

The Desire of a War Child: Systematic Literature Review of Poem "Ilā Ummī"

1st Muaz Kalimatun Nabil

Universitas Muhammadiyah Prof. Dr. Hamka
muazkalimatunnabil@gmail.com

2nd Mega Ayu Maharani

Universitas Muhammadiyah Prof. Dr. Hamka
megaayumaharani12@gmail.com

3rd Muhammad Rasyd Nur Hidayatullah

Universitas Muhammadiyah Prof. Dr. Hamka
rasyidnh911@gmail.com

Abstract


The war conflict between Palestinians and Israelis has robbed them of smiles and happiness, triggering tears and bloody wounds. Death and life are considerations because death leaves suffering and life continues suffering. A child who has seen war and who has never experienced it certainly has the value of difference. The desire of children who have not experienced war only wants a beautiful future, but children who have experienced war only want a beautiful past. "Can it be realized again?". In the poem " Ilā Ummī " by Mahmoud Darwish, there is a picture of someone who lost his beautiful childhood due to war. Whatever struggle is carried out to restore the desire for feelings that have been lost. The deep feelings in the poem are interesting to know. Collecting various aspects of research on this poem to feel the deep feelings of the characters in the poem "Ila Ummi ". Systematic Literature Review is a method used in this study by collecting and reviewing data from related studies. The literature that has been reviewed is then used as an answer to discuss the problems in this study. The characters in the poem exhibit a strong desire for peace and freedom, as analyzed through the poem's language style, semiotic meaning, and the author's background. Their struggle, though seemingly small, is preferable to witnessing the tears of their mother and homeland in shame.

Keywords:

Mahmoud Darwish; Ilā Ummī;
Systematic Literature Review.

*Corresponding author:

Muaz Kalimatun Nabil,
Universitas Muhammadiyah
Prof. Dr. Hamka, Indonesia

 muazkalimatunnabil@gmail.com

Introduction

It doesn't matter if victory or defeat in a war is just sadness and loss. The war between Palestinians and Israelis has taken a toll on the childhoods of children who have been victimized, lost their families and futures, and lived with hunger. The expression of social phenomena produces literary works that reflect empirical conditions. Poetry is one of the literary works that has a high language value and can touch the human heart¹. The darkness of the war that occurred made the author interested in exploring poetry works to find out the contents of a person's heart who was deprived of the beautiful memories of childhood and the affection of a mother due to the darkness of the war.

Mahmoud Salim Husain Darwish is known as a revolutionary poet whose works loudly voiced Palestinian independence. He emerged in the midst of the decline of his nation in social, economic, and educational aspects and often criticized the looting of Palestinian territories through his literature². Darwish envisioned the future of Palestine under Zionist imperialism and used poetry as a tool of resistance as well as patriotism³. Darwish began writing poetry at school, with the first collection of poems published in 1960. His poems focus on the fate of his homeland, influenced by the long Arab-Israeli conflict. As a prolific poet, Darwish wrote from 1960–2009, demonstrating the role of poetry in arousing the spirit of struggle. Considered one of the most important contemporary poets, Darwish became part of the generation of contemporary Arabic poets of the fifties. Through his poems, Darwish provides encouragement for the Palestinian people to fight against the Israeli occupation⁴. His influence was significant in the rise and struggle of the Palestinian population. Darwish's poems played an important role in inspiring resistance to Israel and fighting for the homeland that had been captured⁵.

The anthology of *Asyiq min Falistin's* poems, by Mahmud Darwish, consists of 28 poems published in 1966. In this study, the researcher focuses on the poetry of *Ila Ummi*. The selection of this poem as the object of research is based on several factors⁶. First, the researcher argues that the poem reflects the thoughts of Mahmoud Darwish. Second, these three poems contain figurative language and signs that are interesting to analyze more deeply. *Asyiq min Falistin's* anthology of poems describes a poet's longing and love

¹ Widya Amalia Putri, Indrya Mulyaningsih, and Itaristanti, "Hubungan Kebiasaan Membaca Karya Sastra," *KABASTRA* 3, no. 1 (2023): 152–65, <https://journal.untidar.ac.id/index.php/kabastara/article/view/437>.

² Muhammad Ardiansyah Raden Kurniawan et al., "Analisis Semiotika Riffaterre Dalam Puisi 'Hiya Fil Masāi Wahīdatin' Karya Mahmoud Darwish," *Kajian Linguistik Dan Sastra* 9, no. 1 (2024): 43–61, <https://doi.org/10.23917/kls.v9i1.3233>.

³ Hamoud Yahya Ahmed and Ruzy Suliza Hashim, "Resistance from a Distance: Mahmoud Darwish's Selected Poems of Exile in English," *Arab World English Journal*, no. 2 (2014): 227–37.

⁴ Khaled M S Masood, "Manifestations of Nature and Politics in Mahmoud Darwish's Metaphors," *Journal of Literature, Languages and Linguistics* 66 (2020): 53–66, <https://doi.org/10.7176/jlll/66-08>.

⁵ Mukhotob Hamzah, "Perbandingan Konsep Linguistik Ferdinand De Saussure Dan Abdul Qāhir Al-Jurjānī: Kajian Konseptual," *Jurnal Bahasa Dan Sastra* 9, no. 2 (2021): 139–49, <https://doi.org/10.24036/jbs.v9i2.111960>; Nawal Al-Sheikh, "Metaphors Stemming from Nature in the Poetry of Mahmoud Darwish," *International Journal of English and Literature* 7, no. 2 (2021): 80–91, <https://doi.org/10.5897/ijel2021.1440>.

⁶ Mukhotob Hamzah and Muhammad Barrunnawa, "Representasi Keresahan Mahmoud Darwish Dalam Puisi Al-Sijn: Kajian Semiotik Riffaterre," *Al-Ma'Rifah* 18, no. 1 (2021): 27–38, <https://doi.org/https://doi.org/10.21009/almakrifah.18.01.03>.

for Palestine, the country of his birth. The poet in this poem expresses his deep memory of Palestine, which he longs for very strongly⁷. This longing is reflected in every word and sentence in the poem. The poet realized that his love for Palestine was so great that he wanted to return and live there permanently⁸.

One of Mahmud Darwish's poems, "Ilā Ummī," contains emotional depth and strong symbolism, reflecting the personal and universal relationship between a child and his mother. Through simple but meaningful language, Darwish manages to portray the longing, love, and respect for his mother, which also represents the feelings of many individuals who are separated from their families and homeland. The poem not only describes personal relationships but also contains social criticism and reflection on the identity and experiences of the Palestinian diaspora. This poem is particularly insightful about how literature can be used to express a nation's collective experiences, struggles, and hopes, making it a great source of research in literary, cultural, and political studies.

This research method is carried out using the systematic literature review method, which is used by identifying, analyzing, evaluating, and interpreting all previous research results obtained by the researcher⁹. The results of previous studies were systematically reviewed and identified in the selected research articles¹⁰.

When collecting data, the researcher used 10 articles related to the semiotic analysis of Ila Ummi's poetry, his language style, political elements of poetry, and Mahmoud Darwish's language style. Articles are obtained from national or international journals. The articles were then analyzed and tabulated in a table in the form of the name of the researcher, the year of publication, the journal, and the results of the research. The content of this article is a discussion of several articles that have been reviewed and compared to subsequently draw a conclusion. The results of this literature study are used as a foothold in describing the depth of the meaning of the poem "Ila Ummi".

⁷ Ayelet Even-Nur, "The Poem Is What Lies Between A Between': Mahmoud Darwish and the Prosody of Displacement," *CLCWeb - Comparative Literature and Culture* 22, no. 1 (2020): 0–12, <https://doi.org/10.7771/1481-4374.3697>.

⁸ Jamaliyyah Al-Lughah As-Syi et al., "Jamaliyyah Al-Lughah As-Syi'riyyah Bayna Qasidatāi 'Ashiq Min Filastin' Li Mahmoud Darwish Wa 'Talang Di Langit Falastin' Li Dheni Kurnia: Dirasah Muqaranah," *Asian Journal of Civilizational Studies (AJOCS)*, vol. 3, 2021, <http://ajocs.com>.

⁹ Shabana Nazar, "Mahmoud Salim Darwish an Arab Poet of National Identity," *Journal Usooluddin* 04, no. 1 (2020): 45–56, <https://journalusooluddin.com/index.php/irjdu/article/view/98>.

¹⁰ Raden Soebiartika and Ida Rindaningsih, "Systematic Literature Review (SLR): Implementasi Sistem Kompensasi Dan Penghargaan Terhadap Kinerja Guru SD Muhammadiyah Sidoarjo," *MAMEN: Jurnal Manajemen* 2, no. 1 (2023): 171–85, <https://doi.org/10.55123/mamen.v2i1.1630>; Roni Habibi and Artha Glory Romey Manurung, "SLR Systematic Literature Review: Metode Penilaian Kinerja Karyawan Menggunakan Human Performance Technology," *Journal of Applied Computer Science and Technology* 4, no. 2 (2023): 100–107, <https://doi.org/10.52158/jacost.v4i2.511>; Icmi Santry Nova and Aan Putra, "Eksplorasi Etnomatematika Pada Cerita Rakyat," *Plusminus: Jurnal Pendidikan Matematika* 2, no. 1 (2022): 67–76, <https://doi.org/10.31980/plusminus.v2i1.1497>.

Result and Discussion

Descriptive Analysis of Research Results from Literature Studies

Research related to the analysis of the linguistic elements of Ilā Ummī 's poetry and other Mahmoud Darwish poetry works, Below is a table of several research articles on Ila Ummi's poetry analysis.

Table 1. Descriptive Analysis of the Literature

No	Journal	Heading	Writer
1	Diwan: Journal of Arabic Language and Literature, Vol. 9 No. 2, December 2023, page 225-241.	Michael Riffaterre's Semiotic Analysis of the Poem ' Ilā Ummī by Mahmoud Darwish	Mochammad Faizun dan Andrew Dedita Dwiki Kawa
2	An-Nahdah Al-'Arabiyah; Journal of Arabic Language and Literature, Vol. 2 No. 1, September 2022, Page 247-267	Representasi Semiotika Roland Barthes Dalam Syair "Ahinnu Ila Khubzi Ummi" Karya Mahmoud Darwish	Maulana Ihsan Ahmad
3	Rumpun Journal of Malay Literature, Vol.9 No. 2, June 2022, Page 87 –102.	Analysis of Mahmud Darwish And Taufiq Ismail Poems Based on Genetic Structuralis	Jumadil dan Nazri Atoh
4	Al-Ma'rifah; Journal of Arabic Culture, Language and Literature. Vol 19 No. 1, April 2022, page 83-92	Gaya Bahasa dalam Puisi Ahinnu ilā Khubzi Ummī Karya Mahmoud Darwis	Rahma Sabiah
5	Tadris Al-'Arabiyyah; Journal of Arabic Language and Language Education, Vol. 2 No. 2, October 2023, page 140-155	The Representative Meaning Of Longing In Mahmoud Darwish's "Ila Ummi" Poem Viewed From A Semantic Approach	Nurul Ma'rifah dan Dewi Intan Sari
6	Iraqi; Journal of Language Studies, Vol. 3 No. 2, January 2020, page 26-51	The Poet and Identity: A Critical Reading of Identity and Belonging in Mahmud Darwish's Poetry	Mahmood Ayed Atiya
7	Knowledgeable Research, Vol. 1 No. 7, Febuary 2023, Page 18-25	Exploring the Exile Poetry of Mahmud Darwish: A voice of angst, anger, and alienation	Shaleen Kumar Singh

8	Scientific Journal, University of Batanghari Jambi, Vol. 23 No. 1, Febuary 2023, Page 1-13	Kerinduan pada Tanah Air dalam Antologi Puisi 'Āsyiq Min Faliṣṭīn Karya Mahmoud Darwish (Analisis Semiotika Riffaterre)	Suharsono, Ivan Adilla, and Syofyan Hadi
9	Proceedings of the National Conference on Arabic, No. 6, October 2020, Page 807- 829	Resistensi Terhadap Kolonialisme Dalam Puisi 'Āsyiq Min Faliṣṭīn Karya Mahmud Darwish	Hanik Mahliatussikah
10	Kitabina; Journal of Arabic Language and Literature, Vol. 4 No. 2, December 2023, Page 57- 65	Representasi Nasionalisme Dalam Puisi Mahmud Darwish (Tinjauan Semiotika Roland Barthes)	Muhammad Asykari Muslim

The article that has been reviewed above uses several methods for conducting its research. Mahmoud Darwish's poetry works with a Palestinian background are the scope of these studies.

Topic Analysis

The topics discussed in this study include Mahmoud Darwish's poems related to Palestine, especially the poem "Ila Ummi" including the language style used by Mahmoud Darwish, semiotic analysis, and the background of the poem.

Table 2. Analysis Literature

Researchers	Research Variables	Research Methods	Research Results
Mochammad Faizun and Andrew Dedita Dwiki Kawa	The symbolic meaning of the word "mother" in the poem "Ila Ummi" by Mahmoud Darwish. This research seeks to unravel this meaning using the semiotic theory of Michael Riffaterre.	Pendekatan penelitian pustaka (desk research) dengan analisis data menggunakan teknik deskriptif kualitatif. Penelitian ini menggunakan teori semiotika Michael Riffaterre.	The word "mother" in this poem has two main meanings: Biological Meaning: Refers to the biological mother who gave birth to the poet. Symbolic Meaning: Refers to the homeland or state of Palestine as the

			birthplace and origin of the poet.
Maulana Ihsan Ahmad	This research uses data in the form of facts, information, verses, and descriptions contained in the poem "Ahinnu Ila Khubzi Ummi" by Mahmoud Darwish.	Qualitative descriptive that focuses on notes that are complemented by detailed, complete, and in-depth sentence descriptions to describe the actual situation to support the presentation of data.	Roland Barthes's semiotic analysis shows that there is semiotic diction in the verse that can be expressed in these three meanings. Denotatively, the poet conveys feelings of longing and deep love for his mother.
Jumadil and Nazri Atoh	This study analyzes the internal elements and their relationship with the external aspects contained in the poems of Mahmud Darwish and Taufiq Ismail. The research variables include the physical structure (diction, image, and balagah) and the inner structure (theme, taste, mandate, and tone) of the two poems.	This research uses the qualitative approach of genetic structuralism, which looks at literary works from two angles, namely intrinsic and external.	This study analyzes the internal and external elements of Mahmud Darwish and Taufiq Ismail's poetry, including physical structures (diction, image, and balagah) and inner structures (themes, feelings, mandates, and tones).
Rahma Sabiah	The language style is contained in the poem "Ahinnu ila Khubzi Ummi" by Mahmoud Darwish. The researcher focused on the analysis of the language style used.	Content analysis method Data collection technique using the note-taking technique and using stylistic analysis techniques.	The language style found in the poem "Ahinnu ila Khubzi Ummi" uses figurative words that describe longing for mothers with a beautiful language style.

Nurul Ma'rifah and Dewi Intan Sari	Lexical, grammatical, and referential meanings in the poem "Ila Ummi" by Mahmoud Darwish. Lexical meaning refers to the meaning of a word according to a dictionary or its true meaning.	Qualitative-descriptive method. This research is also literature research, where data is collected through literature studies on books, notes, and reports relevant to the problem being studied.	The results of the study show that the poem "Ila Ummi" has a semantic meaning that includes lexical, grammatical, and referential meanings.
Mahmood Ayed Atiya	The poem "بطاقة هوية" is used as the main object to analyze both Arab identity and Israeli identity expressed and defended in the poem.	Critical analysis method of poetry texts using a qualitative approach	The poem reflects Arabic identity through the use of distinctive language and symbols, as well as through expressions of resistance and resistance to oppression. And the opposite Israeli identity.
Shaleen Kumar Singh	Exile poems by Mahmoud Darwish. These poems are used to explore themes such as exile, loss, the struggle for justice, nostalgia, longing, and displacement.	Qualitative method with a text analysis approach. This method involves an in-depth analysis of Darwish's poems, identifying key themes and how they are expressed through the use of language, symbols, and metaphors.	Poems "On This Land," "Identity Card," and "State of Siege". These poems are used to explore themes such as the political situation in the Middle East, the impact of politics on individual lives, and the role of language in shaping identity and resisting oppression.

Suharsono, Ivan Adilla, and Syofyan Hadi	Anthology of Asyiq Min Falistin Poems by Mahmoud Darwish. Primary data is in the form of the anthology text, while secondary data is in the form of studies that are relevant to the research.	A qualitative method to find a deep meaning about the sign system contained in the anthology of poetry Asyiq Min Falistin by Mahmoud Darwish.	Meaning in the Anthology of Asyiq Min Falistin's Poems by Mahmoud Darwish Expressionlessness in the poem.
Hanik Mahliatussikah	Resistance to colonialism in Arabic literature and poetry (Asyiq Min Falisthin)	Qualitative descriptive, postcolonial with poststructural methods and postmodernism perspectives.	Resistance to colonialism in Asyiq Min Falisthin's poems. The use of symbolism and a deep storytelling style in his poems seems to invite a direct dialogue with the reader through the use of second-person pronouns.
Muhammad Asykari Muslim	Mahmud Darwish's poems are entitled 'Āsyiq Min Faliṣṭīn, Aḥinnu lla Khubzi Ummī, and Yaumiyyāt Jarḥ Faliṣṭīnī (Ilā Fadwā Ṭuqān).	Qualitative-descriptive method of literature research. Data were collected through documentation techniques and an in-depth literature review. Data analysis was carried out using content analysis and Roland Barthes' semiotic approach.	The meaning of myth in Darwish's poems is born from the operation of ideological connotations that function to provide justification for the dominant values that prevail in a certain period.

From the research table above that was successfully reviewed, information was obtained that the poem "Ilā Ummī" by Mahmoud Darwish is a deep expression of sadness, longing, and depression. The word "mother" in this poem has a biological meaning that refers to the biological mother who gave birth to the poet and a symbolic meaning that refers to the homeland or state of Palestine as the birthplace and origin of the poet. The study also found that the poem was written in 1965 while Darwish was in prison in Israel, which added an emotional subtext layer to the poem. The hypogram is identified in Abdullah Al-Baradouni's poem "My Mother," which hints at intertextual influences and similar themes about longing for the mother and homeland. Research written by Mochammad Faizun confirms that "Ila Ummi" not only expresses Darwish's longing for his mother but also for his homeland¹¹.

The analysis of the internal and external elements of Mahmud Darwish's poetry includes physical structures (diction, image, and balagah) and inner structures (themes, feelings, mandates, and tones). The research written by Jumadil understands the relationship between the aspects of the poem and the reality of society and important events of his time¹². A child who longs for his mother, who is far away from him, is told in the poem "Ahinnu ila Khubzi Ummi." The research written by Rahma Salbiah focuses on the language style contained in poetry, especially the use of figurative words to describe longing for mothers with a beautiful language style and full of meaning¹³.

The semantic meaning of the poem "Ilā Ummī" includes lexical, grammatical, and referential meanings. Through a semantic approach, the research conducted by Nurul Ma'rifah describes the words in the poem, from the most basic to concluding the meaning of each line. In addition, this study also investigates the role of figurative language, metaphor, and symbolism in conveying the emotional depth of longing in the poem. The use of metaphors such as the land as a mother and symbols such as the olive tree is explored to uncover the layers of meaning that contribute to the overall semantic structure of the poem¹⁴.

Research conducted by Suharsono revealed that in the anthology of Asyiq Min Falistin's poems, through the analysis of Riffaterre's semiotics, it was found that the form of indirectness of expression in this poem includes the change of meaning, deviation of meaning, and creation of meaning. The change of meaning occurs through the use of metaphors and symbols that describe Palestine as a place full of meaning and emotion for

¹¹ 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, no. 2 (2023): 224–41, <https://doi.org/10.24252/diwan.v9i2.29399>.

¹² Jumadil and Nazri Atoh, "Analisis Puisi Mahmud Darwish Dan Taufiq Ismail Berdasarkan Pendekatan Strukturalisme Genetik Analysis of Mahmud Darwish And Taufiq Ismail Poems Based on Genetic Structuralism," *Budiman Writers Association of Malaysia (BUDIMAN) Rumpun Jurnal Persuratan Melayu* 9, no. 2 (2022): 87–101, <http://rumpunjurnal.com/jurnal/index.php/rumpun/article/view/156>.

¹³ Rahma Salbiah, "Gaya Bahasa Dalam Puisi Ahinnu Ilā Khubzi Ummī Karya Mahmoud Darwish," *Al-Ma'Rifah* 19, no. 1 (2022): 83–94, <https://doi.org/10.21009/almakrifah.19.01.07>.

¹⁴ Nurul Ma'rifah and Dewi Intan Sari, "The Representative Meaning of Longing in Mahmoud Darwish's 'Ila Ummi' Poem Viewed from a Semantic Approach," *Tadris Al-'Arabiyyah: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 2, no. 2 (2023): 140–55, <https://doi.org/10.15575/ta.v2i2.26114>.

poets¹⁵. The deviation in meaning is found in paradoxes and ironies that highlight the internal and external conflicts that poets experience. The creation of meaning is realized through the use of figuratives and allegories that enrich the reader's understanding of the poet's longing and struggle. Through heuristic readings, these poems explicitly describe the poet's longing and love for Palestine. Meanwhile, hermeneutic readings reveal deeper layers of meaning, showing how the poet feels alienation, loss, and hope in the face of difficult situations. The structure of the poems in this anthology is identified using the concepts of matrices, models, and variants. The main theme of longing for the homeland, which is consistent throughout the work, is the matrix in this poem. The representative pattern becomes the capital that appears in each stanza, describing the condition of the poet, who is imprisoned and alienated¹⁶.

The meaning of Mahmoud Darwish's poem "Ahinnu Ila Khubzi Ummi" can be revealed through the meanings of denotation, connotation, and myth. Semiotic analysis based on the meaning of denotation shows that the meaning of denotation is a meaning that is in accordance with what it is, conceptual, has not been overshadowed by certain feelings, values, and feelings, and is objective because it is generally applicable. Research written by Maulana Ihsan Ahmad shows the existence of semiotic diction contained in poetry and can be revealed in the meanings of denotation, connotation, and myth. In the meaning of denotation, the poet wants to convey a strong feeling of longing and deep love for the mother who has given her life¹⁷.

The presentation of Mahmoud Darwish's sense of nationalism is poured out through his poems. Research conducted by Muhammad Asykari Muslim, analyzing the meaning of denotation and connotation based on Roland Barthes' semiotic theory, revealed that knowing the meaning of denotation is seen from the actual meaning of a word that can be known from its lexical meaning, while the meaning of a sign that has interacted with the reader's feelings, values, and culture is called connotation meaning. Connotative meaning becomes figurative meaning and is more subjective. In addition, the meaning of myths in Darwish's poems is born from the operation of ideological connotations that function to provide justification for the dominant values that prevail in a certain period¹⁸.

Resistance to colonialism is depicted in Asyiq Min Falisthin's poems, as is consciousness as part of colonized societies, which influenced his literary works. research analysis conducted by Hanik Mahliatussikah, examining various layers of meaning in texts, as well as qualitative descriptive analysis. Mahmoud Darwish's expertise in using

¹⁵ Khaled Ahmed Ali Al-swmaei, "Mahmoud Darwish : The Voice of the Voiceless Palestinians," *Literary Endeavour* 13, no. 1 (2022): 1–10, www.literaryendeavour.org.

¹⁶ Suharsono Suharsono, Ivan Adilla, and Syofyan Hadi, "Kerinduan Pada Tanah Air Dalam Antologi Puisi 'Asyiq Min Falisthin Karya Mahmoud Darwish (Analisis Semiotika Riffatterre)," *Jurnal Ilmiah Universitas Batanghari Jambi* 23, no. 1 (2023): 1–13, <https://doi.org/10.33087/jiubj.v23i1.3226>.

¹⁷ Maulana Ihsan Ahmad, "Representasi Semiotika Roland Barthes Dalam Syair 'Ahinnu Ila Khubzi Ummi' Karya Mahmoud Darwish," *An-Nahdah Al-'Arabiyah* 2, no. 1 (2022): 247–67, <https://doi.org/10.22373/nahdah.v1i2.1232>.

¹⁸ M Asykari Muslim, "Representasi Nasionalisme Dalam Puisi Mahmud Darwisy (Tinjauan Semiotika Roland Barthes)," : *Jurnal Bahasa Dan Sastra Arab* 04, no. 02 (2023): 57–65, 10.22146/jpsi.7086.

symbolism and a deep storytelling style in his poems. By engaging in direct dialogue with the reader through the use of second-person pronouns, Darwish creates a strong emotional connection. It allows the reader to feel and engage directly with the stories and events told in the poem, thus evoking deep emotions such as love for the homeland and the desire to free oneself from colonialism¹⁹.

Mahmoud Ayed Atiya explained in the results of his research that one of Mahmoud Darwish's poems, "Identity Card," reflects Arab identity (Arabs in Palestine) through the use of distinctive language and symbols, as well as through expressions of resistance and resistance to oppression. Israel's identity is revealed through the contrast with Arab identity, showing the tension and conflict between the two identities. The poem "Identity Card" describes the complex identity conflict between Arabs (Palestinians) and Israelis, as well as how individuals seek to maintain their identities in the context of such conflicts²⁰.

Shaleen Kumar Singh found in her research that Mahmud Darwish's poems "Identity Card," "Under Siege," and "The Earth is Closing on Us" are also full of deep emotions that reflect the suffering and resilience of the Palestinian people. His poems provide insight into the experience of exile, loss, and longing for the homeland. Darwish also uses language as a tool to fight oppression and maintain cultural identity²¹.

Ilā Ummī

Twenty eight poems that reflect the prospect of Palestine's emancipation from Israeli colonization are collected in the collection "Āshiq min Filaṣṭīn." Due to its lengthy history, the debate over the conflict between Israel and Palestine will never come to a conclusion. For some poets, this battle served as an inspiration for their poems. The poetry of Ila Ummi conveys a child's yearning for his mother, bread, and coffee. Some readers understand the poem as expressing longing for one's country even though it structurally emphasizes longing for one's mother²².

Writers who gained fame during periods of social, economic, educational, and general decline in their countries are remarkable individuals. One such writer is Mahmoud Darwish, who stood out for his deep sense of patriotism towards his nation. He utilized poetry as a tool of resistance against colonialism, demonstrating that art can be a powerful weapon in political struggles. Mahmoud Darwish, internationally recognized and hailing from Palestine, created many poems that expressed his personal experiences as well as the events that befell Palestine. By combining cultural and emotional elements,

¹⁹ Hanik Mahliatussikah, "Resistensi Terhadap Kolonialisme Dalam Puisi 'Āshiq Min Falisthin Karya Mahmud Darwish," *Prosiding Konferensi Nasional Bahasa Arab* 6, no. 6 (2020): 807–29, <http://prosiding.arab-um.com/index.php/konasbara/article/view/706>.

²⁰ Mahmood Ayed Atiya, "The Poet and Identity: A Critical Reading of Identity and Belonging in Mahmud Darwish's Poetry," *Journal of Language Studies* 3, no. 2 (2023): 194–204, <https://doi.org/https://doi.org/10.25130/jls.3.2.12>.

²¹ Shaleen Kumar Singh, "Exploring the Exile Poetry of Mahmud Darwish: A Voice of Angst, Anger, and Alienation," *Knowledgeable Research: A Multidisciplinary Journal* 1, no. 07 (2023): 18–25, <https://doi.org/10.57067/pprt.2023.1.07.18-25>.

²² Faizun and Kawa, "Michael Riffaterre's Semiotic Analysis of the Poem 'Ila Ummi' by Mahmoud Darwish."

he succeeded in crafting poetry that was very personal yet widely resonant. His poems encapsulated the concept of love for one's homeland, which evolved into a force that strengthened solidarity among the Palestinian people²³. This notion of love for the nation not only reflected Darwish's personal feelings but also became a source of mutual support for the Palestinian community in facing their challenges²⁴.

In this nostalgic moment, Darwish expresses his longing to return to the land of his birth and depicts his persistent sorrow over leaving his home and life behind in the pengasingan. The poem "Ila Ummi" is one of Darwish's best-known works, depicting the intense love and loyalty of a young penyair to Palestine and its surrounding land. As a well-known luas penyair, ia frequently writes on Palestinian identity and culture, which is a hot topic in many of her writings. In this chapter, Darwish discusses his concerns about Palestine, a country that has consistently been ignored since it began to collapse. Every word and number in this passage is matched with the underlying sense of kinship and loyalty. The hardships that these penyairs experienced stemmed from a deeper understanding of how much they feared for Palestine and their desire to prevent Israel's invasion of its territory. The purpose of this pasi is not limited to exposing the private life of the Darwish family; rather, it also serves as a guide for the protection and interests of the Palestinian people.

This work has a strong reflection of the nationalism of Mahmud Darwish, which steadfastly aimed to end colonial control in the Palestinian homeland. There are several intriguing hints in Mahmud Darwish's poetry that merit additional investigation. For instance, the phrase "ummi," which in his writings originally meant "my mother," has taken on a new meaning and is now used to represent the Palestinian country. This demonstrates the depth of meaning that Darwish's poetry conveys, as it suggests a strong sense of national longing to free his native country from colonialism in addition to expressing a personal emotional connection.

The main goal of the poem themes is to partially fill the homeland. After experiencing a tense relationship with Israel, Mahmoud Darwish gained recognition as one of the leaders of the Palestinian resistance. Because of this, Mahmoud Darwish was able to speak a few times. Through his tears, Mahmoud Darwish offered the Palestinian people hope to end Israel's occupation. The impact of this is enormous in terms of hardening the Palestinian people's resolve and encouraging them to return to the land that Israel has taken from them. By providing clean water, Darwish improves the wellbeing of the Palestinian people and may serve as a powerful motivator for them to get involved in community projects. In the Israeli-Palestinian conflict in particular, strong idealistic impulses and a wicked sense of humor are often missed indicators of weakness.

²³ Mohamed Saad Rateb Abdullah, "Post-Colonial Transformation as a Mode of Resistance in the Poetry of Mahmoud Darwish," *مجلة كلية الآداب جامعة الفيوم* 15, no. 1 (2023): 1269–1338, <https://doi.org/10.21608/jfafu.2023.194790.1867>.

²⁴ Jumadil and Atoh, "Analisis Puisi Mahmud Darwish Dan Taufiq Ismail Berdasarkan Pendekatan Strukturalisme Genetik Analysis of Mahmud Darwish And Taufiq Ismail Poems Based on Genetic Structuralism."

Darwish persisted in advocating for Palestinian independence and sovereignty until the end of the conflict. When he died in 2008, she was buried in Ramallah with dignity²⁵.

The main purpose of the theme of his poem is to fill part of the country. After experiencing strained relations with Israel, Mahmoud Darwish was recognized as one of the leaders of the Palestinian resistance. Therefore, Mahmoud Darwish had spoken several times. Through his tears, Mahmoud Darwish offered hope to the Palestinian people to end the Israeli occupation. The impact is enormous in terms of hardening the Palestinian people's resolve and encouraging them to return to the land that Israel has seized. By providing clean water, Darwish improves the well-being of the Palestinian people and can be a powerful motivator for them to get involved in community projects. Especially in the Israeli-Palestinian conflict, strong idealistic impulses and a poor sense of humor often escape the indicators of weakness. Darwish remained persistent in fighting for Palestinian independence and sovereignty until the conflict ended. His consistency in voicing the fate of his country, Palestine, made Mahmoud Darwish known as a poet of *Adab Al-Muqawamah*, or literary resistance. Not only that, in the hands of Mahmoud Darwish, poetry that was previously strict with the use of complicated Arabic was changed by incorporating simpler but richer everyday languages. Mahmoud Darwish is seen as the national poet of Palestine. "Ila Ummi" is one of his poems that describes the deep relationship between a child and his mother, nation, and homeland by expressing feelings of love, longing, and appreciation in a beautiful and emotional language.

Table 3. Poem "Ila Ummi"

For my mother's	إلى أمي
I miss my mother's bread	أحن إلى خبز أمي
And my mother's coffee	وقهوة أمي
And my mother's touch	ولمسة أمي
And anguish in childhood	وتكرب في الطفولة
From day to day	يوما على صدر يوم
And I love my life because ...	وأعشق عمري لأنني
If I die	إذا مت
I'm ashamed of my mother's tears	أخجل من دمع أمي
Take me, if I ever come back	خذي، إذا عدت يوما
A scarf for your fringe	وشاحا لهدبك
And cover my bones with grass	وغطي عظامي بعشب
Deliberately who purified your heels	تعمد من طهر كعبك

²⁵ Suharsono, Adilla, and Hadi, "Kerinduan Pada Tanah Air Dalam Antologi Puisi 'Āsyiq Min Falisṭīn Karya Mahmoud Darwish (Analisis Semiotika Riffaterre)."

And tighten my bonds	وشدي وثاقي
With a lock of hair	بخصلة شعر
With a string waving at the tail of your dress	بخيط يلوح في ذيل ثوبك
I hope I become a god	عساي أصير إلها
If you touch your heart	إذا ما لمست قرارة قلبك
Put me down, if I come back.	ضعيني، إذا ما رجعت
Fuel that lightens your fire	وقودا بتنور نارك
And a clothesline on the roof of your house	وحبل غسيل على سطح دارك
Because I lost standing	لأنني فقدت الوقوف
Without praying your day	بدون صلاة نهارك
Now that I'm old, bring back my childhood	هرمت، فردي نجوم الطفولة
So I can participate	حتى أشارك
Childhood sparrows	صغار العصافير
Heading home	درب الرجوع
To live your waiting	لعيش انتظارك

War Child Desire

The author's own presentation serves as the poem's primary character. This poetry is a manifestation of the author's dreams and wishes. Poetry writers' subliminal goals and aspirations :

أحن إلى خبز أمي وقهوة أمي ولمسة أمي

In this first stanza, based on the meaning of the denotation, the poet wants to explain for the first time his longing for his mother, who has given birth to him and provides him with food and drink every day with his mother's affection and warmth. This is marked by the words bread and coffee, which are dishes that were often served at that time. And this explains why all these things are not around the poet. And this can only be remembered because of the inadequate circumstances of being at war ²⁶.

وتكرب في الطفولة

The verse shows that childhood memories are as if they are living beings that can continue to grow. The poet describes childhood as a time that is personified with a living being, so that it seems that the memory exists and continues to develop. When we use the

²⁶ Ahmad, "Representasi Semiotika Roland Barthes Dalam Syair 'Ahinnu Ila Khubzi Ummy' Karya Mahmoud Darwish."

language of personification, we give quality characteristics, namely the personal qualities of people, to inanimate objects or ideas. In other words, spying or personification is a type of majas that places human traits on inanimate objects and abstract ideas²⁷.

وأعشق عمري لأنني إذا مت أخجل من دمع أمي

The word عمري means age, moving into a connotation meaning. The word مت no longer means to die, but to be silent. The poet shows his love for his homeland by maintaining his survival. That way, poets can continue to be dedicated to their homeland and participate in efforts to improve their welfare. The poet feels ashamed if he is just silent without being able to contribute to the struggle of his homeland²⁸.

خذي، إذا عدت يوما وشاحا لهدبك وغطي عظامي بعشب

The word "if I come back someday" indicates that the poet is separated or distanced from his mother. This is coherent with the first line, which is longing. If the poet came, he wanted to be his mother's veil or eyelash cover. This has the meaning that the poet wants to always make his mother happy, because protecting the eyelashes can mean protecting from sadness because the discharge of tears is the only sign of sadness (Faiz). Flesh is the meaning of the actual bone covering, but here the poet wants his bones to be covered with the grass that his mother's feet are endowed with. Bones support the body firmly, as does grass, a type of plant that grows easily and survives best. The word endowed means to be able to provide pleasure and goodness through the mother's feet. Mother's feet are the most sacred thing for every child. With this meaning, the poet wants to gain strength and ability from a mother.

وشدي وثاقي بخصلة شعر بخيط يلوح في ذيل ثوبك

In the words شعر and خيط, meaning bond with thread and hair, Darwish represents it as a small support, although it does not seem to have an effect but is very valuable. The poet wants to get it, no matter how small, so that he gets the strength to protect his homeland, which is in need of his help. This desire is strengthened by the poet's line in the fifth stanza of the first line²⁹.

عساي أصير إلها

The above verse shows exaggerated language. The author hopes to be immortal, like God. The desire can be eternal in order to help his country, which is experiencing a war with the state of Israel. His love for the country is seen in his poems. In fact, he wants to be immortal like God so that he can help his country at any time and hopes that his country will soon be peaceful³⁰.

ضعيني، إذا ما رجعت وقودا بتنور نارك وحبل غسيل على سطح دارك

"When I come home" indicates that the poet is outside the house. In the next line, the poet wants total devotion to the mother, using the stove, fuel majas, and clothesline. The choice

²⁷ Salbiah, "Gaya Bahasa Dalam Puisi Aḥinnu Ilá Khubzi Ummī Karya Mahmoud Darwish."

²⁸ Muslim, "Representasi Nasionalisme Dalam Puisi Mahmud Darwish (Tinjauan Semiotika Roland Barthes)."

²⁹ Muslim.

³⁰ Salbiah, "Gaya Bahasa Dalam Puisi Aḥinnu Ilá Khubzi Ummī Karya Mahmoud Darwish."

of words in the majas is very careful and has extraordinary power. Furnace fires and clotheslines are the two main media used by a mother in carrying out her duties to take care of the family.

هرمت، فردي نجوم الطفولة

The poet admitted that he was old, so he wanted to be carried to the memories of his childhood, which he likened to the stars of childhood.

حتى أشارك صغار العصافير درب الرجوع لعش انتظارك

In انتظارك, the word العصافير does not mean a bird in the true sense, but Palestinian youth who have a high fighting spirit. The word عش does not mean nest in the true sense, but what is meant is their homeland, Palestine. The poet wants to fight alongside Palestinian youth who want to return home safely or restore Palestine as a safe and prosperous homeland. The diction in the verse shows a sense of longing and desire to fight for the independence of his homeland, Palestine.

Conclusion

Ila Ummi's poem describes the desire of a child who longs for the affection of a mother and the pleasant atmosphere of childhood. A beautiful life in the form of maternal affection and a joyful childhood was so loved by the writer that it became the reason why he had to continue to fight to defend his country, which had been destroyed by war. No matter how small the struggle, even if it is like a hair, it is needed for the destroyed land. If the writer had extraordinary abilities like God, peace would undoubtedly be created immediately. For the sake of returning to a beautiful childhood, any struggle must be made so that Palestinian children can fly freely like birds.

Reference

- Abdullah, Mohamed Saad Rateb. "Post-Colonial Transformation as a Mode of Resistance in the Poetry of Mahmoud Darwish." *مجلة كلية الآداب جامعة الفيوم* ١٥, no. 1 (2023): 1269–1338. <https://doi.org/10.21608/jfafu.2023.194790.1867>.
- Ahmad, Maulana Ihsan. "Representasi Semiotika Roland Barthes Dalam Syair 'Ahinnu Ila Khubzi Ummi' Karya Mahmoud Darwish." *An-Nahdah Al-'Arabiyyah* 2, no. 1 (2022): 247–67. <https://doi.org/10.22373/naahdah.v1i2.1232>.
- Ahmed, Hamoud Yahya, and Ruzy Suliza Hashim. "Resistance from a Distance: Mahmoud Darwish's Selected Poems of Exile in English." *Arab World English Journal*, no. 2 (2014): 227–37.
- Al-Lughah As-Syi, Jamaliyyah, Riyyah Bayna Qasidat, Ashiq Min Filastin, Li Mahmoud Darwish Wa, Talang Di Langit Falastin, Li Dheni, By Mahmoud Darwish, By Dheni Kurnia NUR FARHANA MOHAMAD ZAINOL, and Nursafira Lubis Safian. "Jamaliyyah Al-Lughah As-Syi'riyyah Bayna Qasidat 'Ashiq Min Filastin' Li Mahmoud Darwish Wa 'Talang Di Langit Falastin' Li Dheni Kurnia: Dirasah Muqaranah." *Asian Journal of Civilizational Studies (AJOCS)*. Vol. 3, 2021. <http://ajocs.com>.
- Al-Sheikh, Nawal. "Metaphors Stemming from Nature in the Poetry of Mahmoud Darwish." *International Journal of English and Literature* 7, no. 2 (2021): 80–91. <https://doi.org/10.5897/ijel2021.1440>.
- Al-swmaei, Khaled Ahmed Ali. "Mahmoud Darwish: The Voice of the Voiceless

- Palestinians." *Literary Endeavour* 13, no. 1 (2022): 1–10. www.literaryendeavour.org.
- Atiya, Mahmood Ayed. "The Poet and Identity: A Critical Reading of Identity and Belonging in Mahmud Darwish's Poetry." *Journal of Language Studies* 3, no. 2 (2023): 194–204. <https://doi.org/https://doi.org/10.25130/jls.3.2.12>.
- Even-Nur, Ayelet. "'The Poem Is What Lies Between A Between': Mahmoud Darwish and the Prosody of Displacement." *CLCWeb - Comparative Literature and Culture* 22, no. 1 (2020): 0–12. <https://doi.org/10.7771/1481-4374.3697>.
- Faizun, Mochammad, 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, no. 2 (2023): 224–41. <https://doi.org/10.24252/diwan.v9i2.29399>.
- Habibi, Roni, and Artha Glory Romey Manurung. "SLR Systematic Literature Review: Metode Penilaian Kinerja Karyawan Menggunakan Human Performance Technology." *Journal of Applied Computer Science and Technology* 4, no. 2 (2023): 100–107. <https://doi.org/10.52158/jacost.v4i2.511>.
- Hamzah, Mukhotob. "Perbandingan Konsep Linguistik Ferdinand De Saussure Dan Abdul Qāhir Al-Jurjānī: Kajian Konseptual." *Jurnal Bahasa Dan Sastra* 9, no. 2 (2021): 139–49. <https://doi.org/10.24036/jbs.v9i2.111960>.
- Hamzah, Mukhotob, and Muhammad Barrunnawa. "Representasi Keresahan Mahmoud Darwish Dalam Puisi Al-Sijn: Kajian Semiotik Riffaterre." *Al-Ma'Rifah* 18, no. 1 (2021): 27–38. <https://doi.org/https://doi.org/10.21009/almakrifah.18.01.03>.
- Jumadil, and Nazri Atoh. "Analisis Puisi Mahmud Darwish Dan Taufiq Ismail Berdasarkan Pendekatan Strukturalisme Genetik Analysis of Mahmud Darwish And Taufiq Ismail Poems Based on Genetic Structuralism." *Budiman Writers Association of Malaysia (BUDIMAN) Rumpun Jurnal Persuratan Melayu* 9, no. 2 (2022): 87–101. <http://rumpunjurnal.com/jurnal/index.php/rumpun/article/view/156>.
- Kurniawan, Muhammad Ardiansyah Raden, Ridwan Ritonga, Arpin Aminuddin Hrp, Puji Kastrawi, Abdul Manan Nasution, and Ismail. "Analisis Semiotika Riffaterre Dalam Puisi 'Hiya Fil Masāi Waḥīdatin' Karya Mahmoud Darwish." *Kajian Linguistik Dan Sastra* 9, no. 1 (2024): 43–61. <https://doi.org/10.23917/kls.v9i1.3233>.
- Ma'rifah, Nurul, and Dewi Intan Sari. "The Representative Meaning of Longing in Mahmoud Darwish's 'Ila Ummi' Poem Viewed from a Semantic Approach." *Tadris Al-'Arabiyah: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 2, no. 2 (2023): 140–55. <https://doi.org/10.15575/ta.v2i2.26114>.
- Mahliatussikah, Hanik. "Resistensi Terhadap Kolonialisme Dalam Puisi 'Āsyiq Min Falisthin Karya Mahmud Darwish." *Prosiding Konferensi Nasional Bahasa Arab* 6, no. 6 (2020): 807–29. <http://prosiding.arabum.com/index.php/konasbara/article/view/706>.
- Masood, Khaled M S. "Manifestations of Nature and Politics in Mahmoud Darwish's Metaphors." *Journal of Literature, Languages and Linguistics* 66 (2020): 53–66. <https://doi.org/10.7176/jlll/66-08>.
- Muslim, M Asykari. "Representasi Nasionalisme Dalam Puisi Mahmud Darwish (Tinjauan Semiotika Roland Barthes)." : *Jurnal Bahasa Dan Sastra Arab* 04, no. 02 (2023): 57–65. [10.22146/jpsi.7086](https://doi.org/10.22146/jpsi.7086).
- Nazar, Shabana. "Mahmoud Salim Darwish an Aarab Poet of National Identity." *Journal Usooluddin* 04, no. 1 (2020): 45–56. <https://journalusooluddin.com/index.php/irjdu/article/view/98>.
- Nova, Icmi Santry, and Aan Putra. "Eksplorasi Etnomatematika Pada Cerita Rakyat." *Plusminus: Jurnal Pendidikan Matematika* 2, no. 1 (2022): 67–76.

- <https://doi.org/10.31980/plusminus.v2i1.1497>.
- Putri, Widya Amalia, Indrya Mulyaningsih, and Itaristanti. "Hubungan Kebiasaan Membaca Karya Sastra." *KABASTRA* 3, no. 1 (2023): 152–65. <https://journal.untidar.ac.id/index.php/kabasttra/article/view/437>.
- Salbiah, Rahma. "Gaya Bahasa Dalam Puisi Aḥinnu Ilā Khubzi Ummī Karya Mahmoud Darwish." *Al-Ma'Rifah* 19, no. 1 (2022): 83–94. <https://doi.org/10.21009/almakrifah.19.01.07>.
- Singh, Shaleen Kumar. "Exploring the Exile Poetry of Mahmud Darwish: A Voice of Angst, Anger, and Alienation." *Knowledgeable Research: A Multidisciplinary Journal* 1, no. 07 (2023): 18–25. <https://doi.org/10.57067/pprt.2023.1.07.18-25>.
- Soebiantika, Raden, and Ida Rindaningsih. "Systematic Literature Review (SLR): Implementasi Sistem Kompensasi Dan Penghargaan Terhadap Kinerja Guru SD Muhammadiyah Sidoarjo." *MAMEN: Jurnal Manajemen* 2, no. 1 (2023): 171–85. <https://doi.org/10.55123/mamen.v2i1.1630>.
- Suharsono, Suharsono, Ivan Adilla, and Syofyan Hadi. "Kerinduan Pada Tanah Air Dalam Antologi Puisi 'Āsyiq Min Falistīn Karya Mahmoud Darwish (Analisis Semiotika Riffaterre)." *Jurnal Ilmiah Universitas Batanghari Jambi* 23, no. 1 (2023): 1–13. <https://doi.org/10.33087/jiubj.v23i1.3226>.