



INTERNATIONAL JOURNAL OF LAW,  
GOVERNMENT AND  
COMMUNICATION  
(IJLGC)  
[www.ijlgc.com](http://www.ijlgc.com)



## HISTORY TO LEGEND: CULTURAL MEMORY, MYTH, AND HEROIC RESISTANCE IN ARAB AND MALAY TRADITIONS

Rahmah Ahmad H. Osman<sup>1\*</sup>, Wan Nur Adnin Naimah Mat Rifin<sup>2</sup>, Md. Salleh Yaapar<sup>3</sup>, Adham Hamawiya Ali<sup>4</sup>, Aisyah Aminah Che Amran<sup>5</sup>

<sup>1</sup> Department of Arabic Language and Literature, AbdulHamid AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia  
Email: rahmahao@iiu.edu.my

<sup>2</sup> Department of Arabic Language and Literature, AbdulHamid AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia  
Email: wanadninnaimah@gmail.com

<sup>3</sup> Faculty of Humanities, Universiti Sains Malaysia  
Email: mdsalleh@usm.my

<sup>4</sup> Islamic World Educational, Scientific and Cultural Organization (ICESCO)  
Email: adham.hamawiya@icesco.org

<sup>5</sup> Department of Arabic Language and Literature, AbdulHamid AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia  
Email: aaworkiiu@gmail.com

\* Corresponding Author

### Article Info:

#### Article history:

Received date: 22.10.2025

Revised date: 12.11.2025

Accepted date: 17.12.2015

Published date: 26.12.2025

#### To cite this document:

Osman, R. A. H., Mat Rifin, W. N. A. N., Yaapar, M. S., Ali, A. H., & Che Amran, A. A. (2025) History to Legend: Cultural Memory, Myth, And Heroic Resistance in Arab and Malay Traditions. *International Journal of Law, Government and Communication*, 10 (42), 298-307.

DOI: 10.35631/IJLGC.1042020

### Abstract:

Legendary heroes occupy a critical position at the intersection of history, literature, and cultural memory, functioning as symbolic figures through which societies articulate moral values, collective identity, and resistance to social or political domination. This article offers a comparative literary and cultural analysis of Antarah ibn Shaddad, a pre-Islamic Arab poet-warrior, and Mat Kilau, a Malay anti-colonial resistance figure, to examine how historical individuals are transformed into enduring legendary icons. Anchored in cultural memory theory and myth studies, the study approaches legend as a culturally meaningful mode of remembering rather than as historical distortion. Employing a qualitative comparative methodology, the research analyses literary texts, biographical narratives, historical accounts, and cultural representations associated with both figures. The findings demonstrate that legendary status in both traditions is constructed primarily through moral legitimacy, foregrounding values such as courage, resistance, loyalty, and ethical endurance rather than empirical completeness or military success. Antarah's poetic self-representation and later sirah traditions foreground the transformation of social marginality into heroic authority, while Mat Kilau's resistance to colonial power is narratively elevated into a symbol of moral and communal justice. Across both cases, legend operates through selective narrative amplification, enabling heroic figures to function as stable moral

This work is licensed under [CC BY 4.0](https://creativecommons.org/licenses/by/4.0/)

exemplars within collective memory. By placing Arab and Malay heroic traditions in dialogue, this study contributes to comparative literature and cultural studies by revealing cross-cultural patterns in mythic hero-making and resistance narratives beyond Eurocentric frameworks.

**Keywords:**

Legendary Heroism; Cultural Memory; Myth Studies; Antarah Ibn Shaddad; Mat Kilau; Comparative Literature; Resistance Narratives; Arab and Malay Traditions

**Introduction**

Across cultures and historical periods, societies have consistently produced legendary heroes who transcend their historical origins to become enduring symbols of moral virtue, resistance, and communal identity. These figures occupy a distinctive position between history and imagination, functioning not merely as remembered individuals but as culturally sanctioned narratives through which communities articulate values, interpret crises, and sustain ethical continuity. Scholarship in cultural studies and memory research has shown that such figures persist not because of the completeness of historical records, but because they embody meanings that remain socially and morally relevant across generations (Assmann & Czaplicka, 1995; Halbwachs, 1992).

In the Arab literary tradition, Antarah ibn Shaddad stands as one of the most iconic heroic figures of the pre-Islamic era. Celebrated as both a warrior and a poet, Antarah's legacy is preserved through canonical poetry, particularly his Mu'allaqah, as well as through later popular *sīrah* traditions that elaborate his life into an expansive heroic epic. His narrative is marked by themes of courage, honour, endurance, and social struggle, especially his ascent from marginalised status to heroic recognition. Scholars have noted that Antarah's legend cannot be fully understood through historical biography alone, as his cultural significance is sustained through poetic performance and narrative elaboration that encode communal ideals of heroism and dignity (Heath, 1984).

In a different historical and geographical context, Mat Kilau occupies a similarly powerful symbolic role within Malay cultural memory. Known for his resistance against British colonial rule in Pahang during the late nineteenth century, Mat Kilau has been remembered not only as a historical actor but as a moral emblem of anti-colonial struggle, religious commitment, and communal loyalty. His legacy has been reinforced through historical writing, nationalist discourse, and, more recently, popular cultural representations such as film and media narratives. Studies of Mat Kilau's representation demonstrate how contemporary retellings actively shape his heroic image, transforming resistance into a culturally persuasive legend aligned with evolving national and moral concerns (Harahap & Harahap, 2024; Madon et al., 2023).

Although Antarah ibn Shaddad and Mat Kilau originate from vastly different cultural, temporal, and sociopolitical contexts, their enduring legendary status raises comparable questions about how societies construct heroism and why certain figures continue to matter long after their historical moments have passed. Existing scholarship has largely examined

these figures within separate disciplinary and national frameworks. Such approaches, while valuable, often limit analysis to culturally bounded interpretations and underexplore the broader narrative mechanisms through which heroism is culturally sustained.

This study therefore undertakes a comparative literary and cultural analysis of Antarah ibn Shaddad and Mat Kilau as legendary heroes. By integrating cultural memory theory and myth studies within a comparative framework, the research examines how narrative selection, moral framing, and symbolic repetition contribute to the construction of heroic legitimacy across traditions. Through this approach, the study aims to contribute to comparative literature and cultural studies by demonstrating how Arab and Malay traditions employ parallel mythic strategies to preserve heroism and collective identity across time.

### **Literature Review**

Scholarship on Antarah ibn Shaddad has traditionally focused on his position within pre-Islamic Arabic literary history, particularly his Mu'allaqah, which has been studied for its linguistic richness, imagery, and articulation of tribal values such as honour, courage, and loyalty. Biographical and *sīrah*-based studies further highlight Antarah's transformation from social marginality into heroic recognition, often emphasising the intersection of race, lineage, and moral worth in Arab society. However, much of this scholarship remains text-centred or historical in orientation, with limited attention to the broader cultural processes that sustain Antarah's legend beyond literary canonisation.

In contrast, research on Mat Kilau has emerged primarily from historical, nationalist, and cultural studies perspectives. Scholars have examined his leadership in anti-colonial resistance, his religious commitment, and his role in shaping Malay nationalist consciousness. More recent studies have analysed his representation in film, popular literature, and public commemoration, demonstrating how his image has been continually reshaped to align with contemporary political and cultural narratives. These studies provide rich descriptive accounts but rarely situate Mat Kilau within comparative or theoretical discussions of legend formation.

Comparative studies of heroism have identified recurring narrative structures such as moral exemplarity, resistance to injustice, and posthumous commemoration. Cultural memory scholarship suggests that heroic figures endure not because of historical completeness but because they function as symbolic anchors for collective identity. Despite this, comparative analyses across non-Western traditions remain relatively underdeveloped, particularly in relation to Arab and Malay heroic narratives.

This study builds on existing scholarship by integrating literary analysis, historical context, and cultural memory theory within a comparative framework. By placing Arab and Malay heroic traditions in dialogue, it addresses a critical gap in heroism studies and advances understanding of how legend operates as a shared cultural strategy rather than as an isolated national phenomenon.

### **Research Objectives**

The primary objective of this study is to examine how legendary heroism is constructed and sustained through narrative, cultural memory, and symbolic representation in two distinct yet comparable traditions. By analysing Antarah ibn Shaddad and Mat Kilau side by side, the study

seeks to identify shared patterns and contextual differences in the transformation of historical individuals into legendary heroes.

Specifically, the study aims to explore how each figure is represented within literary, oral, and historical narratives, and how these representations foreground values such as courage, moral integrity, resistance, and communal loyalty. Another objective is to examine the role of social marginality, struggle, and opposition to dominant power structures in shaping heroic legitimacy. Through comparative analysis, the study highlights both convergences and divergences in how ethical authority is narratively constructed.

### **Research Significance**

This study is significant at both theoretical and disciplinary levels. Theoretically, it contributes to comparative literature by extending heroism studies beyond Eurocentric or single-culture models. By placing Arab and Malay traditions in dialogue, the study demonstrates that heroic narratives are not culturally isolated but participate in broader patterns of moral commemoration and mythic construction.

At the disciplinary level, the research enriches Arabic literary studies and Malay cultural studies by reframing Antarah ibn Shaddad and Mat Kilau as comparative figures whose significance becomes clearer through cross-cultural analysis. This approach shifts attention from national exceptionalism toward shared cultural mechanisms of remembering and legitimising heroism.

### **Theoretical Orientation: Cultural Memory and Mythic Heroism**

This study is anchored in cultural memory theory and myth studies to explain how heroic figures become “legendary” through collective narration rather than through historical record alone. Cultural memory scholarship emphasises that communities preserve the past through selective, value-driven remembering, sustaining identity via narratives that are repeatedly transmitted, rehearsed, and culturally authorised (Assmann & Czaplicka, 1995). In this view, remembrance is not neutral recall; it is a cultural practice that stabilises shared meaning and moral orientation over time. This aligns with Halbwachs’s foundational argument that memory is socially framed and group-based: what a community remembers, and how it remembers it, is shaped by social contexts and collective needs (Halbwachs, 1992).

Myth studies strengthen this approach by clarifying how heroic narratives take on symbolic power. Myth is not best understood as falsehood, but as a meaning-making structure that translates social experience into enduring moral form (Eliade, 1963). Semiotic perspectives further show how myth works as a second-order system that naturalises cultural values through repeated narrative cues and familiar signs, making ideological meaning feel self-evident (Barthes, 1972). In comparative mythology, Campbell’s model also remains useful for identifying recurring heroic patterns, crisis, departure, ordeal, and return though this study treats such patterns as flexible cultural templates rather than universal laws (Campbell, 1949/1968).

Together, these theories provide a framework for analysing Antarah ibn Shaddad and Mat Kilau as legendary figures whose cultural authority is produced through narrative repetition, moral coding, and collective endorsement, rather than solely through historical verification (Assmann & Czaplicka, 1995; Halbwachs, 1992).

## Methodology

This study adopts a qualitative comparative research design grounded in literary and cultural analysis. The methodology is informed by principles of comparative literature, which seek to examine literary and cultural phenomena across different traditions in order to identify shared structures, divergences, and symbolic functions. Rather than pursuing empirical measurement, the study focuses on interpretive analysis of historical narratives, literary texts, and cultural representations that contribute to the legendary status of Antarah ibn Shaddad and Mat Kilau.

Primary sources for Antarah ibn Shaddad include his surviving poetry, particularly his Mu'allaqah, as well as biographical and *sīrah* narratives that have shaped his image as a heroic figure in Arab cultural memory. For Mat Kilau, primary materials include historical accounts, nationalist historiography, biographical writings, and contemporary cultural representations that document his resistance against British colonial rule in Pahang. These sources are supplemented by secondary scholarly works in Arabic and Malay studies that contextualise each figure within their respective literary, historical, and sociopolitical frameworks.

The analytical procedure involves three stages. First, each figure is examined within their cultural and historical context to establish the conditions under which heroic narratives emerged. Second, the study analyses the narrative construction of heroism, focusing on themes such as bravery, moral integrity, resistance, and social marginalisation. Third, a comparative synthesis is conducted to identify cross-cultural patterns in the transformation of historical individuals into legendary icons. This approach allows the study to move beyond isolated national narratives and to highlight the shared symbolic mechanisms through which societies construct and preserve heroic meaning.

## Findings

### *Moral Legitimacy as the Core of Legendary Status*

The findings indicate that the legendary stature of Antarah ibn Shaddad and Mat Kilau is constructed primarily through moral legitimacy rather than through the accumulation of empirically verifiable historical detail. In both traditions, heroic authority is narratively grounded in ethical conduct, moral endurance, and symbolic resistance, rather than in institutional recognition or documented military success. This pattern is observable across the primary textual and cultural materials examined in this study, including poetry, biographical narratives, historical accounts, and modern cultural representations (Heath, 1984; Harahap & Harahap, 2024).

In the case of Antarah ibn Shaddad, moral legitimacy is articulated through poetic self-representation and reinforced through later *sīrah* traditions. Antarah's poetry repeatedly foregrounds courage, honour, and steadfastness in the face of social exclusion, constructing a heroic persona whose authority emerges from ethical endurance rather than lineage or status. Studies of *Sīrat 'Antar* demonstrate that popular epic traditions play a decisive role in expanding Antarah's heroic image beyond historical biography, reinforcing chivalric ideals through narrative elaboration (Heath, 1984). Through this process, Antarah's marginal position is transformed into a source of heroic credibility within Arab cultural memory.

Similarly, Mat Kilau's legendary status is constructed through narratives that emphasise moral resistance to colonial domination and commitment to communal and religious values. Historical accounts and cultural representations portray Mat Kilau not merely as a political actor, but as a moral agent whose opposition to British authority is framed as ethically justified and communally sanctioned. Recent analyses of Mat Kilau's representation, particularly in film, demonstrate how contemporary retellings symbolically align resistance with justice, sacrifice, and spiritual integrity (Harahap & Harahap, 2024; Madon et al., 2023). As a result, Mat Kilau's heroism is narrated as a moral stance rather than as a record of strategic or military success.

In comparative terms, both figures are positioned as ethically exemplary individuals whose legitimacy derives from moral orientation rather than historical completeness. While Antarah's heroism is shaped through poetic articulation and legendary expansion, and Mat Kilau's through resistance narratives and modern cultural mediation, both traditions converge in foregrounding moral authority as the defining feature of legendary status.

### ***Marginality And Struggle as Legitimising Mechanisms***

A further finding concerns the central role of marginality and struggle in legitimising heroic authority across both traditions. In Antarah's narrative, social marginalisation based on lineage and status is repeatedly foregrounded as a formative condition of heroism. Antarah's perseverance in the face of exclusion is narrated as a moral ascent, in which resilience, courage, and ethical consistency gradually override inherited social limitations. Literary and *sīrah*-based studies consistently highlight this transformation as central to Antarah's heroic construction (Heath, 1984). This narrative framing intensifies the moral weight of his heroism by presenting recognition as earned through virtue rather than granted through privilege.

In contrast, Mat Kilau's marginality is primarily political rather than social. His resistance to British colonial authority positions him outside the dominant power structure, rendering him an outlaw within colonial discourse. Within Malay historical writing and contemporary cultural representation, however, this political marginality is reframed as moral alignment with faith, justice, and communal loyalty (Harahap & Harahap, 2024; Madon et al., 2023). Narratives of Mat Kilau consistently portray opposition to colonial rule as an ethical obligation rather than a political deviation.

Comparatively, both traditions employ marginality as a narrative resource that enhances heroic credibility. Although Antarah's social exclusion and Mat Kilau's political opposition differ in historical context, both function to position the hero in moral solidarity with the community rather than with dominant authority.

### ***Legend As Selective Amplification Rather Than Distortion***

The findings further suggest that legend formation operates through selective amplification rather than historical distortion. Cultural narratives do not preserve all aspects of a figure's life; instead, they foreground traits deemed ethically transferable and symbolically resonant across generations. In both Arab and Malay traditions, courage, loyalty, and moral steadfastness are consistently amplified, while ambiguity and contradiction are muted through narrative repetition (Heath, 1984; Harahap & Harahap, 2024).

In Antarah's case, poetic repetition and *sīrah* elaboration stabilise his image as a chivalric and morally upright hero despite historical uncertainties surrounding his biography. For Mat Kilau, resistance narratives are refined through nationalist historiography and popular cultural forms that prioritise moral clarity and communal meaning. Through these parallel processes, both figures are transformed into stable ethical symbols capable of functioning as enduring reference points within collective memory (Madon et al., 2023).

## Discussions

Interpreted through cultural memory theory, the findings of this study demonstrate that legendary heroes function as moral anchors rather than as repositories of historical completeness. Cultural memory, as articulated by Assmann and Czaplicka (1995), privileges selective remembrance that stabilises collective identity and ethical meaning across time. The continued prominence of Antarah ibn Shaddad and Mat Kilau within Arab and Malay traditions reflects this process of value-driven remembering, in which moral coherence is prioritised over archival precision. In both cases, narrative persistence is less dependent on historical verification than on the capacity of heroic figures to embody ideals that remain socially resonant.

Halbwachs's concept of socially framed memory further clarifies why particular aspects of heroic lives are emphasised while others are marginalised (Halbwachs, 1992). Collective memory is shaped by group needs, and heroic figures are remembered in ways that align with communal self-understanding. Antarah's endurance, honour, and resistance to social exclusion are repeatedly foregrounded within Arab cultural memory because they articulate ideals of dignity and moral perseverance. Similarly, Mat Kilau's opposition to colonial authority is remembered as an ethically sanctioned act of resistance that affirms Malay communal and religious values. These selective emphases illustrate how collective memory does not merely preserve the past but actively interprets it.

From a myth studies perspective, the findings further indicate that heroic narratives acquire authority through processes of symbolic naturalisation. Barthes's theory of myth as a second-order semiotic system explains how culturally specific values are rendered self-evident through repeated narrative signs (Barthes, 1972). In the case of Antarah, poetic performance and popular *sīrah* traditions function as long-standing mythic systems that repeatedly encode courage, chivalry, and moral endurance as natural attributes of heroism. For Mat Kilau, contemporary film and popular historiography operate as modern myth-making mechanisms, transforming historical resistance into morally persuasive narratives that resonate with contemporary audiences (Harahap & Harahap, 2024).

While the mechanisms of mythic construction differ in medium and historical context, their structural function remains comparable. Both traditions employ narrative repetition, symbolic amplification, and moral framing to convert historical experience into enduring ethical exemplars. This observation supports Eliade's assertion that myth should be understood not as falsehood but as a mode of meaning-making that translates social experience into morally coherent narrative form (Eliade, 1963).

Comparative mythology offers additional analytical insight into these parallel processes. Although Campbell's monomyth has been critiqued for universalising tendencies, its emphasis on crisis, ordeal, and moral vindication remains useful as a flexible heuristic rather than a

deterministic model (Campbell, 1949/1968). Both Antarah and Mat Kilau follow narrative trajectories in which adversity precedes recognition, resistance precedes moral elevation, and struggle culminates in symbolic vindication. Importantly, this convergence does not imply cultural sameness but rather demonstrates how distinct traditions may independently mobilise similar mythic strategies when constructing heroic legitimacy.

Taken together, the integration of cultural memory theory and myth studies clarifies that legend formation operates through selective amplification and symbolic framing rather than through distortion or fabrication. Antarah's poetic legacy and Mat Kilau's resistance narratives exemplify how heroic figures are continually reinterpreted to meet the moral and cultural needs of their communities. This comparative analysis therefore reinforces the analytical value of examining heroic traditions across cultural boundaries, revealing shared narrative logics while respecting contextual specificity.

### Conclusion

This study demonstrates that Antarah ibn Shaddad and Mat Kilau are analytically understood as legendary heroes constituted through cultural memory and mythic narrative processes rather than through historical documentation alone. Through a comparative literary and cultural analysis, the research shows that legendary status is not an automatic outcome of historical action, but the result of sustained narrative construction through which societies selectively preserve, amplify, and moralise the past in accordance with collective values and identity needs.

By placing Arab and Malay heroic traditions within a shared analytical framework, this study advances a non-Eurocentric comparative approach to heroism that moves beyond nationally bounded interpretations. One of the central contributions of the study lies in identifying moral legitimacy as the primary legitimising mechanism across both traditions. In the case of Antarah ibn Shaddad, endurance, honour, and resistance to social marginalisation are foregrounded through poetic articulation and later *sīrah* elaboration. For Mat Kilau, steadfast opposition to colonial domination, religious commitment, and loyalty to communal justice are narratively elevated as ethical exemplars. Despite differences in historical context and narrative medium, both figures are authorised as heroes through moral orientation rather than empirical completeness or institutional power.

The study further demonstrates that marginality and struggle play a crucial role in the construction of heroic authority. Antarah's transformation from social exclusion to heroic recognition, and Mat Kilau's positioning outside colonial power structures, reveal how resistance to dominant hierarchies enhances moral credibility within cultural memory. These findings suggest that heroic legitimacy is frequently produced through opposition rather than conformity, and that ethical resistance constitutes a shared narrative foundation across distinct cultural traditions.

From the perspective of myth studies, the analysis confirms that legend operates through selective amplification and symbolic naturalisation. Rather than functioning as distortion or fabrication, legend emerges as a culturally meaningful mode of historical interpretation that prioritises ethical coherence and symbolic resonance over archival completeness. Poetic performance and popular *sīrah* traditions sustain Antarah's heroic identity across centuries, while modern media and nationalist historiography continue to reframe Mat Kilau's resistance

narrative for contemporary audiences. These processes illustrate that legendary heroism is not static, but adaptive, continually reshaped to remain culturally persuasive.

Taken together, the findings of this study contribute to comparative literature, cultural studies, and memory studies by demonstrating how non-Western traditions employ parallel mythic strategies to transform historical experience into enduring moral symbols. By foregrounding Arab and Malay heroic traditions, the research expands the comparative scope of heroism studies and challenges Eurocentric assumptions about myth-making and cultural memory.

Future research may productively extend this framework in two focused directions: first, by examining how digital media environments contribute to contemporary processes of myth-making and cultural memory formation; and second, by applying the comparative model developed here to other transregional or non-Western heroic figures in order to further refine understanding of moral legitimacy and resistance in legendary construction.

### Acknowledgements

This work was supported by the International Sponsored Research grant SPI25-248-0248, titled “Tawhidic Paradigm in Contemporary Islamic Literature: A Transdisciplinary Approach to Spiritual and Intellectual Revival.” The present article constitutes an output of this funded project.

### References

- Abdul Halim, A., & Abdullah, N. (2023). Fakta sejarah dan proses kreatif filem Mat Kilau: Kebangkitan Pahlawan (2022). *Malaysian Journal of Communication*, 39(3), 221–238. <https://journalarticle.ukm.my/23009/>
- Abdul Latip Talib. (2009). *Mat Kilau: Pahlawan Pahang*. PTS Litera Utama.
- Al-Bayati, A. J. M. (1969). *Al-shi'r fī ḥarb Dāḥis wa al-Ghabrā'*. University of Baghdad.
- Al-Durrah, M. A. T. (1989). *Faṭḥ al-kabīr al-muta'āl: I'rāb al-mu'allaqāt al-'ashr al-ṭiwāl* (2nd ed.). Maktabat al-Suwādī.
- Al-Laibun, F. A. A. (2019). *Sīrat 'Antarah ibn Shaddād bayna al-wāqī' wa al-mutakhayyal*. Journal of Taibah University for Arts and Humanities.
- Assmann, J., & Czaplicka, J. (1995). Collective memory and cultural identity. *New German Critique*, (65), 125–133. <https://www.jstor.org/stable/488538>
- Bailey, R. P. (2024). Silat warriors as Malay cultural heroes. *KEMANUSIAAN: The Asian Journal of Humanities*, 31(1), 127–147.
- Barthes, R. (1972). *Mythologies* (A. Lavers, Trans.). Jonathan Cape. (Original work published 1957)
- Campbell, J. (1968). *The hero with a thousand faces* (Rev. ed.). Princeton University Press. (Original work published 1949)
- Eliade, M. (1963). *Myth and reality* (W. R. Trask, Trans.). Harper & Row.
- Halbwachs, M. (1992). *On collective memory* (L. A. Coser, Trans.; L. A. Coser, Ed.). University of Chicago Press.
- Harahap, T., & Harahap, N. (2024). Semiotic analysis in film *Mat Kilau: A Hero's Awakening*. *International Journal of Humanities Education and Social Sciences*, 3(6).
- Heath, P. (1984). A critical review of modern scholarship on *Sīrat 'Antar ibn Shaddād* and the popular *sīra*. *Journal of Arabic Literature*, 15, 9–44.

- Madon, D. L., Harun, A., Ridzuan, A. R. A., Alias, A., & Meor Hamzah, M. H. (2023). Mat Kilau Kebangkitan Pahlawan: A cognitive study through Freytag's dramatic structure. *International Journal of Art & Design*, 6(2).
- Omar, R. Q. S. (n.d.). *ʿAntarah ibn Shaddād fī suṭūr*. University of Minya.
- Rahmawati, D. S. (2018). *Al-ʿāṭifah wa al-khayāl fī shiʿr al-ghazal li-ʿAntarah ibn Shaddād*. UIN Syarif Hidayatullah Jakarta.
- Safitri, Y. (2018). *Muʿallaqat ʿAntarah ibn Shaddād: Dirāsah balāghiyyah*. UIN Ar-Raniry.