

A Semantic Analysis of *Antiya Pancor* Song

Achwan Sapar^a

^a English Lecturer, Universitas Nahdlatul Wathan Mataram, achwansapar@gmail.com

Muh Junaidi^b

^b English Lecturer, Universitas Nahdlatul Wathan Mataram, muhjunaidi13@gmail.com

Rukmi Rahmayanti^c

^c English Students, Universitas Nahdlatul Wathan Mataram

Abstract

This study aimed to describe the semantic relations of words in the lyrics of "Antiya Pancor" by TGKH. M. Zainuddin Abdul Madjid with semantic study. The method of this research is a descriptive qualitative approach to analyze the lexical and contextual meaning of this Antiya Pancor song. The data analysis technique in this research consists of (1) analyzing the lyrics of an Antiya Pancor song; (2) interpreting the song to find out its lexical and contextual meaning. To identify the meaning of the song, the researcher read every stanza of the song to understand its meaning. The researcher studies the general meaning and detailed meaning by identifying the lexical and contextual meaning of the song. (3) describing the words' meaning in these lyrics of Antiya Pancor's song uses contextual meaning and lexical meaning. Based on the result of data analysis, it can be deduced that the lyrics of Antiya Pancor's song are lexical and contextual meaning. The song exhorted Muslims to maintain and strengthen their faith in Allah. And in this song, he expresses his longing for his hometown while also defending the truth in order to keep Muslims from going astray. The Antiya Pancor song tells us how painful it was to build NWDI Madrasah.

Keywords: *Semantic, Antiya Pancor, Lexical Meaning, Contextual Meaning.*

and words used by humans to express their thoughts and feelings. (Oxford 1995:662).

INTRODUCTION

Language is the most uniquely human characteristic that distinguishes us from other creatures, which means that language and communication hold an important role in human life. Language is the system of sounds

Language is both a phonological and a semantic system. Sound is the impression of the eardrum's nerve center vibrating as a result of reacting to changes in air pressure.

Actually, communication is basically a social process. It is not only spoken and written language to communicate, but also with a wide variety of actions. Communication is the action or process of communicating. Oxford (1995:230). When all people speak, communication is a process. And then, there must be both a sender and a receiver. Sometimes, all people only talk interaction, not only interacting with the communicator alone, but can communicate through songs, poems, etc. Communication mainly through song means something more meaningful.

The language was a series of sounds. Therefore, many aspects of language support could be studied, such as raw material language sound as sound materials, subject as meaning that the sound outside, referent, usability, and the use of language. Human beings need language for communication because language is the branch of linguistics. Semantics is the systematic study of meaning and linguistics. Semantics is the study of how to organize and express meaning Charles W. Kreidler (1998:3). To know the meanings that should be understood in semantics We will dig more into two meanings in words or sentences that we will dig more into here: lexical meaning and contextual meaning, which we know by semantics.

Semantics is one of the disciplines of language. According to John I. Saeed, semantics is the study of meaning communicated through language. The present study analyzes semantic analysis, especially on the lexical meaning and contextual meaning of "A Semantic Analysis of Antiya Pancor Song," which has other meanings or lexical meanings in each science of semantics. Lexical meaning is concerned with the relationship between words and meanings. All of these things are related to lexical meaning: denotation, connotation, synonym, antonym, hyponym, homonym, homophone, polysemy, and figurative language. Semantics and Pragmatics are two branches of linguistics that affect how words and sentences are put together (Jhon I. Saeed).

A song is a piece of music with sung lyrics or music for the voice. Oxford(1995:1133). The researcher chose the "Antiya Pancor" song because many people like to listen to it, but they sometimes have difficulties in getting the meaning and don't understand the language. So here the researcher would like to give the lexical meaning and the contextual meaning of the "Antiya Pancor" song. Many people only read and sing the song but do not know the implicit meaning. So, to help people learn

more about the "Antiya Pancor" song by giving them some experience with its two meanings—its literal meaning and its meaning in the context of the song—we're going to do the following:

From all the statements, the reason why this research must be conducted is that we grew up in Nahdlatul Wathan and will serve Nahdlatul Wathan, so it is necessary to conduct this research. so that people outside know the meaning of Maulana Syaikh's struggle and the history of the founding of NWDI.

Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid is known as a great ulama because his knowledge is very broad and deep. Likewise, his charisma as a figure of a scholar is so great. He is a role model who is very influential because of his wisdom. Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid (born in Bermi, Pancor, East Lombok, West Nusa Tenggara, April 20, 1908-died in Pancor, Selong, East Lombok, West Nusa Tenggara, October 21, 1997 at the age of 89 years) is the founder of Nahdlatul Wathan, the largest Islamic mass organization in the province. On the island of Lombok, Tuan Guru is the title for religious leaders who are tasked with building, guiding, and protecting Muslims in

religious and social matters, which in Java is identical to kyai. Like Hamka, he also has an abbreviated name, namely Hamzanwadi (Hajji Muhammad Zainuddin Nahdlatul Wathan Diniyah Islamiyah).

LITERATURE REVIEW

Linguistics

Linguistics is a field of linguistic studies that includes an analysis of various linguistic elements such as form, meaning, and context. Linguistics, in general, is not restricted to a single language while special linguistics focuses its studies on one language only. The linguistics branch of general linguistics can be divided based on the object under discussion, including semantics, pragmatics (sound of the meaning), metaphor, phonetics, and phonology (sound of language), morphology (word formation), syntax (sentence formation rules). Here, the researchers will focus on explaining semantics because this is the topic of this research.

Semantics

According to Charles W. Kreidler (1998:03), semantics is the systematic study of meaning, and linguistic semantics is the study of how languages organize and express meaning. Charles said there were disciplines that were concerned with the systematic study of meaning. They are psychology, philosophy,

and linguistics. Psychology is concerned with how individuals learn, retain, and recall or forget information. Language philosophy was concerned with how we know any particular fact that we know or accept as true in relation to other possible facts. The last systematic study of meaning is about linguistics. Linguistics wants to understand how language works. That means semantics is the study of meaning. Semantic units such as morphemes, words, sentences, and phrases are called semantic.

Contextual Meaning

This research is to know the contextual meaning and lexical meaning of the Antiya Pancor song by Almagfurullah TGKH. Muhammad Zainuddin Abdul Madjid in the linguistic area. According to Abdul Chaer (2007:290), contextual meaning is the meaning of a lexeme or word within a context. Contextual meaning in semantics is the result of the relationship between speech and context, as stated by Mansour Pateda (2010:116). It is known that context has several forms. Contextual meaning means a situation of meaning that is considered the relationship between speech and context. As for the part of contextual meaning, there are:

1. An organ in its context

Organs can be put into context by the gender of the speaker, the position of the speaker, the age of the speaker or the listener, and their socioeconomic background.

2. The situation's context

The context of a situation includes sad situations, happy situations, and safe situations, in which the speaker will speak in accordance with the situation that happened. For example, in the situation of grieving, they will use the word that is significant to be sad. and give support to be patient in this situation. They would not say anything to offend someone who is grieving because it can be hurtful to feel that "he who died had a debt to me."

3. Context of purpose

In the context of a purpose, such as asking or expecting something, people will find the word "asking" meaning, "could you give me a book."

4. Formal or in a formal context in conversation.

Formal and informal contexts in conversation will force a person to find the word that is appropriate for the context or conversation. For

example, in a meeting, we must use formal language. If we refuse an opinion from someone, we shall not say, "Your opinion is rejected." It is in formal and impolite language because it can give an opinion.

5. The speaker's emotional state

The mood of the speaker or listener can affect the word and what it means. For example, if the speaker or listener is angry, the words will sound angry or rude.

6. Temporal context

The context of time is the situation of the speaker or listener and what they are doing, such as going to sleep, studying, or eating. When someone comes to our house at night that will be seen by the meaning of the word we use.

7. Locational context

It can influence the word and the meaning that is used by people. For example, in the market, in school, and others. Based on the example, people usually use a word that has a meaning related to information.

8. Completeness of context in a speaker's or listener's speaking or hearing

It can influence the words and the meaning of the words used. For example, if we want to ask someone but she or he cannot hear clearly, it is because their ears are not as good as ours. We will miss communication with them.

9. Linguistic context

In a linguistic context, it does meet the rules of the language used by both sides. The things that are associated with the rules of language, which are concerned with meaning too.

10. Language context

Both the speaker and listener must understand the language used because it will influence word meaning.

Lexical Meaning

Pateda (1982:103) lexical meaning is the meaning of the word when the word is seen in isolation, either in form or shape, lexeme meaning affixes whose meaning is more or less fixed, as can be read in a particular language dictionary. A lexeme is an abstract unit. It can occur in many different forms of actual spoken or written sentences. It is regarded as the same word even when inflected. Lexical meaning refers to the real meaning. The meaning that corresponds to our sense of observation The lexical meaning

is the meaning of the dictionary without any context.

Relation of Meaning

According to Abdul Chaer (2002:82), relations of meaning can be categorized as synonyms, antonyms, hyponyms, homonyms, ambiguity, denotation, and connotation.

1. Synonym

According to Verhaar (1978), in Chaer (2004:82), a synonym for the expression (which can be a word, phrase, or sentence) has more or less the same meaning as the other expression. So, synonyms are used to express the same meaning. Charles K. W. (1998:97) notes that synonyms are typically single lexical units of the same weight.

2. Antonym

According to Charles K. W (1998:100), an antonym is two sentences that have different polarities, like these are mutually contradictory. That means, that if one is true, the other must be false because the sentences have the same subject and predicates. So, the relationship between the meanings of two words has an antonym in two ways.

3. Polysemy

According to Abdul Chaer (2002:302), polysemy is defined as a unit of language, particularly a word or a phrase that could also have more than one meaning. So, a word or utterance unit is called polysemy if the word has more than one meaning.

4. Hyponym

Hyponym in the phrase (the word can also typically be a phrase or sentence) whose meaning was considered to be a part of the meaning of another expression by Verhaar (1983:131) in Mansour Pateda (2001:209). Palmer (1978:78) says that in Mansoor Pateda's book (2001:210), there is a logical connection between that and the hyponym hierarchy.

5. Homonym

A lexeme is a conjugation of a word and its meaning. The form is fairly easy to determine: in writing, it is a sequence of letters; in speech, it is a sequence of phonemes. Charles (1998:52). It means that a homonym is two words with the same form but very different meanings. In this case, there are two terms for homonyms: homophone and homograph. A homophone is the same sound.

However, homograph and homograph have the same spelling.

6. Ambiguity

Ambiguity is often said to have a double or ambiguous meaning. According to Chaer (2007:306), the symptoms may be due to the multiplicity of meanings. Different grammatical interpretations are common in written language due to the suprasegmental element of written language, which cannot be described accurately. For example, "new history book" could mean "the history of the book that just came out" or "a history book about a new era."

7. Denotation

Denotation is the straightforward dictionary of the word. It is the actual literal definition or meaning of a word or term, definition of the word that you find in the dictionary.

8. Connotation

Connotation is the association of a term. It can also be an emotional suggestion of a word that is not literal.

Pragmatics

According to Kreidler (1998:18), pragmatics is another branch of language that is concerned with meaning. It focuses on a

person's ability to derive meaning from specific kinds of speech situations in order to recognize what the speaker is referring to. Levinson (1983:1) states that pragmatics is the study of relations between language and context that are grammaticalized or encoded in the structure of language. It is a means of pragmatic study between language and context relevant to grammar.

In another explanation, Gorge Yule (1996:4) says that pragmatics is the study of relationships between linguistic forms and the users of those forms. Pragmatics can be used to study people's intended meanings, assumptions, and purposes or goals. Based on the definition above, Yule classifies, there are three areas pragmatics is concerned with; they are:

- a) The study of speaker meaning is known as pragmatics. It looks at how the speaker communicates meaning and how the listener understands it.
- b) Pragmatics is the study of context. It includes the interpretation of what people mean in particular contexts and how the context influences what is said. It depends on what the speaker says, where, when, and under what circumstances.

- c) Pragmatics is the study of how more gets communicated than is said. Pragmatics is the study of how language and context work together, which is the key to understanding how language works.

characteristics without using conjunctions like, and so on.

Each type of metaphor has a different metaphorical expression. According to Kreidler (in Subroto, 2011:23), "what a word means depends in part on its associations with other words, on the relational aspect. Every metaphorical expression has a meaning in it, and the meaning cannot be immediately understood. The meanings that appear in the expression include the following:

1. Sadness

Sadness is a feeling of sadness felt by someone. Sadness can be a separation: left by someone who is loved, betrayed by someone, lost, lonely, death, etc.

2. Happiness

Feelings of happiness make someone visible. Happiness can be felt for a variety of things. For example, because you have loved someone who is very good, having a relationship can change someone to become a better human being than before.

3. Longing

Longing or longing arises because someone has a taste for love and affection for the thing or someone who is loved.

4. Sincerity

Metaphor

Actually, humans have known the concept of metaphors since ancient times. Aristotle (384–322 BC) (in Wahab, 1991:65) gives a definition of metaphor as an expression of language to state things that are common to special things and special things to general things. Meanwhile, Quintilian (in Wahab, 1991:65) argues that a metaphor is an expression of language to express something that lives for something else that is alive, something that lives for something that is dead, something that died for something living, and something that died for something dead.

According to Altenbernd (in Pradopo, 2014:217), a metaphor is a figure of speech that states something worthy of something else that really isn't the same. So, a metaphore is a linguistic expression for expressing something indirectly that has the same

Sincerity is the attitude that someone has without expecting any reply. Someone will do anything to another unconditionally because in their heart there are concerns that don't need to be explained but done concretely.

5. Loyalty

Loyalty is part of love. The definition is giving or showing firm and constant support or allegiance to a person or institution. Loyalty means really caring about the other person and making sure the relationship works both ways.

Syntax

Syntax talks about words in relation to other words or other elements as a unit of speech. Things that are commonly studied in syntax include syntax structure, including function problems, categories, and syntactic roles. Syntactic units in the form of words, phrases, clauses, sentences, and discourses.

It is critical for the researcher to demonstrate a review of previous research to support this research. Here are a few studies that have been used and are relevant to this research.

The first is a study conducted by Herman Wijaya, Laila Sufi Wartini (2019), *Relasi Makna: Dalam Lirik Lagu Perjuangan Nahdlatul Wathan Karya TGKH.M.*

Zainuddin Abdul Majid (Kajian Semantik). The techniques used in this research are interviews and documentary studies. The method used in this research is a descriptive one with a form of qualitative research. The result of this research is that every relationship has meaning, and that can be a lesson in social life. The song taught and exhorted Muslims to maintain and strengthen their faith and piety to Allah. As a citizen of Nahdlatul Wathan, he should also be asked to promote a sense of faith and devotion as a way to help build a sense of nationality and diversity.

The second is the research conducted by Lalu Fahrurrozi Hidayat (2020) *Semantic Analysis of Wasiat Renungan Masa TGKH. Muhammad Zainuddin Abdul Madjid*. This research used a descriptive qualitative method. The results of this study explain what Wasiat Renungan Masa means both in and out of context.

RESEARCH METHODS

In conducting this research, the researcher uses library research with a qualitative approach to analyze the lyrics of Antiya Pancor by TGKH. M. Zainuddin Abdul Madjid. This study attempts to provide an answer to the research problems of this study in analyzing the lexical and contextual

meaning of this song. This research is about semantics, but it focuses on meaning, particularly contextual and lexical meaning. The researcher analyzed the data based on the research question and used contextual meaning and lexical meaning. The steps the researcher takes to analyze the data are to classify the lyrics of the Antiya Pancor song, interpret the song to find out the lexical and contextual meanings, and describe the meanings of the words in the lyrics of the Antiya Pancor song using both lexical and contextual meanings.

FINDINGS AND DISCUSSION

Findings

The researcher analyzed them in light of the research objectives. In this analysis, researchers used a word to explain the content of the term in the words "Antiya Pancor song." There are words or combinations of words used in the words "Antiya Pancor song" in these lyrics to show feelings.

This song is a song to release Maulana Syaikh's longing as well as a song of sadness. Because Maulana Syaikh chose to establish a madrasah, he is not allowed to be an imam and khatib, and he is also not allowed to do Friday prayers at Pancor. Maulana Syaikh went every Friday to a small mosque at that

time called Masjid Al-Ittihad Labuan Haji, which was approximately 5 km from Pancor, where the NWDI Madrasah was founded.

This song is actually a historical song of Maulana Syaikh's struggle, which he composed in the years before NWDI was founded in 1937. The historical fact is that this song was born when Pancor's leader dismissed Maulanasyaikh as Imam and Khatib because they chose to establish an NWDI Madrasah.

The title of this song shows Pancor as the birthplace of Maulanasyaikh and the place where the Nahdlatul Diniyyah Islamiyyah Madrasah was founded. In other manuscripts found, the title of this song is a reflection of the process of establishing the NWDI and NBDI. The song with this title provides information to us about how difficult Maulana Syaikh's struggle was in order to give confidence and understanding to the community so that the vision and mission of the NWDI and NBDI Madrasah could be accepted by the Pancor community at that time.

Bilaady means "my country. The name Pancor is a village in Selong District, East Lombok. The mention of Pancor as *bilaady* actually describes the nationality of the archipelago because the word *billady has*

a broad and comprehensive meaning. It's as if Maulanasyaikh said *Pancor min bilaady Indonesia min bilaady Nusantara* because this song was born before Indonesia's independence.

The mention of the existence of the NWDI Madrasah as a symbol of greatness and perfection. The NWDI and NBDI Madrasah became the embryo of the NW struggle that inspired the birth of Islamic boarding schools and national civilizations. So it is appropriate for Maulana Syaikh to say that whoever fulfills the call of glory and majesty from NWDI Madrasah must be victorious and successful forever.

Ta'sis Nahdlatul Wathan - Antiya Pancor

Arabic Verse

Antiya pancor biladi
Antu'unwanul kamali
Kullumayya'tiki yauma
Zairon yalkon nawali

Yabani wathani yajiddu
Wasyharu tulallayali
Wathani ruhi fida'u
Lakimingkulli dholali

Ayyuhal Islamu syukro
Innakum ahlul ma'ali
Jaridul 'izza li idro
Kilkamali wal 'amali

Hadzihi madrosatul 'iz
Ziwaun wanul kamali
Kullumallabbamu nadi

Hafala yahsyal wabali

Indonesian Verse

Wahai pancor, kau negeriku
Engkau lambang jaya selalu
Setiap yang datang padamu
Ziarah raih berkahmu

Anak negeri bersungguhlah
Sepanjang malam berjagalah
Negeriku, ruhku tebusan
Dari setiap kesesatan

Ummat islam, mari besyukur
Engkau pemilik kemuliaan
Hadapilah kesulitan
Tuk sempurna dan harapan

Inilah madrasah yang jaya
Perlambang titah sempurna
Setiap yang dengar seruannya
Tenang tak takut celaka

English Verse

Oh Pancor, you are my country;
You are a symbol of glory;
Each person who comes to you;
Made devotional visit grope for blessing;

Be serious, country boy;
Stay awake all night along;
My country, my soul compensation;
From every digression;

Muslims, please be grateful;
You has magnificence;
Face the difficulty;
To be perfect and hope;

This is a glorious madrasah;
The symbol of the perfect order;
Each person who hear the call;
Composed not afraid misfortune;

DISCUSSION

This research has a code about one word and another word that you want to analyze. For example, researchers give the code for the first stanza as S1. For around the lines in the stanza, researchers provide the code for the first line L1. Then, the next word continues the code. Then the reader understands to read this work literally. Data is presented and analyzed based on the Gore Yule theory of lexical and contextual meaning.

A researcher analyzed these lyrics with one or two words that have specific meanings. Not all words were analyzed by the researchers. Researchers only took the lexical or contextual data from the stanza of the devotional Antiya Pancor song.

Lexical Meaning

Code	Lyric	Meaning
S1-L1	Antiya pancor biladi	Oh Pancor, you are my country;
S1-L2	Antu'unwanul kamali	You are a symbol of glory;
S1-L3	Kullumayya'tiki yauma	Each person who comes to you;
S1-L4	Zairon yalkon nawali	Made devotional visit grope for blessing;
S2-L1	Yabani wathani yajiddu	Be serious, country boy;

S2-L2	Wasyharu tulallayali	Stay awake all night along;
S2-L3	Wathani ruhi fida'u	My country, my soul compensation;
S2-L4	Lakimingkulli dholali	From every digression;
S3-L1	Ayyuhal Islamu syukro	Muslims, please be grateful;
S3-L2	Innakum ahlul ma'ali	You has magnificence;
S3-L3	Jarridul 'izza li idro	Face the difficulty;
S3-L4	Kilkamali wal 'amali	To be perfect and hope;
S4-L1	Hadzihi madrosatul 'iz	This is a glorious madrasah;
S4-L2	Ziwaun wanul kamali	The symbol of the perfect order;
S4-L3	Kullumallabbamu nadi	Each person who hear the call;
S4-L4	Hafala yahsyal wabali	Composed not afraid misfortune;

Contextual Meaning

The meaning of this song in the first stanza (S1) is to tell how much maulana syaikh misses his hometown and to tell how painful it was when he founded the NWDI madrasah. This song was composed by Maulana Syaikh when he was expelled from the pancor and was not allowed to become the imam of the mosque in his village at the attaqwa mosque. Expelled as s result of being told to choose between being the imam of the mosque or the faith of the madrah. Because he chose to establish a madrasah, he was not allowed engage in the friday at the attaqwa

mosque and nearby mosque. He was forced to go back and forth the the al itti had mosque, Labuhan Haji, passing through three village namely Teros, Kelayu, Tanjung using horse carriage. When he back and forth Friday prayers due to the punishment, he carried out for two years. That's when he composed this song. *Antiya pancor biladi*, *Antu'unwanul kamali*, Pancor is the country of Maulana Syaikh, the country where the madrasah is standing. And the madrasah is a symbol of perfection. Pancor village became perfect not because of the land or its inhabitants, but because of the madrasah Nahdlatul Wathan created by maulana syaikh. Madrasah that are considered disgraceful are accused of carrying wahahabi thoughts of ideas.

Kullumayya'tiki yauma, Zairon yalkon nawali, his first karamah in this song is that one day, everyone who comes to you flocks to make pilgrimages hoping for true blessings. At that time, he wanted to establish a madrasah. There is no madrasah, let alone his nmae. As a result, he was branded a wahhabi and could not become a priest or preacher. He cries. In that cry, he had the belief that one day humans would not just come to pancor but to take blessings. That belief is proven. The karamah proved that millions of

people, students, and congregations came to Pancor to study and recite the Koran. Especially in the 90s, the NW madrasah was flooded with students. Hullah is also one of the proofs.

And for the second stanza (S2), *Yabani wathani yajiddu, Wasyaru tulallayali, Wathani rubi fida'u, and Lakimingkulli dholali*, this means that it is also in his speech that the people of his country must be reminded to be willing to prosper the madrasah. In fact, the students are truly solemn in the madrasah that he built. This is also his speech. Despite the waves of rejection after rejection, he is even more assertive that whatever it is for the sake of Islam, he has no bargaining.

He himself vowed to improve his people, so that they are always on the right path. Beware of the darkness of thoughts and feelings. Awake, don't let the "darkness of the night" lull you. To defend you, my country and my life are on the line. Keep you safe from misguided people. He did not defend the villagers because of worldly problems, personal problems, or sectoral selfish motives, but this defense was based on defending the truth. Keep Muslim people from going astray.

And for the third stanza (S3) in this song, he calls on Muslims to appreciate the services of scholars who have thought for

them and that from learning they gain glory. Because they study at the madrasah, they then get millions of blessings and wealth. *Ayyubah islamu syukro, Innakum ablul ma'ali*, that's the glory that was inherited by Maulana Al-Syaikh through Nahdlatul Wathan.

The Islamic ummah is the owner of that glory, the inheritor of that knowledge and wisdom to be practiced and taught, and the inheritor of the madrasah to be maintained, developed, and prospered. If all Muslims, and especially Nahdlatul Wathan, know this, they must be *jarridulizza* (hold the principle) to keep that glory so that they can be perfect and achieve their goals.

And in the final stanza (S4) he states, "This is a glorious madrasah and a symbol of perfection." Strictly speaking, a madrasah is a symbol of perfection. Then there is a guarantee for the claimant-pilgrim of the madrasah. This was also proven by the madrasah alumni students, especially those who were directly taught by Maulanasyaikh.

The guarantee is clear and it is *karamah*, that everyone who is always attached to a madrasah after learning, keeps it from loss, spreads the Islamic vision, pours it with a mission to compete in truth, hold the principle in truth, hold the principle of belief, sincerity, *istiqomah*, then the guarantee is

clear, "everyone called by the madrasah and fulfills his call to study wholeheartedly, then he will not worry about the risks".

CONCLUSION AND SUGGESTION

After analyzing the lyrics of the song, which were composed by TGKH. M. Zainuddin Abdul Madjid, the researcher made a conclusion. The terms being discussed would not be understood immediately when they were heard for the first time. The listener would interpret it with all kinds of meanings.

There are so many terms that have different meanings between lexical meaning and contextual meaning. Having discussed the data, the researcher finds that lexical and contextual meanings are used in the lyrics of the "*Antiya Pancor*" song. The researcher comes to the conclusion that when reading terms, the reader needs to know not only the lexical meaning, which is the meaning, but also the context meaning.

The lexical meaning here is the meaning of the term used in the lyrics of "*Antiya Pancor*" songs, described in the lexicon or dictionary. The researcher explained that those were as suitable as they were written in a general dictionary. The researcher wants to show that the meaning of the term used in the lyrics of "*Antiya Pancor*"

songs, in general, is fairly different from the meaning in the context.

It is different from the lexical meaning. The contextual meaning is that the terms explain the actual meaning according to the situation in which they were used. The researcher could be discussing the lyrics of the song "*Antiya Pancor*."

The researcher then finds out the lexical meaning and contextual meaning. The researcher gives a short story about this song. Because not everyone understands not only the lexical and contextual meanings but also the story. So, the conclusion of this research is that: 1. Readers know what semantic is; 2. Readers know the branches of linguistics; 3. They know the history of the establishment of NWDI; and 4. There are so many terms that have different meanings between lexical meaning and contextual meaning.

The researcher proposes some suggestions in terms of the significance of the research expected and the result of the research. The researcher expects that this research will be useful for further research, especially by the young researchers of the English department at the state university of Nahdlatul Wathan Mataram. It was important for future researchers to do research that

didn't just focus on two types of conversation but also went into semantic analysis in depth.

The researcher gives a way to analyze the lyrics of the song, not only the "*Antiya Pancor*" song but also the other songs. Second, read all the data sources. Third, select the appropriate songs from the lyrics of "*Antiya Pancor*" songs. Finally, the data must be organized systematically in accordance with the research objectives. To change the order of the data, the first researcher explained the lexical meaning, and the second researcher explained the context meaning.

After the data was collected, the researchers analyzed it in the following steps. First of all, the researcher categorizes the data into four categories, which are in accordance with the songs presented. Then, the data from each category would be presented, analyzed, and concluded. To analyze the data, the researcher explained the meaning of the lyrics used in that song by using those lexicons and dictionaries. Next, describe the kind of semantics by referring to the theory. Finally, drawing a conclusion based on the result.

Finally, the researcher realizes that this research was still far from perfect. So, the researcher will listen to all good criticism and suggestions about this research in order to be more perfect.

REFERENCES

- Arikunto. 2006. prosedur penelitian suatu pendekatan praktik . jakarta: PT Rineka Cipta.
- Hidayat, L. p. (2020). A Semantic Analysis of Wasiat TGKH M. Zainuddin Abdul Madjid. 56-68.
- Jones, S. (1985). Depth Interviewing Applied Qualitative Research. 23-25.
- Nisyana, N. (2018). A Semantic Analysis On Celine Dions Songs In Beauty And Beast, How Does A Moment Last Forever, And A New Day Has Come. 2- 4.
- Rahayu, S. S. (2015). A Semantic Analysis Of Avrillavigne Songs. 23-27.
- Silvermen, D. (1997). Qualitative Researc: Theory,Methodand Practise. 17-20.
- Wartini, H. W. (2019). Relasi Makna Dalam Lirik Lagu Perjuangan Nahdlatul Wathan Karya TGKH. M. Zainudin Abdul Madjid (Kajian Semantik). 4-6.
- Guba and Lincoln. 1985. Naturalistic Inquiry,Research Method. California: Sage.
- John. 1983. Language and Linguistic. Cambridge: Cambridge University Presss.
- Kridler, Charles W. 1998. Introducing English Semantic ,Routledge 11 New Fetter Lane , London.
- Pateda, Mansoer. 2001. Semantic Lexical. PT. Rineka Cipta. Jakarta.
- Saeed, Jhon I. 1993. Semantic, Introducing Linguistics, Fourt Edition . WILEY Blackwell. University of Dublin.
- Ullman, Stephen. 2007. Introduction of semantic. Yogyakarta: Pustaka Pelajar.
- Thohri Muhammad, dkk. 2015. Menyusuri keagungan cinta maulana. Gedunng Universitas Nahdlatul Wathan Mataram.
- Thohri Muhammad, dkk. 2016. Barakah Cinta Maulana. Gedunng Universitas Nahdlatul Wathan Mataram.
- Thohri Muhammad, dkk. 2015. Keagungan Pribadi Sang Pencinta Maulana. Gedunng Universitas Nahdlatul Wathan Mataram.