

LITERARY RECEPTION OF ARABIC LANGUAGE AND LITERATURE STUDENTS TOWARDS THE SONG HUB WAA HAYAAT (LITERARY RECEPTION STUDY)

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Abstract

This study discusses the literary reception of students majoring in Arabic Language and Literature at UIN Alauddin Makassar towards the song Hub wa Hayaat. This study uses a literary analysis approach and refers to the reception theory proposed by Wolfgang Iser. The song Hub wa Hayaat is a song popularized by Baraa Masoud. This study focuses on two main issues, namely what elements are contained in the song “Hub wa Hayaat” and what effects the song has on listeners after hearing it. This study is a field research study with a qualitative narrative approach, and the main source of data in this study is interview data. The data collection method used was interviews, and the data processing techniques were data selection, data transcription, data interpretation, and conclusion drawing. The data analysis used was descriptive analytical analysis. The results of this study indicate that the reception of the elements of feeling contained in the song Hub wa Hayaat include various elements: happy, calm, enthusiastic, peaceful, and sad. The reception of the effects that arise after listening to the song Hub wa Hayaat include the following: happy, calm, enthusiastic, peaceful, and sad. The results of this study indicate that the reception of the elements contained in the song Hub wa Hayaat includes various elements, such as happiness, calmness, enthusiasm, peace, and sadness. The researcher hopes that this study can serve as a source or reference for future researchers and provide additional scientific understanding regarding the concept of literary reception theory.

Keywords: Literaryreception, Arabic language, and song hub wa hayaat.

INTRODUCTION

Literary works are always related to reception, which refers to how the text being read or listened to is received or interpreted by the audience. Therefore, everyone who

reads or listens to a literary work can express their own opinions. Literary reception can be defined as a means of studying literary texts that focuses on the reader, who provides reactions or responses to the text. In literary reception, there are two theoretical concepts, namely those proposed by Hans Robert Jauss and Wolfgang Iser. First, in Hans Robert Jauss's concept, the reader responds to a literary work through the idea of a "horizon of expectation." Second, in Wolfgang Iser's concept, the focus is on the "effect" (Wirkung), which is the way a text guides the reader's reactions to it. In literary reception studies, research can be conducted synchronically, by examining literary reception within a specific period (contemporary), or diachronically, by studying readers' responses to a literary work from its initial reception up to the present (Abdullah, 1991). This research expands the study of literary reception, particularly in the context of music or Arabic songs, which have not been widely explored in the local academic setting. Exploring the emotional elements and effects of this song can help students develop aesthetic and analytical sensitivity toward Arabic literary works and serves as a medium or reference source for future relevant research and as a means to address practical problems. The research titled "Literary Reception of the Song Lyrics Ummi by Maher Zain at PPTI Al-Falah Salatiga", written by Haidar Dhiya Ulkhaq, discusses the readers' reception in terms of interpretation and the moral values contained in the song Ummi. The similarity between the previous research and this study lies in their common subject of examining literary reception, the use of a synchronic reception method, and data collection through interviews. The difference, however, is that the previous research used general reception theory, with the research object being the song titled Ummi, and focused on the reception of listeners and the moral values contained in the song Ummi. Meanwhile, this study applies Wolfgang Iser's reception theory, with the research object being the song titled Hub wa Hayaat, and focuses on the emotional elements as well as the effects experienced when listening to the song Hub wa Hayaat (Ulkhaq, 2021). The research titled "Readers' Reception of the Novel Perahu Kertas by Dewi Lestari in Goodreads Cybersastra", written by Erisy Syawiril Ammah, discusses readers' reception of a novel to identify the intrinsic elements contained in Perahu Kertas. The similarity between the previous research and this study lies in their shared focus on literary reception and the use of the synchronic reception method. The difference, however, is that the previous research

collected data through readers' comments on the Perahu Kertas novel found on the Goodreads platform, while this study collects data through interviews (Ammah, 2013) . The research titled "Semantic Analysis in the Lyrics of the Song Hubb Wa Hayah by Baraa Masoud", written by Fina Nur Azizah, Ameisha Wahidatul Maulidah, and Nurul Hidayah, discusses syntax, specifically the meaning of letters found in the song Hub wa Hayah. The similarity between the previous research and this study lies in the research object, as both focus on the song Hub wa Hayaat (Azizah et al., 2023). The difference, however, is that the previous research examined semiotics using a descriptive qualitative research method, while this study focuses on reception and employs a field-based qualitative research method. In the study of literary works, a text is considered a product that can be described as lifeless or stagnant and may hold no meaning without the response of a reader or interpreter. Such responses are influenced by the reader's way of thinking and perspective, which are shaped by differences in personality, educational background, and cultural context. It is no surprise, then, that the literary scholar Wolfgang Iser emphasized that literary texts almost always contain "gaps" or "empty spaces"(Rokib, 2023). This means that a literary text can be seen as "dead" and requires another element to bring it to life: the reader. These gaps rely on being filled by the reader, and a text becomes alive only when there is a response from the reader that gives it meaning or interpretation. From this understanding emerged a reader oriented theory known as Reception Theory, and a response to literary works commonly referred to as Reader-Response (Rokib, 2023). The term "reception" itself comes from the Latin word *recipere* and the English word *reception*, meaning acceptance or the act of receiving by the reader (Rokhmansyah, 2014). Reception, in its aesthetic sense, refers to a two-sided process because it encompasses both the effect produced by a work of art and the way the reader perceives or receives it. A reader may respond to the work in various ways: they might enjoy it, criticize it, admire it, reject it, or simply appreciate its form. They interpret its content, adopt an established interpretation, or attempt to present a new one. Ultimately, they may even respond to the work by creating a new work of their own (مساعدة, ٢٠٢٠). Iser's Reception Theory is a reception theory developed by Wolfgang Iser in the late 1960s and solidified in 1972 through his influential work "The Implied Reader", originally published under the title "Der Implizite Leser." Wolfgang Iser, a

renowned German literary scholar, is widely recognized for his reader-response theory (Inka Krisma Melati, 2020). Iser's theory focuses on the interaction between the text and the reader, particularly through the concept of "blanks" gaps within the text that are not explicitly explained. These gaps require the reader to fill them in using their own experiences and understanding. This interactive process produces specific effects on the reader, which ultimately contribute to the overall interpretation and meaning of the text. The main concepts in Iser's Reception Theory include the following The Implied Reader, Blanks (Gaps) and Space for Interpretation and Textual Effect. Literary reception research can be conducted using two methods: synchronic and diachronic. The synchronic method refers to the study of the reception of a literary text within a single period (Eka Yusriansyah, Dahri Dahlan, 2023). This means the research is limited to analyzing responses or interpretations of the text within one specific timeframe or among readers of the same era. In contrast, the diachronic method involves examining the reception of a literary work across multiple periods. This approach allows the researcher to analyze or trace how the interpretation, appreciation, and responses to a literary text evolve throughout its history (Abdullah, 1991). Emotion as an element in a song refers to the emotional and affective dimension contained in the lyrics, melody, and delivery of the song. This element plays an important role because it serves as a bridge between the message the songwriter intends to convey and the emotional experience of the listener. The research instruments or tools used in this study include a list of questions to be answered by the respondents, a sheet containing the song lyrics along with their translation, a mobile phone to play the song (the research object) for the respondents, and stationery to record the respondents' answers. The primary data in this study comes from interviews with respondents related to the research topic, while the secondary data comes from the lyrics of Hub wa Hayaat, books, journals, and articles. This study employs a structured interview method as the main technique for collecting data, as the research instruments were prepared in advance. Validation through credibility testing involves increasing diligence by thoroughly re-checking the collected data to identify any errors or inconsistencies, as well as reviewing various references such as books, journals, and articles relevant to this research. During interviews, supporting tools such as a camera are

used to capture images as evidence that interviews with respondents have been conducted. The data analysis technique used in this research is descriptive-analytic analysis.

A Phrase Representing the Topic of Discussions

1. The Emotional Elements Contained in the Song Hub wa Hayaat

The emotional elements in a song encompass the feelings, moods, and inner messages that connect the listener to the musical work. Through its lyrics, melody, and arrangement, the song is able to create a deep emotional connection.

No.	Name of Informant	Interview Data	Emotional
1	Ishak Fadel	<i>"I feel that all kinds of emotions are present: sadness when thinking about Muslims who do not love their own religion; happiness because the song is so uplifting; and enthusiasm, as it reminds me of how Islam is now spreading and growing. Hopefully, the religion will continue to expand because of Muslims' love for their faith and for life."</i>	Sadness, happiness, enthusiasm
2	Ogan Vivaldy	"When I listen to the song, of course, I feel happy because the song gives us motivation and enthusiasm in practicing Islam."	Feeling of happiness and enthusiasm
3	Fajrin	"The feelings I experience when listening to this song are, first, happiness, and second, enthusiasm. This song is good to listen to while	Feelings of happiness and enthusiasm

		working; it's pleasant to hear because it	
		fosters motivation."	
4	Muh.Julham	"I feel calm, refreshed, and happy."	Calm and happy
5	Nurmuladi	"In my opinion, there is a feeling of enthusiasm after listening to the song."	Enthusiasm
6	Ibrahim	"After listening to this song, I feel a sense of enthusiasm growing within me. The song seems to provide an indirect boost, both through its positive lyrics and its energizing melodies. When I listen to it, I feel more motivated to go through my daily activities, especially in performing worship and maintaining my spirit in practicing my faith. The song feels touching and full of hope, as if reminding me that I am not alone, and that keeping up the spirit is essential. Even when I feel tired or unmotivated, this song serves as a reminder to stay strong and keep going. That is why, in my opinion, this song is not only pleasant to listen to but also meaningful and uplifting."	Enthusiasm
7	Muh.Ainur	"When I listen to it, I feel as if I am reminded of the purpose of life and the importance of keeping my spirit up,	Enthusiasm

		especially when I am at a point of exhaustion or despair."	
8	Sarina	"I personally feel motivated because it reminds me that life is not only about the worldly matters. We must remember that we will return, and we must always keep the afterlife in mind."	Enthusiasm
9	Nurwulandari	"In my opinion, this song is a combination of sadness and deep emotion, but it also brings enthusiasm. The lyrics feel like a comforting hug after a tiring day, making us as listeners feel understood. At the same time, it gives us hope that life is still worth living with love and sincerity."	Sadness, deep emotion, Enthusiasm, and calmness
10	Selvi Maharani	"In my opinion, there are feelings of sadness and enthusiasm, because the song talks about joy and happiness — about how we love someone based on faith while not abandoning our religion."	Enthusiasm
11	Musdalifah	"I feel motivated after listening to this song. It's not only pleasant to listen to, but it also provides motivation and heartfelt advice. The lyrics feel as if they are speaking directly to the listener, conveying a message to stay strong, keep our faith, and not give up in living life. The advice delivered in	Enthusiasm and calmness

		the song feels gentle yet full of	
		meaning, making me more aware of the importance of living life with enthusiasm and staying on the right path."	
12	Iga Mawarni	"It feels joyful because the song is good, so I feel happy when listening to it."	Happy
13	Faradillah	"This song definitely brings a sense of enthusiasm. From the moment I first listened to it, I immediately felt a strong positive energy. Both the lyrics and the melody give an impression that lifts the spirit within me. The lyrics are full of motivation and encouragement to stay strong in facing life, while the music itself is not heavy but rhythmic enough to boost the spirit without making it tiring to listen to."	Enthusiasm
14	Nurfadillah	"I believe that the emotion contained in the song <i>Hub wa Hayaat</i> is enthusiasm. I felt it from the very first moment I heard its soft opening melody, which gradually builds into a stronger atmosphere that moves the heart. This song not only delivers advice verbally through its lyrics but also emotionally through its musical nuances. Therefore, I feel that the sense of enthusiasm	Enthusiasm and calmness

		comes not only from the message within the lyrics but also from how the melody and notes subtly stir emotions."	
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2. The Effects Produced by the Song *Hub wa Hayaat*

In reception theory according to Iser, effect refers to the response or experience of the reader when interacting with a text. The effects that arise in an individual can vary due to differences in how meaning is derived from a literary work. In addition, factors such as personal experiences, education, and cultural background also influence how each reader or listener interprets the text.

No.	Name of Informant	Interview Data	Categories of Effects
1	Ishak Fadel	"I am sharing a situation where I once felt emotional because of various things. One way I manage to calm myself and reduce my emotions is by listening to this song, which brings peace to my heart."	Emotional effect
2	Muh.Ainur	"The effect I felt when listening to it was just ordinary."	Just ordinary or neutral
3	Fajrin	"The effect I felt after listening to this song was a feeling of joy. From the very first notes, my heart began to open and immerse itself in a warm and spirited atmosphere. The song seems to take me to a different space, one filled with hope, tranquility, and positive	Emotional effect

		energy. In short, the song is not only	
		pleasant to listen to, but it also brings a very positive psychological effect. It touches, greets, and uplifts my soul in its own unique way."	
4	Ibrahim	"I feel more at peace with my own emotions. This song seems to act as a bridge between restlessness and acceptance, between the chaos of reality and inner tranquility. It doesn't provide answers to all of life's questions, but it is enough to make me feel not alone, enough to make me pause for a moment and feel grateful."	Emotional effect
5	Muh.Julham	"As I mentioned before, we can feel a sense of tranquility."	Emotional effect
6	Nurmuladi	"The effect is a sense of calmness and motivation to do good things."	Emotional effect
7	Ogan Vivlady	"The effect I felt when listening to the song directly, even though it is in Arabic, is that when we understand the meanings we can comprehend, it is immediately absorbed by the mind and touches the heart. Alhamdulillah, by understanding the content of this song, we can joyfully practice Islam, experiencing its mercy, beauty, and ease in following the faith."	Cognitive and motivational effect

8	Sarina	"I feel more enthusiastic, and this song is great to listen to regularly as both motivation and a reminder. The song contains very beautiful meanings, showing how Islam calls to goodness, encourages virtuous deeds, and forbids wrongdoing."	Emotional and motivational effect
9	Nurwulandari	"The most noticeable effect is perhaps a sense of peace, as this song encourages us to reflect and be grateful."	Emotional effect
10	Selvi Maharani	"Overall, this song provides an enjoyable listening experience and has a positive impact on my psychological state, making it not only worth listening to but also relevant to analyze as a form of artistic expression that influences the audience."	Emotional effect and
11	Musdalifah	"After listening to this song, I feel calm because the song is very beautiful."	Emotional effect
12	Iga Mawarni	"The effect is that I feel happy and motivated."	Emotional effect
13	Faradillah	"So, what I feel after listening to the song is a greater sense of calm, and it teaches me that life cannot be truly good if we abandon the commands of religion."	Emotional and motivational effect

14	Nurfadillah	"Captivating and calming, because it is suitable for young people who think that Islam is limited and forbidden, whereas Islam actually gives us hope."	Emotional and aesthetic effect
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Based on the data obtained from interviews with the informants, it can be concluded that the song *Hub wa Hayaat* contains various emotional elements and elicits diverse emotional effects on its listeners. The emotional elements present include happiness, sadness, tenderness, calmness, and enthusiasm. This is evident from the informants' responses, who experienced a combination of positive and reflective emotions while listening to the song, ranging from joy and enthusiasm due to motivating lyrics to calmness and peace due to the religious nuances embedded in it. This analysis shows that the emotional elements in the song do not arise solely from the lyrics, but are also influenced by the melody, vocal intonation, and musical arrangement. This aligns with Wolfgang Iser's reception theory, which emphasizes the active interaction between the text (in this case, the song) and the reader or listener as the party assigning meaning. The concept of *Blanks* in Iser's theory is evident in parts of the song that require listener interpretation, causing the emotional elements to vary according to each individual's experience and perception. Moreover, *Hub wa Hayaat* also produces emotional, motivational, cognitive, and aesthetic effects. Some informants reported experiencing peace, calmness, motivation to practice Islamic teachings, and increased enthusiasm in daily life. These effects indicate that the listeners' reception experience is not only aesthetic but also has spiritual and religious dimensions. In other words, the song successfully builds an emotional connection and conveys moral values relevant to its listeners. By linking the emotional elements and the effects produced, it can be concluded that this study underscores the importance of reception as an interactive process. *Hub wa Hayaat* is not merely a musical object but also a medium conveying emotional, motivational, and religious messages. The relationship between the emotional elements and the effects shows that the listeners' experience is holistic: the emotions evoked

influence the effects felt, and these effects further enhance the listeners' emotional and reflective experiences.

Thus, this study affirms that literary reception in the form of music can be an effective means of understanding listeners' emotional experiences and spiritual values. The song not only entertains but also educates and motivates, demonstrating that art functions effectively as a medium of communication and a shaper of inner experiences.

CONCLUSIONS

The reception of the emotional elements contained in the song *Hub wa Hayaat* includes various feelings such as happiness, calmness, enthusiasm, peace, and sadness. The dominant feeling in *Hub wa Hayaat* is enthusiasm, which is influenced by the song's melody and tempo. The reception of the effects experienced after listening to *Hub wa Hayaat* includes: Cognitive effects: new understanding or insights gained by the listeners of *Hub wa Hayaat*. Emotional and psychological effects: feelings experienced by the listeners while listening to the song, such as calmness and peace. Motivational effects: encouraging listeners to engage in positive actions and behaviors. Aesthetic effects: creating a sense of admiration in the listeners due to the meaning conveyed in the lyrics of *Hub wa Hayaat*.

Suggestions: For literary or music enthusiasts: Songs like the Islamic song *Hub wa Hayaat* can serve as a medium for self-reflection, as they contain meaningful messages and moral values while providing positive effects on listeners. For future researchers: This study can be further developed through similar literary reception analyses to gain a broader understanding of literary reception processes. For educational institutions: The findings of this research can serve as a reference, demonstrating that literature and music with positive values can be effective tools for character education, particularly in fostering religious and empathetic attitudes among students.

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