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Representation of Longing and Waiting for Lover in the Lyrics of Saalulinnas Song by Mansour Rahbani (Semiotic Analysis of Ferdinand de Saussure)

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Abstract

Arabic song lyrics are a form of literary work that contains beauty and depth of meaning. This study aims to reveal the forms of longing and waiting for lovers through the main concept of Ferdinand De Saussure's semiotic theory of sign systematics, which includes signifiers and signified in the lyrics of Saalulinnas song by Mansour Rahbani. This research uses a descriptive qualitative research method with a content analysis design in the form of Arabic song lyrics. Data collection techniques used were reading, note-taking, and translation. The data analysis technique uses steps, namely collecting data, reducing data, presenting data, and drawing conclusions. This study found that the song lyrics with the title Saalulinnas by Mansour Rahbani have eight core stanzas; of the eight stanzas, there are 16 signifiers and 16 signs that represent forms of longing and waiting for lovers between Fairuz and Assi consisting of 8 forms, namely: abandonment, hard day, faith, secret, separation, dream meeting, heart guide, and suffering. The conclusion of this research shows that in the lyrics of the Arabic song entitled Saalulinnas by Mansour Rahbani, there are forms of longing and waiting for lovers.

Kata Kunci:
Representasi; Lirik lagu; Semiotika; Ferdinand de Saussure

Abstrak

Lirik lagu Arab merupakan bentuk karya sastra yang memiliki keindahan dan kedalaman makna yang terkandung di dalamnya. Penelitian ini memiliki tujuan untuk mengungkapkan bentuk-bentuk kerinduan dan penantian kekasih melalui konsep utama sistematika tanda teori semiotika Ferdinand De Saussure yang meliputi penanda (signifier) dan petanda (signified) dalam lirik lagu Saalulinnas karya Mansour Rahbani. Penelitian ini menggunakan metode penelitian kualitatif yang bersifat deskriptif dengan desain analisis konten berupa lirik lagu Arab. Teknik pengumpulan data menggunakan teknik baca, catat, dan terjemah. Adapun teknik analisis data menggunakan langkah-langkah, yaitu mengumpulkan data, mereduksi data, menyajikan data, dan menarik kesimpulan. Penelitian ini menghasilkan bahwa dari lirik lagu dengan judul Saalulinnas karya Mansour Rahbani memiliki 8 bait inti, dari 8 bait tersebut terdapat 16 penanda dan 16 petanda yang merepresentasikan bentuk-bentuk kerinduan dan penantian kekasih antara Fairuz dan Assi yang terdiri dari 8 bentuk, yaitu: pengabaian, hari yang berat, keyakinan, rahasia, perpisahan, pertemuan dalam mimpi, penuntun hati, dan penderitaan. Kesimpulan penelitian ini menunjukkan bahwa dalam lirik lagu Arab dengan judul Saalulinnas karya Mansour Rahbani memiliki bentuk-bentuk kerinduan dan penantian kekasih.

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A. Introduction

Literary works are the result of ideas, inspiration, and experiences of a writer or author conveyed through writing. In communicating their ideas, an author or writer prioritizes the element of beauty in conveying certain meanings so that readers can enjoy them. A literary work is a structure that has meaning and meaning expressed through language. In a scholarly work, there is a system of signs that have certain meanings. An author conveys the sign through a certain language [1].

One of the various forms of literary works is song. Songs are one type of scholarly work, poetry or syi'ir. Poetry is a literary work that is different from other literary works such as prose, drama, novels, and short stories that tend to use quite long words. Unlike other types of literature, poetry has fewer words but has deep and many meanings. As with literary works in general, a poem or song created by a writer does not come in space but is a representation of the expression of feelings, attitudes, and aspirations of the writer towards the events he experiences. In a song, of course, various signs have meanings that cannot be understood directly by people who read and listen to the song[2].

The song with the title Saalulinnas, created by Mansour Rahbani, is an Arabic song that is interesting to study because it contains language signs that reveal the romance of a couple. The song was created in 1973 AD, and it tells the love story of a husband and wife named Fairuz and Assi Rahbani. Fairuz, who is the wife of Assi, must be willing when her beloved husband is bleeding in his head. Moreover, the husband could not watch his beloved wife perform her theatre play for the first time. This made Fairuz immersed in sadness, which described her longing for her beloved husband. Then Mansour Rahbani wrote the lyrics of the song for Fairuz, describing his message of longing and waiting for her ailing husband. Then, his son, Ziad Rahbani, composed the words, and when he was 18 years old, Ellias Rahbani arranged them [3].

Fairuz is a Lebanese singer who was born on November 21, 1934. She is also famous and influential in the Arab world. Her songs are often broadcast by Arab media, especially in Lebanon. Fairuz is also known as an icon of modern Arabic music, and her recordings have sold more than 150 million records worldwide. This makes her and Ummu Kultsum the best-selling Middle Eastern singers in history [4].

A song lyric contains the beauty of language and depth of meaning, of course, and there are language signs in it. To reveal certain meanings or values in a song lyric,

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[1] Roisah Fathiyatur Rohmah, "Representasi Kerinduan dalam Lagu Umm Kulthūm Qiṣṣat Ḥubb Karya Aḥmad Rāmī: Analisis Semiotik Charles Morris," *Al-Ma'rifah* 18, no. 1 (April 30, 2021): 55, https://doi.org/10.21009/almakrifah.18.01.05.

[2] Christoper Yudha Erlangga, Ichsan Widi Utomo, and Anisti, "Konstruksi Nilai Romantisme Dalam Lirik Lagu (Analisis Semiotika Ferdinand De Saussure Pada Lirik Lagu Melukis Senja)," *Linimasa: Jurnal Ilmu Komunikasi* 4, no. 2 (2021): 150.

[3] Al-Arabi Al-Jadid, "٢٠٢١ ,*العربي الجديد*,"فيروز وبكت غاب عاصي... يوم الناس' سألوني أغنية' قصة, https://www.alaraby.co.uk/.

[4] "Biografi Fairuz," *Wikipedia*, n.d., https://id.wikipedia.org/wiki/Fairuz.

it is necessary to examine the system of language signs contained in it, so this research uses semiotic theory. Semiotics is etymologically a term derived from Greek, namely "semeion," which means sign, or "seme," which implies sign analysis [5]. Semiotics is the science of the meaning of a system of signs or symbols of language [6]. In semiotics, the study is related to systems, rules, and conventions that study the signs of a language that contain certain meanings [7]. According to Saussure, language, in general, is no different from the language in song lyrics; to understand the language in song lyrics, it is necessary to understand the relationship between rhythm and meaning of the song lyrics [8].

In the lyrics of the romance genre song, several language signs reveal the longing of a couple who love each other. This research uses semiotic theory to examine these signs and how they work. The semiotic theory used is Ferdinand De Saussure's semiotics. The main concept in Saussure's theory is that language consists of a system of signs, and each sign has two parts, namely the signifier and the signified. The signifier is the physical element or object that describes the signifier, such as words, images, sounds, symbols, and others. The signified is the concept or understanding of the signifier. In other words, a signifier is meaningless without a signified. Everything that describes or has a certain meaning can be said to be a language in which there is a sign system, including sounds, symbols, movements, and others [9].

In connection with research on Ferdinand De Saussure's semiotics and analysis of song lyrics, there are several previous studies, including research by Ngakidatul Hikmah with the title "Shalawat Kawakib Sya'ir Maulid Diba'i by Shaykh Abdurrahman Ad-Diba'i: A Semiotic Analysis." This research shows that the Shalawat Kawakib poem, with a total of 16 stanzas, has 23 signifiers, markers, and meanings [10]. Then, the research by Alwanul Fikri with the title "Dakwa Message in the Song Ya Asyiqol Musthofa Cover Version of Nissa Sabyan (Ferdinand et al.)." This research shows that each stanza in the lyrics of the song Ya Asyiqol Musthafa has a meaning that is interconnected with one another [11]. Then, the research by Zaenal Muttaqin, Dessy Kushardiyanti, and Abdu

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[5] Miftahurrezki Miftahurrezki and M. Syukron Anshori, "Analisis Makna Pesan Motivasi dalam Lirik Lagu Kpop Bts Answer: Love Myself," *KAGANGA KOMUNIKA: Journal of Communication Science* 3, no. 1 (June 1, 2021): 24, https://doi.org/10.36761/kagangakomunika.v3i1.1061.

[6] Sinta Paramita and Aileen Zeneta Chaniago, "Representasi Identitas Tomboy Dalam Film 'Inside Out," *SEMIOTIKA: Jurnal Komunikasi* 11, no. 2 (2018).

[7] Dwi Ratih Puspitasari, "Nilai Sosial Budaya Dalam Film Tilik (Kajian Semiotika Charles Sanders Peirce)," *Jurnal SEMIOTIKA* 15, no. 1 (2021).

[8] Shavira Nurul Ramadhiani and Twin Agus Pramonojati, "Makna Motivasi Pada Lirik Lagu 'Merakit' Karya Yura Yunita (Studi Semiotika Ferdinand de Saussure)," *eProciding of Management* 8, no. 1 (2021): 548–60.

[9] Alex Sobur, *Semiotika Komunikasi* (Bandung: PT. Remaja Rosdakarya, 2006), 46.

[10] Ngakidatul Hikmah, "Shalawat Kawakib Sya'ir Maulid Diba'i by Shaykh Abdurrahman Ad-Diba'i: A Semiotic Analysis," *ISLAH: Journal of Islamic Literature and History* 3, no. 2 (2022): 109–26.

[11] Alwanul Fikri, "Pesan Dakwah Dalam Lagu 'Ya Asyiqol Musthofa' Cover Versi Nissa Sabyan (Analisis Semiotik Ferdinand De Saussure)," *KOMUNIKA* 5, no. 1 (July 2, 2022): 107–22, https://doi.org/10.24042/komunika.v5i1.11379.

Zikrillah with the title "Dakwan Message in Trending Taufik Walhidayah Wali Band Song Lyrics." This study shows that the da'wah message contained in the lyrics of the song "Trending Taufik Walhidayah" is an order to really seek guidance and an order to avoid getting guidance, an order not to be afraid of sustenance but to be scared if Allah revokes the life of his servant or keeps him away from His guidance or guidance [12].

Further research by Rohmah with the title "Representation of Longing in the Song Umm Kulthum Qissat Hubb by Ahmad Rami: A Charles Morris Semiotic Analysis." This research shows that there is a syntactic meaning indicated by the sadness of a man for remembering his late lover. Then, the semantic meaning is demonstrated by the confusion of a man whom his lover abandoned. The man's longing demonstrates the practical meaning for his lover, which causes suffering and almost makes him crazy [13]. And research by Alfalah, Kuswardono, and Irawati with the title "Semiotics in Al Barq Al Yamani Song Lyrics by Nissa Sabyan and Adam Ali." This research shows that in the lyrics of the song Al Barq Al Yamani, there are elements of Michael Riffaterre's semiotics, which include non-viability of expression, heuristic reading, hermeneutic reading, matrix, and hypnogram [14].

From some of the previous studies that have been mentioned, there are some similarities and differences. The similarities of the earlier studies are in the theories used, namely Ferdinand De Saussure's semiotic theory and the selection of research objects from a song lyric. The differences from previous studies are in the theories used for the concept of song lyrics research, namely by using Charles Moris and Michael Riffaterre's semiotic theory, research objects from various titles of Indonesian and Arabic songs, and differences in research focus. The position of this research is to study Ferdinand De Saussure's semiotics contained in Arabic song lyrics with the title Saalulinnas by Mansour Rahbani. Therefore, the purpose of this research is to reveal the forms of longing and waiting for lovers through the main concept of Ferdinand De Saussure's semiotic theory, which includes signs that are divided into two parts, namely the signifier and signified in the lyrics of Saalulinnas song by Mansour Rahbani.

B. Method

This research is a type of research with a descriptive qualitative approach using a content analysis research design of song lyrics. The data sources of this research were obtained from primary and secondary data sources. Primary data sources were obtained

[12] Zaenal Mutaqin, Dessy Kushardiyanti, and Abdu Zikrillah, "Pesan Dakwan dalam Lirik Lagu Trending Taufik Walhidayah Wali Band," *ORASI: Jurnal Dakwah dan Komunikasi* 13, no. 1 (July 23, 2022): 78, https://doi.org/10.24235/orasi.v13i1.10375.

[13] Roisah Fathiyatur Rohmah, "Representasi Kerinduan dalam Lagu Umm Kulthūm Qiṣṣat Ḥubb Karya Aḥmad Rāmī."

[14] Adib Al-Falah, Singgih Kuswardono, and Retno Purnama Irawati, "Semiotika dalam Lirik Lagu Al Barq Al Yamani oleh Nissa Sabyan dan Adam Ali," *Lisanul Arab: Journal of Arabic Learning and Teaching* 10, no. 2 (November 21, 2021): 59–73, https://doi.org/10.15294/la.v10i2.51936.

from Arabic song lyrics by Mansour Rahbani titled Saalulinnas. Secondary data sources were obtained from various literature sources such as books and scientific articles related to linguistic studies, semiotics, and Ferdinand De Saussure's semiotics. This research instrument uses thematic codes where data is collected and categorized based on the concept of Ferdinand De Saussure's semiotic theory. The techniques used in collecting data are reading, recording, and translation techniques, where researchers read the data in the form of lyrics of Mansour Rahbani's Saalulinnas song, then recorded all the lyrics and translated them into Indonesian, then researchers selected and categorized the data according to Ferdinand De Saussure's semiotic theory. In the data analysis stage, researchers took four steps, namely (1) collecting data, researchers collected all the data that had been recorded. (2) Reducing data, researchers select and focus on data that is in accordance with the focus of research related to Ferdinand De Saussure's semiotics and do not take data that is not related to the focus of research. (3) Presenting data, researchers present data and explain the data that has been obtained according to the concept of Ferdinand De Saussure's semiotic theory. (4) Concluding, researchers conclude from the results of data analysis obtained by linking the object of research in the form of song lyrics with the concept of Ferdinand De Saussure's semiotic theory.

C. Results and Discussion

This research will represent the forms of longing and waiting for lovers contained in the lyrics of the song entitled Saalulinnas by Mansour Rahbani. The theory used to examine these forms is Ferdinand De Saussure's semiotic theory, which focuses on the concept of a sign system consisting of signifiers and signifieds. Ferdinand De Saussure's semiotic theory is used to study the sign system contained in the song lyrics. This sign contains forms of longing and waiting for a lover. To find out what forms of longing and waiting are contained in the lyrics of the song Saalulinnas, it will be presented through the following analysis:

Abandonment

Tabel 1. forms of abandonment in song lyrics

Data	Signified	Signifier
1	# سألوني الناس عنك يا حبيبي كتبوا المكاتيب و أخدها الهوا *People are asking me about you, my dear* *They have written letters, and the wind takes them away*	The point of the first stanza is that many people ask about Fairuz's lover/husband, Assi, who is absent or does not watch when Fairuz performs her theater plays because Assi is always present with Fairuz every time she performs her plays. This made many people curious and asked many questions regarding Assi's absence. So many people sent letters to Fairuz asking about Assi, but Fairuz ignored the letters containing people's questions. The author, in this stanza, symbolizes it with the image of the wind taking the letters.

From the first stanza of the Saalulinnas song lyrics, there are two signs, namely in the first part, which conveys the number of people who ask the writer about his lover.

The sign in the second first stanza, which is found in the second part, conveys the number of people who write letters to the author, but the wind takes them. This stanza tells of the many people who ask the writer (Fairuz) about the whereabouts of her husband or lover (Assi), who is not with her because Assi is usually always present to accompany Fairuz in her theater plays. However, Assi is absent for the first time. Therefore, many people were curious and asked Fairuz about Assi's whereabouts by writing letters to her, but Fairuz ignored these questions. This neglect in the stanza is illustrated as the wind taking her away.

The representation of Fairuz's longing and waiting for her lover, Assi, in the first stanza is in the form of abandonment. The abandonment shown in the stanza is illustrated with a sign like the wind that took the people's letters. The wind is something that moves in various directions and can move objects around according to their strength. In this context, the strong wind caused the letters received by Fairuz to fly and scatter in various directions so that the letters disappeared from her sight. Fairuz, seeing this, did not want to retrieve the letters to read them, but she preferred to ignore them because, for her, they were not important. Fairuz did not care about the content of the people's thoughts that were written in the letters because it could disturb her mind, and she preferred to think about Assi's situation herself without interfering with her mind with other people's thoughts that were not important to her, so Fairuz preferred to ignore the letters. Therefore, the form of neglect illustrated by the sign of the wind taking the letters is a representation of the form of longing contained in the lyrics.

Hard Day

Tabel 2. forms of hard say in song lyrics

Data	Signified	Signifier
2	بيعز علي غني يا حبيبي # و لأول مرة ما منكون سوا *It is not easy for me to sing, my dear* *When, for the first time, we are not together*	This stanza explains Fairuz's first absence from her lover Assi during her theater play, which makes it difficult for her to go about her daily life and even more difficult for her to sing songs for her lover.

In the second stanza of the song Saalulinnas, there are two signs, namely in the first part, which conveys Fairuz's difficulty in singing. The second sign lies in the second part, which conveys the absence of her lover, Assi, who could not be with her for the first time. The stanza, which states Fairuz's difficulty in just singing because she keeps thinking about her lover, who is not beside her for the first time, shows a picture of Fairuz's hard days.

The representation of Fairuz's longing and waiting in the second stanza is conveyed in the form of a hard day. A hard day here is described by Fairuz, who finds it very difficult to sing. This is because Fairuz keeps thinking about Assi, who is not beside her for the first time, making her days seem very heavy; even just singing is very difficult

for her to do. Therefore, the form of heavy days depicted through the sign of difficulty for Fairuz to sing because her lover is not with her for the first time is a representation of the form of longing and waiting contained in the lyrics of the song.

Faith

Tabel 3. forms of faith in song lyrics

Data	Signified	Signifier
3	سألوني الناس عنك سألوني # قلتلن راجع أوعى تلوموني *People are asking me about you, they are asking me* *I said, "He will be back; don't you dare blame me."*	This stanza explains how many people asked Fairuz about her lover's absence. This makes Fairuz feel annoyed, so she confirms to people that her lover will come back to watch her in the theater play. She also emphasizes that people should not blame her for his absence.

In the third stanza of the song lyrics above, there are two signs, namely in the first part, that convey people asking Fairuz about her lover. Moreover, the second sign in the second part conveys Fairuz's telling people that her lover will be back and forbids them from blaming her. The stanza states that Fairuz confirms to the people asking about her lover's absence that he will be back with her. Fairuz also expresses her frustration to the people by stating not to dare blame her for her lover's absence. The description of the stanza's statement shows Fairuz's confidence in her lover, who will return with her.

The representation of Fairuz's longing and waiting in the third stanza above is expressed in the form of belief. Fairuz's belief is conveyed in the sign in the stanza, and her conversation states that her lover, Assi, will come back with her. The statement is a form of her belief in her loved one's return to her. Therefore, the form of belief portrayed through Fairuz's statement about Assi's return with him is a representation of the form of longing and waiting conveyed in the song lyrics.

Secret

Tabel 4. forms of secret in song lyrics

Data	Signified	Signifier
4	غمضت عيونى خوفى للناس # يشوفوك مخبى بعيوني *I close my eyes, afraid people will see me* *Hide you in my eyes*	This stanza describes Fairuz, who does not want people to see her eyes because, in her eyes, she hides her thoughts of her lover, Assi. This indicates that Fairuz is feeling a deep longing for Assi by constantly thinking about her and taking care of her, who is lying sick.

From the fourth stanza in the song lyrics above, there are two signs, namely in the first part, which conveys Fairuz's fear of people seeing her, so she closes her eyes. The next sign, located in the second part, conveys Fairuz hiding her thoughts of her lover in her eyes. The stanza states that Fairuz does not want people to know that she is thinking about her lover, which can be seen from the look in her eyes, so she prefers to close her eyes because she is afraid that people can see the look in her eyes that hides

her thoughts about her lover. The illustration sign shows a secret that Fairuz hides about her thoughts towards her lover from people.

The representation of Fairuz's longing and waiting in the fourth stanza is expressed by the secret she hides. The secret here is expressed by the sign of Fairuz, who is afraid of people seeing her. She hides her thoughts of Assi in her eyes, so she prefers to close them. This is because his longing for his beloved is enough for only him to feel it. Therefore, the form of secrets hidden in Fairuz's eyes is a representation of longing and waiting expressed in the lyrics of the song.

Separation

Tabel 5. forms of separation in song lyrics

Data	Signified	Signifier
5	و هب الهوى و بكاني الهوى # لأول مرة ما منكون سوا *And the wind blew out of nowhere* *for the first time, we are not together*	This stanza describes Assi, Fairuz's lover, who suddenly had to bleed her head, so she could not attend the theater play that Fairuz played for the first time in her life. As a result of this incident, Fairuz and Assi could not be together in the theater play for the first time.

In the fifth stanza of the song lyrics above, there are two signs, namely in the first stanza, which states that the wind blew out of nowhere. The second sign, in the second stanza, states that it was the first time Fairuz and Assi were not together in their lives. The core of the stanza explains that Assi's sudden head hemorrhage, in this context illustrated by the sign of the wind blowing out of nowhere, caused her to be hospitalized so that she could not be with Fairuz for the first time. The illustration sign shows the beginning of a separation between Fairuz and Assi for the first time that they have to go through.

The representation of longing and waiting presented in the lyrics is expressed in the form of a painful separation that they have to go through. The separation here is expressed with the sign of the wind that blew out of nowhere, which caused them not to be together for the first time. The wind that blew out of nowhere is a sign containing the meaning of Assi, who suddenly had a hemorrhage so that she could not be with Fairuz. Therefore, the separation experienced by Fairuz and Assi is a representation of longing and waiting contained in the lyrics of the song.

Dream Meeting

Tabel 6. forms of dream meeting in song lyrics

Data	Signified	Signifier
6	طل من الليل قلى ضوبلى # لاقانى الليل و طفى قناديلى *He appears in the night and says,* *"Light my way."* *"The night finds me and turns off my lights."*	This stanza explains where Fairuz was dreaming one night. In her dream, Fairuz met Assi, who appeared in front of her and ordered her to light the way to meet her.

There are two signs expressed in the sixth stanza in the song lyrics above, namely in the first stanza, which states that Assi appears in a dream at night and orders Fairuz to light the way. The second sign lies in the second stanza, which states Assi's words to Fairuz in her dream that the night found her to meet Fairuz. The core of the stanza conveys a situation in Fairuz's dream where Assi suddenly appears in front of her. Then, Assi states that her meeting was because of the night that led her to meet her lover, Fairuz. The illustration sign shows a meeting in Fairuz's dream.

The representation of longing and waiting presented in the sixth stanza of the song lyrics is expressed in the form of a dream meeting experienced by Fairuz. The dream meeting is expressed by the appearance of Assi in Fairuz's dream. The sudden appearance of Assi in Fairuz's dream implies a meeting in a dream, where the dream happened because Fairuz felt a deep longing for her lover, Assi. Therefore, the form of meeting in the dream is a representation of longing and death contained in the lyrics of the song.

Heart Guide

Tabel 7. forms of heart guide in song lyrics

Data	Signified	Signifier
7	و لا تسألينى كيف إستهديت كان قلبى لعندك دليلى *"Do not ask how I found you"* *"My heart is my guide to you."*	This stanza explains the situation of Fairuz and Assi meeting in a dream. In the dream, Assi appears in front of Fairuz. Assi states that she was able to meet Fairuz because her heart led her to meet her.

There are two signs stated in the seventh stanza of the song lyrics above, namely in the first stanza, which states the contents of Assi's conversation in Fairuz's dream, which states not to ask him about how he found Fairuz. The second sign is in the second part of the stanza, which states the contents of Assi's conversation in Fairuz's dream, which reveals that he was able to meet and find Fairuz because his heart was guiding him. The essence of the seventh stanza tells the story of a conversation in a dream experienced by Fairuz, where Assi stated that he should not ask him how he met Fairuz because it was his heart that led him to meet Fairuz. The illustration shows a heart that guides Assi and Fairuz's meeting in a dream, whereas the heart that guides their meeting is a picture of two lovers who miss each other.

The representation of longing and waiting contained in the song's lyrics is expressed in the shape of a heart that guides the meeting between Assi and Fairuz in a dream. The heart that guides is expressed in the conversation sign, which says, do not ask how Assi met Fairuz because it was her heart that led her to meet him. The heart that guides Assi's meeting with Fairuz in the dream is a deep longing felt between two people who love each other so that they can meet in a dream. Therefore, the shape of the heart that guides the meeting is a representation of the longing and waiting presented in the song's lyrics.

Suffering

Tabel 8. forms of suffering in song lyrics

Data	Signified	Signifier
8	و اللى إكتوى بالشوق إكتوى # لأول مرة ما منكون سوا *He who has suffered in longing has truly suffered* *For the first time, we were not together*	This stanza explains the very heavy suffering of Fairuz, which was caused by a very deep longing for his lover, Assi, who could not be with him for the first time in his life.

From the eighth verse in the song's lyrics, there are two signs, namely in the first verse, which states that Fairuz is suffering in longing for his lover, Assi. The second sign is in the second part of the stanza, which states that it is the first time that Fairuz and Assi are not together. The essence of the verse expresses the suffering that Fairuz experienced towards his lover because he really missed him. For them, this was the first time in their lives that they were not together. This sign shows suffering due to the deep longing that Fairuz experiences for her lover.

The representation of longing and waiting contained in the song's lyrics is expressed in the form of suffering because of the deep longing that Fairuz feels for her lover. This suffering is expressed in the sign that Fairuz has truly suffered in longing for her lover because, for her, this is the first time they have not been together. Therefore, the form of suffering is a representation of longing and waiting, which is presented in the song's lyrics.

D. Conclusion

After researching the lyrics of the song entitled Saalulinnas by Mansour Rahbani using the semiotic theory of Ferdinand De Saussure, it shows that the lyrics of the song have eight core stanzas; of these eight stanzas, there are 16 signifiers and 16 signifieds which represent the forms of longing and waiting between lovers. Fairuz and Assi, which consists of 8 forms, namely: abandonment, hard day, belief, secret, separation, meeting in a dream, guidance of the heart, and suffering.

This research has limitations experienced by the researcher, namely the researcher's limitations in exploring and understanding the inner meaning of the choice of diction of the song's lyrics, as well as the researcher's limited knowledge of the elements of Arabic culture contained in the song's lyrics, so that the researcher is only able to reveal the visible meaning, Just from the lyrics of the song. Therefore, in research on the lyrics of the song Saalulinnas by Mansour Rahbani, which uses Ferdinand De Saussure's semiotic theory, the researcher recommends that further research explores the deep meaning contained in the song lyrics as well as understanding Arab culture so that it can produce more accurate research in accordance with Arabic culture in its original form. The researcher also recommends further research to examine Ferdinand De Saussure's other semiotic elements, such as language, parole, and langue, syntagmatic, associative, and synchronic and diachronic. In the song's lyrics, several interesting elements from various research aspects can be studied more deeply.

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