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Human Relationship with Nature: A Metaphor-Eco-linguistic Perspective in The Lyrics of Shalawat Badar by KH Ali Manshur

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Abstract

This study examines the conceptual metaphor in the lyrics of Shalawat Badar by KH Ali Manshur which represents the socio-ecological experience in the tradition of Islamic boarding school (pesantren) and Nahdlatul Ulama. With a qualitative descriptive method, data was taken from 30 lines of lyrics that contained metaphorical expressions at the level of words, phrases, and clauses. Data were collected through documentation, careful reading, and logging, then analyzed with cognitive semantic theory, Lakoff and Johnson's conceptual metaphor framework, eco-linguistic approaches, and theme-rema analysis. The results of the study found 17 structural metaphors, 6 orientational metaphors, and 7 ontological metaphors related to the themes of social struggle, politics, religious education, prayer and supplication, the symbols of Nahdlatul Ulama, and the integration of the Al-Barzanji ritual in Java. From an eco-linguistic perspective, lexicons such as "plague" and "disaster" are read as linguistic traces of the environmental and health crises of the 1960s, particularly the outbreak of diseases such as leprosy and filariasis, thus showing the variety of religious discourses that hold ecological memories. Structural metaphors position the Prophet Muhammad as a mediative bridge that connects Muslim communities affected by plagues and socio-political crises with divine protection, while orientational metaphors map spatial experiences into emotional and spiritual states. Ontological metaphors show the way in which abstract divine agency is understood through concrete objects and events, and the theme–rema pattern highlights the marked and unmarked themes that advance the narrative of crisis and hope. This research is significant because it expands the study of conceptual metaphors that are integrated with eco-linguistics in the religious salawat text in the very popular tradition of Islamic boarding schools in the archipelago, as well as offering an ecospiritual reading of crises that have the potential to strengthen environmental awareness in the pesantren community.

Keywords: *Symbiotic Relations;Shalawat Badar; Metaphor; Eco-Linguistic.*

مستخلص

تتناول هذه الدراسة الاستعارةَ المفهومية في كلمات صلوات بدر من تأليف الشيخ علي منصور، بوصفها تمثيلًا للتجربة الاجتماعية–البيئية في تقاليد المعاهد (البيسانترن) أو المدارس الإسلامية وجماعة نهضة العلماء. واعتمدت الدراسة المنهجَ الوصفيَّ النوعي، حيث جُمعت البيانات من ثلاثين سطرًا من النص الشعري تضمّ تعبيراتٍ مجازية على مستوى الكلمة، والعبارة، والجملة. وقد جُمعت البيانات من خلال

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التوثيق، والقراءة المتأنية، والتدوين، ثم جرى تحليلها بالاستناد إلى نظرية الدلالة المعرفية، وإطار الاستعارة المفهومية عند لاكوف وجونسون، والمقاربة الإيكولغوية (اللسانيات البيئية)، إلى جانب تحليل الثيمة–الريما.(Theme–Rheme) وتُظهر نتائج الدراسة وجود سبع عشرة استعارة بنيوية، وستّ استعارات اتجاهية، وسبع استعارات أنطولوجية، تتصل بموضوعات النضال الاجتماعي، والسياسة، والتربية الدينية، والدعاء والتوسل، ورموز نهضة العلماء، وتكامل طقس البرزنجي في السياق الجاوي. ومن منظور إيكولغوي، تُقرأ مفردات مثل «الطاعون» و«الكارثة» بوصفها آثارًا لغويةً لذاكرة الأزمات البيئية والصحية في ستينيات القرن العشرين، ولا سيما تفشّي أمراضٍ مثل الجذام وداء الفيلاريات، وهو ما يكشف عن تنوّع الخطابات الدينية الحافظة للذاكرة الإيكولوجية. وتُظهر نتائج الدراسة وجود سبع عشرة استعارة بنيوية، وستّ استعارات اتجاهية، وسبع استعارات أنطولوجية، تتصل بموضوعات النضال الاجتماعي، والسياسة، والتربية الدينية، والدعاء والتوسل، ورموز نهضة العلماء، وتكامل طقس البرزنجي في السياق الجاوي. ومن منظور إيكولغوي، تُقرأ مفردات مثل «الطاعون» و«الكارثة» بوصفها آثارًا لغويةً لذاكرة الأزمات البيئية والصحية في ستينيات القرن العشرين، ولا سيما تفشّي أمراضٍ مثل الجذام وداء الفيلاريات، وهو ما يكشف عن تنوّع الخطابات الدينية الحافظة للذاكرة الإيكولوجية. وتكتسب هذه الدراسة أهميتها من كونها توسّع آفاق البحث في الاستعارة المفهومية المندمجة بالمقاربة الإيكولغوية في نصوص الصلوات الدينية، ولا سيما في تقاليد المعاهد الإسلامية المنتشرة في أرخبيل إندونيسيا، كما تقدّم قراءةً إيكو-روحية للأزمات بما يحمل إمكانية تعزيز الوعي البيئي داخل مجتمع المعهد.

الكلمات المفتاحية: الدراسة الاستعارةَ المفهومية; صلوات بدر; الشيخ علي منصور; التجربة الاجتماعية.

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INTRODUCTION

Indonesia is a multicultural country with material cultural heritage in the form of shadow puppets, traditional houses, and intangible cultural heritage in the form of literature, arts and shalawat. One of the famous prayers is "*Shalawat Badar*" created by Kiai Haji Ali Manshur Shiddiq in 1962 in Banyuwangi, East Java Province, was recognized as an Intangible Cultural Heritage on 21 October 2022 by the Minister of Education, Culture, Research and Technology, Nadiem Makarim[1]. Information

[1]S.D. Caesaria and A.P. Kasih, 'Shalawat Badar Ditetapkan Jadi Warisan Budaya Tak Benda Indonesia', 2022 <https://www.kompas.com/edu/read/2022/10/24/180000571/shalawat-badar-ditetapkan-jadi-warisan-budaya-tak-benda-indonesia>.

regarding the recognition of Shalawat Badar as an Intangible Cultural Heritage is recorded in certificate number 2194/F4/KB.08.06/2022 which was issued on October 21, 2022, to guarantee certainty of creation, a form of state recognition of the work of Nahdlatul Ulama kiai [2] explained that Shalawat Badar is a special prayer for the Nahdliyyin which is often recited at formal events of the Nahdlatul Ulama organization. Badar prayers are in the form of poetry, according, while Ulil Abshar said that Shalawat Badar is a short story which contains ideology, thought patterns and natural beliefs.[3]

Shalawat Badar is a literary work in the form of poetry that is performed at *tahlilan, yasinan, manakiban, mauludan*, and *khaul event*,[4]. Shalawat badar is identified as *qashidah* which was composed using the *bahar hazj* rhythm pattern with the following Arabic rhythm pattern such as: مفاعيلن مفاعيلن * مفاعيلن مفاعيلن as described by Imīl Badī' Ya'qūb.[5] Song lyrics are a short form of poetry that expresses emotions. [6] The lyrics in Shalawat Badar contain the author's experiences, ideas, feelings, and thoughts, conveyed to the reader and audience through special language. Special form refers to the use of figurative language, which is ambiguous[7]. The ambiguity of meaning in Shalawat Badar's lyrics is a source for metaphor studies. This study focuses on "Shalawat Badar" as a research object analyzed from an Eco-linguistics perspective which has several significances namely the results of this study can reveal insights about: i) language, culture, natural environment and social environment interacting with each other in a religious context; ii) understanding of the particular culture and ecology of the creator society; iii) the interaction of language, social context, social identity and religion.

There are several theories used, first, the theories used for data analysis are cognitive semantic theory, conceptual metaphor, and eco-linguistics theory. Theoretical description as follows: cognitive semantics is based on semantic theory, a branch of linguistics that studies the meaning of language and signs. Every language unit

[2]A Saehudin, M Rokhim, and A Hifni, 'Social Semiotic Reading of Shalawat Badar: The Response of the Pesantren Community to Indonesian Politics', *Diwan: Jurnal Bahasa Dan Sastra Arab*, 8.2 (2022), pp. 102–18, doi:https://doi.org/10.24252/diwan.v8i2.31652.

[3]Ulil Absar, 'PENGEMIS DAN SHALAWAT BADAR; Hubungan Antara Pengarang, Media Dan Karya', *Dialektika: Jurnal Bahasa, Sastra, Dan Pendidikan Bahasa Dan Sastra Indonesia*, 3.2 (2016), pp. 201–15, art. 2, doi:10.15408/dialektika.v3i2.5302.

[4]Dhurorudin Mashad, 'Menelaah Sisi Politiko-Historis Shalawat Badar : Dimensi Politik Dalam Sastra Lisan Pesantren', *Jurnal Penelitian Politik*, 16.1 (2019), pp. 83–99, art. 1, doi:10.14203/jpp.v16i1.784.

[5]Imīl Badī' Ya'qūb, *Al-Mu'jam al-Mufaṣṣal Fī 'Ilm al-'Arūḍ Wa al-Qāfiyah Wa Funūn al-Syi'r* (Dār al-Kutub al-'Ilmiyyah, 1991).

[6]M. Atar Semi, *Kritik sastra* (Angkasa, 1989).

[7]V. Evan and M Green, *Cognitive Linguistics.* (Edinburgh University Press, 2006); M Knowles and R Moon, 'Introducing Metaphor', *Routledge.*, published online 2006, doi:https://doi.org/ttps://doi.org/10.4324/9780203642368.

starting from morphemes, words, phrases, sentences have a meaning that involves idealization and generalization of the meaning of the language code which is abstracted from the context which is specific according to the context [8]. Communication between humans produces spoken and written speech. When someone composes a song, it means that person is speaking, then the interlocutor tries to understand the song. In the process of understanding, humans will remember what is said or written and this process is called a cognitive process.[9] The cognitive process is a way of gaining knowledge through experience and language as a tool for conveying thoughts that are represented through language with meaning that can be seen or felt [10]. Second, metaphor theory is used to understand and experience something that is compared to something else [11]. Metaphor is a type of figure of speech or figurative language in the language style of comparing one thing to another, but without using comparative words.

Metaphors are divided into three types, namely, structural metaphor refers to analysis based on two domains, namely source and target. Orientational metaphor analyzes word concepts with spatial orientation, and ontological metaphor analyzes language units with events, activities, emotions, and ideas as entities and substances.[12] Third, eco-linguistics theory, Muhlhausler explains that language ecology combines the environment, conservation, interactions and systems in language.[13] The language environment in eco-linguistics includes the physical and social environment in[14], which consists of physical: topography of a country (coastal, valley, land, plateau) climate, epidemics, disasters; while the social environment consists of various societal forces that shape the thoughts and lives of each individual, including: religion, ethics, forms of political organization, and art. Based on the information above, it can be concluded that eco-linguistics studies have parameters, namely the interrelation of language and environment, environment (physical and socio-cultural environment) and diversity (diversity of languages and environment). Therefore, there are three theories used in an interdisciplinary manner to analyze this research data.

[8]Nick Riemer, *Introducing Semantics*, 2010 <https://www.pdfdrive.com/introducing-semantics-d57536964.html>.

[9]M.D Auwal, 'A Cognitive Semantic Analysis of Hausa Personifications', *Tasambo Journal of Language, Literature, and Culture,* 3.1 (2024), pp. 25–31, doi:https://doi.org/10.36349/tjllc.2024.v03i01.003; C Fernyhough and Borghi A.M., 'Inner Speech as Language Process and Cognitive Tool', *Trends in Cognitive Sciences*, 26.12 (2023), pp. 1180–93.

[10]Evan and Green, *Cognitive Linguistics.*

[11]George Lakoff and Mark Johnson, *Metaphors We Live By* (University of Chicago Press, 1981).

[12]Lakoff and Johnson, *Metaphors We Live By*.

[13]Alwin Fill and Peter Mühlhäusler, *The Eco-linguistics Reader: Language, Ecology, and Environment* (Continuum, 2001); Alwin Fill and Peter Muhlhausler, *Eco-linguistics Reader: Language, Ecology and Environment* (A&C Black, 2006).

[14]Fill and Mühlhäusler, *The Eco-linguistics Reader*.

Linguists who have conducted research on proverbs from an Eco-linguistics perspective were carried out by [15] reveals that proverbs are a form of communication between society and the environment, such as the fauna lexicon. The results of the research reveal that the fauna lexicon in Indonesian proverbs is spiders, flies, snails, caterpillars. This lexicon plays a role in the construction of proverbs and the environment related to local wisdom values, religious values, consumption values, production values and potential values. The same research on fauna ecology in legal texts was carried out by.[16] This research examines the relationship between customs, Islamic religion and the Maritime Law. Through legal texts, the relationship between the text creator and the audience and the situation at the time the text was created can be revealed. Next, [17] examine the metaphor contained in the lyrics of the song "One Goal and You Are My Home" by Raissa Anggiani. The research results found six ontological metaphors, and five structural metaphors, two orientation metaphors. Next, [18] researching the lyrics of the song "La Grenade" by Clara Luciani is studied using the theory of meaning component analysis, metaphor theory and the concept of postmodern feminism. The results of this research found two types of metaphors, namely concrete to abstract metaphors and metaphors in the form of expression of the singer's complaints about being a woman in a patriarchal society.

Although there has been a lot of research on metaphor in various literary and cultural works, previous research has not explored the use of metaphor in the context of Islamic texts, especially the lyrics of Shalawat Badar by KH Ali Manshur. Previous research has looked at the use of metaphors in the context of non-Islamic boarding school literary texts, therefore there is still a void in studying the metaphors of Islamic texts, especially regarding the lyrics of Shalawat Badar. Therefore, research was conducted to fill this gap, by formulating problems, namely: i) what are the types and meanings of metaphors found in the lyrics of Shalawat Badar by KH Ali Manshur?; ii) how is the metaphor connected to the environment in which it forms in the lyrics of Shalwat Badar by KH Ali Manshur? This research aims to: i) analyze the types and meanings of metaphors found in the lyrics of Shalawat Badar by KH Ali Manshur, ii)

[15] Jufika Martalina, 'KAJIAN EKOLINGUISTIK LEKSIKON FAUNA PERIBAHASA INDONESIA', *Salingka*, 16.1 (2019), pp. 1–10, art. 1, doi:10.26499/salingka.v16i1.230.

[16] Mohd Fauzi and Hermansyah Hermansyah, 'REPRESENTASI, RELASI, DAN IDENTITAS UNDANG-UNDANG LAUT: KAJIAN EKOLINGUISTIK KRITIS', *Jurnal Ilmu Budaya*, 17.2 (2021), pp. 131–47, doi:10.31849/jib.v17i2.6241.

[17] Aulia Azzahra, Shabrina Faarisah, and Neneng Nurjanah, 'Analisis Metafora Dalam Lirik Lagu Satu Tuju Dan Kau Rumahku Karya Raissa Anggiani', *J-LELC: Journal of Language Education, Linguistics, and Culture*, 3.2 (2023), pp. 158–67, doi:10.25299/j-lelc.2023.13374; Darsita Suparno and others, 'The Use of Conceptual Metaphors in the Translation of Kitab Al-Hikam by D.A. Pakih Sati by Ibn 'Aṭāillah Al-Sakandarī', *Kalamuna: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban*, 6.1 (2025), pp. 43–61, art. 1, doi:10.52593/klm.06.1.04.

[18] Meuthia Raisa and Mardalena Ismirani, 'Feminisme Posmodern Melalui Metafora Dalam Lagu La Grenade Karya Clara Luciani', *Alinea: Jurnal Bahasa, Sastra Dan Pengajaran*, 3.3 (2023), pp. 714–32, art. 3, doi:10.58218/alinea.v3i3.814.

describe the relationship between metaphors and the environment in which they form in the lyrics of Shalawat Badar by KH Ali Manshur.

METHOD

Research methods refer to the appropriate way of carrying out an activity to search, record, decide and analyze to prepare a report. [19] Research entitled "Human Relationship with Nature: A Metaphor-Eco-linguistic Perspective in the Lyrics of Shalawat Badar by KH Ali Manshur included in descriptive qualitative research. Because the aim of this research is to describe the forms and types of metaphors in the research object in the form of lyrics in Shalawat Badar. This study uses a qualitative approach with the aim of describing a phenomenon experienced by research subjects regarding the object under study based on objective facts and data. This type of research is descriptive research carried out by observing or observing problems systematically, accurately regarding certain facts and objective characteristics. Descriptive research is aimed at explaining, describing and mapping facts based on a certain perspective or frame of mind. [20] In short, this research uses a descriptive qualitative method with the work steps of systematically describing, describing, explaining and analyzing the object being studied and leading to conclusions with careful observation, including descriptions in detailed context.[21]

Research Data and Data Sources

1. Research Data

The main data in this study are the linguistic units that contain metaphors in the lyrics of Shalawat Badar by KH Ali Manshur, namely the Shalawat Badar Text which is researched consists of 30 lines of lyrics. Each line is segmented into clauses, phrases, and words. From these segmentations, researchers identify all lexical forms and expressions that refer to natural phenomena, environmental conditions, plagues, disasters, and Divine protection. These metaphorical expressions at the level of words, phrases, and clauses are the body of this research analysis. In other words, what is meant by "data" in this study is not a ritual practice or social recitation of Shalawat Badr, but purely a metaphorical expression enshrined in 30 lines of lyrical text.

2. Data Source

The data sources in this study consist of primary sources and secondary sources. The primary source is the text of Shalawat Badar by KH Ali Manshur which is widely read in Islamic boarding schools and Nahdlatul Ulama communities in Indonesia. The text used is obtained from the manuscript or official print of the prayer collection circulating in the Islamic boarding school, then verified with several written and

[19] F.T. Djajasudarma, *Semantik 2, Pemahaman Ilmu Makna.* (PT Refika Aditama, 1999); C Narkubo and A Ahmadi, *Cholid Narbuko Dan Abu Ahmadi, Metodologi Penelitian* (Bumi Aksara, 2005).

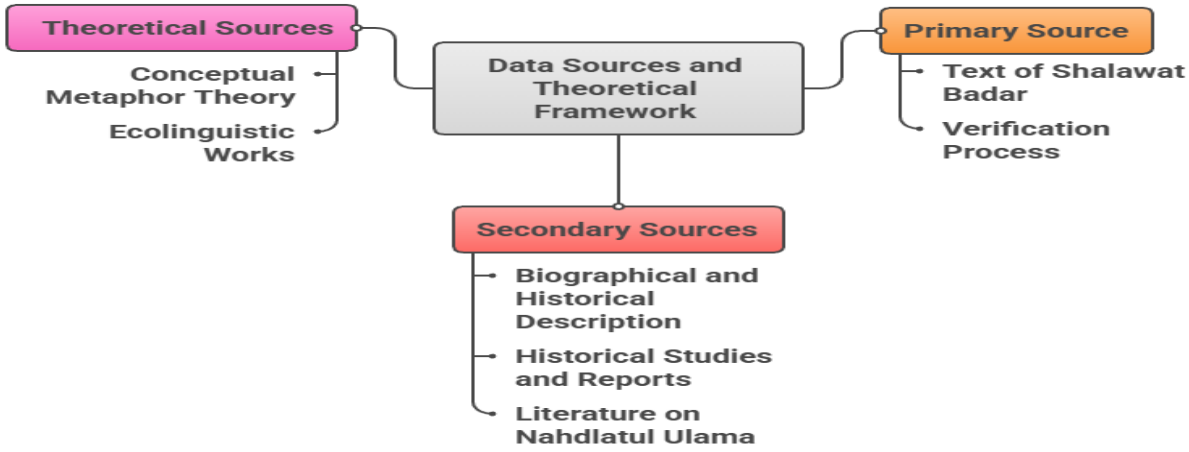
[20] J.W. Cresswell, 'Research Design Qualitative Quantitative and Mixed Methods Approaches.', *In The British Journal of Psychiatry*, 11.479 (2015), doi:https://doi.org/10.1192/bjp.111.479.1009-a

[21] Mahsun, *Metode Penelitian Bahasa Tahapan Startegi Metode Dan Tekniknya (III).*, p. 45.

digital transcriptions (such as religious song books and online lyric transcriptions) to minimize writing differences and ensure the accuracy of the text. From this authoritative text, the researcher processed 30 lines of lyrics that were segmented into words, phrases, and clauses that contained metaphorical expressions. Secondary sources include: (1) a brief biographical and historical description of KH Ali Manshur along with the background of the composition of Shalawat Badr; (2) historical studies and reports on social conditions, disease outbreaks, and environmental situations in Indonesia, especially the 1960s, which are relevant to the mention of *plague* and *disaster* in the lyrics; and (3) literature on the tradition of Nahdlatul Ulama, the culture of shalawat, and the social function of Shalawat Badar in the Javanese Muslim community, which helps to place this text in the cultural and religious ecology of the community.

In addition, this study utilizes theoretical sources in the form of Conceptual Metaphor Theory literature which includes structural, orientational, and ontological metaphors, as the basis for metaphor classification, as well as eco-linguistic works that connect metaphorical expression with values, ideologies, and human perspectives on nature and the environment. Thus, what is meant by data in this study is the metaphorical expressions contained in the 30 lines of the lyrics of Shalawat Badr, while the source includes the authoritative text of Shalawat Badr, the historical and socio-cultural materials that explain the context in which it appeared, and the theoretical literature of conceptual metaphors and eco-linguistics that are the basis of the analysis. The following figure 1 shows the relationship between primary, secondary, and theoretical framework can be illustrated as follows.

Figure 1. Data Sources and Theoretical Framework in Shalawat Badar



Data Collection Technique

The data collection technique used is documentation technique. This technique is a qualitative data collection technique by viewing or analyzing documents created by the subject himself or by other people. Documentation is one way that can be done in

qualitative research to get an overview from the subject's point of view through written media and other documents written or created directly by the subject concerned. [22]

Data analysis technique

The results of data collection in the first stage are continued to the classification and data processing stage. In processing or analyzing data, there are three main components carried out in the process of analyzing and copying related data and determining the analysis. The three components of data processing are carried out in stages: (1) Data reduction is carried out by selecting language data in the form of metaphors and non-metaphors as well as eco-linguistic concepts. Metaphor data is sorted based on the type of metaphor using the conceptual metaphor theory initiated; (2) Data display refers to the activity of identifying linguistic units in the form of metaphors that have been classified, displayed in tabular form to determine data that matches the criteria to make it easier to analyze the metaphor data contained in the lyrics of Shalawat Badar. (3) Conclusion drawing refers to after presenting the data and the data that has been analyzed, then answers the question of the problem that arises, namely by knowing the meaning of the metaphor in the lyrics of Shalawat Badar. After that, in the end the answer to the problem also draws conclusions to find the songwriter's view of life. By looking at these three components, the analysis used in processing this data is a flow model of analysis which intertwines the three applicable analysis components, both before, during and after parallel data collection.[23] Data analysis was carried out from April to May 2024.

RESULT AND DISCUSSION

Shalawat Badar data that has been obtained through this research is identified as a collection of lyrics with the themes: a) 'nature' and b) 'social and environmental', c) 'prayer requests for salvation and human blessings to Allah SWT, represented by reading', d) 'the prayer request of Muslims to Allah is given to the Prophet Muhammad SAW along with his family and friends.' All the metaphors observed in Badar's shalawat lyrics are dominated by ontological metaphors, orientational metaphors and structural metaphors. This kind of metaphor leaves a message and criticism to people about the importance of nature which they must preserve and protect seriously because nature is a place where they can breathe and live. The metaphorical meaning in the lyrics of Shalawat Badar is an embodiment of the strong relationship between language and the environment. This section explains the meaning of metaphor. The explanation will be carried out according to the type of metaphor. Metaphors are classified into three, namely structural metaphors, orientational metaphors, and ontological metaphors (Lakoff & Johnson, 1981). Below,

[22] H Herdiansyah, *Metodologi Penelitian Kualitatif.* (Salemba Humanika, 2019).

[23] H. B. Sutopo, *Pengantar Penelitian Kualitatif: Dasar-Dasar Teoritis Dan Praktis* (Pusat Penelitian UNS., 2001).

the meaning of the metaphor is analyzed based on the classification of metaphors proposed by Lakoff.

Metaphor Meaning Analysis

Metaphor is a rhetorical tool used by KH Ali Manshur to describe a concept by using terms from other contexts that have similarities or are connected to the concept. In the following metaphor analysis, the first structural metaphor is presented, the second is the orientational metaphor and finally the ontological metaphor. According to Lakoff and Johnson, structural metaphors are concepts formed metaphorically by using other concepts (Lakoff & Johnson, 1981). This structural metaphor is based on two domains, namely the source domain and the target domain. Structural metaphors are based on systematic correlations in everyday experience (Lakoff & Johnson, 1981). The source domain is used by humans to understand abstract concepts in the target domain. Then the source domain generally describes events, things found in everyday life. The source domain is more concrete, while the target domain is abstract. To determine this metaphor, there are characteristics of a structural metaphor. According to Lakoff and Johnson. Structural metaphors have similar concepts or similar characteristics between the source domain and the target domain.

1. Structural Metaphor

In Shalawat Badar by KH Ali Manshur a type of structural metaphor is found, analysis of the source domain and target domain is listed in datum 1 as follows:

Structural Metaphor Analysis: source domain and target domain

Datum 1

صَلاةُ اللهِ سَلامُ اللهِ #عَلَى طهَ رَسُوْلِ اللهِ

> *"Kami berwasilah dengan berkah basmalah, dan dengan Nabi yang menunaikan lagi utusan Allah."*
>
> *"Allah's mercy and safety, may it remain for the Prophet, Messenger of Allah."*

The translated lyrics in datum 1 'rahmat dan keselamatan Allah, semoga tetap untuk Nabi utusan Allah' or 'Allah's grace and safety, may it remain for the Prophet, Messenger of Allah' can be identified as a structural metaphor that describes the relationship between two domains, namely the source domain and the target domain as the main concept. Conceptually, the words mercy and salvation are related to the figure of the Prophet who is considered an intermediary or symbol of rahmat, or mercy and keselamatan or salvation. Judging from the syntactic structure, datum 1 language unit is identified as a structural metaphor that positions the Prophet as the focal point or source domain, which receives the channel of grace and salvation sent down by Allah based on the prayers offered by humans to Allah SWT. The use of this

structural metaphor depicts the Prophet as a bridge between humans and the source of divine goodness, where grace and salvation are obtained through a relationship that is made clear by the figure of the Prophet. Thus, structurally, this metaphor illustrates abstract concepts such as the word rahmat or mercy 'a request for mercy from Allah SWT and protection in the form of safety for the Prophet Muhammad, the messenger of Allah. This analysis found four aspects, namely paying tribute to the Prophet Muhammad SAW was identified as: i) a form of worship ordered in the Al-Qur'an and Hadith; ii) a form of expression of human respect and love for the Prophet and following his example and teachings; iii) a means to cleanse the heart and draw closer to Allah SWT; iv) an instrument to renew Muslims' spiritual connection with Allah while increasing their love for the Prophet. Therefore, shalawat is an integral part of belief and worship in Islam.

a. Syntactic Analysis: Theme and Rheme

In theme and rheme analysis, the theme is the main topic of discussion that conveys information about what is being discussed. Rema, on the other hand, provides information about what is said about the theme.[24] The language unit in datum 1 is identified as a sentence whose clause structure contains an unmarked topical term with the following analysis in Table 1.

Table 1. Theme and Rheme Unmarked

Rahmat dan Keselasamatan Allah	***semoga***	***tetap untuk Nabi utusan Allah***
God's grace and salvation	hopefully	Reman for the Prophet, Messenger of Allah
Subject	Conj.	Predicate
Theme		Rema

Sentences with One Clause containing Tan marked Topical Themes The sentences in table 1 are analyzed based on functional angle, especially seen from the theme-rheme angle, subjects are found that function as topical themes without markers. The language unit in the form of "God's grace and salvation" structurally functions as a subject and viewed systemically functionally, the language unit in the form of "God's grace and salvation" is identified as a theme, which is the main focus or topic of the sentence. The word "hopefully" consists of the prefix {se-} + {moga} is a class of adverbial words, used as a conjunction or connecting word, while the verb phrase in the form of "remains for the Prophet, Messenger of Allah" functions as a predicate identified as rema, which functions to explain about theme. Thus, this analysis finds that the lyric structure of the Indonesian translation of Shalawat shows that the topical theme "Tanmarka" is conveyed in a sentence using one clause.

[24] M.A.K. Halliday and Christian M.I.M. Matthiessen, *Halliday's Introduction to Functional Grammar*, 0 ed. (Routledge, 2014), doi:10.4324/9780203431269.

Source Domain and Target Domain Analysis

Datum 2

صَلاةُ اللهِ سَلامُ اللهِ #عَلَى طهَ رَسُوْلِ اللهِ

"Kami berwasilah dengan berkah basmalah, dan dengan Nabi yang menunaikan lagi utusan Allah."

"We are blessed with the blessings of basmalah, and with the Prophet who fulfills Allah's messenger again."

Lyric datum number 2 can be identified as a structural metaphor. The word "wasilah" means 'intercession between individuals or groups, and Allah SWT. In the context of datum 2, Allah SWT sent the Prophet Muhammad to the face of the earth as a bringer of mercy to all nature. In another of His words, it is stated that the purpose of the Prophet Muhammad SAW being sent to earth was as a bearer of good news and a warning. This fact is stated in the Koran Surah Al Furqon, verse 56 reads.

وَمَآ اَرْسَلْنٰكَ اِلَّا مُبَشِّرًا وَّنَذِيْرًا

With meaning:

"We have not sent you (Prophet Muhammad), except as a bearer of good news and a warner."

According to the Tafsir Wajiz of the Indonesian Ministry of Religion, Allah SWT sent the Prophet Muhammad SAW as the bearer of good news for those who believe and do good deeds that they will get a reward and enter heaven.[25] The word blessing means 'God's gift that brings goodness to human life' in Indonesian the word blessing is categorized as a prepositional word class. The preposition blessing is semantically used to express 'abstract tools or intangible objects'. In the prepositional phrase structure, the word blessing is located to the left of the noun, so the form becomes blessing basmallah identified as human speech in the form of prayers delivered to God that can bring goodness to those who say them. It is hoped that goodness in the form of rewards from Allah SWT can be given to humans and also to the Prophet Muhammad SAW as the messenger of Allah. In this context, the source domain of belief is the religion of Islam, which has the concept of intercession or wasilah to reach Allah SWT. Meanwhile, the target domain is individuals or groups who use wasilah to get closer to Allah SWT, the procedures for getting closer to Allah SWT have been taught by the Prophet Muhammad as the intermediary.

[25] Tim Penyusun, *Tafsir Wajiz Jilid I, Bagian 1* (2016) <https://lajnah.kemenag.go.id>.

Structural metaphor analysis found that the Prophet was a bridge between humans and the source of divine goodness,[26] where reading basmalah was considered important because of several factors: i) a means of increasing awareness of the presence and power of Allah SWT; ii) ways to purify oneself and daily life activities from negative influences, evil, efforts to maintain spiritual purity and cleanliness; iii) means increase one's spiritual awareness. By consciously chanting the name of Allah before doing something, a person is reminded of the close relationship between himself and his creator, thereby helping in maintaining spiritual awareness and obedience; iv) a form of respect, recognition and dependence on Him in every step taken. In short, reading basmalah before starting an activity brings various spiritual benefits and strengthens the relationship with Allah SWT.

Rema Theme Analysit

Theme and rheme analysis in each language unit in the form of a sentence is used to understand the main points of discussion conveyed in the sentence. The reason is, every sentence contains information in the form of a message, the meaning that the author or reader wants to convey. The language unit in datum 2 is identified as a sentence with a clause structure containing an unmarked topical term with the following analysis.

Table 2. Thema Rhema Unmarked

Kami	**berwasilah**	**dengan berkah basmalah**	**dan**	**dengan**	**Nabi**	**yang menuaikan**	**utusan Allah**
S	P	O	Conj.	Prep.	S	P	O
			Receipt theme	Topic			
Theme	Rhema		Theme		Rhema		

Sentences with two clauses containing Tanmarka Topical Themes. Table 2 above demonstrates that a sentence with two clauses and a subject at the start of the sentence contains crucial, highlighted, and prioritized information.

The personal pronoun to our plural in sentence table 2 in terms of syntactic function acts as a subject and is also the theme of the entire sentence. The theme in the sentence in table 2 which also functions as a subject is called a sign theme.

Source Domain and Target Domain Analysis

Datum 3

اِلهِى سَلِّمِ ألامَّة # مِنَ ألافَاتِ وَالنِّقْم

[26] 'The Theory of Conceptual Metaphor in Cognitive Linguistics', *Jordan Journal of Applied Science-Humanities Series*, 43.2 (2025), doi:10.35192/jjoas-h.v43i2.1182.

"Ya Allah, semoga Engkau menyelamatkan ummat, dari bencana dan siksa."

"O Allah, may You save the ummah from disaster and torment."

Datum 3 is a prayer that expresses hope for protection for the people from disaster and torment. In an ecological context, a structural metaphor can be used to interpret the meaning contained in the prayer, namely i) the word "umat" means 'human creatures'. Therefore, the word "ummah" is interpreted as the entire ecosystem or natural environment that supports life. Humans often pray to God for salvation because they are aware of their own limitations and vulnerabilities.[27] Prayer is a form of expression of spirituality that recognizes that humans do not have full control over everything in their lives,[28] for example the existence of disasters and torture as structural elements that threaten the sustainability of the ecosystem. The phrase bencana alam or "natural disaster" experienced by humans can be in the form of floods, earthquakes, forest fires, or extreme climate change.[29] Even pre-clerics, activists and politicians uttered this verse when fighting communism, which could be considered a structural element that threatened ecological stability. The word siksa or "torture", in this context, can include environmental damage caused by human activities such as pollution, deforestation, or the dumping of hazardous waste. Therefore, the results of the analysis of the Badar Shalawat lyrics by combining structural metaphors with an eco-linguistic context, datum 3 is identified as a prayer that expresses the desire for protection of the ecosystem from disturbance and damage that could cause disaster or torment. This reflects human awareness of the importance of maintaining ecological balance and avoiding human actions that can damage the natural environment that supports life.

Rema Theme Analysis

Theme and rheme analysis of language units in datum 3 is identified as sentences with clause structures containing unmarked topical terms with the following analysis.

Table 3. Theme Rheme Marked

Ya Allah	**semoga**	**Engkau**	**menyelamatkan**	**umat**	**dari**	**Bencana dan siksa**
Modifier	Conj.	S	P	Obj1	Prep.	Obj2

[27] Alif Achadah and others, 'The Impact of Contextual Learning and Learning Interest in Prayer Material on Islamic Education Subjects', *Al-Hayat: Journal of Islamic Education*, 9.1 (2025), pp. 231–43 (p. 235), doi:10.35723/ajie.v9i1.124.

[28] Mahdi Norouzi and others, 'The Relationship between Religion and Development in the Thought System of Ayatollah Khamenei', *Contemporary Researches on Islamic Revolution*, 6.22 (2024), p. 558, doi:10.22059/jcrir.2024.381426.1653.

[29] Musarat Yasmin and Sidra Amin, 'Framing Vulnerability: An Eco-linguistic Analysis of Gender and Climate Change Discourse', *Current Research in Environmental Sustainability*, 7 (2024), p. 100258, doi:10.1016/j.crsust.2024.100258.

Theme	Rheme

Sentences with Two Clauses that Contain a Marked Topical ThemeTable 3 shows that the part that is the theme is not the subject, but the part that functions as information and conjunction. The language unit *Ya Allah semoga Engkau* "Ya Allah, I hope" is identified as the theme, because it is not part of it functions as a subject, then the language unit is identified as a marked topical theme. The reason it is identified as a marked topical theme is because in Indonesian, this element contains a marker or is marked with a high final tone, is stressed, and has a pause that is longer than the pause between the subject and the predicate.[30] The elements to the left of the theme are called rhema. Therefore, the results of the rhema theme analysis of datum 3 found a marked topical theme.

2. Orientational Metaphor

Orientational metaphor is the figurative use of language to describe a concept using spatial orientation. In orientational metaphors, abstract or non-physical concepts are described through words that refer to the physical location or direction of objects in space. For example, in the "problem addressing forward" metaphor to describe solving a problem in the future, one needs to link physical forward movement with the responsibility for planning future actions. In short, orientational metaphors can help understand abstract concepts by linking them to physical concepts.

Orientational Metaphor Analysis: Spatial
Concepts

Datum 4

لَقَدْ ضَاقَتْ عَلَى الْقَلْبِ #جَمِيْعُ ٱلاَرْضِ مَعْ رَحْبِ

> *"Sungguh hati manusia yang merasa sempit di atas tanah yang luas ini, karena banyaknya marabahaya yang menakutkan dan malapetaka yang menghancurkan"*
>
> *"Truly the human heart feels cramped on this vast land, because of the many frightening dangers and devastating calamities."*

The metaphor used in this sentence is *hati manusia yang merasa sempit di atas tanah yang luas* "the human heart feels cramped on a wide land." Arabic word such as ضَاقً means 'narrow', and the word رَحْب which means 'broad' is identified as an orientational metaphor with a spatial concept. The phrase عَلَى الْقَلْب 'in the heart' is identified as describing the psychological or emotional condition of humans who feel limited or

[30] Resty Syahrotul Aini and Mardjoko Idris, 'MAKNA تحرير /TAHRIR/ DALAM TEKS BERITA MEDIA ARAB DARING AL-JAZEERA (KAJIAN SEMANTIK)', *Diwan: Jurnal Bahasa dan Sastra Arab*, 16.2 (2025), pp. 184–94 (pp. 186–87), doi:10.15548/diwan.v16i2.1485.

constrained even though they are in a large environment.[31] This situation shows that the discomfort or suffering felt by humans is not always related to physical conditions or the external environment but can also be rooted in internal or mental conditions. This analysis found that this orientational metaphor describes the internal conflict or difficulty that humans experience in facing threats or difficulties in their lives. Language unit analysis refers to the use of words ضَاقَ 'narrow', the word رَحْب means 'wide', and the phrase ألاَرْض مَعْ رَحْبِ means 'wide land', which has a spatial orientation or position to explain ideas or concepts that are abstract or non-physical. The results of the analysis using the orientational metaphor paradigm, in Shalawat Badar, it was found that abstract concepts such as emotions, thoughts, or social relationships were described using words related to physical space, such as narrow-wide related to human physical experience in regulating the orientation of emotions and thoughts in carrying out activities everyday life.[32] In an ecological context, this orientational metaphor describes humans 'physical and sensory experiences of their environment. For example, humans feel limited or anxious because of the many dangers and disasters that threaten their survival, even though they are physically in a large and open environment. This metaphor reinforces the concept that ecological conditions that appear physically expansive and fertile do not necessarily guarantee humans' feelings of security or emotional well-being. Therefore, this orientational metaphor illustrates that human perception of the environment can influence their emotional experiences, and the relationship between humans and the environment can influence human well-being holistically, including their psychological and emotional aspects. To maintain psychological and emotional balance the text of Shalawat Badar is part of the routine reading documented in Lyanda, circulating around Java made this poetry even more familiar to the ears of the Islamic community. [33]

Datum 5

اَيَا ذَاالْعِزِّ وَالْهَيْبَةْ #بِاَ هْلِ الْبَدْ رِ يَا اَللهُ

"*Wahai Dzat yang punya kebesaran dan keagungan, karena berkahnya ahli badar ya Allah*"

"*O Essence who has greatness and majesty, because of the blessings of Badar experts, O Allah*"

[31] Dzakiyyah Jilan Dzakirah and others, 'Exploring the Meaning of the Arabic Song Lyrics "Nour El Ein" by Amr Diab (A Semiotic Review of Riffaterre)', *Diwan: Jurnal Bahasa Dan Sastra Arab*, 11.1 (2025), pp. 64–84 (p. 66), doi:10.24252/diwan.v11i1.56456.

[32] Jauhari Parma Susanto, 'RELASI MAKNA ULAMA DAN UMARA DALAM TAFSIR AL-AZHAR DAN TAFSIR KEMENAG RI', *Diwan: Jurnal Bahasa dan Sastra Arab*, 16.2 (2025), pp. 208–17 (p. 210), doi:10.15548/diwan.v16i2.1491.

[33] Lyanda, 'Lestarikan Tradisi, Staf KUA Seberang Musi Belajar Kitab Al Barzanji', Kementerian Agama Kepahiang., 2023.

Datum 5 found the use of orientational metaphors that can be linked to ecology that connects human physical sensory experiences with abstract concepts. Language units اَيَـا ذَاالْعِـزِّ وَالْهَـيْبَةْ means 'Dzat yang punya kebesaran dan keagungan', or 'The One who has greatness and majesty' which is associated with بِاَ هْلِ الْبَـدْ رِ يـَا اَللهُ means 'berkahnya ahli badar ya Allah.' or 'blessings of the Badar experts, ya Allah.' In an ecological context, the clause اَيَـا ذَاالْعِـزِّ وَالْهَـيْبَةْ can be interpreted as a figurative clause that represents nature or a large natural environment. The clause Dzat yang punya kebesaran dan keagungan' or 'The essence of greatness and majesty' is semantically considered as a symbol of the amazing universe in all its greatness and beauty[34]. Therefore, the lyrics stated in datum 5 describe the human experience of being stunned and amazed by the beauty and complexity of nature which covers all aspects of life. Furthermore, the language unit in the form of بِاَ هْلِ الْبَـدْ رِ يـَا اَللهُ which means 'blessings of the badar experts, *'Ya Allah*' can be interpreted as a form of respect, human request to God to be given natural abundance and goodness. [35] Badar experts can be understood as 'people who inhabit or manage the natural environment wisely and gratefully.'[36] This analysis finds the use of figurative language, which connects the human experience of admiring the greatness of nature with the human role in protecting and respecting the natural environment. This analysis found the level of awareness of Badar experts, led by KH Ali Manshur regarding the beauty of nature and the greatness of God the Creator as well as the responsibility of Badar experts and other Muslims in maintaining ecological balance. The orientational metaphor in datum 5 reinforces the concept of the connection between humans and nature, as well as the importance of protecting and respecting biodiversity and the natural resources of the universe.

CONCLUSION

Based on the analysis of cognitive semantics, conceptual metaphors, and eco-linguistics in the previous discussion, the first research question is the type and meaning of metaphors found in KH Ali Manshur's Shalawat Badar, 14 structural metaphors were found with 9 signified clauses and 5 marked clauses, with the meaning of social and political struggle. Apart from that, 6 orientational metaphors were found with the meaning of community education in the form of a taklim assembly, the meaning of broadcasting Islam, and 7 ontological metaphors, 3 meanings namely initiating the Shalawat Badar poem as a form of prayer, a symbol of the Nahdatul Ulama party; the text of Shalawat Badr becomes part of the reading of *Al Barzanji*. To reveal the meaning, the analysis is based on metaphor theory. The second research question is about the connection between metaphors and the environment in which they form in the lyrics of Shalawat Badar by KH Ali Manshur,

[34] Gorys Keraf, *Diksi dan Gaya Bahasa* (Gramedia Pustaka Utama, 2009).

[35] R. Hernández Maqueda and others, 'Influence of Green Manuring on Soil Properties, Abundance and Expression of Key Denitrification Genes in a Greenhouse Anthrosol', *Applied Soil Ecology*, 212 (2025), p. 106216 (p. 71), doi:10.1016/j.apsoil.2025.106216.

[36] Fill and Muhlhausler, *Eco-linguistics Reader*.

disease outbreaks in the form of leprosy and filariasis are found, improvements in the community's economy in the fields of industry, agriculture, plantations, transmigration programs are based on the theory of humans interacting with the natural environment to increase welfare.

Future researchers are expected to explore linguistic studies of Islamic boarding school literary texts integrated with other sciences with passion in different contexts, such as being integrated with the linguistic disciplines of anthropology, sociolinguistics, pragmatics, language and culture, language as a symbol system, types and means of cultural inheritance, word formation, syntax, stylistics, psycholinguistics, linguistic appraisal, systemic functional linguistics, and semiotics. The research may include additional multimodality, transitivity, cognitive categories, gender, deixis, speech act, deep and surface structure between Arabic and Indonesian cultural and social trends- Arab. In addition, future researchers can choose other genres to analyze changes in the sound of phrases or sentences. They can use other sources besides getting data from dictionaries, such as visual and verbal texts on social media. This diversity can broaden more perspectives on language change, historical linguistics, and provide the ability to decide on research at universities.

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