fi Bilādiy Lā Ihtirāma Lilfaqīri Karya Anis Syausan', *A Jamiy: Jurnal Bahasa Dan Sastra Arab*, 11.2 (2022), p. 454, doi:10.31314/ajamiy.11.2.454-463.2022.

<sup>13</sup> Isyqie Firdausah, 'Soundtrack La Tabki Ya Ṣaghīrī Dalam Film Abṭalu Dīgital (Analisis Semiotik Riffaterre) Soundtrack La Tabki Ya Ṣaghīrī Dalam Film Abṭalu Dīgital (Analisis Semiotik Riffaterre)', *Adabiyat: Jurnal Bahasa Dan Sastra*, 5.1 (2021), p. 49, doi:10.14421/ajbs.2021.05103.

However, there are some limitations to consider. The study focuses on an in-depth analysis of a single song, "Nour El Ain," which restricts the generalization of findings, and the interpretations produced may not fully reflect the complexity and diversity of lyrics in Arab music as a whole. Additionally, this research may not consider external factors, such as changing music trends and the influence of social media, which can affect listeners' perceptions of the work.

The implications of this research highlight the need to enhance understanding of Arab music among cultural researchers, Arab music enthusiasts, and the broader public. By analyzing the lyrics through a semiotic approach, this study is expected to open further discussions on the aesthetic and emotional aspects of music, as well as to increase appreciation for artistic works that are often regarded merely as entertainment. Moreover, this research can serve as a reference for future studies that wish to delve deeper into the interaction between music and literacy, and its impact on culture and society.

Based on this background, the author is interested in exploring the meanings within the song "Nour El Ain" using Riffaterre's semiotic theory. The song "Nour El Ain" is a literary work rich in symbolism and aesthetics, making it a relevant object of study for understanding how concepts and meanings are artistically articulated. This approach is chosen because Riffaterre's semiotic theory offers an effective framework for identifying and revealing the hidden meanings within the song, emphasizing the structure and interaction between various semiotic elements.

The novelty of this research lies in the analysis of the Arabic song "Nour El Ain" by Amr Diab, as the complexity of its lyrics in the context of contemporary culture is still limited. Through Riffaterre's semiotic approach, this study will explore the meanings reflected in the lyrics and how the structure of the language and its elements contribute to the formation of deeper meanings. Therefore, the aim of this research is to interpret the meanings of the lyrics of "Nour El Ain," with the hope of providing a more profound understanding. It is expected that this research will make a significant contribution to filling the gap in knowledge regarding a deeper understanding of the song's meaning.

## **METHOD**

This study is qualitative in nature. According to Bogdan, qualitative research is a method that produces descriptive data in the form of written or spoken words about the observed objects.<sup>14</sup> Using the lyrics of the song "Nour El Ain" as the object of study, this research applies a literature study by collecting data through reading and note-taking. The data was obtained from lyrics published on the "Mazzika" channel on YouTube and other sources. Data collection techniques include observation and note-

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<sup>14</sup> Mochammad Faizun and Andrew Dedita Dwiki Kawa, 'Michael Riffaterre's Semiotic Analysis of the Poem "Ila Ummi" by Mahmoud Darwish', *Diwan : Jurnal Bahasa Dan Sastra Arab*, 9.2 (2023), pp. 224-41, doi:10.24252/diwan.v9i2.29399.

taking methods, analysis of themes and language, ending with conclusions and interpretations. This method results in a deep understanding of the message conveyed by the song.<sup>15</sup>

Secondary data sources consist of books and academic articles that support and provide additional information for the research. The techniques used to collect data include reading, note-taking, and summarizing key points related to the research topic. The data analysis method applied in this study follows the approach proposed by Miles and Huberman. The data analysis method used in this research consists of three steps: data reduction, data presentation, and conclusion drawing.<sup>16</sup>

During the data analysis phase, the researcher gathers relevant bibliographic sources. The collected data is then filtered to identify the most significant information for the research. Utilizing Riffaterre's semiotic approach, the study identifies how the language structure and elements within the lyrics contribute to creating deeper meaning. Following the filtering process, the researcher presents the information in a structured and systematic manner. The final stage involves drawing conclusions based on the results of the analysis.

## RESULT AND DISCUSSION

To understand the meaning of a literary work, Riffaterre (1978) in his book *Semiotics of Poetry* outlines four important aspects to consider: (1) the indirectness of expression, (2) heuristic and hermeneutic readings, (3) matrices, and (4) models and hypograms (intertextual correlations). Riffaterre's semiotic theory emphasizes that the meaning of a literary work is not always immediately apparent but is often hidden behind the signs present. He introduces the concept of the hypogram as a foundational text that serves as an implicit reference, while heuristic and hermeneutic readings aim to explore hidden meanings through reinterpretation of the text.<sup>17</sup> The song Nour El Ein is a song that mostly plays a repetition of lyrics. Therefore, before heading to the stages of analysis, the researcher divided the lyric text of the song Nour El Ein into 4 verse parts that represent the entire lyrics to facilitate the analysis process. Here is part of the verse:

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<sup>15</sup> Haikal, 'Michael Riffaterre's Semiotic Analysis on the Poetry Ikbari 'Īsyirīna 'Āman by Nizar Qabbani'.

<sup>16</sup> Indah Sri Annisa and Elvi Mailani, 'Analisis Faktor Penyebab Kesulitan Siswa Dalam Pembelajaran Tematik', *INNOVATIVE: Journal Of Social Science Research*, 3.2 (2023), pp. 6469-77 <<https://j-innovative.org/index.php/Innovative%0AAAnalisis>>.

<sup>17</sup> K N M Bsa and others, 'KNM BSA (Konferensi Nasional Mahasiswa Bahasa Dan Sastra Arab) Prodi Bahasa Dan Sastra Arab Fakultas Adab Dan Humaniora-UIN Sunan Ampel Surabaya 2024 7 Oktober 2024', no. 3 (2024), pp. 1142-59.

Verse 1

حبيبي يا نور العين .. يا ساكن خيال

Habibi, ya nour el ain, Ya saakin khayali

'My love, the light of my eyes, You live in my dreams'

عاشق بقالى سنين .. ولا غيرك ببالي

Aashek bakali sneen, Wala ghayraak fibali

'I've been adoring you for years, there's no one else on my mind'

Chorus

حبيبي .. حبيبي حبيبي يا نور العين

Habibi, habibi, habibi ya nour el ain

'My love, my love, my love, the light of my eyes'

ياساكن خيالي

Yaa saakin khayali

'You live in my dream'

Verse 2

اجمل عيون في الكون

Agmaal eyoun fil koon

'Your eyes are the most beautiful'

انا شفتها

Ana shoftaha

'I desired her'

الله عليك الله على سحرها

Allah 'alayk, Allah 'ala sihrha

'God is with you, Because of the magic of your eyes'

عيونك معايا .. عيونك كفايا

Uyūnak ma'ayā .. 'Uyūnak kifāyā

'Your eyes are with me, your eyes are enough for me'

Verse 3

قلبك نداني وقال .. بتحبني

'Your heart calls me and says, that you love me'

لله عليك الله .. طمنتني

Allah aleik allah, tamenteni

'God is with you, you assured me'

Verse 4

معاك البدايا .. وكل الحكايا

Ma'ak al-bidaya,..wa kul al-hikaya

'You are the beginning, and the whole story'

معاك للنياه

Ma'ak lilnihayah

'I will be with you until the end'

### **Expression Indirectness of Arabic song Nour El Ein**

The analysis of the song lyrics reveals a significant use of the discontinuity of expression, which is a central concept in Michael Riffaterre's semiotics, to convey emotions and meaning. According to Riffaterre, the meaning of poetry (and in this context, song lyrics) is often not found at the level of mimetic representation or direct description of reality, but rather through various strategies of discontinuity of expression that compel the reader (or listener) to go beyond literal meaning and interpret the text at a deeper semiotic level. Discontinuity of expression in poetry can be classified into three main types: (1) substitution of meaning, which includes the use of figures of speech such as simile, metaphor, and personification to convey meanings different from literal meaning; (2) deviation of meaning, which involves the use of ambiguity, contradiction, or absurd statements to attract attention and create specific effects; and (3) creation of meaning, which utilizes elements such as rhyme, enjambment, and typography to generate additional layers of meaning. The emergence of this aspect of discontinuity is due to the use of connotative language, where the writer intentionally uses words with implied or figurative meanings, rather



than their denotative meanings.<sup>18</sup> In "Nour El Ein," the discontinuity of expression manifests through three main mechanisms, in line with Riffaterre's ideas on the formation of poetic meaning as follows:

Verse 1:

In this part of the verse, the substitution is seen in the use of the phrase "نور العين" which literally means "the light of my eyes." In a literal context, the light of the eye refers to the light captured by the eye. However, here "the light of the eyes" is a metaphor for someone who is deeply loved, being a source of happiness and beauty for the speaker. The literal meaning of the word "light" is replaced by a symbolic meaning that refers to the figure of a lover. The deviation of meaning can also be seen from "يا ساكن خيال" (You live in my dream), The word 'ساكن' literally means someone or something that is left behind; however, in this context, it refers to someone or something that is inhabited or serves as a dwelling. In the expression 'يا ساكن خيال,' this word illustrates the depth of the speaker's feelings for their beloved, as if that person has become an integral part of their imaginative and hopeful world. Therefore, 'ساكن' not only signifies 'the one who is inhabited' but also conveys a strong emotional presence in the speaker's life. This effect creates the image that the lover is so close even though he is not physically present. The phrase "عاشق بقالي سنين" (I adored you for many years) expresses the power of a long-lasting feeling; Although the word "عاشق" directly means "in love" or "worshipper," in this context it creates a new, deeper meaning, describing a powerful and irreplaceable love over the years.

Verse 2:

In this Verse, the substitution of meaning is evident in the phrase "اجمل عيون في الكون" ("Your eyes are the most beautiful in the world"), which uses a metaphor where "eyes" symbolize beauty, allure, and emotional depth, rather than just a physical organ. Additionally, the phrase "الله عليك" ("God is with you") personifies God, expressing gratitude and admiration. A shift in meaning also appears in "على سحرها" ("Because of the magic of your eyes"), where "magic" has a dual meaning, depicting an enchanting allure. Finally, the phrase "عيونك معايا.. عيونك كفايا" ("Your eyes with me are enough for me") creates a new imaginative meaning, indicating that the presence of the beloved's eyes always accompanies the poet, bringing happiness and satisfaction in memory.

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<sup>18</sup> Safilla Azhari Budiono and others, 'Ketidaklangsungan Ekspresi Pada Puisi "Symbiosis Mutualisme" Karya IfaraRP Dalam Wattpad', *Jurnal Genre (Bahasa, Sastra, Dan Pembelajarannya)*, 6.1 (2024), pp. 130–38, doi:10.26555/jg.v6i1.10036.

### Verse 3:

In this verse, the substitution of meaning is evident in the phrase "قلبك نداني وقال..بتحبني" ("Your heart calls me and says that you love me"), which contains significant semantic shifts. Here, the word "heart" does not merely refer to the physical organ but serves as a symbol of deep feelings and emotions. The use of "heart" in this context transcends its literal meaning, pointing instead to the love that arises from the depths of the soul, evoking a more emotional and spiritual interpretation. This phrase also employs personification by depicting the heart as an entity capable of "calling" and speaking, actions that a physical organ cannot literally perform. Thus, it conveys more than just verbal acknowledgment; it expresses the truest and deepest feelings sincerely.

### Verse 4:

In this verse, the substitution of meaning is evident in the phrase "البدايا .. وكل الحكايا " ("You are the beginning and the entire story"), which uses metaphor to depict the beloved as the source of feelings and life's journey, rather than merely a starting point and narrative. This phrase emphasizes that the beloved is the center of the poet's entire life story. A shift in meaning occurs in "معاك للنهايه" ("I will be with you until the end"), where the word "end" carries ambiguity representing both a final destination and— a symbol of an inseparable journey, illustrating a promise of eternal loyalty. Additionally, the creation of new meaning is evident in the same phrase, where the technique of enjambment "بدايا" links " (beginning) and "حكايا" (story) without pause, creating continuity of meaning and indicating that the relationship is an evolving emotional journey, flowing endlessly and enriching the meaning of love itself.

### Heuristic readings of Arabic song Nour El Ein

Heuristic reading is the first level of reading in Riffaterre's analysis, also known as mimetic reading. It is an interpretive process grounded in dictionary definitions to understand meaning. In the context of semiotics, this approach represents first-level conventions. During heuristic reading, the reader attempts to integrate the linguistic signs present in a poem. The understanding of meaning produced is highly dependent on the reader's linguistic competence. This process results in a basic narrative of the poem or song.<sup>19</sup> The following is a Heuristic Reading of the Arabic song Nour El Ein by Amr Diab:

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<sup>19</sup> Tita Niswatun Khasanah, 'Pembacaan Heuristik-Hermeneutik Terhadap Puisi Al Taâ€™syirah Karya Hisyam Al-Jakh', *Jurnal Ilmiah Mahasiswa Raushan Fikr*, 10.1 (2021), pp. 1-13, doi:10.24090/jimrf.v10i1.4678.

Verse 1:

In the first line of the song "Nour El Ain" by Amr Diab, when read heuristically, the meaning based on linguistic conventions is as follows: "حبيبي" means "my beloved," "يا نور العين" translates to "oh, light of my eyes," and "يا ساكن خيال" means "oh, dweller of my dreams." The phrase "عاشق بقالي سنين" means "I have loved you for years," while "ولا غيرك" translates to "there is no one else in my thoughts but you." Therefore, the meaning derived from the first line of the song is: "My beloved, oh, light of my eyes, oh, dweller of my dreams, I have loved you for years, and there is no one else in my thoughts but you."

Chorus:

In the chorus, the meanings based on linguistic conventions are: "حبيبي" means "my beloved," and "حبيبي حبيبي يا نور العين" repeats a profound expression of love, while "ياساكن خيالي" translates to "oh, dweller of my imagination." Thus, this chorus emphasizes that the beloved is the primary source of happiness and attention in the poet's life.

Verse 2:

In the second part of the song, the meaning contained in the phrase "اجمل عيون في الكون" translates to "the most beautiful eyes in the world," showcasing a deep admiration for the beauty of the beloved's eyes. Continuing with "انا شفتها," which means "I have seen them," conveys that the poet feels a closeness to this beauty. The phrase "الله عليك الله على سحرها" means "God, how enchanting she is," where "سحرها" embodies the extraordinary allure of the beloved's eyes. Finally, "عيونك معايا .. عيونك كفايا" translates to "your eyes are with me, your eyes are enough for me," indicating that the presence of the beloved's eyes is sufficient to provide happiness and satisfaction to the poet.

Verse 3:

In the third part, the phrase "قلبك نداني وقال .. بتحبنيا" means "your heart called to me and said, 'do you love me?'" This indicates that the beloved's heart invites the poet to experience profound love. The phrase "الله عليك الله .. طمنتني" translates to "God, how enchanting she is," and "طمأنتني" means "has given me a sense of calm and comfort through this love."

Verse 4:

In the fourth part, the phrase "معاك البدايا .. وكل الحكايا" means "with you is the beginning and all the stories." This indicates that this love is the start of everything, where every experience begins with the beloved. The phrase "معاك للنهايه" translates to "with you until

the end," emphasizing a strong commitment in the relationship and showing that the beloved will always be present in every story and journey of the poet's life.

### **Hermeneutic Readings of Arabic song Nour El Ein**

The second stage of reading in Riffaterre's semiotics is hermeneutic or retroactive reading. This reading focuses on the literary aspects of the work. At this stage, the reader goes beyond merely explaining the meaning and instead develops an understanding by interpreting meanings. This interpretation is still based on the meanings identified in the previous reading stage<sup>20</sup>. The following is a discussion of hermeneutic readings for each part per verse, this is done to make it easier to understand hermeneutic readings in their entirety:

#### **Verse 1:**

In the verse, the writer wants to express his deep love for his lover. In the first line, the phrase "حبيبي يا نور العين" or "My love, the light of my eyes" shows the lover as a source of happiness and light for the author. The light of the eyes is not in a literal sense, but rather as a metaphor that shows how important the lover is in his life, as if the lover is the guide and source of life. In the second line, "يا ساكن خيال" "You live in my dream" indicates that the lover is not always physically present, but lives in the shadow and mind of the writer. It reflects a deep, pent-up longing, which always fills her mind and feelings. The use of this metaphor gives an aesthetic value that adds to the beauty of this stanza, because it does not mention longing directly, but with gentle and poetic language. The phrase "I adored you for many years" describes the loyalty and dedication that endures despite the distance and time that separates them. This shows the meaning that the author's love does not diminish in the slightest even though he has to wait. "There is no one else in my mind" emphasizes that the lover is the only one who resides in his heart and mind.

#### **Chorus:**

In this song there is a verse that is often repeated by the writer, the author wants to express his deep and longing feelings of love for his lover. The repeated phrase "حبيبي، حبيبي يا نور العين" shows the great intensity of feelings. The word "حبيبي" (Habibi) which means "my love" is used to emphasize the emotional closeness between the author and his lover, as well as to create the impression of repetition that shows how deep and great love is felt. The phrase "يا نور العين" (ya nour el ain) or "the light of my eyes" carries a deeper metaphorical meaning. Light in this context does not only mean something that illuminates physically, but as a symbol of someone who is very

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<sup>20</sup> Ahmad Hizkil, 'Hakikat Kehidupan Dunia Dalam Q.S. Al Ḥadid (57) : 20 (Analisis Pembacaan Heuristik Dan Hermeneutik Michael Riffaterre)', *Al-Irfan : Journal of Arabic Literature and Islamic Studies*, 4.2 (2021), pp. 170–85, doi:10.36835/alirfan.v4i2.4756.

meaningful in the writer's life, which gives meaning and enthusiasm in daily life. The lover is likened to a source of happiness and a guide to life, without its presence, life becomes dark and empty. Then, in the line "يا ساكن خيالي" "you live in my dream", the depiction that although the lover is not always physically present, he is still alive in the imagination and mind of the author. The lover becomes a figure who is always present in the writer's inner world, which shapes the emotional and psychological life of the writer, even though separated by distance or time.

Verse 2:

In this verse, the author wants to express the admiration and magical power of his lover's eyes. The phrase "اجمل عيون في الكون" "Your eyes are the most beautiful eyes I have ever seen" immediately confirms the first impression that a lover's eye is an extraordinary beauty, more beautiful than anything else in this world. The word "most beautiful" is not only a description of the physical eye, but also the meaning behind it – a symbol of the attraction and the power of feelings that arise when looking at it.

In the next line, "انا شفتها" "What I have seen", we get a deep feeling from the author, who confirms that this is a very memorable view, as if there is nothing more beautiful and memorable than this. This sentence indicates that meeting with a lover – especially with his eyes – is a rare and unforgettable experience.

The phrase "الله عليك الله على سحرها" which means "God is with you, because of the magic of your eyes", contains a deeper layer of meaning. "Your eye magic" contains the symbolism that her lover's eyes have a very strong attraction, as if they have magical powers that can influence the author's feelings. In this context, "magic" is not something related to supernatural powers, but rather describes how her lover's eyes can bewitch the heart and mind of the author, giving off an extraordinary feeling, like being hypnotized by an unspeakable enchantment.

Then, in the sentence "عيونك معايا .. عيونك كفايا" which means "Your eyes are with me, your eyes are enough for me", we see the author's deep feelings of closeness and satisfaction. "Your eyes are with me" indicates that although physically the lover may not always be nearby, the lover is still present through his eyes, which is a symbol of emotional and spiritual presence. The phrase "your eyes are enough for me" reveals that the existence of a lover's eyes – or a symbol of his love – is enough to provide happiness, satisfying the emotional needs of the author, even when they are separated by distance.

Overall, these lyrics portray the power of the eye as such a powerful and magical symbol of love. The author describes her lover's eyes as an extraordinary beauty, which is able to bewitch her heart and give peace. Her lover's eyes become a symbol of eternal presence, which gives meaning and happiness to the author's life, even

though they may be separated by space or time. Through the metaphors of "the magic of your eyes" and "your eyes are enough for me", this text hints that deep love can be felt through simple but meaningful things, like a pair of eyes talking to each other in silence

#### Verse 3:

In this verse, the author expresses a very deep and hopeful feeling that comes from a confession of love. The phrase "قلبك نداني وقال .. بتحبني" which means "Your heart calls me and says, that you love me" describes how this feeling of love does not only come through words, but through the voice of the heart. The author uses the metaphor of "your heart calls me" to show that the love that his lover feels is not only expressed verbally, but as if it is felt directly by the author through the vibration of his lover's heart. It shows a deep emotional closeness, where feelings of love seem to be instantly conveyed without words.

Next, "لله عليك الله .. طمنتني" which means "God is with you, you assure me" shows how the confession of love gives a sense of security and tranquility. This sentence contains spiritual and emotional meanings, in which the author feels that the confession of love from his lover not only gives happiness, but also gives certainty. In the phrase "God is with you", there is a meaning that a lover not only gives love, but also gives a sense of peace and trust. "You convinced me" indicates that the writer's feelings become calmer and more satisfied after hearing the confession of love, as if he was given assurance and calm by the words of his lover.

Overall this lyric describes the feeling of love that is not only manifested in words, but in a confession that comes from the heart and gives inner peace. The love conveyed through "your heart calls me" shows that the emotional closeness between the author and her lover is profound and goes beyond just ordinary conversations. The phrase "God is with you" adds a layer of spiritual meaning that gives the impression that this love is a gift that is endowed, giving peace and certainty. Overall, this text illustrates how love can provide a sense of security, calm, and confidence in relationships.

#### Verse 4:

In this verse, the author expresses his full commitment and dedication to the lover. The phrase "معك البدايا .. وكل الحكايا" which means "You are the beginning, and the whole story" shows that the lover is the center of the author's entire life journey. "البداية" which means "beginning" describes that this relationship begins with a lover, as if everything that happens in the author's life begins with his presence. In addition, the use of "وكل الحكايا" which means "and the whole story" confirms that this relationship is not only about the beginning, but also the long journey that accompanies the author in every aspect of his life. Lovers are not only present at the

beginning but become part of the entire narrative of the writer's life. It illustrates that a lover is a figure who fills all the chapters of his life, becoming the main character in a life story that continues to evolve. On the next line, "معاك للنهاية" which means "I will be with you until the end", the author conveys a faithful promise to remain with the lover until the end of time. "النهاية" (el nahaya) The "end" here indicates a deep commitment – that this relationship will last, not only temporarily, but until it reaches its end, whether it is this life or until the two of them are no longer together in this world. This shows that the author not only wants to enjoy the current togetherness, but also wants a lover to be a part of his life journey until the end of his life.

Overall the lyrics reveal a deep commitment and unbroken love, portraying the lover as a figure who is not only part of the beginning of the relationship, but also central to the entire journey of the author's life. This love is promised to last to the end, representing dedication and loyalty without time limits. Through the metaphors of "beginning" and "end", this text shows that this relationship is a meaningful and lasting journey together, which will endure in all conditions.

### **Matrix, Models and Variants of Arabic song Nour El Ein**

According to Riffaterre, a poem has a structure consisting of a matrix, model, and variants. The model is the core representation of the matrix, which can be a word or poetic phrase within the poem. Words or phrases considered as models possess high poetic value, are monumental in nature, represent the overall meaning, and serve as the foundation for the creation of the poem. The matrix and model are then manifested in the form of variants, which elaborate on the model in each line or stanza of the poem. The three elements (matrix, model, and variants) represent different forms of the same structure, and the understanding of the poem is achieved by analyzing the variants to uncover the matrix, which is the center of the poem's meaning<sup>21</sup>.

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#### **Model and Variant Matrix**

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Matrix	The matrix of the lyrics of the song "Habibi Ya Nour El Ein" is a transcendent love that transcends space and time. The lover here is not just a physical figure, but a symbol of deep emotional and spiritual connection. Love becomes the force that guides the writer's life, providing happiness and meaning despite separation. The lyrics use symbols such as light, eyes, and hearts to describe a sincere and lasting emotional connection, creating a universal meaning that can be accepted by anyone who understands love as more than just a momentary emotion.
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<sup>21</sup> Erissa Puti Andini, 'MAKNA LIRIK LAGU NEW RULES Dan NO RULES KARYA TXT (KAJIAN SEMIOTIKA RIFFATERRE)', 8.33 (2023), p. 44.

Model	The model of Nour El Ein's lyrics is "deep love" and "eternal longing," which underlies the entire text content. In this song, love is described as filling the author's life emotionally, spiritually, and psychologically, as seen from the author describing his lover as "the light of my eyes," the source of happiness, the guide of life, and the center of his life. The eternal longing is reflected in the author's longing for his lover, both physically and emotionally, who fills his mind all the time, even when separated. These two ideas become the soul of each verse, describing a meaningful emotional connection and a desire to stay close despite being apart.
Variant	<p>From the model of "deep love" and "eternal longing," were born variants that spread in each verse of the song as follows:</p> <ol style="list-style-type: none"><li>1. My love, the light of my eyes (حبيبي يا نور العين) A lover is described as a figure who gives happiness, meaning, and guidance in life, like a light that illuminates.</li><li>2. You live in my dreams (يا ساكن خيالي) Describes the writer's longing so deep that a lover continues to be present in his mind even though they are far away.</li><li>3. Your eyes, the most beautiful eyes I have ever seen (اجمل عيون في الكون) The author praises the beauty of the lover's eyes, which are not only physically alluring but also bring great emotional power.</li><li>4. God is with you, because of the magic of your eyes (الله عليك الله على ) (سحرها) The eyes of lovers have a magical appeal, a symbol of love that is able to captivate the heart of the author deeply.</li><li>5. Your heart calls to me and says, that you love me (قلبك نداني وقال ..) (بتحبنيا) The confession of love from a lover gives peace, a sense of security, and confidence that their love is interconnected.</li><li>6. You are the beginning, and the whole story (وكل الحكايا) (معاك البدايا ..) The lover becomes the center of the author's entire life journey, from beginning to end, as a symbol of dedication and commitment to eternal love.</li></ol>

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### **Hypogram of Arabic song Nour El Ein**

Hypogram, according to Riffaterre, refers to a text that remains in its original form before undergoing transformation. It can consist of a single sentence or a series of sentences that include clichés, quotations, or descriptive systems. Riffaterre categorizes hypograms into two types: first, verbal poetry that often reveals contradictions between its assumptions and needs, requiring readers to possess both linguistic and literary skills; second, clichés or quotations from previous texts. Faruk identifies 'potential' and 'actual' hypograms. Hypograms serve as the foundation for



other poetry, and the meaning of new poetry often gains depth when compared to its hypogram, highlighting the historical connection between poems<sup>22</sup>

The potential hypogram in the lyrics of the song "Nour El Ein" comes from the idea of deep and lasting love. This song not only depicts the relationship between two humans, but also a love that is spiritual and transcends time limits. The lover referred to as the "light of the eye" describes a figure who brings happiness, peace, and meaning to life. In the Arabic literary tradition, love is often associated with high spiritual values, such as closeness to God or something greater than just a physical relationship. The longing depicted in this lyric also reflects the longing for the perfect figure, both emotionally and spiritually.

The lyrics of the song "Nour El Ein" have an actual hypogram that is connected to classic literary works such as the Sufistic poem Jalaluddin Rumi, the qasidah Majnun Layla, and some ancient Arabic verses. In Rumi's poems, as reflected in *The Essential Rumi*, love is described as the path to closeness to God. The lover is seen as the light that illuminates the human heart and soul, a concept that is in line with the lyrics of "Nour El Ein", where the lover is referred to as the "light of the eyes" that gives happiness and guidance to life, not only physically, but also spiritually. In addition, the qasidah "Majnun Layla" by Qays Ibn Al-Mulawwah describes Layla as the center of Majnun's life. In verses such as "My heart is attached to your love, and your name is engraved in my every breath," Layla becomes a symbol of true love that inspires Majnun's life, similar to the lyrics of this song that make lovers the center and meaning of life.

Thus, the lyrics of the song "Nour El Ein" not only talk about human love, but also reflect the long tradition of classic love poetry. The lover in this lyric is praised through universal symbols such as eyes, light, and hearts, which symbolize beauty, emotional strength, and transcendent love, as seen in the works of Rumi and Majnun Layla. In addition, the symbols in these lyrics, such as "light" which symbolizes closeness to the truth, "eyes" which are symbols of attraction and love, and "heart" as the center of feelings and spirituality, reinforce the universal meaning of love. That way, the song "Nour El Ein" not only talks about ordinary love, but also connects with literary traditions that portray love as a force that transcends physical and time limits.

Based on the findings of this research, there is a significant difference between the study of the song "Nour El Ain" by Amr Diab and other studies utilizing Riffaterre's semiotics. The research on "Nour El Ain" reveals a powerful narrative about deep longing and love, employing Riffaterre's semiotic analysis to highlight the themes of "deep love" and "eternal longing" through lyrics that depict the beloved as "the light

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<sup>22</sup> Irwan Mus, 'Poetry Kama Nasya' Works of Samih Al-Qasim (Analysis of the Semiotic Riffaterre)', *Of, Journal Innovation, Society*, 8.2 (2023).

of my eyes." In contrast, the study of the song "Sakura" by Naotaro Moriyama<sup>23</sup> explores the theme of separation between friends due to their individual dreams, emphasizing the emotional depth associated with parting and the hope of reuniting. Although both studies utilize the same approach, they examine the experiences of love and longing from different perspectives; one from a romantic viewpoint and the other from a platonic perspective, highlighting the diversity of emotions in human relationships.

The research on the song "Nour El Ain" by Amr Diab reveals a profound narrative about longing and love, with lyrics depicting the beloved as "the light of my eyes," highlighting the themes of "deep love" and "eternal longing." In contrast, the song "Shabondama" by Ujo Noguchi<sup>24</sup>, while related to a children's game, conveys a mysterious and melancholic tone, with the meaning of powerlessness expressed through imagery of broken bubbles. Both studies utilize Riffaterre's semiotic approach, yet they explore different emotions – one from a romantic perspective and the other from a melancholic viewpoint – emphasizing the diversity of meaning in literature.

The research on "Nour El Ain" by Amr Diab reveals a profound narrative about longing and love, highlighting the themes of "deep love" and "eternal longing" through lyrics that depict the beloved as "the light of my eyes." In contrast, W.S. Rendra's poem "A Guerrilla's Song"<sup>25</sup> explores themes of struggle, resilience, and oppression, expressing the poet's love for his partner until death on the battlefield. Although both studies utilize semiotic analysis, they address very different emotional landscapes – one through a romantic lens and the other in the context of war and sacrifice, illustrating the complexity of human emotions.

## CONCLUSION

Based on the process of reading and interpretation through the method of indirect expression, heuristic reading, hermeneutic reading, matrix search, model, variant, and hypogram, the meaning of the lyrics of the song "Nour El Ein" can be understood in its entirety. Each stanza from beginning to end reveals a continuous meaning. The lyrics of "Nour El Ein" tell the story of a writer's deep longing for his lover. Using metaphors, personification, and symbolism, the author describes his lover as "the light of my eyes," a figure present in his imagination, even if not physically there. This

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<sup>23</sup> Ni Kadek Dwipayanti, Ayu Kris Utari Dewi Alit Mandala, and Putu Tiara Karunia Dewi, 'Analisis Semiotika Riffaterre Dalam Lagu Sakura Karya Naotaro Moriyama', *Jurnal Pendidikan Bahasa Jepang Undiksha*, 7.2 (2021), pp. 139–45, doi:10.23887/jpbj.v7i2.34461.

<sup>24</sup> Noviana and Saifudin, 'Pemaknaan Lirik Lagu Shabondama Karya Ujo Noguchi Berdasarkan Analisis Semiotika Michael Riffaterre'.

<sup>25</sup> Fairuz Annisa Zahrani, Rini Febrianti Susilo, and Rina Ratih, 'Semiotika Riffaterre Dalam Puisi "Lagu Seorang Gerilya" Karya W.S. Rendra', *Jurnal Bahasa Indonesia Prima (BIP)*, 5.2 (2023), pp. 183–91, doi:10.34012/bip.v5i2.3972.

longing is the result of a powerful love, expressed in ways that transcend words, making the lover the center of the author's life journey. Heuristic reading shows that the author conveys his love in a very intense and poetic manner, while hermeneutic reading reveals the emotional and spiritual aspects embedded in the lyrics, encompassing not only physical longing but also an inner closeness that transcends the limits of time and space. The main themes present in the lyrics are "deep love" and "eternal longing," which serve as the essence of each stanza. Deep love radiates in the image of lovers as a source of living light, while eternal longing is reflected in unwavering loyalty, even across distances. Overall, the lyrics of "Nour El Ein" express a powerful love story in words, with a deeper meaning that depicts an emotional and spiritual journey that will never end. For future research, it is recommended that scholars explore other themes in Arab songs similar to "Nour El Ein," such as longing and unfulfilled love. A comparative analysis with other works by Amr Diab may provide deeper insights into emotional expression and symbolism. Additionally, it is important to investigate how current social and cultural contexts influence the interpretation of the lyrics, as well as how classical elements in "Nour El Ein" resonate with younger generations. These recommendations aim to broaden the understanding of the emotional and social impact of this song's lyrics.

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