Semiotic Analysis of the Hymn and March of UIN Ar-Raniry: Charles Morris Perspective

Analisis Semiotika dalam Hymne dan Mars UIN Ar-Raniry: Perspektif Charles Morris

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Abstrak

Hymne dan Mars UIN Ar-Raniry telah memainkan peran kesusastraan dalam menumbuhkan semangat menegakkan syariat Islam di Aceh. Hymne dan Mars UIN Ar-Raniry sebagai karya sastra mencerminkan penerapan pendidikan berbasis syariat Islam di UIN Ar-Raniry. Tujuan penelitian ini untuk mengungkap penerapan pendidikan berbasis syariat Islam di UIN Ar-Raniry Banda Aceh sebagaimana tercermin dalam lagu Hymne dan Mars UIN Ar-Raniry. Metode yang digunakan dalam penelitian ini adalah metode kualitatif dengan pendekatan teori semiotika Charles Morris. Teknik pengumpulan data meliputi teknik baca dan catat melalui studi pustaka. Data penelitian dianalisis menggunakan metode deskriptif-analitis. Hasil penelitian menunjukkan bahwa Hymne dan Mars UIN Ar-Raniry mencerminkan penerapan sistem pendidikan berbasis syariat Islam di UIN Ar-Raniry yang ditandai dengan integrasi ilmu keislaman dan ilmu umum, internalisasi nilai-nilai syariat Islam, serta pendirian fakultas yang menggabungkan kedua ranah keilmuan tersebut. UIN Ar-Raniry berkomitmen dalam membentuk kepribadian Islam (syakhshiyyah Islamiyah), menguasai peradaban Islam (tsaqafah Islamiyah) serta memiliki skill dan kecakapan hidup untuk mencetak generasi yang unggul secara spiritual dan intelektual serta siap berperan aktif dalam kehidupan berbangsa dan bernegara. Penerapan pendidikan berbasis syariat Islam diharapkan tidak hanya terbatas pada UIN Ar-Raniry, tetapi juga dapat diimplementasikan di lembaga pendidikan lain agar mampu mewujudkan visi pendidikan Islam yang berdaya saing dalam konteks global.

Kata kunci: *Hymne UIN Ar-Raniry, Mars UIN Ar-Raniry, Semiotika*

Abstract

The Hymn and March of UIN Ar-Raniry function as literary expressions that cultivate and reinforce the spirit of upholding Islamic law sharia in Aceh. The hymns and marches of UIN Ar-Raniry as literary works reflect the implementation of Sharia-based education at UIN Ar-Raniry. This study aims to examine the application of sharia-based education

at UIN Ar-Raniry Banda Aceh as reflected in the lyrics of its Hymn and March. This research employs a qualitative method grounded in Charles Morris's semiotic theory. Data were collected through close reading and note-taking techniques within a library research framework. The data were subsequently analyzed using a descriptive-analytical approach to interpret the semantic, syntactic, and pragmatic dimensions embedded in the texts. The findings indicate that the Hymn and March of UIN Ar-Raniry embody the institutional commitment to a sharia-based educational system. This is reflected in the integration of Islamic sciences and general sciences, the internalization of sharia values within academic life, and the establishment of faculties that bridge both domains of knowledge. The university demonstrates a commitment to formation of an Islamic personality (syakhshiyyah Islamiyah), the mastery of Islamic intellectual and civilizational heritage (tsaqafah Islamiyyah) and the possessing skills and life competencies. These objectives aim to produce graduates who are spiritually grounded, intellectually capable, and prepared to actively contribute to national and civic life. The implementation of sharia-based education, as represented in these institutional songs, is expected not to remain confined to UIN Ar-Raniry alone but to serve as a model for other educational institutions. In this broader perspective, sharia-based education aspires to realize a competitive and globally responsive vision of Islamic education while maintaining its normative and ethical foundations.
Keywords: *UIN Ar-Raniry Hymn, UIN Ar-Raniry March, Semiotics*

INTRODUCTION

National education system in Indonesia has been largely shaped by Western educational paradigms that are predominantly secular and materialistic, stemming from the separation of religion from knowledge, which has consequently produced a pronounced dichotomy between general education and religious education (Afendi, 2024). Graduates of general education are often perceived as possessing proficiency in worldly knowledge but lacking moral character and religious understanding, whereas graduates of religious education are considered weak in comprehending developments in modern science and technology (Mujiburrahman et al., 2017). This phenomenon of the "fragmented individual" is viewed as a direct consequence of the dominant secular-materialistic educational orientation, which potentially reinforces the formation of a secular society. This condition necessitates a fundamental and paradigmatic solution, namely a transformation in perspectives on the nature of knowledge, humanity, and the overall objectives of education. Within this context, a semiotic approach becomes essential for deconstructing and reinterpreting the symbolic meanings embedded in the educational system as represented in the Hymn and March of UIN Ar-Raniry. Through this paradigm, education is understood as a holistic process of humanization that not only cultivates intellectual intelligence but also spiritual and moral capacities. Therefore, Islamic law based education is proposed as an alternative solution that offers a comprehensive integration of religious knowledge (*ulum al-din*) and general knowledge (science and technology) within a unified Islamic value framework, thereby eliminating the dichotomy in education in Indonesia (Mujiburrahman et al., 2017).

Islamic law based education has been implemented by the Aceh government as part of the exercise of its special autonomy rights as stipulated in Law Number 44 of 1999 concerning the Special Status of Aceh. Article 1 point 8 of this law defines "special status" as a specific authority to administer aspects of social life, including (1) religious affairs, (2) customary practices, (3) education and (4) the role of ulama in regional

policymaking (Yusnaini & Widyanto, 2023). Accordingly, Aceh is authorized to implement an education system that responds to the needs of Acehnese society, a mandate further reinforced by Aceh Qanun No. 11 of 2014, Article 5 paragraph 2, which stipulates that the education system in Aceh is to be conducted in accordance with Islamic law (Salpina et al., 2023). Beyond this, in its efforts to enhance regional educational capacity, the government enacted Qanun of the Province of Nanggroe Aceh Darussalam No. 23 of 2002 on the Implementation of Education (Aini et al., 2025). This policy was introduced to accommodate and implement an education system grounded in Islamic law. As stated in Article 12 (2002) "the education system of the Province of Nanggroe Aceh Darussalam is based on the national education system, adapted to local socio-cultural values and not in contradiction with Islamic law." Within this robust legal framework, formal educational institutions serve as the frontline in implementing Islamic law based education across both Islamic and general education sectors, from primary to higher education levels (Nurdin, 2020).

One institution that stands out in the implementation of Islamic law based education is Universitas Islam Negeri Ar-Raniry, which has successfully integrated religious sciences and general sciences within its curricular framework (Rawanita & Silahuddin, 2024). As an Islamic higher education institution, the educational system of UIN Ar-Raniry is grounded in and constitutes an integral part of Islamic law, with the primary agenda of embedding Islamic values across all fields of knowledge. This integrative approach is regarded as a crucial strategy for responding to the demands of modern society, which requires graduates who not only possess a profound understanding of Islamic teachings but also demonstrate competence in general scientific disciplines, thereby enabling them to compete in an increasingly globalized and dynamic labor market (Rawanita & Silahuddin, 2024). Moreover, the implementation of Islamic lawbased education is also reflected in the university's cultural products, such as the Hymn and March of UIN Ar-Raniry.

The Hymn and March of UIN Ar-Raniry are mandatory songs performed at all official university ceremonies, including new student admissions, graduation ceremonies, and other formal institutional events. Composed in a moderate (baritone) musical range by Acehnese artist M. Nurgani Asyik in 1993 at the initiative of Drs. H. Abdul Fattah, Rector of IAIN Ar-Raniry during the 1991-1995 period, these compositions serve as significant institutional symbols. The Hymn and March of UIN Ar-Raniry reflect the university's ideals as a formal educational institution grounded in Pancasila and Islamic teachings, as manifested through the integration of Islamic knowledge, science, technology, and the arts.

Based on the foregoing discussion, UIN Ar-Raniry demonstrates a positive contribution in fulfilling its role as an institution implementing Islamic law based education within the broader application of Islamic law in Aceh. Notably, this manifestation is embedded in the Hymn and March of UIN Ar-Raniry, which were composed prior to the enactment of Law Number 44 of 1999 concerning the Special Status of Aceh. Nevertheless, historical evidence indicates that Islamic law in Aceh had been practiced long before the independence of the Republic of Indonesia, particularly during the reign of the Aceh Sultanate under Sultan Iskandar Muda. Despite this historical continuity, the Hymn and March of UIN Ar-Raniry hold particular significance, as they have played a literary and cultural role in fostering the spirit of upholding Islamic law in Aceh. Therefore, this study seeks to examine the Hymn and March of UIN Ar-Raniry as the primary objects of research.

To the best of the researcher's knowledge, no prior study has identified the Hymn and March of UIN Ar-Raniry as the primary material objects of analysis in the existing scholarly literature. The scarcity of such studies is likely attributable to the limited exposure of these works among literary audiences and researchers. Although the messages conveyed in these compositions address the implementation of Islamic law in Aceh through Islamic law based education an issue of considerable academic significance it is precisely higher education institutions, as the custodians of these works, that are most well positioned to undertake such an inquiry. Accordingly, this study seeks to fill this gap by examining the implementation of Islamic law based education in Aceh as reflected in the lyrics of the Hymn and March of UIN Ar-Raniry. The analysis employs Charles Morris's semiotic theory which encompasses three analytical dimensions: semantic, syntactic, and pragmatic semiotics. It is expected that this study will contribute beneficial insights for readers in general and in particular, for students of UIN Ar-Raniry.

LITERATURE REVIEW

Semiotics is a branch of scholarship concerned with the study of signs and all phenomena related to signs, including sign systems and the processes governing their use(Pratiwi et al., 2021). According to the literary scholar Teeuw, semiotics refers to signs within acts of communication that are mediated and refined through specific linguistic media in order to facilitate public understanding of language. Scholarly attention to the study of signs was further advanced by Charles William Morris (1901-1979), an American scholar and a student of Ferdinand de Saussure, who played a significant role in the development of semiotic theory in the early to mid-twentieth century (Rohmah, 2021). Morris conceptualized language as a system of signs that operates on three distinct levels: syntax, semantics, and pragmatics. Syntactic meaning refers to meaning derived from the relationships among signs or sign vehicles. Semantic meaning is obtained from the relationship between a sign and its referent, concept, or idea (designatum). Pragmatic meaning, by contrast, emerges from the relationship between signs and their interpreters (Nöth, 1990). The discussion of the three categories in Charles Morris's semiotic theory is presented as follows:

Semantics in Morris's framework, semantics concerns signs (*signs*), which are divided into two categories: symbols and signals (Sobur, 2018). A *signal* functions as a stimulus that stands in for something else or serves as a substitute through a sign, whereas a *symbol* is a sign derived from a signal that represents or replaces another sign. Essentially, both signals and symbols operate as substitutes for signs in both verbal and nonverbal forms (Yuningrum & Anshory, 2023). With regard to the object of analysis in this study, this perspective suggests that literary lyrics inherently contain meanings or emotional expressions intended by the author to be conveyed to the audience. Therefore, understanding the content of a song requires an examination of its semantic elements. Syntax in Charles Morris's semiotic theory, syntax-refers to the methods or rules governing the combination of various signs into a comprehensive and complex system of meaning, with a particular focus on language. Syntactic analysis encompasses linguistic units such as phonemes, morphemes, words, phrases, clauses, and sentences, thereby relating all signs within a language system to construct unified meaning (Yuningrum & Anshory, 2023).

Pragmatics in Morris's semiotics is concerned with the responses to meaning, or the study of signs insofar as they produce effects and differences in human life(Sobur, 2018). Through pragmatic analysis, language is understood as a process that seeks to

generate meaning in a maximal and comprehensive manner. To uncover the concept of Islamic education in this study, Morris's semiotic approach is employed in order to achieve a thorough and in-depth interpretation of meaning within the object of analysis (Yuningrum & Anshory, 2023).

Based on the foregoing discussion, Morris's semiotic thought continues to influence contemporary cultural studies and critical theory, offering the understanding that language analysis should not be confined solely to utterances, but must also engage with speakers and their referents. Accordingly, linguistic research employing the three analytical dimensions of Charles Morris's semiotic theory is highly relevant for uncovering the concept of Islamic education embedded in the lyrics of the Hymn and March of UIN Ar-Raniry. These two works function not merely as institutional songs, but also as symbolic representations of the educational system of UIN Ar-Raniry.

Several related studies have previously been conducted. First, study by Yuningrum (2023) entitled "Nilai-Nilai Dakwah dalam Lirik Mars Ha'iah Tahfizh Al-Qur'an UIN Maliki Malang," focuses on revealing the meanings embedded in the lyrics of the Ha'iah Tahfizh Al-Qur'an march using Charles Morris's semiotic theory, which are subsequently linked to da'wah values. The findings identify five instances of *aqidah* values, two of *sharia* values, and eight of moral (*akhlaq*) values. Second, study by Rohmah (2021), "Representasi Kerinduan dalam Lagu Umm Kulthum Qissat Hubb Karya Ahmad Rami," examines the representation of a male character's longing for his beloved in the song. Employing Morris's perspective, the study identifies sadness from a syntactic aspect, confusion from a semantic aspect, and longing that results in the character's suffering from a pragmatic aspect.

These prior studies demonstrate similarities in terms of research objects and theoretical frameworks, as both analyze songs or marches using Charles Morris's semiotic theory. However, they differ in the issues addressed from those explored in the present study. Unlike previous research that primarily concentrates on theoretical application and thematic issues, this study adopts an interdisciplinary approach by integrating Charles Morris's semiotic theory with the context of Islamic education at UIN Ar-Raniry. This research offers novelty by focusing on the implementation of Islamic law based education in Aceh as reflected in the lyrics of the Hymn and March of UIN Ar-Raniry, while simultaneously relating these symbolic representations to the current educational realities at UIN Ar-Raniry.

METHOD

This study employs a descriptive qualitative method by systematically examining the data contained in the lyrics of the Hymn and March of UIN Ar-Raniry Banda Aceh through the analytical framework of Charles Morris's semiotic theory (Khomisah, 2023). Data collection was conducted using a library research approach encompassing both online and offline scholarly sources (Semi, 2021). The data sources are categorized into two types. Primary data consist of the official lyrics of the Hymn and March of UIN Ar-Raniry. Secondary data include scholarly books and relevant electronic journal articles that address themes aligned with this research (Noriska & Chalis, 2025).

Data were gathered through close reading and note-taking techniques applied to the song lyrics. The researcher carefully read, cited, and documented textual elements relevant to the research problem (Noriska et al., 2025). The collected data were subsequently selected and refined to ensure their relevance to the theoretical framework employed. Data analysis was conducted through the three dimensions of semiotics

proposed by Charles Morris: semantics, syntax, and pragmatics. The collected lyrics were first categorized into structural sentence forms (syntactic analysis)(Rohmah, 2021). Signs containing denotative and connotative meanings were examined within the semantic dimension. Furthermore, signs manifesting isotopies and recurring motifs were analyzed within the pragmatic dimension. The analytical procedure followed the Miles and Huberman model (as cited in Erawadi & Setiadi, 2024) involving data reduction, data display, and conclusion drawing/verification. Through this systematic process, the lyrics of the Hymn and March were reduced to essential units of meaning, organized for interpretation, and subsequently analyzed using semiotic theory to generate valid and substantiated findings.

FINDINGS & DISCUSSION
Dimensions of Islamic Education

Islamic education encompasses two fundamental dimensions. The first is the transcendent or *ukhrawi* dimension, which aims to enhance an individual's faith and devotion to Allah SWT. The second is the worldly dimension, which provides humans with understanding and knowledge to comprehend, manage, and utilize the natural world for the fulfillment of worldly needs and the attainment of collective well-being(Mujiburrahman et al., 2017).

In this section, the discussion elaborates on the dimensions of Islamic education embedded in the lyrics of the Hymn and March of UIN Ar-Raniry, analyzed through the perspective of Charles Morris's semiotic theory, along with excerpts from both objects of analysis.

Table 1. Lyrics of the UIN Ar-Raniry Hymn and March

Lyrics of the UIN Ar-Raniry March	Lyrics of the UIN Ar-Raniry Hymn
UIN Jami'ah Ar-Raniry, jaya di bumi Darussalam	Berbekal niat tulus dan ikhlas,
Jadi tumpuan harapan, turut menyumbangkan tenaga	Turut serta membangun bangsa, Mengamalkan amanah suci.
UIN Jami'ah Ar-Raniry, tempat dibina putra bangsa	Dengan seizin Allah Ta'ala,
Menjadi pemuka Islami serta pemimpin yang takwa	Rela kami untuk berbakti, Mengamalkan amanah suci.
	UIN Jami'ah Ar-Raniry,
Mari menuntut ilmu sebagai bekal dunia dan akhirat	Syukur kepada Allah yang telah melimpahkan rahmat.
Dengan penuh semangat	Hanya kepada Allah kami
Di kampus, di Kampus Darussalam	menyerahkan diri,
Di Kampus UIN Jami'ah Ar-Raniry	Di jalan-Nya kami berjuang.
Mari putra-putri tunas negara	Doa kami kepada-Mu,
Giat belajar meraih ilmu	UIN Jami'ah Ar-Raniry,
Amalkan petuah mulia	Jayalah.
Agar hidup sejahtera	

The analysis of the lyrics of the Hymn and March of UIN Ar-Raniry that reveals the dimensions of Islamic education is presented in the following excerpts. Consider the following excerpt:

"Dengan seizin Allah Ta'ala, rela kami untuk berbakti
Mengamalkan amanah suci"

From a semantic perspective, the excerpt from the Hymn conveys that students of UIN Ar-Raniry demonstrate humility by seeking the pleasure of Allah and sincerity in practicing the worldly and hereafter-oriented knowledge they have acquired. Based on its sentence structure (syntactic level), the lyrics function as a declarative expression affirming that UIN Ar-Raniry students possess academic excellence and commendable moral character. From a pragmatic perspective, the lyrics imply an expectation that students of UIN Ar-Raniry will become outstanding graduates who embody *akhlaq al-karimah* (noble character). Next, consider the following excerpt:

"Mari putra putri tunas Negara
Giat belajar raih ilmu"
"Amalkan petuah mulya
Agar hidup sejahtera"

From a semantic perspective, the excerpt from the March conveys an invitation for the younger generation to earnestly pursue both worldly and hereafter-oriented knowledge. At the syntactic level, the lyrics function as an exhortative statement that encourages enthusiasm in the pursuit of knowledge as a means of attaining a prosperous and meaningful life. From a pragmatic perspective, the lyrics serve as a motivational message for students, emphasizing the importance of acquiring both worldly and religious knowledge in order to achieve overall well-being and life fulfillment.

The lyrics of the Hymn and the March discussed above indicate that UIN Ar-Raniry embodies both ukhrawi (transcendental) and worldly dimensions within its educational system. Both compositions articulate the ideal that students of UIN Ar-Raniry are able to maintain a balance between Islamic sciences and general sciences. This objective is attainable because UIN Ar-Raniry has systematically integrated Islamic religious knowledge with general and contemporary disciplines within its educational framework.

This policy is reflected in the establishment of several faculties that represent a synthesis of Islamic studies and general sciences, such as the Faculty of Education and Teacher Training, the Faculty of Sharia and Law, the Faculty of Science and Technology, the Faculty of Psychology, and the Faculty of Adab and Humanities, which encompasses study programs in Arabic Language and Literature, Islamic Cultural History, and Library and Information Science. The presence of the Library and Information Science program, in particular, constitutes concrete evidence of the institutional integration of knowledge at UIN Ar-Raniry.

Furthermore, the policy of integrating general sciences and Islamic religious knowledge is systematically embedded in the curricular framework of UIN Ar-Raniry. The curriculum integrates general and Islamic-oriented courses into the total credit requirements of each study program. For example, in the Library and Information Science program, courses in Islamic Studies, Ulum al-Hadith, Fiqh and Ushul al-Fiqh are designated as compulsory general courses and constitute an integral part of the total credits that students are required to complete. Moreover, the design of interdisciplinary programs that combine general disciplines with Islamic studies such as the Islamic Economics program aims to enrich students' holistic and comprehensive understanding of knowledge. This strategic initiative positions UIN Ar-Raniry as an Islamic higher education institution that is both relevant and adaptive to contemporary developments.

Essentially, the educational system of UIN Ar-Raniry forms an integral part of the implementation of Islamic law in Aceh. In this regard, the policy of integrating Islamic religious knowledge and general sciences within UIN Ar-Raniry's educational system is aligned with Qanun of the Province of Nanggroe Aceh Darussalam Number 23 of 2002 on the Implementation of Education, which is founded upon Islamic law. The cultural identity and worldview of Acehnese society constitute key driving factors in the development of sharia-based education at UIN Ar-Raniry. In addition, the policy of internalizing Islamic law through the designation of Islamic sharia studies as compulsory general courses demonstrates the concrete application of sharia-based education at the university. At an essential level, UIN Ar-Raniry also reflects the fundamental objectives of sharia-based education, which are inherently consistent with the aims of Islamic education itself, namely: the formation of an Islamic personality (*syakhshiyyah Islamiyah),* mastery of Islamic civilization *(tsaqafah Islamiyyah*) and possessing skills and life competencies. The following section elaborates on the objectives of Islamic education as reflected in the lyrics of the Hymn and March of UIN Ar-Raniry.

Syakhshiyyah Islamiyyah

In the context of sharia-based education, the achievement of this primary objective is realized through the enrichment of learning content, methods, approaches, and instructional media that provide a foundation for the formation, enhancement, consolidation, and maturation of students' personalities (Mujiburrahman et al., 2017). The objective of cultivating an Islamic personality is explicitly reflected in the lyrics of the March of UIN Ar-Raniry, as illustrated in the following excerpt:

"UIN Jami'ah Ar-Raniry, tempat dibina putra bangsa
Jadi pemuka islami serta pemimpin yang takwa"

These lyrics signify that UIN Ar-Raniry, as an Islamic higher education institution, bears the responsibility of nurturing, educating, and developing the potential of the younger generation to produce individuals with strong intellectual capacities who are also capable of serving as role models in the practice of Islamic values. Through its educational system, the university has produced prominent Islamic leaders and scholars, such as Dr. Teuku Zulkhairi,M.A., and Prof. Dr. Mujiburrahman, M.Ag. This achievement is consistent with the Islamic character of UIN Ar-Raniry, which emphasizes the enhancement of graduates' productivity and competitiveness. Consequently, the objective of forming an Islamic personality has been effectively realized and sustained to the present day.

Tsaqafah Islamiyyah

The subsequent stage focuses on the comprehensive mastery of Islamic intellectual heritage and civilization. In this regard, Islam obliges every Muslim individual to pursue *fardu a'in* Knowledge, which encompasses the sciences of Islamic civilization such as Islamic jurisprudence (*fiqh islam*), Arabic language, and the *sirah nabawiyah* commonly referred to as religious sciences. At the same time, general sciences categorized as *fardu kifayah* including medicine, engineering, and agriculture are equally essential for the material advancement of society (Mujiburrahman et al., 2017). The objective of *tsaqafah islamiyyah* is explicitly articulated in the lyrics of March of UIN Ar-Raniry, as expressed in the following line:

"Mari menuntut ilmu bekal dunia akhirat"

This excerpt indicates that UIN Ar-Raniry has integrated *tsqafah* sciences with the sciences of technology and natural sciences as a manifestation of balanced knowledge integration across the two fundamental dimensions of Islamic education, namely the ukhrawi (hereafter-oriented) and the worldly dimensions. Such integration is consistent with the universal character of UIN Ar-Raniry, as reflected in its academic curriculum. Both Islamic-based and general study programs include courses in *fiqh* and *ushul fiqh* as compulsory general subjects. This curricular design demonstrates a deliberate effort to ensure a balanced mastery of Islamic intellectual heritage and civilization. Consequently, the objective of cultivating an Islamic personality is effectively achieved and sustained within the educational framework of UIN Ar-Raniry.

Possessing Skills and Life Competencies

Another equally important aspect that must be prepared for and imparted to the younger generation of Muslims concerns the development of skills and life competencies including expertise, science, and technology so that they are able to participate actively and play meaningful roles in worldly life in the contemporary era, which is increasingly shaped and dominated by advances in science and technology (Mujiburrahman et al., 2017). This notion is implicitly reflected in the lyrics of the UIN Ar-Raniry Hymn, as presented below:

"Berbekal niat tulus dan ikhlas, Turut serta membangun bangsa

Mengamalkan amanah suci"

UIN Ar-Raniry seeks to produce a generation of young Muslims who are expected to contribute earnestly to nation-building. Equipped with life skills, as well as competencies in science and technology, this generation is envisioned to actively respond to the challenges of the times and make tangible contributions to national progress. This orientation is consistent with the national ethos embraced by UIN Ar-Raniry in developing education, research, and community service that are grounded in modern information and technology, as reflected, for instance, in the establishment of faculties that include study programs such as Information Technology. Accordingly, the lyrical excerpts above illustrate that graduates of UIN Ar-Raniry are prepared to fulfill their role as *khalifah Allah* (vicegerents of God) on earth.

The lyrics of the Hymn and March of UIN Ar-Raniry further indicate that, as an institution implementing Islamic law based education, UIN Ar-Raniry pursues three fundamental objectives: the formation of an Islamic personality *(syakhshiyyah Islamiyah)*, the mastery of Islamic intellectual and civilizational heritage *(tsaqafah Islamiyyah)* and the possessing skills and life competencies. The achievement of these objectives is strongly supported by institutional policies that align with the university's vision "to become a modern, professional, and reliable State Islamic University with excellence in Islamic values, nationalism, and universality, in order to build a pious, moderate, intelligent, and outstanding society." Through the implementation of education grounded in Islamic law, UIN Ar-Raniry is thus oriented toward the formation and preparation of well-rounded and high-quality individuals, both in religious and civic dimensions.

Based on the foregoing discussion, it can be concluded that the Hymn and March of UIN Ar-Raniry function not merely as symbolic institutional songs, but also as cultural texts that reflect the lived reality of UIN Ar-Raniry as an Islamic law based educational institution. They embody an educational orientation aimed at shaping individuals who

possess strong Islamic character, broad intellectual insight, and the capacity to confront the challenges of the contemporary era.

CONCLUSION

Through the semiotic framework of Charles Morris applied to the analysis of the lyrics of the Hymn and March of UIN Ar-Raniry, this study identifies Sharia-based values that position UIN Ar-Raniry as an Islamic educational institution grounded in Islamic law and oriented toward three core dimensions: the formation of an Islamic personality *(syakhshiyyah Islamiyah),* the mastery of Islamic intellectual and civilizational heritage (*tsaqafah Islamiyyah)* and the possessing skills and life competencies. Accordingly, the Hymn and March of UIN Ar-Raniry reflect the implementation of an Islamic law based educational system at the university. The application of Sharia-based education is expected not to be confined to UIN Ar-Raniry alone, but also to be adopted by other educational institutions, particularly in Aceh. The sustainability and further development of this educational model require continuous support from various stakeholders in order to realize the vision of Sharia-based Islamic education that is competitive in a global context. This study also opens avenues for future research, such as comparative analyses with the hymns of other Islamic universities. Overall, the findings of this research are consistent with the institutional aspirations of UIN Ar-Raniry to implement and strengthen Sharia-based Islamic education in Aceh.

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