

Islamic Educational Values and Sustainable Development: A Semiotic Study of Sayid Idrus bin Salim Al-Jufri's Poem "al-'Ilm" through Roland Barthes' Framework

Nida Fauziyah Fitriani¹  UIN Syarif Hidayatullah Jakarta, Indonesia¹

nida.fauziyahfitriani04@gmail.com¹

Minatur Rokhim² UIN Syarif Hidayatullah Jakarta, Indonesia²

minatur.rokhim@uinjkt.ac.id²

Ali Hasan Al Bahar³ UIN Syarif Hidayatullah Jakarta, Indonesia³

ali.hasan@uinjkt.ac.id³

Nur Hasaniyah⁴ UIN Maulana Malik Ibrahim Malang, Indonesia⁴

hasaniyah@bsa.uin-malang.ac.id⁴

Fikri Aulia⁵ UIN Syarif Hidayatullah Jakarta, Indonesia⁵

flna123@gmail.com⁵

 <https://doi.org/10.58194/eloquence.v4i3.3040>

Corresponding Author:  Nida Fauziyah Fitriani

Article History

Received

27-10-2025

Accepted:

30-10-2025

Published:

07-12-2025

ABSTRACT

Background: Islamic education integrates knowledge, faith, and morality to foster holistic character building and sustainable social development, while addressing the existing research gap concerning the limited scholarly attention toward classical Islamic poetry in the context of the Sustainable Development Goals (SDGs).

Objective: This study examines the values of Islamic education and their relevance to the SDGs as reflected in the poetry of Sayid Idrus bin Salim Al-Jufri through Roland Barthes' semiotic framework, analyzing five selected stanzas (n = 5) from his poem *al-'Ilm*.

Method: Using a descriptive qualitative-analytical design, this research applies Barthes' three levels of semiotic analysis denotative, connotative, and mythological to interpret educational, moral, and spiritual meanings. The five stanzas were selected through purposive sampling based on their representation of Al-Jufri's educational and ethical values. The analysis was supported by semiotic tables, literature documentation, and validation through theoretical and source triangulation to ensure analytical reliability.

Results: The findings reveal core Islamic educational values including the pursuit of knowledge, moral integrity, social responsibility, and devotion to God. These values align with SDG 4 (Quality Education), SDG 16 (Peace, Justice, and Strong Institutions), and SDG 17 (Partnerships for the Goals). The study also highlights the theoretical significance of integrating Barthesian semiotics with Islamic literary tradition, and its practical contribution to strengthening value-based educational discourse.

Conclusion: The poem *al-'Ilm* serves as an effective semiotic medium for value-based education, contributing to sustainable human development and offering insights for future research on sustainability-oriented Islamic education in the modern era.

Keywords:	<i>Islamic Education; Roland Barthes' Semiotics; Sayid Idrus bin Salim Al-Jufri; Sustainable Development Goals (SDGs)</i>
------------------	---

ABSTRAK

Latar Belakang: Pendidikan Islam berperan penting dalam membentuk karakter manusia melalui integrasi pengetahuan, iman, dan moralitas sebagai fondasi pembentukan pribadi yang holistik dan transformasi sosial berkelanjutan. Namun, kajian yang menghubungkan karya sastra Islam klasik khususnya syair dengan kerangka Sustainable Development Goals (SDGs) masih sangat terbatas, sehingga menimbulkan kesenjangan penelitian yang perlu dijembatani.

Tujuan: Penelitian ini mengkaji nilai-nilai pendidikan Islam dan relevansinya dengan SDGs melalui analisis semiotika Roland Barthes terhadap lima bait terpilih ($n = 5$) dalam syair *al-Ilm* karya Sayid Idrus bin Salim Al-Jufri.

Metode: Penelitian menggunakan pendekatan deskriptif kualitatif-analitis dengan menerapkan tiga tingkatan analisis semiotika Barthes: denotatif, konotatif, dan mitologis. Kelima bait dipilih melalui teknik purposive sampling berdasarkan representasinya terhadap nilai pendidikan dan etika Al-Jufri. Analisis dibantu tabel semiotika, dokumentasi literatur, serta triangulasi teori dan sumber untuk memastikan keabsahan data.

Hasil: Hasil penelitian menunjukkan bahwa syair *al-Ilm* memuat nilai-nilai pendidikan Islam seperti semangat mencari ilmu, integritas moral, tanggung jawab sosial, dan pengabdian kepada Tuhan. Nilai-nilai ini selaras dengan SDG 4 (Pendidikan Berkualitas), SDG 16 (Perdamaian, Keadilan, dan Kelembagaan yang Kuat), serta SDG 17 (Kemitraan untuk Tujuan Bersama). Penelitian ini juga menawarkan kontribusi teoretis melalui integrasi semiotika Barthes dengan kajian sastra Islam, serta kontribusi praktis dalam penguatan pendidikan berbasis nilai.

Kesimpulan: Syair *al-Ilm* karya Sayid Idrus bin Salim Al-Jufri terbukti menjadi media edukatif yang efektif dalam membangun karakter berilmu, bermoral, dan berkesadaran sosial, sekaligus memberikan arah bagi penelitian lanjutan mengenai pendidikan Islam berkelanjutan dalam konteks modern.

Kata Kunci	<i>Pendidikan Islam; Semiotika Roland Barthes; Sayid Idrus bin Salim Al-Jufri; Sustainable Development Goals (SDGs)</i>
-------------------	---



Copyright: © 2025 by the author(s).

This is open access article under the

[Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License.](https://creativecommons.org/licenses/by-nc-sa/4.0/)

INTRODUCTION

Education serves as a key pillar in realizing human development and civilization. It not only functions as a process of imparting knowledge, but also as an instrument of social transformation that builds the character, morals, and spirituality of individuals, and supports the formation of a just and civilized society.^[1] In the Islamic perspective, education encompasses a broader meaning than merely the transfer of knowledge. It emphasizes a balance between the development of knowledge (*'ilm*) and the practice of righteous deeds (*'amal shalih*). The two are inseparable elements, for knowledge without practice becomes useless, while practice without knowledge can be dangerous. The integration of knowledge and action in Islamic education, as articulated by Imam al-Ghazali, seeks to build individuals of noble character, endowed with knowledge and God consciousness, thereby enabling them to make positive contributions to society and the achievement of sustainable human development.^[2] In the global context, the modern world faces complex challenges encompassing poverty, social inequality, moral degradation, and a crisis of human spirituality. To address these challenges, the United Nations (UN) has established the Sustainable Development Goals (SDGs) as a global development agenda that emphasizes a balance between economic progress, social justice, and environmental sustainability. In line with this,

religion and religious communities play a vital role in realizing the SDGs, as the values of justice, peace, and solidarity inherent in religious traditions significantly contribute to the pursuit of sustainable development.^[3]

However, amidst the advancement of science and technology, the modern world faces serious challenges in the form of moral decline, spiritual degradation, and value disorientation. Phenomena such as intolerance, individualism, and the weakening of social solidarity indicate that contemporary education tends to emphasize cognitive aspects more than affective and spiritual ones. Many educational institutions are trapped within the paradigm of *transfer of knowledge* without being balanced by *transfer of values*, resulting in a disparity between students' intellectual intelligence and moral maturity. This condition aligns with the findings of Zain et al. (2024), who state that the development of technology and information in the digital era has influenced the mindset and behavior of the younger generation, leading to a shift in values and a decline in morality if not accompanied by religious education that instills spiritual and social ethical values.^[4] In responding to these global challenges, one of the figures worthies of renewed scholarly attention is Sayid Idrus bin Salim Al-Jufri, a prominent Islamic scholar known as the founder of Alkhairaat in Palu, Central Sulawesi. Through his literary works and poetic compositions, Al-Jufri conveyed educational, social, and moral messages that remain highly relevant to modern life. His poems embody teachings on the balance between knowledge and faith, wisdom and action, as well as individual and social responsibility. In the context of sustainable development, Al-Jufri's thought is particularly relevant as it offers a synthesis between Islamic spirituality and universal human values. His poetic works serve not only as expressions of aesthetic beauty but also as instruments of moral and social education. The values embedded within them such as honesty, mutual help, hard work, and generosity carry universal meanings that align closely with the principles of the Sustainable Development Goals (SDGs).^[5]

Based on existing literature, numerous studies have examined Islamic educational values in literary works using various approaches such as moral, Sufi, or content analysis. However, most of these studies remain focused on normative explanations and have not sufficiently explored the symbolic meanings embedded within the texts. For instance, in the *Mi'raj as-Sibyan*, a semantic analysis reveals that the moral and educational advice expressed textually also implies symbolic relationships between the concepts of teacher-student etiquette (*adab*), gratitude for knowledge, and respect for the learning process, which are highly relevant to the challenges of modern education and the development of holistic character.^[6] Further research on the works of Islamic scholars and literary figures in the Indonesian archipelago, such as Sayid Idrus bin Salim Al-Jufri, remains limited. In fact, his works contain profound insights into the relationship between knowledge, faith, and practice, which are highly relevant to contemporary needs for character education. Studies that position Islamic educational messages within the framework of sustainable human development are also still scarce. The concept of education according to *Guru Tua*, as examined in the study by Saidi et al. (2023), illustrates that the goal of Islamic education is not merely the transfer of knowledge but also the moral and spiritual transformation that leads to noble character and social balance.^[7] Unlike previous studies focused on normative values, this research introduces a religious-educational semiotic model that integrates Barthes' signification levels with Islamic concepts of 'ilm and 'amal.' Therefore, it is necessary to conduct a study that integrates semiotic analysis of religious literary works with the perspective of Islamic education in order to understand the relevance of spiritual values to contemporary global and social contexts.

Islamic educational values emphasize the formation of a balanced human being in terms of intellect, morality, and spirituality. Education is understood not merely as an intellectual process but also as moral and social cultivation. In the poetic works of Sayid Idrus bin Salim Al-Jufri, these values are reflected in teachings about gratitude, generosity, sincerity, and social responsibility. Poetry serves not only as a medium of religious expression but also as a means of education that

guides individuals toward spiritual and human maturity. The semiotic approach, particularly the thought of Roland Barthes, is employed to explore the signs and meanings within literary texts more profoundly. This approach enables researchers to uncover the messages of Islamic education contained at the denotative, connotative, and ideological levels. Therefore, this study aims to describe and analyze the Islamic educational values embedded in *al-Ilm*, a poem by Sayid Idrus bin Salim Al-Jufri, and to explain the symbolic meanings that shape its moral and spiritual messages. The analysis seeks to understand how these messages reflect the principles of Islamic education that are relevant to the formation of morally upright and socially oriented human character. Furthermore, this study attempts to demonstrate the interrelation between the values contained in the poem and the needs of modern education, which demand a balance between knowledge, morality, and human responsibility.

However, there remains a significant gap in applying contemporary semiotic frameworks such as Roland Barthes' theory to analyze the symbolic depth of Al-Jufri's poetic messages in relation to modern educational challenges and the SDGs. This study fills that gap by offering a layered interpretation of *al-Ilm* that bridges classical Islamic literature with contemporary discourses on sustainable human development

LITERATURE REVIEW

2.1 Islamic Education: Holistic Formation and Moral Transformation

Education is a fundamental factor in the development of humanity and civilization. Through the process of education, society not only acquires knowledge but also values, skills, and ethics that serve as the foundation for social progress. This perspective is supported within the framework of sustainable education, in which education is positioned as the cornerstone of human life and the continuity of a nation's civilization. It must therefore be developed with a renewed vision and perspective to effectively address the challenges of modern humanity.^[8] Thus, education functions not only as a means of knowledge transmission but also as a sustainable force for social transformation. In the global context, the Sustainable Development Goals (SDGs) position education as a key pillar of development particularly through SDG 4, Quality Education, which emphasizes equitable access and quality learning for all, and SDG 16, Peace, Justice, and Strong Institutions, which focuses on character formation, justice, and social harmony. ^{[9], [10]} Within this framework, this study occupies an interdisciplinary position that bridges Islamic education, religious literary studies, and sustainable development studies. Islamic education encompasses a broader scope than the mere teaching of knowledge; it is a holistic process of human formation that integrates intellectual, spiritual, moral, and social dimensions. From an Islamic perspective, knowledge is not merely intellectual understanding but must be complemented by faith (*iman*) and righteous action (*'amal shalih*) in harmony with divine values. Therefore, Islamic education plays a strategic role in supporting sustainable development, as it promotes the creation of individuals who are ethical, virtuous, and socially just. In this regard, Islamic education contributes strategically to sustainable development through the formation of individuals who uphold justice, compassion, and social responsibility. Conceptually, Islamic education in this study is defined as a holistic process of human development (*insan kamil*) that balances intellectual, spiritual, and moral aspects in alignment with the concept of sustainable human development. This idea is supported by the holistic educational paradigm in Islam, which asserts that intellectual intelligence (IQ), emotional intelligence (EQ), and spiritual intelligence (SQ) are interrelated components that together shape the learner's full potential.^[11] This study also refers to the concept of *Islamic Human Development* as articulated by Merazga et al. (2019), who argue that human development in Islam is not solely oriented toward material progress but is fundamentally rooted in the formation of individuals who are spiritually anchored, ethically guided, and morally conscious. Islamic human development emphasizes that human dignity derives from the divine gift of the soul and the responsibility of

stewardship (*khilafah*), making spiritual integrity, ethical conduct, and moral responsibility essential pillars of human growth. Merazga et al. (2019) further emphasize that the ultimate goal of human development in Islam is the attainment of *al-falah* holistic success in this world and the hereafter expressed through justice, ethical maturity, responsibility, knowledge, and balanced well-being. Accordingly, the concept of Islamic education employed in this study aligns with the framework of Islamic Human Development, as it seeks to cultivate *insān kāmil* who embodies intellectual clarity, emotional balance, and spiritual depth, and who contributes meaningfully to sustainable social progress.[\[12\]](#)

2.2 Religious Literature as a Medium of Da'wah and Character Education

Religious literary works, particularly Islamic poetry, serve as an effective medium for disseminating educational values. Poetry is not merely an aesthetic expression but also a medium of *da'wah* that combines linguistic beauty with profound moral meaning. A study conducted by Hermawan et al. (2022) on the poems of Abū al-'Atāhiyah demonstrates that poetry can convey moral and ethical messages through symbols and poetic language rather than through direct exposition.[\[13\]](#) This finding affirms that religious literature can function as a cultural medium for the internalization of Islamic educational values. In this context, the poetic works of Sayid Idrus bin Salim Al-Jufri demonstrate an integration of intellectual, spiritual, and social responsibility messages, which align with the principles of the Sustainable Development Goals (SDGs) in fostering a knowledgeable and civilized society.

Conceptually, Islamic education is rooted in the goal of forming the *insan kamil* a complete human being who attains spiritual, intellectual, and moral perfection. Al-Attas defines Islamic education as a process of *ta'dib*, namely the cultivation of proper adab (ethics and discipline) toward knowledge, the self, and God. [\[14\]](#) Al-Ghazali views education as a means of *tazkijah al-nafs* (purification of the soul) aimed at drawing the human being closer to Allah.[\[15\]](#) Religious literature also functions as a cultural moral force, namely a cultural mechanism that shapes social behavior through symbols, metaphors, and rhetorical structures. This perspective is relevant for understanding Al-Jufri's poem as a text that embeds ethical and educational values.

2.3 Roland Barthes' Semiotic Theory: Denotation, Connotation, and Myth

Sayid Idrus bin Salim Al-Jufri (1891–1969) is recognized as a prominent scholar, educator, and the founder of the Alkhairaat organization in Central Sulawesi. His contributions extended beyond the realm of *da'wah*, encompassing the fields of education and social development.[\[16\]](#) Through his poetic work entitled *al-Ilm*, included in *Diwān al-Shi'r li al-Sayyid Idrus al-Jufri* [\[17\]](#), In this work, he conveys messages emphasizing the importance of knowledge, piety, and morality. Semiotic analysis is employed in this study to interpret the symbolic meanings embedded in Sayid Idrus's poem. To examine these symbolic meanings, the study adopts Roland Barthes's semiotic theory as its primary theoretical framework. Barthes introduces three layers of meaning in a sign: denotation (literal meaning), connotation (emotional and cultural meaning), and myth (ideological meaning rooted in history and culture).[\[18\]](#) Within this framework, the text is viewed as a system of signs that represents the social and ideological values of society. Accordingly, Barthes's semiotic theory provides a relevant framework for interpreting Islamic educational values in literary texts, as it enables the uncovering of spiritual and moral meanings that are not explicitly expressed. As a complement to Barthes, this study also integrates insights from contemporary Religious Semiotics as articulated by barroso (2021) in *Interações: Sociedade e as Novas Modernidades*, which emphasizes that religious signs and symbols must be interpreted within the cultural, ritual, and value systems of the community that produces them. This strengthens the justification for approaching Al-Jufri's poetry as a symbolic-religious text shaped by Islamic epistemology and communal practices.[\[19\]](#) In strengthening the analytical foundation of this study, a clearer comparison between Roland Barthes and Charles Sanders Peirce is necessary to justify the selection of Barthes as the primary semiotic

framework. Peirce conceptualizes signs through a triadic relation representamen, object, and interpretant supported by classifications such as icon, index, and symbol, which emphasize logical structure and inferential meaning-making. As highlighted in Fatimah and Fiqra (2022) in *Jurnal Al-Wajid*, Peirce's model is highly effective for systematic categorization of signs, particularly in scientific, philosophical, or empirical contexts where the relational mechanics of meaning are central.^[20] However, Peirce's semiotics remains limited when applied to texts that require the interpretation of cultural, ideological, and spiritual layers of meaning. In contrast, Barthes expands semiotic analysis into three levels of signification denotation, connotation, and myth allowing signs to function not only as linguistic units but also as carriers of cultural narratives and ideological worldviews. This makes Barthes more suitable for decoding the multilayered symbolic structure of Islamic poetic texts such as *al-Ilm*, where explicit moral teachings, implicit spiritual values, and embedded Islamic ideologies coexist within the same linguistic expression. Therefore, Barthes's culturally oriented semiotics provides a more comprehensive interpretive tool than Peirce's logically oriented model, and it is for this reason that Barthes is adopted as the principal analytical lens in this study. Barthes's approach allows for an in-depth reading of the poem: the denotative level reflects the explicit content of the text; the connotative level reveals its moral and spiritual messages; while the mythic level discloses the underlying Islamic ideology such as the concept of knowledge as light, the teacher as the heir of the prophets, and social cooperation as an act of worship.^[21]

2.4 The Intersection of Islamic Values and the Sustainable Development Goals (SDGs)

A number of previous studies have also demonstrated the interconnection between Islamic education, religious literature, and sustainable development. Research on the values of Islamic education and their relevance to Sustainable Development Goals (SDGs) has been widely conducted from various perspectives; theological, educational, and literary. In general, prior studies indicate that Islamic education plays a strategic role in supporting the achievement of the SDGs, particularly in promoting quality education, social justice, and the formation of morally upright human character. A study conducted by Ahmad Ulil Albab (2024), entitled "*Tafsir Al-Qur'an dan Sustainable Development Goals (SDGs)*", explores the correlation between Qur'anic values and the principles of the SDGs. Using a thematic exegesis approach, Albab emphasizes that the concepts of *zakat*, *waqf*, and social justice in Islam possess not only spiritual significance but also direct relevance to the realization of SDG 1 (*No Poverty*) and SDG 4 (*Quality Education*). This study highlights that Islamic teachings contain a strong ethical foundation for global sustainable development, making Islamic education highly relevant in addressing contemporary social challenges.^[22] In line with this, Ach. Chairy *et al.* (2024), in their article "*Sustainable Development Goals (SDGs) dan Pendidikan Islam di Perguruan Tinggi: Sinergi untuk Masa Depan*", emphasize the importance of integrating Islamic education with the SDGs framework. Through a conceptual study conducted in Islamic higher education institutions, they conclude that Islamic education plays a strategic role in fostering students' character, ethics, and environmental awareness. Values such as *rahmatan lil 'alamin* (mercy to all creation), justice, and social responsibility are shown to align closely with the principles of the SDGs, particularly SDG 4 (*Quality Education*) and SDG 16 (*Peace, Justice, and Strong Institutions*). Both studies demonstrate that Islamic education possesses a universal dimension that supports the development of sustainable human civilization.^[10] The researcher further notes that Islamic values such as justice ('*adl*), compassion (*rahmah*), brotherhood (*ukhuwwah*), and trustworthiness (*amānah*) are closely related to SDG 10 (Reduced Inequalities) and SDG 13 (Climate Action). This broadens the scope of analysis by showing that Al-Jufri's poem is not only morally relevant but also connected to ecological and social dimensions.

In the context of religious literature and semiotic analysis, Cahya Buana (2017), in his study entitled "*Nature Symbols and Symbolism in Sufi Poems of Ibn Arabi*", examined natural symbols in the Sufi poetry of Ibn 'Arabi using Roland Barthes' semiotic framework. The findings reveal that

symbols such as light, the sun, and the earth are not merely aesthetic elements but serve as spiritual signs representing the relationship between God and humankind. Buana emphasizes that interpreting Sufi texts through Barthes' three levels of signification denotation, connotation, and myth can uncover the moral, spiritual, and ideological values embedded within Islamic literary works.^[23] This study serves as a methodological foundation for the present research, which also employs Barthes' semiotic framework to interpret the symbolic meanings within the poems of Sayid Idrus bin Salim Al-Jufri. Meanwhile, Aji Saputra (2023), in his work entitled "*Ushib al-Insya' Syair Al-Habib Idrūs bin Salim Al-Jufri tentang Ilmu (Studi Analisis Balāghah)*", focused on the stylistic and rhetorical aspects of Al-Jufri's poetry. Saputra found that Al-Jufri's poems are rich in rhetorical forms such as *amr* (imperative), *nahy* (prohibition), *istifhām* (interrogative), and *nida'* (vocative), all of which function to convey moral messages and Islamic educational values. These findings indicate that Al-Jufri's literary works are not merely aesthetic expressions but also serve as effective media for *da'wah* and moral education. However, the study remains limited to the linguistic dimension and does not yet explore the deeper symbolic meanings or the ideological relevance of the poems to Islamic educational values and the principles of sustainable human development.^[24]

Based on the previous studies, it can be concluded that research on Islamic education and its relevance to the Sustainable Development Goals (SDGs) has generally been conducted from theological and educational perspectives, while semiotic studies of Islamic literature have focused on understanding Sufi symbolism. However, there has been no specific study that analyzes *al-Ilm*, the poem of Sayid Idrus bin Salim Al-Jufri, through Roland Barthes' semiotic framework and relates it to Islamic educational values and the principles of the SDGs. Therefore, this study seeks to fill this research gap by uncovering the symbolic, moral, and spiritual layers of meaning within Al-Jufri's poem and examining their relevance to sustainable human development.

2.5 Research Gap and Theoretical Positioning

To synthesize the existing literature and highlight the theoretical gap addressed in this study, the following table summarizes the key contributions of previous works relevant to Islamic education, religious literature, semiotics, and sustainable development:

Author(s)	Object of Study	Key Findings	Relevance to the Present Study
Hermawan et al. [13]	Poems of Abū al-'Atāhiyah	Moral values conveyed through symbolic poetic language	Supports the role of poetry as a medium for Islamic moral education
Cahya Buana [23]	Ibn 'Arabi's Poetry	Natural symbols express metaphysical and spiritual meanings	Demonstrates the suitability of Barthes' semiotics for analyzing symbolic religious texts
Ach. Chairy et al. [10]	Islamic Education & SDGs	Values such as <i>rabmatan lil 'alamin</i> align with SDG 4 & 16	Strengthens the argument linking Islamic ethics to sustainable development
Aji Saputra [24]	The Style of Al-Jufri's Poem	Rich rhetorical devices (<i>amr</i> , <i>nahy</i> , <i>istifhām</i> , <i>nida'</i>)	Shows the poetic potential of Al-Jufri's work but lacks deeper semiotic analysis

These studies collectively highlight the need for a semiotic approach that connects the symbolic depth of Islamic poetry with contemporary educational goals a gap this research aims to address through the lens of Roland Barthes.

METHOD

3.1 Research Design

This study employs a qualitative descriptive-analytical approach aimed at uncovering the meanings, Islamic educational values, and moral messages contained in the poem of Sayid Idrus bin Salim Al-Jufri, and relating them to the principles of the Sustainable Development Goals (SDGs). This approach is chosen because the research focuses on interpreting the symbolic and contextual meanings within religious literary texts rather than on numerical data.^[25] The analysis is conducted using Roland Barthes' semiotic theory, which delineates three layers of meaning denotative, connotative, and mythological to uncover the literal, emotional, and ideological dimensions of the text.^[26] the methodological structure has been reorganized into subcomponents to ensure clarity and transparency of the research process. The research design is presented systematically to highlight how qualitative interpretation is combined with semiotic analysis to explore symbolic meanings in Islamic literary texts. Thus, this method is expected to reveal the values of knowledge, spirituality, and humanity in Al-Jufri's work that are relevant to SDG 4 (Quality Education), SDG 16 (Peace, Justice, and Strong Institutions), and SDG 17 (Partnerships for the Goals).

3.2 Data Sources and Sampling Technique

The population of this study encompasses the entire body of literary works by Sayid Idrus bin Salim Al-Jufri that contain educational and da'wah (religious propagation) themes. However, this research specifically focuses on a poem consisting of five stanzas, beginning with “إلى العلم أدعوا” and ending with “فإني رأيت الجهل في الناس فأشيا‘ا” والتقى كل مسلم.” The selection of this text employs a purposive sampling technique, which was determined on the basis that the poem is the most representative of Al-Jufri's ideas on the significance of knowledge, morality, and faith. This sampling method allows the study to focus more precisely on texts that align with the research objectives namely, to explore the integration of Islamic educational values within the framework of sustainable human development.^[27] the sampling criteria, including (1) thematic relevance to Islamic educational values, (2) symbolic density of each stanza, and (3) the poem's historical and pedagogical significance within Alkhairaat's tradition. Furthermore, the duration of the research spanned five months, allowing for iterative reading, coding, and interpretation of the selected stanzas.

3.3 Instrument and Analytical Framework

The primary research instrument in this study is the researcher, serving as a human instrument, as qualitative analysis requires sensitivity and interpretive awareness in understanding symbols, language, and context. In addition, supporting instruments such as semiotic analysis tables, literature notes, and textual documentation were also utilized. the methodological framework has been strengthened by explicitly noting the use of NVivo qualitative analysis software to support coding and categorization based on Barthes' three levels of meaning. The software was used to organize symbolic units, classify recurring motifs, and ensure consistency in the interpretative process. The researcher further adapted Barthes' theory to align with the religious and educational context of Islam, developing what may be termed a religious-educational semiotic approach. This adaptation is essential, as Barthes' framework was originally formulated for analyzing Western popular culture, whereas the present study focuses on Islamic literary texts. This section has been expanded by incorporating Religious Semiotics perspectives to ensure that symbolic interpretations remain grounded in Islamic cultural and ritual contexts.

3.4 Data Analysis Procedure

The research procedure consists of four stages: data collection, data reduction, data analysis, and validation of findings. Data were collected through library research by directly examining the poem's text and reviewing relevant supporting literature. The data were then reduced by selecting stanzas or phrases that contain linguistic signs and symbols related to Islamic educational values. The next stage involved semiotic analysis, in which the researcher interpreted meanings at three levels denotative, connotative, and mythological to uncover the moral messages and social values embedded in the text.^[28] The analysis process was expanded to include iterative coding cycles, cross-checking symbolic meanings through NVivo, and peer debriefing. The researcher conducted repeated readings of the poem to refine coding categories and ensure interpretive reliability.

3.5 Data Validation and Ethical Considerations

The results of the analysis were then validated through theory and source triangulation to ensure that the interpretations remained consistent with the concepts of Islamic education and the objectives of the Sustainable Development Goals (SDGs).

Validation procedures have been included, such as:

- (1) peer debriefing with scholars in Islamic education and Arabic literature,
- (2) limited member checking by consulting educators within the Alkhairaat community familiar with Al-Jufri's works, and
- (3) intertextual verification using other texts from the same author to ensure ideological consistency.

Ethical considerations were also taken into account in this research. The entire analytical process was conducted with respect for the originality of the work, without altering the structure or meaning of the original text. Each interpretation was supported by a solid theoretical framework and relevant literature to maintain academic objectivity and integrity.^[29] This section now includes a clearer ethical statement regarding the preservation of textual authenticity, analytical transparency, and the researcher's responsibility to interpret religious texts with scholarly respect. Through this approach, the study aims to demonstrate how classical religious literary works can serve as instruments of moral and spiritual education that contribute to sustainable human development in alignment with the spirit of the SDGs.

RESULT AND DISCUSSION

4.1 Result

The First Stanza

إلى العلم أدعوا والتقوى كل مسلم * بحالٍ ومالٍ واليراع وبالفم

(I call toward knowledge and invite every Muslim to pursue it through all means by one's conduct, wealth, pen, and speech.)

Table 1. Semiotic Analysis of Roland Barthes and Its Relevance to the SDGs in the First Stanza

Level of Analysis	Explanation (According to Roland Barthes)	Meaning and Relevance to the SDGs
-------------------	---	-----------------------------------

1. Denotation (Literal Meaning)	At the denotative level, the poet calls for the pursuit of knowledge and invites all Muslims to engage in learning with all their abilities through wealth, writing, and speech.	This literal meaning illustrates the importance of education and active participation in seeking knowledge. It aligns with SDG 4 (Quality Education), which emphasizes inclusive and equitable education for all.
2. Connotation (Symbolic Meaning)	The phrase "بحالي ومالٍ والبراع وبالفم" ("by one's condition, wealth, pen, and speech") symbolizes total devotion to knowledge, not only through material means but also through intellectual and communicative engagement.	This connotative meaning broadens the understanding of education as a form of social and moral contribution. It supports SDG 4 (Quality Education) and SDG 10 (Reduced Inequalities) by affirming that every individual can contribute according to their capacity.
3. Myth (Cultural/Ideological Meaning)	In the Islamic cultural context, the pursuit of knowledge is viewed as an act of worship and a source of communal honor. The underlying myth is that knowledge is light a symbol of civilization and a path to divine blessing.	This myth corresponds to SDG 16 (Peace, Justice, and Strong Institutions), which promotes justice and social progress through knowledge, as well as SDG 17 (Partnerships for the Goals), which emphasizes collaboration for collective welfare.
4. Implied Social Values	The poem rejects passivity and emphasizes cooperation and active contribution among Muslims in building a knowledgeable society.	These social values reinforce the spirit of SDG 8 (Decent Work and Economic Growth) and SDG 17 (Partnerships for the Goals) by highlighting human capacity building through education and collaboration.

The first stanza of the poem "إلى العلم أدعوا والتلق كل مسلم" ("I call toward knowledge and invite every Muslim to pursue it through all means by one's conduct, wealth, pen, and speech") conveys a universal call for Muslims to seek knowledge with all their capacities through actions, wealth, writing, and speech. At the denotative level, in accordance with Roland Barthes' semiotic framework, the literal meaning of this verse emphasizes the importance of active participation in education and the dissemination of knowledge as a means of personal and social development. At the connotative level, the phrase "بحالي ومالٍ والبراع وبالفم" symbolizes total devotion to knowledge, not merely as an intellectual activity but also as a moral and social commitment to the advancement of the Muslim community. This interpretation aligns with the findings of Yuli Angraeni et al. (2025), who state that Islamic education functions as a pillar for strengthening ethics and morality in realizing the Sustainable Development Goals (SDGs), particularly through the values of trustworthiness (amanah), justice, and social responsibility.^[30] These values are reflected in the poem's exhortation to employ all one's abilities in upholding knowledge as an integral part of worship and social responsibility.

Furthermore, at the mythological level, the poem embodies an Islamic cultural perspective that regards knowledge as a light guiding the community toward dignity and collective well-being. This perspective aligns with the findings of Tohir Muntoha (2024), who highlights the importance of integrating the values of peace, tolerance, and social responsibility within Islamic religious education as a manifestation of the implementation of the SDGs in the modern era.^[31] In this context, Sayid Idrus bin Salim Al-Jufri's call to seek knowledge is not solely spiritually oriented but

also contributes to social development and global peace as reflected in SDG 4 (Quality Education) and SDG 16 (Peace, Justice, and Strong Institutions). Thus, through Barthes' semiotic approach, this poem can be interpreted as a representation of Islamic educational values that align with the ideals of global sustainability while remaining firmly rooted in its religious and moral foundations.

The Second Stanza

إِلَى اللَّهِ أَدْعُوهُمْ وَهَذَا كِتَابٌ * بَيْنَ لَهُمْ مِنْ نُورٍ كُلُّ مُظْلَمٍ

(I call them to Allah, and this is His Book, which by its light clarifies all that is dark.)

Table 2. Semiotic Analysis of Roland Barthes and Its Relevance to the SDGs in the Second Stanza

Level of Analysis	Explanation (According to Roland Barthes)	Meaning and Relevance to the SDGs
1. Denotation (Literal Meaning)	At the denotative level, the poet declares his invitation for humankind to return to Allah through His Book (the Qur'an), which serves to illuminate and clarify all darkness in life.	This literal meaning emphasizes the function of revelation as a guide for human existence. It relates to SDG 16 (Peace, Justice, and Strong Institutions), as the Qur'an teaches justice, peace, and strong social order grounded in moral values.
2. Connotation (Symbolic Meaning)	The expressions "نُورٌ" (His light) and "كُلُّ مُظْلَمٍ" (all that is dark) symbolize the duality between knowledge and ignorance, between guidance and misguidance. Light serves as a metaphor for truth and knowledge that dispels both spiritual and social darkness.	This connotative meaning aligns with SDG 4 (Quality Education) because it reflects the role of knowledge and revelation as illumination for life, and with SDG 10 (Reduced Inequalities) since the divine light of knowledge is open to all people without discrimination.
3. Myth (Cultural/Ideological Meaning)	In Islamic culture, the Qur'an is regarded as the ultimate source of truth and guidance that enlightens the path of human life. The myth constructed here is the belief that divine light possesses the power to overcome moral, social, and spiritual darkness.	This myth corresponds to SDG 16 (Peace, Justice, and Strong Institutions), as the Qur'anic values form the foundation for enduring justice and peace, and to SDG 17 (Partnerships for the Goals), which underscores the importance of cooperation among communities in upholding divine values.
4. Implied Social Values	The poem conveys a sense of spiritual responsibility and da'wah, calling humanity to return to divine guidance as a means of liberation from ignorance and moral decay.	These social values support SDG 4 (Quality Education) and SDG 16 (Peace, Justice, and Strong Institutions), as the teachings of the Qur'an serve as the foundation for a knowledgeable, peaceful, and just society.

The second stanza affirms the Qur'an as a source of enlightenment that guides humanity from darkness to truth. Within Barthes' semiotic framework, its denotative meaning presents a call to da'wah grounded in divine revelation, while at a deeper level it reflects the Qur'an's role as a moral compass for social order. This interpretation aligns with Ahmad Ulil Albab (2024), who argues that Qur'anic values particularly justice, education, and ethical conduct serve as foundational principles for achieving SDG 16 (Peace, Justice, and Strong Institutions). Thus, the stanza

highlights revelation as both spiritual guidance and a framework for sustainable social harmony. [22]

At the connotative level, the symbols “نوره” (His light) and “كل مظلم” (all that is dark) signify the transformation of knowledge from ignorance to enlightenment. The concept of light here is understood not only as a spiritual metaphor but also as an epistemological representation of knowledge that humanizes and liberates. This interpretation aligns with the ideas of Nasrul Umam and Naqiyah Mukhtar (2024), who found that Qur'anic values such as *iqra'* and *khalifah fil ardh* form the foundation for the early development of ecological and intellectual character. They emphasize that revelation-based education serves as a means to realize SDG 4 (Quality Education) and SDG 13 (Climate Action) through learning that cultivates both spiritual and social awareness. [32] Thus, the symbol of light in this stanza also reflects the role of knowledge and education as instruments of liberation and the equal distribution of understanding, in accordance with SDG 10 (Reduced Inequalities). At the mythological level, this stanza constructs a cultural ideology that positions divine revelation as the central source of civilizational enlightenment. In Islamic tradition, the light (*nur*) of the Qur'an is not merely a spiritual metaphor but also an ideological narrative affirming that knowledge and faith are the foundations of justice and progress. This interpretation is reinforced by the findings of Adelia Putri et al. (2025), who conclude that Islamic education holds significant potential in supporting sustainable development through the values of '*adl*' (justice), *tawazun* (balance), and *mas'uliyah* (social responsibility). Their study demonstrates that Islamic educational institutions can contribute to SDG 16 (Peace, Justice, and Strong Institutions) and SDG 17 (Partnerships for the Goals) by instilling social ethics and a spirit of collaboration within society. [33]

Finally, the social values implied in this stanza emphasize the importance of da'wah and spiritual education that guide humanity back to divine guidance. The call toward light is not merely a religious symbol but an invitation to build collective awareness in creating a knowledgeable, just, and peaceful society. This message is consistent with the spirit of SDG 4 (Quality Education) and SDG 16 (Peace, Justice, and Strong Institutions), which highlight the essential role of education and strong institutions in sustaining justice and social harmony.

The Third Stanza

وسنة خير الرسل أدعو لدرسيها * ففهمها الهدى والنور والعلم فاعلم

(And to the Sunnah of the best of messengers I call for its study, for within it lie guidance, light, and knowledge, so understand.)

Table 3. Semiotic Analysis of Roland Barthes and Its Relevance to the SDGs in the Third Stanza

Level of Analysis	Explanation (According to Roland Barthes)	Meaning and Relevance to the SDGs
1. Denotation (Literal Meaning)	At the literal level, the poet calls upon Muslims to study the Sunnah of the Prophet Muhammad, for within it are contained guidance (<i>al-huda</i>), light (<i>al-nur</i>), and knowledge (<i>al-'ilm</i>).	This call emphasizes the importance of continuous learning and deep understanding of the Prophet's teachings. It aligns with SDG 4 (Quality Education), which promotes value-based and knowledge-centered education.

2. Connotation (Symbolic Meaning)	The phrase "سنة خير الرسل" symbolizes the perfect model of conduct and a comprehensive guide to life. The words "الهدى والنور" و"العلم" represent the harmony between moral, spiritual, and intellectual dimensions.	This connotation highlights the significance of character and ethical education in building a virtuous society. Its values correspond with SDG 4 (Quality Education) and SDG 16 (Peace, Justice, and Strong Institutions), which emphasize moral and ethical foundations in education.
3. Myth (Cultural/Ideological Meaning)	In Islamic culture, the Sunnah of the Prophet represents the ideal manifestation of a balanced life that integrates knowledge, faith, and righteous action. The myth constructed here is that the progress of the Muslim community can only be achieved by emulating the Prophet as the model of civilization and morality.	This interpretation aligns with SDG 16 (Peace, Justice, and Strong Institutions) by upholding values of justice, ethics, and social harmony, as well as SDG 17 (Partnerships for the Goals), which promotes collaboration in upholding truth and moral integrity derived from the Sunnah.
4. Implied Social Values	The poem implies the importance of education rooted in exemplary conduct. Learning from the Sunnah is not only about acquiring knowledge but also about embodying the character and leadership of the Prophet.	These values support SDG 4 (Quality Education) and SDG 8 (Decent Work and Economic Growth) by emphasizing holistic human development that cultivates knowledge, morality, and productivity for the common good.

This stanza presents a call to regard the Sunnah of the Prophet Muhammad as a source of knowledge, guidance, and light for life. From Roland Barthes' semiotic perspective, the meaning of this verse is multilayered: at the literal level, it is an invitation to study the Sunnah; at the connotative level, it serves as a symbol of moral, spiritual, and intellectual values; and at the mythological level, it represents an ideology of exemplary conduct that forms the foundation of civilization.

This finding is consistent with the research of Algholayani and Zukriyah (2025), which demonstrates that semiotic analysis of religious texts can uncover educational messages and social ethics that function as instruments for character formation.^[34] In addition, Harahap et al. (2024) emphasize that through Barthes' framework, Islamic texts contain ideological myths that guide individuals to maintain a balance between faith, knowledge, and righteous deeds as an expression of spiritual and social awareness.^[35]

Thus, the message in this poem strongly resonates with the values of the Sustainable Development Goals (SDGs), particularly SDG 4 (Quality Education), SDG 16 (Peace, Justice, and Strong Institutions), and SDG 17 (Partnerships for the Goals). Education founded upon the values and exemplary conduct of the Prophet serves as a fundamental basis for building a civilized, just, and sustainable society.

The Fourth Stanza

هنيأ لمن نبى وسارع يبتغي * رضى الله والزلفى لفوز ومقام

(Blessed is the one who responds to the call and hastens to seek the pleasure of Allah and closeness to Him, for in it lies true success and gain.)

Table 4. Semiotic Analysis of Roland Barthes and Its Relevance to the SDGs in the Fourth Stanza

Level of Analysis	Explanation (According to Roland Barthes)	Meaning and Relevance to the SDGs
1. Denotation (Literal Meaning)	At the literal level, the poet expresses praise and joy for those who respond to the divine call and hasten to seek Allah's pleasure and closeness. The result of such sincerity is true victory and success.	This literal meaning emphasizes the importance of obedience and the enthusiasm to do good. It aligns with SDG 16 (Peace, Justice, and Strong Institutions) as it promotes honesty, responsibility, and spirituality in social actions.
2. Connotation (Symbolic Meaning)	The phrase "بِي وسَارَ" symbolizes active eagerness in performing good deeds; "رَضِيَ اللَّهُ وَالزَّلْفِ" represents the highest spiritual goal; while "فُوزٌ وَمَغْنَمٌ" signifies genuine success, not material gain but moral and spiritual happiness.	This connotative meaning reflects a balance between worldly and spiritual goals. It supports SDG 3 (Good Health and Well-Being) and SDG 8 (Decent Work and Economic Growth) by emphasizing holistic well-being, including physical, mental, and social aspects.
3. Myth (Cultural/Ideological Meaning)	In Islamic understanding, true victory (<i>al-fawz</i>) lies in attaining Allah's pleasure and nearness to Him. The myth constructed here conveys that genuine happiness is not measured by material wealth but by devotion and righteous deeds.	This myth is relevant to SDG 16 (Peace, Justice, and Strong Institutions) as it instills moral integrity as the foundation of a just and peaceful society, and to SDG 17 (Partnerships for the Goals) as it encourages collaboration toward collective good based on spiritual values.
4. Implied Social Values	This stanza implies the values of enthusiasm, sincerity, and spiritual orientation in every human action. It teaches that true happiness arises from the awareness to do good and draw closer to God.	These values reinforce SDG 3 (Good Health and Well-Being) and SDG 16 (Peace, Justice, and Strong Institutions) by emphasizing inner balance, social harmony, and ethical conduct as essential elements of sustainable living.

This fourth stanza portrays the happiness of those who respond to the divine call with enthusiasm and sincerity. Within Roland Barthes' semiotic framework, the stanza encompasses three layers of meaning: at the denotative level, it praises those who are obedient; at the connotative level, it presents symbols of balance between spirituality and social action; and at the mythological level, it affirms the Islamic ideology that true happiness originates from the pleasure of Allah. This finding aligns with Barthes' view as explained by Barus et al. (2025), who assert that meaning does not end at the literal sign but evolves into a cultural system that instills moral and ideological values. In the Islamic context, these layers of meaning form a spiritual consciousness that manifests in positive social behavior,[36]

The connection between spiritual values and sustainable development goals is also affirmed by Al-Jayyousi et al. (2022) in *Sustainability*, who state that the Islamic worldview integrates justice, balance, and social responsibility as fundamental pillars of sustainable development.[37] Thus, this poem conveys the message that obedience and sincerity are not merely religious dimensions but

also ethical foundations that support the achievement of the SDGs, particularly SDG 3 (Good Health and Well-Being), SDG 8 (Decent Work and Economic Growth), SDG 16 (Peace, Justice, and Strong Institutions), and SDG 17 (Partnerships for the Goals).

The Fifth Stanza

فَإِنِّي رَأَيْتُ الْجَهَلَ فِي النَّاسِ فَأَشَبَّهُمْ بِالْمَوْلَى وَلَا مِنْ جَهَنَّمَ

(Indeed, I have seen ignorance spread among people; they no longer fear their Lord nor the Hellfire.)

Table 5. Semiotic Analysis of Roland Barthes and Its Relevance to the SDGs in the Fifth Stanza

Level of Analysis	Explanation (According to Roland Barthes)	Meaning and Relevance to the SDGs
1. Denotation (Literal Meaning)	At the literal level, the poet declares that ignorance (<i>al-jahil</i>) has spread among people, leading to the loss of fear and awareness of Allah and the Hereafter.	This meaning reflects the moral and intellectual decline of society caused by its distance from knowledge and faith. It relates to SDG 4 (Quality Education) as it highlights the importance of education in combating ignorance and social deviation.
2. Connotation (Symbolic Meaning)	The term “الجهل” (ignorance) here signifies not merely a lack of knowledge but also symbolizes the blindness of the heart, moral decay, and the loss of spiritual values. The phrase “فَلَا خَوْفَ مِنْ مَوْلَى” represents humanity’s diminishing ethical awareness and sense of accountability.	This connotative meaning portrays moral decadence resulting from a crisis of knowledge and values. It aligns with SDG 16 (Peace, Justice, and Strong Institutions), which emphasizes the importance of ethics, moral consciousness, and value-based education to create a peaceful and just society.
3. Myth (Cultural/Ideological Meaning)	In Islamic culture, “الجهل” is often regarded as the root of all injustice and civilizational decline. The myth constructed in this stanza is the belief that ignorance is not merely a lack of knowledge but a social disease that destroys morality and faith.	This myth is closely related to SDG 4 (Quality Education) and SDG 10 (Reduced Inequalities) as it underscores that education and spiritual awareness are essential to promoting equality and social justice.
4. Implied Social Values	This stanza conveys a reflective and critical call for humanity to return to knowledge and piety to avoid falling into moral darkness.	These values support SDG 4 (Quality Education), SDG 16 (Peace, Justice, and Strong Institutions), and SDG 17 (Partnerships for the Goals) by promoting moral and spiritual education as the foundation for sustainable cooperation and social order.

This stanza conveys a tone of moral critique and concern toward a society afflicted by ignorance and the loss of piety. Within Roland Barthes' semiotic framework, the stanza holds multiple layers of meaning: at the literal level, it depicts a bleak social reality; at the connotative level, it symbolizes moral decay resulting from humanity's detachment from knowledge and faith;

while at the mythological level, it affirms the Islamic ideology that ignorance is the root cause of civilizational decline.

This approach is consistent with the findings of Makarim et al. (2023), which demonstrate that semiotic analysis of religious texts can reveal the social and moral messages embedded beneath their literal meanings.^[38] Thus, this poem does not merely convey a religious message but also reflects social awareness of the importance of knowledge and ethical values in community life. The moral and social relevance of this stanza directly intersects with the principles of the Sustainable Development Goals (SDGs), particularly SDG 4 (Quality Education), SDG 10 (Reduced Inequalities), and SDG 16 (Peace, Justice, and Strong Institutions). As emphasized by Kurniasih (2025), Islamic education plays a strategic role in fostering a knowledgeable and socially just society, as education grounded in moral values serves as a key foundation for sustainable development.^[39] Thus, this stanza affirms that ignorance is not merely an individual problem but a social threat that must be addressed through education, knowledge, and spirituality as the foundation for sustainable human development.

4.2 Discussion

The discussion section provides a deeper interpretation of the findings by examining the symbolic architecture of Al-Jufri's poem through Roland Barthes' semiotic framework. This revised section integrates critical interpretation, inter-stanza coherence, comparative reflections with previous Islamic poetic traditions, and explicit analytical connections to the Sustainable Development Goals (SDGs).

4.2.1 Critical Interpretive Discussion Across the Five Stanzas

The semiotic findings reveal that the poem constructs a progressive epistemic–spiritual journey, beginning with the human responsibility to seek knowledge (Stanza 1), moving toward divine revelation as guidance (Stanza 2), then to prophetic exemplarity (Stanza 3), followed by ethical action (Stanza 4), and ending in a social critique of ignorance (Stanza 5). This progression demonstrates a coherent moral architecture in which knowledge, revelation, and ethical conduct form the foundation of a sustainable society.

Dominance of the Light Symbol (Nur) Across several stanzas, the imagery of light appears as a unifying symbol. The dominance of this metaphor reflects the central Islamic epistemological belief that knowledge is illumination (*tanwīr*) that dispels ignorance (*zulmah*).

From Barthes' view, the mythic layer of light in Islamic culture constructs a moral ideology:
knowledge = illumination, illumination = justice, justice = social order

Thus, the myth of divine light functions as a moral infrastructure that reinforces SDG 16 (Peace, Justice, and Strong Institutions) by framing justice not merely as legal order but as an epistemic obligation grounded in knowledge and revelation.

4.2.2 Cross-Textual Comparison with Classical and Modern Islamic Literature

To strengthen thematic interpretation, this study incorporates a comparative reflection with earlier Islamic poets. First, Ibn 'Arabi frequently uses light as the symbol of divine presence and spiritual unveiling (*kashf*). Al-Jufri's use of *nur* parallels Ibn 'Arabi's notion of illumination as an epistemic transformation, suggesting that enlightenment is both spiritual and civilizational.

Second, Abu al-'Atahiyah's poetry emphasizes moral awakening and criticism of heedlessness. Al-Jufri resembles Abu al-'Atahiyah in using poetry as ethical admonition, especially in the fifth stanza, where ignorance is depicted as a societal disease. Third, contemporary studies [13], [23] show that religious poetry serves as a semiotic medium for moral education, consistent with the connotative findings of this study. These cross-textual comparisons confirm that Al-Jufri's

poem is not an isolated moral commentary but part of a long intellectual tradition of using symbolic poetry as ethical and educational discourse.

4.2.3 Inter-Stanza Thematic Coherence

The poem exhibits strong inter-stanza coherence, which was not fully elaborated in the earlier version. The thematic flow is as follows:

Stanza 1 – Epistemic Obligation: Seeking knowledge as an ethical duty.

Stanza 2 – Divine Revelation: Light of Qur’anic guidance as the antidote to ignorance.

Stanza 3 – Prophetic Model: Sunnah as a practical embodiment of guidance.

Stanza 4 – Ethical Motivation: Active pursuit of divine pleasure as moral agency.

Stanza 5 – Social Critique: Diagnosis of societal decline due to ignorance and moral decay.

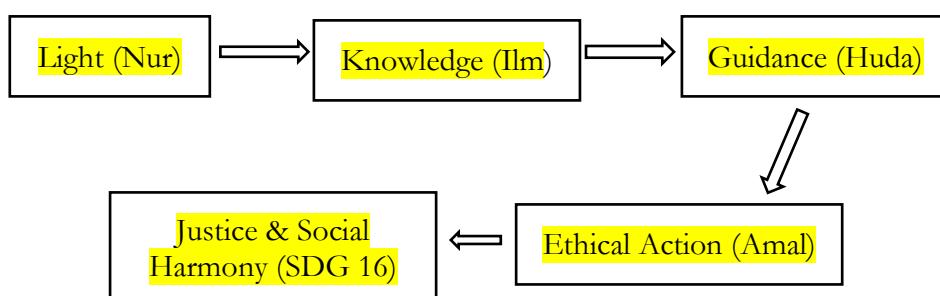
This structure forms a coherent epistemic-spiritual map, showing how Islamic education integrates mind, spirit, and social responsibility. This coherence aligns with the conceptual framework of Islamic Human Development as articulated by Merazga et al. (2019), which emphasizes that human growth in Islam is rooted in ethical integrity, spiritual consciousness, and social accountability as foundational elements of a sustainable and morally grounded civilization.[12]

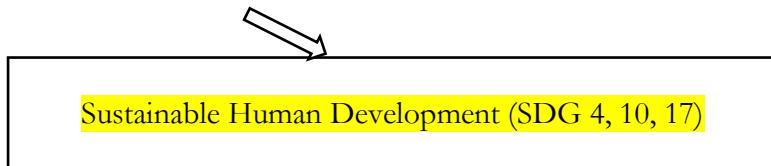
4.2.4 Analytical Alignment with the Sustainable Development Goals (SDGs)

While the Results section mapped each stanza to specific SDGs, the Discussion expands on why these connections matter: SDG 4 (Quality Education): Knowledge as a divine trust shows education is not only cognitive but moral, SDG 10 (Reduced Inequalities): The poem frames knowledge as universally accessible (“بِحَالٍ وَمَالٍ وَالْبَرَاعَ وَبِالْفَمْ”), offering a semiotic foundation for educational equity. SDG 13 (Climate Action): Through the metaphor of light as cosmic order, the poem implicitly supports ecological awareness an idea also emphasized by Islamic environmental ethics. SDG 16 (Peace, Justice, and Strong Institutions): The myth of knowledge as illumination constructs justice and moral integrity as epistemic duties, strengthening the role of religious texts as ethical frameworks for institutions. SDG 17 (Partnership for the Goals): The poem’s collective call (“كُلُّ مُسْلِمٍ”) frames education as a communal, not individual, mandate.

In line with this analytical alignment, Rokhim et al. (2025) demonstrate that Islamic literary works can actively contribute to the SDGs through ecospiritual and moral-literary frameworks. Their study of KH. Abdullah bin Nuh’s *Indunisiya al-Badi’ah* shows that Arabic-Indonesian poetry embodies ecological consciousness, moral responsibility, and spiritual pedagogy that directly support SDG 4 (Quality Education), SDG 13 (Climate Action), and SDG 15 (Life on Land).[40] This reinforces the present study’s argument that classical Islamic poetry including *al-Ilm* functions as a cultural and ethical instrument capable of promoting sustainable human development. Thus, the integration of educational, ecological, and spiritual values within Islamic poetic traditions strengthens their relevance to the broader SDG discourse.

4.2.5 Conceptual Map of Symbolic Relations (Text-Based Visual)





Picture 1. Conceptual Map of Symbolic Relations in Al-Jufri's Poem

4.2.6 Theoretical and Practical Significance

The findings demonstrate that classical Islamic poetry contains a sophisticated symbolic architecture capable of supporting contemporary sustainable development discourse.

This study contributes : Theoretically, by showing how religious semiotics bridges Islamic education with global frameworks like the SDGs. Practically, by illustrating how teachers and institutions can use religious poetry for character education, moral literacy, and civic awareness.

4.2.7 Limitations and Future Research

Although the poem provides rich symbolic material, this study is limited by: Focus on a single poem and author, Reliance on textual semiotics without ethnographic validation, Absence of classroom-based application studies, Future research may explore: Comparative semiotics across multiple Islamic poets, Pedagogical implementation of poetic texts in Islamic schools and Integration of digital tools (NVivo, ATLAS.ti) for deeper coding of symbolic patterns

CONCLUSION AND IMPLICATIONS

5.1 Conclusion

This study analyzes the values of Islamic education and their relevance to the Sustainable Development Goals (SDGs) in selected stanzas of *al-Ilm*, a poem by Sayid Idrus bin Salim Al-Jufri, using Roland Barthes' semiotic approach. The findings reveal that Al-Jufri's poem contains three layers of meaning: denotative, connotative, and mythological, which collectively construct a moral, intellectual, and spiritual worldview. The verses convey calls to seek knowledge, uphold good character, and contribute socially, which align with SDG 4 (Quality Education), SDG 16 (Peace, Justice, and Strong Institutions), and SDG 17 (Partnerships for the Goals). Through a semiotic reading, education in the Islamic perspective is understood not merely as a cognitive process but as a moral and spiritual transformation that guides humankind toward balance between faith (*iman*), knowledge (*ilm*), and righteous action (*amal*). Overall, this study concludes that Al-Jufri's poem is not only a literary expression but also a medium of moral and social transformation, reinforcing the role of Islamic literature in promoting ethical awareness, communal responsibility, and sustainable development. Overall, this study concludes that Al-Jufri's poem is not only a literary expression but also a medium of moral and social transformation, reinforcing the role of Islamic literature in promoting ethical awareness, communal responsibility, and sustainable development.

5.2 Implications and Future Research

The findings imply that classical Islamic literary works especially poetry can serve as effective media for value-based education and sustainable human development. Integrating these texts into contemporary curricula can foster learners who are intellectually capable, morally grounded, and socially responsible. This supports the recommendation that Al-Jufri's poetry may be incorporated into character-based learning models, Islamic education courses, and SDG-oriented educational programs. Future research is encouraged to examine the practical effectiveness of integrating Al-Jufri's poetry within real classroom settings, preferably through mixed-methods approaches that

combine semiotic analysis, pedagogical implementation, and learner-response assessment. Comparative studies with other Islamic poets such as Ibn 'Arabi or Abu al-'Atahiyah may also broaden the analytical framework and enhance generalizability.

BIBLIOGRAPHY

- [1] W. Sihab and D. H. Imanwan, "Education as a pillar of islamic civilization: a study of social dynamics during the prophet Muhammad's period," *J. Eduslamic*, vol. 3, no. 1, pp. 69–80, Aug. 2025, doi: <https://doi.org/10.59548/jed.v3i1.453>
- [2] M. M. Khoir, M. Hamzah, and A. Zuhdi, "Korelasi ilmu dan amal dalam pendidikan islam prespektif Al-Ghozali dalam kitab Minhajul 'Abidin," *JIIC J. INTELEK Insa. CENDIKIA*, vol. 1, no. 5, pp. 1309–1318, 2024, [Online]. Available: <https://jicnusantara.com/index.php/jiic>
- [3] C. Schliesser, "Religion matters: religion and the sustainable development goals (SDGs)," *Religions*, vol. 15, no. 3, p. 337, Mar. 2024, doi: <https://doi.org/10.3390/rel15030337>
- [4] A. Zain, Z. Mustain, and Rokim, "Penguatan nilai-nilai spiritual dan moralitas di era digital melalui pendidikan agama islam," *JEMARI J. Edukasi Madrasah Ibtidaiyah*, vol. 6, no. 2, pp. 94–103, 2024.
- [5] A. Jayadin, G. Lembah, and A. Karim, "Nilai syair Sayed Idrus bin Salim Aljufri (Guru Tua) dan implikasinya pada pendidikan karakter," *Bahasantodea*, vol. 5, no. 1, pp. 78–88, 2017.
- [6] L. R. Sugiara, Y. S. Haris, M. K. Fatihin, K. Muttakin, and I. Dhya, "Analisis semantik nasihat pendidikan moral dalam kitab Mi'raj as-Sibyan Karya TGKH. M. Zainuddin Abdul Majid," *Nady Al-Adab J. Bhs. Arab*, vol. 22, no. 2, pp. 14–30, 2025, doi: <https://doi.org/10.12259/jna.v22i2.44880>
- [7] M. Saidi, T. Hamami, and S. Wildan, "Konsep tujuan pendidikan islam menurut Imam Ghazali dan Guru Tua (Habib Idrus bin Salim Al-Jufri)," *J. Al-Qayyimah*, vol. 6, no. 2, pp. 41–55, 2023, doi: <https://doi.org/10.30863/aqym.v6i2.5302>
- [8] H. Humaidi and N. Nasrullah, "Pendidikan dalam perspektif pembangunan berkelanjutan," *Al-Afkar J. Keislam. dan Perad.*, vol. 9, no. 2, pp. 1–8, Oct. 2021, doi: <https://doi.org/10.32520/afkar.v9i2.351>
- [9] P. Kamal, "From training to transformation- the role of teacher education in cultivating a culture of peace," *Res. Rev. Int. J. Multidiscip.*, vol. 10, no. 6, pp. 300–308, Jun. 2025, doi: <https://doi.org/10.31305/rrijm.2025.v10.n6.033>
- [10] Ach Chairy, Istiqomah, and A. C. F. Nahdiyah, "Sustainable Development Goals (SDGs) dan pendidikan islam di perguruan tinggi: sinergi untuk masa depan," *Acad. J. Inov. Ris. Akad.*, vol. 4, no. 1, pp. 124–134, 2024. <https://doi.org/10.51878/academia.v4i3.3631>
- [11] Mariani, "Pendidikan holistik dalam islam: studi terhadap IQ, EQ, Dan SQ," *Tarb. Islam. J. Ilm. Pendidik. Agama Islam*, vol. 11, no. 1, pp. 1–13, 2021, doi: 10.18592/jtipai.v11i1.4780.
- [12] H. Merazga, N. Sammari, A. A. Malik, K. Bin, and M. Noor, "Islamic human development : theory and practices," vol. 24, no. 10, pp. 61–68, 2019, doi: 10.9790/0837-2410066168.
- [13] A. Hermawan, R. Fadillah, and M. Munib, "Representation of moral education values in the poems of Abū al-'Atāhiyah (a study of genetic structuralism)," *Tadris Al-'Arabiyyah J. Pendidik. Bhs. Arab dan Kebahasaaraban*, vol. 1, no. 1, pp. 1–16, Apr. 2022, doi: <https://doi.org/10.15575/ta.v1i1.17440>
- [14] A. Rofiq and M. F. Afif, "Konsep ta'dib pendidikan agama islam perspektif Syed

Muhammad Naquib Al-Attas,” *Al Fikr Jurnal Pendidikan Islam*, vol. 8, no. 2, pp. 81–89, 2022. <https://doi.org/10.32489/alfikr.v8i2.289>

- [15] Nurhayuni and E. Roza, “Imam Al-Ghazali dan perspektifnya tentang pentingnya pendidikan islam,” *J. Stud. Islam dan Hum. al-Mikraj*, vol. 4, no. 1, pp. 1–11, 2023, doi: <https://doi.org/10.37680/almikraj.v4i1.2968>.
- [16] N. Nurhayati, “Pemikiran pendidikan Sayyid Idrus Bin Salim Aljufri dalam pembentukan akhlak islami,” *Rausyan Fikr J. Stud. Ilmu Ushuluddin dan Filsafat*, vol. 14, no. 1, pp. 183–208, 2018, doi: <https://doi.org/10.24239/rsy.v14i1.327>
- [17] R. Arsyad, *Diwan al-Syi'r li al-Sayyid Idrus al-Jufri*. Palu: PB. Alkhairat, 1980.
- [18] S. H. Jadou and I. M. M. M. Al Ghabra, “Barthes’ semiotic theory and interpretation of signs,” *Int. J. Res. Soc. Sci. Humanit.*, vol. 11, no. 3, Sep. 2021, doi: <https://doi.org/10.37648/ijrssh.v11i03.027>
- [19] P. Barroso, “Contributions to a semiotics of religion : the semiosis from sign to meaning Contribuições para a semiótica da religião : a semiose do sinal ao significado,” *Interações Soc. e as Novas Mod.*, pp. 181–200, 2021, doi: <https://doi.org/10.31211/interacoes.n41.2021.a8>
- [20] Fatimah and E. N. Fiqra, “Analisis diferensiasi semiotika C.S.Pierce, F.D.Saussure, Roland Barthes terhadap al-qur'an bertajwid,” *J. Al-Wajid*, vol. 3, no. 1, pp. 530–548, 2022. <https://doi.org/10.30863/alwajid.v3i1.3795>
- [21] Cahya Farida Putri and Ahmad Ilzamul Hikam, “Representasi budaya pada novel arah langkah Karya Fiersa Besari: kajian semiotika Roland Barthes,” *Semant. J. Ris. Ilmu Pendidikan, Bhs. dan Budaya*, vol. 3, no. 3, pp. 157–173, Jun. 2025, doi: <https://doi.org/10.61132/semantik.v3i3.1846>
- [22] Ulil Albab, “Tafsir Al-Qur'an dan sustainable development goals (SDGs),” *MAHAD ALY J. Islam. Stud.*, vol. 1, no. 1, pp. 19–32, Feb. 2024, doi: <https://doi.org/10.63398/jsimahadaly.v1i1.14>
- [23] C. Buana, “Nature symbols and symbolism in sufic poems of Ibn Arabi,” *KARSA J. Soc. Islam. Cult.*, vol. 25, no. 2, p. 434, 2018, doi: <https://doi.org/10.19105/karsa.v25i2.1304>
- [24] A. S. Aswady, “Uslūb Al-Insyā' Syair Al-Habīb 'Idrūs Bin Sālim Al-Jufri tentang ilmu (studi analisis balagah),” *‘A Jamiy J. Bhs. dan Sastra Arab*, vol. 12, no. 1, p. 54, Jun. 2023, doi: <https://doi.org/10.31314/ajamiy.12.1.54-69.2023>
- [25] Sofwatillah, Risnita, Syahran Jailani, and Arestya Saksitha, “Tehnik analisis data kuantitatif dan kualitatif dalam penelitian ilmiah,” *J. Genta Mulia*, vol. 15, no. 2, pp. 79–91, 2024.
- [26] Maulida Laily Kusuma Wati, Fatkhur Rohman, and Tommi Yuniawan, “Analisis semiotika Roland Barthes dan nilai moral dalam film pendek tilik 2018 Karya Wahyu Agung Prasetya,” *J. Onoma Pendidikan, Bahasa, dan Sastra*, vol. 9, no. 2, pp. 1306–1315, Oct. 2023, doi: <https://doi.org/10.30605/onoma.v9i2.3023>
- [27] E. Purnawan, “Hubungan motivasi, persepsi melalui strategi pembelajaran terhadap prestasi belajar bahasa indonesia siswa kelas IX Smp Negeri 1 Pagar Alam,” *DLADIK J. Ilm. Teknol. Pendidik.*, vol. 12, no. 1, pp. 42–53, 2022. <https://doi.org/10.33369/diadik.v12i1.21348>
- [28] M. Sholihah and C. Zakarias, “Analisis Semiotika Roland Barthes pada logo Nahdlatul Ulama’,” *Mashadiruna J. Ilmu Al-Qur'an dan Tafsir*, vol. 2, no. 3, pp. 333–342, Mar. 2024, doi: <https://doi.org/10.15575/mqiat.v2i3.28179>
- [29] H. Hanifah, L. Salsabillah, A. T. Fitri, R. M. Febriani, R. Hidayatullah, and Harmonedi, “Landasan teori, penelitian relevan, kerangka berpikir dan hipotesis penelitian pendidikan,”

Form. J. Ilm. Pendidik., vol. 3, no. 2, pp. 391–404, 2025, [Online]. Available: <http://ejurnal.yayasanpendidikandzurriyatulquran.id/index.php/ihsan>.
<https://doi.org/10.61104/ihsan.v3i2.989>

[30] Yuli Angraeni, Herlini Puspika Sari, Nur Sa'adah, and Putri Wulandari, "Pendidikan islam sebagai pilar penguatan etika dan moral dalam mencapai sustainable development goals (SDGS)," *IHSANIKA J. Pendidik. Agama Islam*, vol. 3, no. 2, pp. 287–293, May 2025, doi: <https://doi.org/10.59841/ihsanika.v3i2.2556>

[31] T. Muntoha, "Mengkokohkan perdamaian dan toleransi: analisis literatur integrasi nilai-nilai SDGs dalam pendidikan agama islam di era modern," *J. Educ. Res.*, vol. 5, no. 4, pp. 4642–4653, Sep. 2024, doi: <https://doi.org/10.37985/jer.v5i4.1608>

[32] N. Umam and N. Mukhtar, "Integrasi Nilai Al-Qur'an dan SDGs dalam edukasi hijau untuk PAUD," *J. Obs. J. Pendidik. Anak Usia Dini*, vol. 8, no. 6, pp. 1855–1865, 2024, doi: <https://doi.org/10.31004/obsesi.v8i6.6452>

[33] Adelia Putri, Kamilatul Hayati, Riri Novia Sari Hasibuan, and Herlini Puspika Sari, "Peran pendidikan islam dalam mendukung pencapaian SDGs : studi kepustakaan," *J. Budi Pekerti Agama Islam*, vol. 3, no. 2, pp. 332–339, Apr. 2025, doi: <https://doi.org/10.61132/jbpai.v3i2.1098>

[34] M. M. Algholayani and L. F. Zukriyah, "Symbolic representation and semiotic analysis of Roland Barthes on Buya Yahya's Ramadan Recitation," *J. Educ. Relig. Stud.*, vol. 5, no. 02, pp. 76–90, Apr. 2025, doi: <https://doi.org/10.57060/jers.7gw95q36>

[35] M. F. Harahap, N. S. Awliya, Aep Saepurrohman, A. Karim, and M. F. A. Muhammed, "The concept of idols in Qur'an: a semiotic analysis of Roland Barthes," *Arab. J. Arab. Lang. Educ.*, vol. 1, no. 1, pp. 96–113, 2024, [Online]. Available: <https://journal.pppbai.or.id/index.php/arabiyati/article/view/34>

[36] E. Barus, A. Aisyah, E. F. Siregar, and R. Risnawaty, "An Analysis of Roland Barthes' semiotic theory: focusing on denotation, connotation, and myth," *Int. J. Educ. Res. Excell.*, vol. 4, no. 2, pp. 355–363, Jul. 2025, doi: <https://doi.org/10.55299/ijere.v4i2.1438>

[37] O. Al-Jayyousi, E. Tok, S. M. Saniff, W. N. Wan Hasan, N. A. Janah, and A. J. Yesuf, "Rethinking sustainable development within islamic worldviews: a systematic literature review," *Sustainability*, vol. 14, no. 12, p. 7300, Jun. 2022, doi: <https://doi.org/10.3390/su14127300>

[38] M. G. Makarim, H. Rahayu, and M. Mardi, "Roland Barthes' semiotic analysis of the meaning of haram in the Quran," *QiSTJ. Quran Tafseer Stud.*, vol. 2, no. 3, pp. 331–346, Sep. 2023, doi: <https://doi.org/10.23917/qist.v2i3.2574>

[39] A. Kurniasih *et al.*, "Islamic education policy priorities in achieving sustainable development goals (SDGs) in higher education," *J. Lifestyle SDGs Rev.*, vol. 5, no. 3, p. e05280, Mar. 2025, doi: <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n03.pe05280>

[40] M. Rokhim, A. H. Al Bahar, D. Suparno, S. Sa'adah, M. A. R. Sanjani, and A. Romadhony, "Eco-spirituality and nationhood in Indunisiya Al- Badi'ah By Kh . Abdullah Bin Nuh : an ecocritical study for SDGs," *Profetika J. Stud. Islam*, vol. 26, no. 2, pp. 421–438, 2025, doi: <https://doi.org/10.23917/profetika.v26i02.12401>