

Representation of the life of visual sensory disabilities in religious poetry: A semiotic study by Roland Barthes

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Abstract

This study examines the representation of the life experiences of individuals with visual sensory disabilities in religious poetry through Barthes' semiotic framework. The research aims to identify (1) denotative meanings, (2) connotative meanings, and (3) myths embedded in the poems. This study employs a qualitative descriptive method with a narrative approach. Data were collected through observation, interviews, and documentation at the Pendowo Social Service Center for Visual Sensory Disabilities (PPSDSN) in Kudus Regency. The data consist of words, symbols, and expressions found in religious poems written by individuals with visual sensory disabilities. Data analysis was conducted using heuristic and hermeneutic techniques. The findings reveal that denotative meanings reflect everyday experiences, emotional relationships, and expressions of gratitude. Connotative meanings uncover deeper symbolic interpretations related to faith, resilience, hope, and spiritual dependence. Meanwhile, the myths identified represent broader socio-cultural ideologies, including divine love as a source of strength, the acceptance of limitations, and spirituality as a means of overcoming loneliness and social marginalization. The novelty of this study lies in applying Barthes' semiotic analysis to disability literature, particularly religious poetry, which remains underexplored. This research contributes to expanding literary studies on disability by highlighting poetry as a medium of spiritual expression and social representation.

Abstrak

Kata Kunci:

disabilitas; netra;
puisi; representasi;
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Representasi hidup disabilitas sensorik netra dalam puisi religi: Kajian semiotik Roland Barthes

Penelitian ini mengkaji representasi pengalaman hidup disabilitas sensorik netra dalam puisi religi melalui pendekatan semiotik Barthes. Tujuan penelitian ini adalah untuk mengidentifikasi (1) makna denotatif, (2) makna konotatif, dan (3) mitos yang terkandung dalam puisi. Penelitian ini menggunakan metode kualitatif deskriptif dengan pendekatan naratif. Data dikumpulkan melalui teknik observasi, wawancara, dan dokumentasi di Panti Pelayanan Sosial Disabilitas Sensorik Netra (PPSDSN) Pendowo Kabupaten Kudus. Data berupa kata, simbol, dan ekspresi yang terdapat dalam puisi religi karya penyandang disabilitas sensorik netra. Analisis data menggunakan teknik heuristik dan hermeneutik. Hasil penelitian menunjukkan bahwa makna denotatif merepresentasikan pengalaman sehari-hari, relasi emosional, serta ungkapan rasa syukur. Makna konotatif mengungkap simbol-simbol yang berkaitan dengan ketabahan, keimanan, harapan, dan ketergantungan spiritual. Sementara itu, mitos yang ditemukan mencerminkan ideologi sosial-budaya seperti kasih ilahi sebagai sumber kekuatan, penerimaan terhadap keterbatasan, serta spiritualitas sebagai sarana mengatasi kesepian dan marginalisasi sosial. Kebaruan penelitian ini terletak pada penerapan semiotika Barthes dalam kajian sastra disabilitas. Penelitian ini memberikan kontribusi dalam memperluas kajian sastra disabilitas sebagai media ekspresi spiritual dan representasi sosial.

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1 Introduction

Literature as a medium for self-expression, especially for visual sensory disabilities, has an important role in building spiritual life to be able to become an intermediary medium in conveying thoughts, sedimentation of life experiences, to future hopes for their existence in society, nation, and state. Literature becomes an open space for visual sensory disabilities to convey the results of their feelings, thoughts, and as positive hopes for conditions both physically and mentally. Poetry as a type of literary work becomes a medium for expressing life experiences for visual sensory disabilities. The choice of words to represent feelings, hopes, desires, and events that experienced by visual sensory disabilities can be well recorded through the medium of poetry. (Fathurohman et al., 2018; Rule & Zhbanova, 2012; Viires, 2020) explain that democratization, professionalism, and participatory culture in literary works can become identities and capital for readers in an effort to find out the identity of a person. (Khatun et al., 2024; Nagy et al., 2024) state that every condition of deficiency in humans, be it abnormalities or different physical conditions, has the opportunity to rise from these conditions and optimize the characteristics that exist within themselves.

Issues regarding life and living experienced by visual sensory disabilities in seeking life values need to be known both in terms of process and purpose. Representation of life experiences that reflect a pattern of life that requires each other between one human being and another is very important to know the background that influences the life of visual sensory disabilities. Representation of human life problems can be revealed through thoughts and hopes in literary works. (Abdekhoda & Dehnad, 2023; Calanca et al., 2019) writing skills, especially in the field of soft skills for human self-development, are important to show their extension in life. (Aparicio-Flores et al., 2022) explain that literary works are the background for the development of a person's education, especially in interests, knowledge, and self-development.

The values or messages contained in the contents of the poem are the meaning of life events and life as a positive reflection in responding to circumstances. The complexity of life's problems can be seen through the plot in the poem, so that the author has positive expectations for the events that have been experienced both directly and indirectly. The phenomena that occur in poetry are unique phenomena that can be used as material for reflection to achieve the ultimate truth and find unique facts that have not been resolved in life. (Aswadi & Susilawati, 2017; Wardani et al., 2021) state that the choice of words in literary works has a role in describing the social conditions of society when the literary work appears. (Jiménez-Sánchez et al., 2024) explain that the values contained in literary works provide readers with the choice to move with the best thoughts so that there are no regrets in the future.

The lack of attention in the academic world to the representation of the experience of disabilities, especially visual sensory disabilities in the creative process, especially in literary works, makes it less than optimal. The interests, talents, and creativity of sensory disabilities are quite high, this is evidenced by the poetry produced by visual sensory disabilities written on paper, WA, and Facebook. (Meneses-La-Riva et al., 2021) explain the role of media in learning can provide convenience in self-reflection according to the field being studied. (Manoharan et al., 2023) explain that media in the process of increasing knowledge, skills, and social sensitivity is important to use in the learning process.

Although there are various literary works that reflect life experiences, research on religious poetry written by people with sensory disabilities is still very minimal. This study attempts to analyze poems by people with sensory disabilities, especially religious poetry through Roland Barthes' semiotic study. Religious poetry is a type of poetry that is often produced by people with sensory disabilities. Thoughts about hopes, desires, and prayers written in poetry become a desire to

live better and have a desire to be recognized in society. The spiritual values contained in religious poetry by people with sensory disabilities are messages that need to be revealed to find out the meaning contained therein. The belief in always hoping, trying, and increasing creativity through poetry is the basis for achieving a better life. (Ohaeto, 1970; Rule & Zhbanova, 2012; Viires, 2020) poetry has unique characteristics both in terms of diction, theme, message, and background of the emergence of the poem. This uniqueness needs to be revealed in accordance with the phenomena that are the material for representing human life. Experience in writing poetry, one of which comes from travelers or people who often travel, know various events, cultures, and habits of a person who has extensive life experience, and is critical of the phenomena that occur in life. Visual sensory disabilities who undergo training, self-development, and have a desire to learn experience changes both in terms of perspective, understanding life's problems, and steps to solve problems.

Visual sensory disabilities have the same rights in creation, expression, and innovation according to their talents and interests. Expression as one of the steps to provide space for desires, emotions, skills, and open space in developing oneself into a living representation that is an inseparable part of life. (Berners-Lee, 2023) explains in his research that expression through images can be revealed through the use of semiotics to find out the movement of signs in the image. Symbols contained in literary works such as expressions of joy, sadness, happiness, doubt, confusion, and anger and other expressions can be known through the diction used in poetry.

Literary works are part of life and living and are a reflection for humans in representing the reflection of life. The phenomena that exist in a person's life are well recorded through literary works as a result of contemplation of life. The expressions that appear in literary works are a form of creativity and life experiences that can be used as material for reflection in determining the attitudes and actions chosen so that they are not detrimental to either oneself or others. (Aziza et al., 2021; Fathurohman et al., 2024; Fatkhur, 2023) explain expression as part of the media to express feelings, thoughts, intentions, and ideas that exist in a person so that later these expressions can be understood and lighten the feelings of others who have conveyed the results of their thoughts.

Poetry as a result of imagination, deep thinking, and sedimentation from the author's life, can be the right media to increase positive values in life. Reflections on life and the life of visual sensory disabilities can be explored precisely through the poetry he wrote. (Arukah et al., 2020; Atmojo et al., 2022; Fathurohman, 2015) explain that the results of sedimentation in the works produced by the author are the results of deep sedimentation in which there are life values that need to be considered and the purpose and intent of writing known.

Based on the results of observations that researchers have carried out at the Pendowo Social Service Centre for the Visual Sensory Disability (PPSDSN) in Kudus Regency, information was obtained that visual sensory disabilities are active in writing poetry and are able to produce poetry based on life experiences that have been lived. This phenomenon is based on the poetry writing skills of visual sensory disabilities because of good mastery of Braille writing and mastery of gadget media using the talkback application already available on visual sensory disability mobile phones. Based on interviews with beneficiaries or PMs regarding interest in writing poetry, for visual sensory disabilities poetry is a medium that can be used to convey thoughts, desires, and hopes for the life they live.

Based on research conducted by (Burns, 2024; Clark, 2023; Nicolau, 2023) poetry has the right space as a space for expression and representation of life. Other studies, namely (Charalampous & Trigoni, 2023; Maler & Komaniecki, 2021) explain that people with disabilities have a desire to convey their thoughts in the form of poetry as an expression of their feelings and thoughts. (Berners-Lee, 2023; dos Santos César & Tateo, 2024; Yahya, 2024) explain in their research that

semiotics needs to be used to find out the meaning contained in poetry. Signs, markers, and what is signified in the diction contained in poetry need to be revealed to find out the intent and purpose of writing poetry.

Based on the problems that have been explained, in this study the researcher determines the first research objective to find out the denotative meaning in religious poetry by visual sensory disabilities. Second, to find out the connotative meaning of religious poetry by visual sensory disabilities. Third, to find out the myths contained in the representation of the life of visual sensory disabilities in religious poetry through Roland Barthes' semiotic study.

2 Methods

This study uses a qualitative method with a narrative approach to describe the research findings starting from the analysis of intrinsic and extrinsic elements in religious poetry by visual sensory disabilities at the visual sensory disability service centre in Kudus Regency, Central Java, Indonesia. The narrative approach is used to understand the life experiences of the poet through expressions in the text, which represent the lives of visual sensory disabilities in depth. The narrative approach in this study was chosen because it is appropriate for exploring the meaning and experiences conveyed in literary works. Through narrative, researchers can connect literary elements in poetry with the reality of visual sensory disabilities. Roland Barthes' semiotics is used to understand the denotative, connotative, and mythical meanings contained in the contents of religious poetry by visual sensory disabilities.

The type of research used in this study uses a qualitative descriptive research type. Descriptive research focuses on describing the meaning of poetry texts in detail, while the qualitative approach utilizes the researcher's interpretation of research data in the form of signs, symbols, and expressions in religious poetry works by visual sensory disabilities.

The data in this study are in the form of words, sentences, signs, symbols contained in poetry by visual sensory disabilities. The data sources in this study are in the form of reputable national and international journal articles, research in the form of undergraduate theses, and dissertations that support research related to the representation of the lives of visual sensory disabilities in Roland Barthes' semiotic study religious poetry. The data collection technique in this study uses observation techniques, interview techniques, and documentation techniques. The observation technique is used to determine the process used by visual sensory disabilities in writing poetry. The interview technique is used in this study to determine the phenomena behind the poetry created by visual sensory disabilities. The documentation technique is used to determine the text of the poetry that has been written by visual sensory disabilities. The data analysis technique in this study uses heuristic techniques and hermeneutic techniques. The heuristic technique is used for data analysis in the initial stage, namely denotative meaning through literal meaning in the analysis of poetry texts by visual sensory disabilities. The next stage in data analysis uses hermeneutic techniques, namely through the process of continuous reading until finding the connotative, symbolic or hidden meaning in poetry by visual sensory disabilities.

3 Findings

The results and discussion of this study are divided into 3 things, namely the first denotative meaning in religious poetry by visual sensory disabilities. Second, the connotative meaning of religious poetry by visual sensory disabilities. Third, the myths contained in the representation of the life of visual sensory disabilities in religious poetry through Roland Barthes' semiotic study.

1. Denotative Meaning in Religious Poetry by Visual Sensory Disabilities.

Penggalan Data 1 Puisi “Kasih Istimewaku”

Kasih istimewa,
Bersyukurku mengenamu,
Karena kau selalu ada untukku,
Menjagaku disetiap waktu

Based on data excerpt 1 regarding the poem “Kasih Istimewaku” at the denotative level, this poem literally describes the author’s gratitude and appreciation for someone special in his/her life. This figure is always there to support, protect, and provide comfort to the author. Phrases such as “menjagaku di setiap waktu” indicate a consistent physical or emotional presence, while “bersyukurku menganemu” emphasizes the importance of this figure’s existence in the author’s life. Overall, this poem describes a close and loving relationship.

Penggalan Data 2 Puisi “Langit Biru”

Dibawah langit biru,
Kita berbagi canda dan tawa,
Namun waktu memisahkan kita.

Literally, data fragment 2 regarding the poem entitled “Langit Biru” talks about beautiful memories that the author once experienced with someone, under the vast blue sky. Phrases such as “berbagi canda dan tawa” emphasize moments of happiness together, while “waktu memisahkan kita” signifies the separation that occurs. The blue sky as a backdrop depicts a universal atmosphere that reminds of togetherness. In a basic sense, this poem is a reflection of a friendship that was once close but separated by time.

Penggalan Data 3 Puisi “Terima Kasih Guruku”

Terima kasih guruku, atas ilmu yang kau beri,
Kau bimbing kami, menjadi pribadi yang berbakti.

This poem directly expresses gratitude to the teacher who has provided knowledge and guidance. The phrase "kau bimbing kami, menjadi pribadi yang berbakti" reflects the important role of a teacher in shaping the moral and intellectual character of his students. The author also emphasizes respect for the teaching profession as a selfless guide. With simple and clear words, this poem highlights appreciation for a teacher's sacrifice in educating the next generation.

Penggalan Data ke 4 Puisi “Rindu”

Di malam yang sunyi
Aku berteman sepi
Tak ada yang menemani.

Literally, the poem in data fragment 4 reveals a story about the deep longing felt by the author for someone who has left. The phrases "dimalam yang diam" and "tidak ada yang tetap" describe the atmosphere of loneliness and longing that continues disturbing the author's mind. This poem also reflects the hope for the return of the figure to eliminate the loneliness and longing experienced. In simple words, this poem describes a real and personal longing.

Based on the findings regarding the denotative meaning based on Roland Barthes' structuralism analysis, it can be seen that the poem entitled "kasih istimewa" highlights feelings of gratitude and affection for special someone. The title of the poem "langit biru" highlights memories beautiful and friendship separated by time. The title of the poem “Terima kasih, guruku” highlights the appreciation of the important role of teachers in guiding students. The poem titled “Rindu” highlights the strong emotional longing for someone who has left.

2. Connotative Meaning of Religious Poetry by People with Visual Sensory Disabilities

The connotative meaning in religious poetry by visual sensory disabilities is a meaning that goes beyond the literal or denotative meaning of a text that involves symbolic, emotional interpretations, or certain cultural values. In the context of religious poetry by visual sensory disabilities, the connotative meaning is found in poetry through the following excerpts of poetry data:

a) Representation of fortitude and faith

The poem entitled *My Special Love* explains the form of spiritual dependence on God. The figure referred to in the poem symbolizes God as a source of strength and inspiration. The gratitude expressed shows strong faith despite limitations. The connotative meaning is fortitude and acceptance of life, with the belief that divine love and affection always accompany.

b) Hope and optimism

Religious poems by visual sensory disabilities often contain elements of hope, such as in the poem "*Kasih Istimewaku*", the presence of a figure who protects and cares for becomes a symbol of hope for a better future. The connotative meaning is optimism in facing life's challenges often experienced by visual sensory disabilities, through faith and prayer.

c) Deep spiritual meaning

Visual sensory disabilities often prompt deep reflection on life and relationship with God. Spiritual elements in poetry are based on spiritual meanings such as depicting the awareness that everything, including physical limitations, is part of God's plan. Through the use of symbols such as "*peluk*" and "*senyum*", visual sensory disabilities convey a close personal relationship with God, which provides a sense of security and comfort.

d) Struggle through limitations

Religious poetry by visual sensory disabilities often reflects life's struggles such as the use of the phrases "*pelukmu penenang jiwaku*" and "*senyumu sumber kekuatan bagiku*" symbolizing the strength obtained from faith and prayer. The connotative meaning is that poems by visual sensory disabilities are not only spiritual expressions but also tools to overcome physical and social obstacles.

e) Symbol of love and support

In poems by visual sensory disabled people, the figure of God is often seen as a symbol of unconditional love and support. Visual sensory disabled people describe the relationship between the writer and God, which provides a sense of acceptance and appreciation despite having limitations. This connotation extends to the belief that the existence of God is the source of all solutions in facing life.

Based on the analysis of connotative meaning that has been conducted by researchers on poems by visual sensory disabilities at PPSDSN Pendowo Kudus Regency, it can be seen that the religious poem carries a connotative meaning that reflects fortitude and deep faith, reflecting a strong spiritual connection. Hope and optimism especially in facing physical limitations. Spiritual reflection on life and the role of God in the life journey of visual sensory disabilities. The struggle

through limitations shows that faith and prayer are the main sources of strength. Divine love and support that provide a sense of security and comfort in the midst of life's challenges

3. Myths Contained in the Representation of the Life of Visual Sensory Disabilities in Religious Poetry through Roland Barthes' Semiotic Study

In Roland Barthes' semiotics, myth is understood as a cultural meaning or ideology formed through the relationship between signs and meanings. In the context of religious poetry by visual sensory disabilities, myth reflects social views, spiritual values, and collective narratives about the lives of visual sensory disabilities. The findings of myths in the representation of religious poetry by visual sensory disabilities include the myth of divine compassion as a life enhancer, the myth of dependence on the support of others, the myth of fortitude and acceptance, the myth of physical limitations as a source of strength, the myth of spirituality as a liberator of loneliness, the myth of social roles as inspiration.

a) The Myth of Divine Love as a Life Strengthenener

Religious poetry by visual sensory disabilities describes a relationship with God as the main source of strength. Phrases such as “Kasih istimewa, bersyukur mengenamu” contain the mythical meaning that God is seen as a protective figure and a giver of strength. This myth reflects the view that physical limitations can be overcome with a deep spiritual relationship. The ideology expressed in the poem, namely dependence on God, is considered a universal solution to overcome suffering or life challenges, especially for visual sensory disabilities.

b) The Myth of Dependence on the Support of Others

In poetry “Kasih Istimewaku” there are phrases such as “jagaku di setiap waktu” which contain the myth that the life of a visual sensory disability is seen as requiring continuous support from others to be able to function and feel comfortable. The ideology revealed is that society often views visual sensory disabilities as individuals who are completely dependent on the compassion of others. However, in this poem, this support is seen as a form of empowering affection, not merely dependence.

c) The Myth of Fortitude and Acceptance

Religious poetry by a visual person with sensory disabilities shows themes of resilience and acceptance of life's conditions as seen in phrases such as “Hadirmu memberikan kebahagiaan dalam hidupku”, God or a special figure is seen as the giver of meaning in life. The mythical meaning in the poem “Hadirmu memberikan kebahagiaan dalam hidupku” is that the life of a visual sensory disability is considered a spiritual journey full of tests, which must be faced with fortitude and gratitude. The ideology expressed in the poem is that physical limitations are often understood as a test from God that requires full acceptance of destiny.

d) Myths about Physical Limitations as a Source of Strength

In religious poems by visually impaired people, physical limitations are often perceived not as weaknesses, but as sources of inspiration. The myths contained in religious poems by visually impaired people show the meaning of myths that individuals are considered to have

greater spiritual privileges, because they are considered able to find the meaning of life through difficult experiences. The ideology expressed in the poem is the view that limitations are not obstacles, but part of a journey that enriches spiritual and emotional life.

e) The Myth of Spirituality as a Liberator from Loneliness

In poetry “Rindu” by a visual sensory disability at PPSDSN Pendowo, Kudus Regency, phrases such as “berharap engkau kembali untuk mengobati rindu ini” express longing for someone who has left. The meaning of myth in the context of visual sensory disability, longing is associated with loneliness and the need for deep emotional relationships. The ideology revealed is that emotional needs are seen as universal elements, but in the context of visual sensory disability, spirituality (prayer, relationship with God) becomes the main way to overcome loneliness.

f) The Myth of Social Roles as Inspiration

In poetry “Terima Kasih, Guruku”, the visual sensory disability represents the teacher or mentor as a heroic figure. The meaning of the myth contained in the poem “Terima Kasih, Guruku” is that the teacher is seen as a figure who provides a lamp in the darkness, which is relevant to the struggle of the visual sensory disability to gain access to education and progress. The ideology revealed, namely this myth, shows the hope that everyone, including the visual sensory disability, can contribute to creating a better generation.

Table 1: Barthes’ semiotic analysis

No	Title of the Poem	Denotative Analysis	Connotative Analysis	Myth Analysis
1	Kasih Istimewaku	Expressing feelings gratitude and appreciation to someone who special, which provide support, affection, and inspiration.	Special love symbolizes someone who giving love without conditions, become a source emotional strength and life motivation.	Represents the myth that love and support from others is the basis of one's strength to survive, especially for those who experience limitations.
2	Langit Biru	Describe happy memories and promises of friendship below the sky is blue, even though distance separates.	Blue sky as symbol of eternity friendship and love unaffected by distance and time	Reinforcing the myth that True friendship will last even though separated by distance and time, giving universal hope.
3	Terima Kasih Guruku	Respecting teachers as a mentor who provides knowledge and inspiration without selfless.	Teacher is a symbol the lamp that gives hope and guidance morals for generations successor.	Teachers are seen as unsung heroes who played a major role in form character and the future of the nation.
4	Rindu	Expression of longing to someone who has gone, with hope for togetherness again.	Missing symbolizes deep loneliness and hope for presence back the person who loved.	Reflecting the myth that love and personal relationships are the ultimate solution to loneliness and emotional suffering.

Based on the findings of myths in religious poetry by visual sensory disabilities PPSDSN Pendowo Kudus Regency reflects social, spiritual, and cultural ideologies regarding divine love, namely God as a source of strength and inspiration. Social support is the role of others who empower in the lives of visual sensory disabilities. Fortitude is the acceptance of limitations as part of life's tests. Spiritual transformation is physical limitations becoming a path to spiritual depth. Liberation of loneliness is spirituality as a solution to loneliness. Social inspiration is that visual sensory disabilities contribute to a broad social role. Through Roland Barthes' semiotic study, religious poetry by visual sensory disabilities not only reflects personal experiences, but also builds a cultural narrative that strengthens the values of fortitude, spirituality, and respect for the lives of visual sensory disabilities.

4 Discussion

Based on research conducted by researchers of religious poems by visually impaired people, denotative meaning, connotative meaning, and myth were found in each poem created through Roland Barthes' semiotic analysis. The religious poems analyzed in this study show a complex representation of the lives of visually impaired people. The poems use symbols, metaphors, and diction that reflect struggle, fortitude, and faith. (Esposito, 2023; Yeo et al., 2023) explained in their research that poetry has the power of suggestion to provide emotional and spiritual influence to readers. In this context, poems by visually impaired people become a means of expressing life experiences that are full of meaning, both personally and universally. The symbols used in the poems, such as "cahaya", "gelap" and "jalan panjang" not only describe physical reality but also build narratives of struggle and hope. Metaphors such as "pelita dalam gelap" describe the presence of God or a spiritual power that provides direction and meaning to life, even in the midst of limitations.

The denotative meaning in religious poems by the Netra sensory disability reflects the daily experiences of the life of the Netra sensory disability, including the challenges they face. Meanwhile, the connotative meaning reveals the emotional and spiritual dimensions, where physical limitations are actually a source of inner strength and deep spiritual reflection. In addition, religious poems by the Netra sensory disability contain myths that describe people with sensory disabilities, visual people as individuals who have a close relationship with divine values, show fortitude, and convey the message that limitations are not a barrier to achieving a higher meaning in life. (Kur-Konowicz, 2023) explains in his research that each symbol has a meaning that is closely related to the events that underlie the problems that occur. Kur-Konowicz's (2023) research has similarities with the research found in this study, the symbols in the meaning of both connotative, denotative, and myth have deep meanings to be studied from both intrinsic and extrinsic elements.

The novelty of this study lies in its specific focus on literary works by people with sensory disabilities, especially religious poetry, which is still rarely the object of study. Several points of novelty that stand out in this study, first Roland Barthes' semiotic approach to works of disability. This study adapts Roland Barthes' semiotic approach in depth to explore multi-level meanings in poetry by people with sensory disabilities, an approach that is rarely used in this context. The focus on religious representation in this study explores the religious dimension in poetry by people with sensory disabilities, focusing on the issues of spiritual values, patience, gratitude, and surrender, becoming the main themes that reflect the life experiences of people with sensory disabilities. The role of technology in the creative process in this study is shown by the skills of people with sensory disabilities in using gadgets that already have talkback applications to express creativity, discussions, and support the empowerment of people with sensory disabilities. The social and cultural relevance in this study focuses on media to strengthen social inclusion and cultural



awareness of the lives of people with sensory disabilities. This religious poetry is not only a means of individual expression but a tool to build a positive collective narrative about.

5 Conclusion

Representation of a person's life experience can be described through a complete literary work of poetry. The diction in poetry is a representation of life that is a reflection in responding to circumstances. Visual sensory disabilities have the privilege and power of suggestion to present poetry based on experiences, both physically and spiritually. Personal experiences and collective experiences based on observations and knowledge possessed by visual sensory disabilities have the power of suggestion to obtain a better life and be grateful for all the worldly blessings that have been given by God. The relationship between humans and humans, and between humans and God, is close in responding to life and living.

Disclosure Statement

The authors claim there is no conflict of interest in writing this paper.

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