

RIFFATERRE'S SEMIOTIC ANALYSIS OF THE SONG ATUNA TUFULI BY REMI BANDALI

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Received : 21 April 2025

Published : 25 June 2025

Revised : 30 April 2025

DOI : <https://doi.org/10.54443/morfai.v5i5.3308>

Accepted : 15 May 2025

Link Publish : <https://radjapublika.com/index.php/MORFAI/article/view/3308>

Abstract

Songs are one form of oral literature that has the power to convey messages through language and music. So the analysis of the meaning of the lyrics of the song Atuna Tufuli popularized by Shirine was carried out using Michael Riffaterre's semiotic analysis which focuses on the analysis of poetry (song lyrics). This study aims to find the meaning of the lyrics of the song Atuna Tufuli by describing namely (1) indirectness of expression, (2) heuristic and hermeneutic reading, (3) matrix, and (4) Model and hypogram (intertextual correlation). This study is a descriptive-qualitative type of research with a semiotic approach and the lyrics of the song Atuna Tufuli as its corpus. The design used in this study is a library study (Library Research). The results show that the lyrics of Atuna Tufuli by Remi Bandali utilize indirectness of expression to convey the complex meaning of love. (1) indirectness of expression includes: (a) Displacement of meaning. (b) distortion of meaning. (c) Creation of meaning. (2) Heuristic and Hermeneutic Readings describe the expression of suppressed feelings of love. (3) The matrix of these lyrics can be identified as "the desire of children in conflict areas to have freedom and a normal life". (4) Model and hypogram (intertextual correlation), the model can be various elements that are already known to the listener or reader, such as the theme of the desire to have freedom and a normal life, as well as the call for attention and assistance for children living in conflict and violence, the style of writing lyrics, and expressions of longing that can be found in works of art, literature, and music. The hypogram in the song "Atuna Tufuli" by Remi Bandali lies in the repetition of classical themes that emphasize the desire of children to have a normal childhood and peace, which are often found in ancient Arabic poetry.

Keywords: *semiotics, m. riffaterre, desire and peace, song lyrics.*

INTRODUCTION

Literary works are part of human life whose presence is a reflection of the social life in which literature is created. The author as the creator of the work becomes part of the society that tries to express every event experienced in the form of a literary work. Masnani, SW (2023:52). Literature is also an aesthetic discipline. In addition to being entertainment, literary works are also lessons or depictions of events that occur during the creation of literary works that contain moral messages from the author to the reader, both implied and explicit, literature in addition to providing pleasure to its readers is also useful or beneficial for inner life. In short, literature is useful for providing entertainment as well as being useful for spiritual enrichment or adding to the inner treasure (Al-Ma'ruf, 2017).

One of them is song lyrics. Song lyrics are also a person's expression of something that has been seen, heard or experienced. In expressing his experience, the poet or songwriter plays with words and language to create appeal and uniqueness to his lyrics or verses (Masnani, 2024). Songs are a form of oral literature that has the power to convey messages through language and music (Riffaterre, 1978). Not only as a form of entertainment, songs are often a medium of expression that reflects feelings, culture, and social phenomena (Roland Barthes, 1967). In literary and linguistic studies, song lyrics are an interesting object of study because they contain symbolism and hidden meanings that can be explained through various theoretical approaches (Chandler, 2002). One relevant approach is semiotics, especially Riffaterre's semiotics, which emphasizes the meaning of signs and the relationship between symbols in the text (Eco, 1976).

The virality of songs in this millennial era cannot be denied because it is increasingly easy to access social media. Not only western songs in English or Indonesian songs, but Arabic songs are also included in the category of songs that are popular with Indonesians until now. The reason why Arabic songs are viral is because of the genre and musical arrangement that are interesting to listen to, the usual Arabic lyrics, but they seem unique compared to English or Indonesian songs which are often considered boring. Therefore, it is not surprising that Arabic music is also successful among the current millennial generation (Imron, 2018).

The song "Atuna Tufuli" describes the desire of children living in conflict areas, such as Palestine, to experience freedom and a normal childhood. This song contains the outpouring of the heart of a child who feels that his childhood has been taken away due to conditions of war and violence. The lyrics of this song describe children who want to play, have freedom, and live in peace. They beg to be given the opportunity to have a happy childhood free from violence.

Riffaterre's semiotics introduces a different method in understanding literary works. It emphasizes on a deeper reading aspect, by looking for "implied meaning" through the discrepancy between denotative and connotative meanings, and through intertextuality (Rwin, 1998). This theory is relevant in analyzing song lyrics, where the meaning conveyed by the author often cannot be understood directly through the literal meaning of the lyrics, but rather through tracing hidden symbolism and associations.

The song "Atuna Tufuli" by Remi Bandali is one example of a song that is full of emotional symbolism. This song, which in Indonesian means "Give Us Childhood," tells the story of the desire of children living in conflict areas, such as Palestine, to experience freedom and a normal childhood. The lyrics use various metaphors and images that allow for layers of meaning that can be further interpreted. Through Riffaterre's semiotic study, the meaning of the lyrics of this song can be analyzed not only from the surface of the words, but also from the relationship between signs and their references, which may contain a broader message about human emotional experience.

In this study, the author attempts to decipher the hidden meaning behind the lyrics of "Atuna Tufuli" using Riffaterre's semiotic approach. The main objective of this study is to understand how the connotative meaning and intertextuality in the lyrics play a role in forming the overall message that the author wants to convey, as well as to reveal the extent to which the signs in the lyrics function as a medium for conveying emotions and subjective experiences.

This study is expected to contribute to the development of semiotic studies in Arabic music, as well as opening new insights into how song lyrics can be interpreted from a semiotic perspective. In addition, this study is also expected to be a reference in the analysis of other songs that contain the same symbolic complexity, thus enriching cross-cultural and linguistic studies in the field of Arabic literature.

Riffaterre's semiotic theory emphasizes that the meaning of literary works cannot always be understood directly, but is hidden behind the existing signs. Riffaterre introduced the concept of hypogram and heuristic and hermeneutic reading. Hypogram is a basic text that functions as an implied reference, while heuristic and hermeneutic reading aims to explore hidden meanings through reinterpretation of the text (Riffaterre, 1978).

Song lyrics, like other literary works, contain symbols and metaphors that create deeper meanings. According to Barthes, musical texts and lyrics contain signs that can be analyzed semiotically to find implied meanings (Barthes, 1981). In the context of the lyrics of the song "Atuna Tufuli" by Remi Bandali, symbols such as "Atuna Tufuli" which means "in my mind" can be understood as an expression of deep longing.

Song lyrics are inseparable from cultural context. The song "Atuna Tufuli" is in an Arab culture that is rich in traditional symbols and values. Semiotic analysis of Arabic songs, such as Ali and Hassan's research, reveals that the symbols in the lyrics reflect Arab social and cultural values (Ali, M., & Hassan, 2019)

According to (Widyaningsih, 2020) conducted a study of contemporary Arabic song lyrics and showed that symbols and metaphors in the lyrics reflect cultural and social experiences. (Zahran, 2018) in his research also emphasized the importance of cultural context in understanding Arabic song lyrics with a semiotic approach. Riffaterre's semiotic approach is relevant in analyzing the lyrics of "Atuna Tufuli", because it allows the disclosure of hidden meanings through symbols and metaphors. (Gifford, 2001) stated that semiotics is effective in understanding signs and complex layers of meaning in poetic texts such as song lyrics.

METHOD

The method used in this study is the semiotic analysis method with the Riffaterre semiotic theory approach. To understand how the meaning in the lyrics of the song "Atuna Tufuli" by Remi Bandali can be described through signs and symbols. This study is a type of descriptive-qualitative research using a semiotic approach and the lyrics of the song Atuna Tufuli as its corpus. The design used in this study is a library study (Library Research). The researcher examines the theories underlying this research and its activities related to the

method of collecting library data reading, as well as recording and processing research materials. in this research process, the data analysis step taken is the selection of the lyrics of the song "Atuna Tufuli". The data analysis technique used in this study uses semiotic analysis, for example Michael Riffaterre. in analyzing the lyrics of the song "Atuna Tufuli", the researcher uses the stages of analysis contained in his book Semiotics of Poetry, namely: 1) Indirectness of Expression 2) Heuristic and Hermeneutic Reading 3) Matrix 4) Model and Hypogram.

The data collection technique in this study is using the observation technique and the note-taking technique. In the data collection term, researchers use data cards as research instruments to facilitate collecting, cooking and analyzing data.

RESULTS AND DISCUSSION

song lyrics

جِيئَا نَعِيدُكُمْ

Jeena Na'aidkum

We come with holiday wishes

بِالْعِيدِ مَسْأَلُكُمْ

Happy Eid Mubarak

And during the holidays we asked you

لَيْسَ مَا فِي عَنَّا، لَا أَعْيَادُ وَلَا زِينَةُ

Lesh Ma Fee 'Enna La 'Ayyad Wula Zeineh

Why are there no holiday decorations in our place?

Yalla

Yes 'Nature

O World

أَرْضِي مَحْرُوقَةً

Ardhi Mahroo'a

My land is burnt down

أَرْضِي حَرِيَّةً مَسْرُوقَةً

Ardhi Huriyyeh Masroo'a

My land has its freedom stolen

God willing

Samana 'Am Tehlam 'Am Tes'al El-eiyam

Our sky is dreaming of asking the day

وَيْنَ الشَّمْسِ الْجَلُوةُ

Weina Esh-Shames El-Helwe

Where is the beautiful sun

وَرَفُوفِ الْحَمَامِ

War foufil Hamam

Where the dove's wings fan

Yalla

Yes 'Nature

O World

أَرْضِي مَحْرُوقَةً

Ardhi Mahroo'a

My land is burnt down

أَرْضِي حُرِّيَّةَ مَسْرُوقَةٍ
Ardhi Huriyyeh Masroo'a
My land has its freedom stolen

God willing
Ardhi Zgheere Metli Zgheere
My Land is Small, like me, it is small

God willing
A'touna Es-salam
Give peace
وَأَعْطُونَا الطُّفُولَةَ
Waatouna Et-Tufoole
Give us childhood

God willing
A'touna Et-Tufoole
Give us childhood

God willing
A'touna Et-Tufoole
Give us childhood

God willing
A'touna Et-Tufoole
Give us childhood

God willing
A'touna, A'touna, A'touna Es-Salam
Give, give, give us peace

God willing
A'touna Et-Tufoole
Give us childhood

God willing
A'touna Et-Tufoole
Give us childhood

God willing
A'touna Et-Tufoole
Give us childhood

God willing
A'touna, A'touna, A'touna Es-Salam
Give, give, give us peace

1. Riffaterre's Semiotic Theory

Michael Riffaterre, whose real name is Michael Camille Riffaterre, was born in Bourgneuf, France, on November 20, 1924, and died at his residence in Manhattan, New York, on May 27, 2006. He was an American literary critic who focused on textual analysis as a reader's response, but did not pay much attention to the biography or political views of the author (Fajrin, 2019). Michael Riffaterre is a literary theorist known for his approach to semiotics in literary works, especially poetry. Riffaterre argues that the meaning of a literary text cannot always be understood directly from the surface of the words or their denotative meaning. Instead, he

introduced the concept of indirect signification, where the real meaning is hidden behind what is explicitly said in the text. To find the meaning of a literary work, according to (Riffaterre, 1978) in his book *Semiotics of Poetry*, there are four main points that must be taken into account, namely (1) indirectness of expression, (2) heuristic and hermeneutic reading, (3) matrix, and (4) Model and hypogram (intertextual correlation).

a. Indirectness of expression

According to Riffaterre, as quoted (In et al., 2021), the indirectness of expression is caused by three things, namely displacing of meaning, distorting of meaning, and creating of meaning. These three types of indirectness will threaten the representations of phenomena or what is considered mimesis. The basis of mimesis means a direct relationship between terms and objects. At this level, there is still a void in the meaning of the sign that needs to be filled by looking at the form of indirect actualization to create a new meaning.

1) Displacing of meaning

Change of meaning is caused by the shifting of meaning from one term to another, or when a word represents another term using figurative language, this figurative language is called metaphor and metonymy. Metaphor and metonymy in their broad sense are used to refer to figurative language in general, such as simile, metaphor, personification, allegory, metonymy, synecdoche and epic parable. According to Sayuti, as quoted (In et al., 2021). In this change of meaning, a term or indication has another meaning (not based on the poetic influence on the poem. Figurative language includes all types of expressions in the form of words, phrases or sentences that have a different meaning from their literal meaning. This figurative language functions to arouse the reader's response and present something that is dimensional in the shortest possible form. Change of meaning occurs when the literal meaning of a word or phrase is replaced with another deeper or metaphorical meaning.

- *أَرْضِي مَحْرُوقَةً* Ardhi Mahroo'a "My land is burned". The literal meaning is burnt land, but the metaphorical meaning is land that is damaged, destroyed, and unsafe due to conflict and violence.
- *أَرْضِي حَرِيَّةً مَسْرُوقَةً* Ardhi Huriyyeh Masroo'a "My land has its freedom stolen". The literal meaning is land whose freedom has been taken away, but the metaphorical meaning is the loss of rights and freedoms as a citizen due to oppression and violence.
- God willing Samana 'Am Tehlam 'Am Tes'al El-eiyam "Our sky is dreaming of asking the day". The literal meaning is a dreaming sky, but the metaphorical meaning is the hope and desire of children to have a better future.
- *وَأَعْطُونَا الطُّفُولَةَ* Waatouna Et-Tufoole "Give us childhood". The literal meaning is to provide a childhood, but the metaphorical meaning is to provide the opportunity to have a normal childhood, free from violence and conflict.

2) Distorting of meaning

According to (Riffaterre, 1978), deviations in meaning are caused by three things, namely ambiguity (double meanings), contradiction (opposite meanings), and nonsense (a series of sounds but with meaning). Deviations in meaning involve changes from literal meaning to more symbolic or figurative meaning, so that the actual meaning does not lie in the literal meaning of the words.

- Contrast between vacation and reality:

Lyrics

جِيئَا نَعِيدُكُمْ Jeena Na'aidkum

"We come with holiday greetings" depicts a cheerful holiday atmosphere, but is then followed by "My land is burning" depicting a grim and violent reality.

- Use of metaphors

أَرْضِي مَحْرُوقَةً

Ardhi Mahroo'a

"My land is burning." This phrase not only describes physical damage, but also the loss of hope and security.

- Use of rhetorical questions:

وَيْنَ الشَّمْسِ الْجَلُوءَ

Weina Esh-Shames El-Helwe

"Where is the beautiful sun"

وَرُفُوفِ الْحَمَامِ

War foufil Hamam

and "Where the dove's wings flutter" depicts the loss of freedom and the beauty of nature.

- Contrast between sizes

God willing

Ardhi Zgheere Metli Zgheere

"My land is small, like me, it is small"

God willing

A'touna Es-salam

and the wish "Give peace". This lyric describes that even though the land and children are small, they still want peace and freedom.

3) Creation of Meaning (creating of meaning)

As quoted (In et al., 2021) the creation of meaning occurs when the text space acts as an organizing principle to form an indication of the sign out of grammatical matters that are linguistically absent, for example, symmetry, rhyme, enjambment, or semantics between the similarities of positions in the verse (homologues). This creation of meaning usually does not have a clear meaning linguistically, but when interpreted as a whole it turns out to have a deep meaning. using other terms the creation of meaning is caused by rhyme, enjambment, and typography. in poetry there is often a balance (symmetry) in the form of a parallelism of meaning between verses or between lines in a verse. In addition, there is also repetition, which is a style of affirmation that repeats a term, phrase, or sentence, line or verse. The existence of repetition is to convey the impact of the affirmation of the meaning that the poet wants to convey. The creation of meaning involves the way the text produces new meanings that are not conveyed directly, usually through the use of style, metaphor, or complex poetic structures.

1) Contrast and Comparison

- جِينَا نَعِيدُكُمْ Jeena Na'aidkum "We come with a happy holiday" the meaning of holiday and reality. The contrast between the cheerful holiday atmosphere and the dark and violent reality.
- God willing A'touna Et-Tufoole "Give us childhood" meaning of loss and desire: comparison between loss of freedom and desire to have a normal childhood.

2) Metaphor and Symbolism

- أَرْضِي مَحْرُوقَةً Ardhi Mahroo'a "My land is burning" is a metaphor for the loss of hope and security.
- God willing Samana 'Am Tehlam 'Am Tes'al El-eiyam "Our sky is dreaming" means symbolism for the hopes and wishes of children.

3) Repetition and Emphasis

- God willing A'touna Et-Tufoole "Give us childhood" is a refrain that emphasizes the children's desire to have a normal childhood.
- God willing A'touna Es-salam "Give peace" means emphasis to underline the importance of peace.

4) Emotions and Sentiments

- لَش مَا فِي عَنَّا، لَا أَغْيَاذُ وَلَا زِينَةَ Lesh Ma Fee 'Enna La 'Ayyad Wula Zeineh "Why are there no holiday decorations in our place" meaning of sadness and desire: the song lyrics describe the sadness and desire of children to have a normal childhood.
- God willing A'touna, A'touna, A'touna Es-Salam "Give, give, give us peace" meaning hope and optimism: the lyrics of the song also describe the children's hope and optimism to have a better future.

2. Heuristic and Hermeneutic Reading

a. Heuristic Reading

Heuristics is a reading through grammar by uniting linguistic signs, which refer to conditions outside the poem/song and do not relate to signs and their relationships. While reading at the second level is Hermeneutics, a higher reading by tracing aspects outside the grammar of the poem to get its meaning indirectly. With Hermeneutic reading, a matrix will then appear which becomes a sign in a poem/song, usually in the form of words or sentences that become a sign or message for the poem/song. The existence of a matrix stage reading is a way for the poem to provide unity of poetry. The heuristics used in reading are based on the structure of the language which produces literal meaning and is usually called the first stage reading, hermeneutic is a word that comes from hermeneuein which means to understand and translate (Zahro, 2022).

At this stage, reading is done by repeating to understand the true meaning. The reading process structurally involves back and forth movements between parts and the whole. In hermeneutic reading, we can find indirectness in expression caused by three factors: alternation of meaning, deviation of meaning, and creation of meaning. First, alternation of meaning appears in semiotic analysis, where the use of figurative language creates a difference between meaning and literal sentences. Second, deviation of meaning occurs due to ambiguity in poetry that contains multiple meanings, resulting in multiple interpretations, and contradictions that arise due to irony or paradox. This aims to provide satire or ridicule that can attract attention (al Fikry, 2019)

Hereustik in the song Atuna Tufuli by Remi Bandali:

Main Lyrics:

1) Rhetorical Questions

- **لَش مَا فِي عِنَّا، لَا أَعْيَادُ وَلَا زِينَةَ** Lesh Ma Fee 'Enna La 'Ayyad Wula Zeineh "Why are there no holiday decorations at our place": This question not only asks for the reason, but also describes the children's sadness and desire to have a normal celebration.
- **وَيْنَ الشَّمْسِ الْجَلُوةُ** Weina Esh-Shames El-Helwe "Where is the beautiful sun": This question describes the loss of natural beauty and freedom.
- **وَرُفُوفِ الْحَمَامِ** War foufl Hamam "Where is the fanning of the dove's wings": This question describes the loss of freedom and the beauty of nature.

2) Call and Prayer

- **يَا عَالَمُ .** Ya 'Alam "O World": This call describes the children's desire to get attention and help from the world.
- **God willing** A'touna Es-salam "Give peace": This prayer describes the children's desire to have peace and freedom.
- **وَأَعْطُونَا الطُّفُولَةَ** Waatouna Et-Tufoole "Give us childhood": This prayer describes the wish of children to have a normal and happy childhood.

3) Repetition

- **وَأَعْطُونَا الطُّفُولَةَ** Waatouna Et-Tufoole "Give us childhood": This refrain emphasizes the children's desire to have a normal childhood.
- **God willing** A'touna Es-salam "Give peace": This repetition emphasizes the importance of peace.

b. Hermeneutic Reading

Hermeneutics in Riffaterre's semiotics is deeper and tries to dig up the hidden meaning behind the lyrics. At this stage, we will try to interpret the lyrics by digging up more complex symbols, connotations, and cultural references.

1) Meaning Analysis

- **جِئْنَا نَعِيدُكُمْ** Jeena Na'aidkum "We come with a holiday greeting". The surface meaning is a holiday greeting, but the deeper meaning is the desire for freedom and joy.
- **أَرْضِي مَحْرُوقَةً .** Ardhi Mahroo'a "My land is burned down". The literal meaning is physical destruction, but the deeper meaning is loss of hope and security.
- **وَأَعْطُونَا الطُّفُولَةَ** Waatouna Et-Tufoole "Give us childhood". The literal meaning is to give us childhood, but the deeper meaning is to give us the opportunity to have a normal and happy life.

2) Symbolism

- **أَرْضِي مَحْرُوقَةً** Ardhi Mahroo'a "My Land". Symbol for the homeland or beloved country.
- **وَيْنَ الشَّمْسِ الْجَلُوةُ .** Weina Esh-Shames El-Helwe "The beautiful sun". A symbol for the beauty of nature and freedom.
- **وَرُفُوفِ الْحَمَامِ .** War foufl Hamam "The fan of the dove's wings". Symbol for freedom and peace.

3) Context

- **أَعْطُونَا، أَعْطُونَا، أَعْطُونَا السَّلَامَ .** A'touna, A'touna, A'touna Es-Salam "Give, give, give us peace" means political and social conditions: This song can be interpreted as a criticism of unjust political and social conditions.
- **أَرْضِي مَحْرُوقَةً .** Ardhi Mahroo'a "My land is burning" means children's experiences: This song can be interpreted as the experiences of children living in conflict and violence.

Hermeneutics here shows that children's desire to have freedom and peace in the midst of conflict and violence, the loss and pain experienced by children due to conflict and violence.

3. Matrix (Matrix of Meaning)

The definition of a matrix is an abstract concept that is never realized and is not visible in the text. The matrix can be described in the form of phrases, words, sentences, or simple clauses to understand the meaning of the verses of the poem. The model is a concrete form of the matrix expressed in a particular sentence or word. The matrix, model, and text are variations of the same structure. Thus, poetry is a development of the matrix into a

model, which is then transformed into variations. Therefore, the matrix can be considered as the motor or generator of a text, while the model determines how it is developed (Raden Muhammad Ardiansyah Kurniawan et al., 2024).

Atuna Tufuli's lyrics revolve around the theme of children's desire for freedom and a normal childhood amidst conflict and violence. Here's how the lyrics reflect that matrix:

1) Literal Meaning

- جِينَا نَعِيدُكُمْ . Jeena Na'aidkum "We come with greetings of happy holidays" means greetings of happy holidays.
- أَرْضِي مَحْرُوقَةً . Ardhi Mahroo'a "My land has been burned down" means physical damage to the land.
- وَأَعْطُونَا الطُّفُولَةَ . Waatouna Et-Tufoole "Give us childhood" means to give us the opportunity to have a childhood.

2) Connotative Meaning

- جِينَا نَعِيدُكُمْ . Jeena Na'aidkum "We come with a happy holiday greeting" means the desire to have freedom and joy.
- أَرْضِي مَحْرُوقَةً . Ardhi Mahroo'a "My land is burned down" means Losing hope and security.
- وَأَعْطُونَا الطُّفُولَةَ . Waatouna Et-Tufoole "Give us childhood" means Give us the opportunity to have a normal and happy life.

3) Symbolic Meaning

- أَرْضِي مَحْرُوقَةً Ardhi Mahroo'a "My land" means homeland or beloved country.
- وَيْنَ الشَّمْسِ الْجُلُوءَ . Weina Esh-Shames El-Helwe "The beautiful sun". means natural beauty and freedom.
- وَرَفُوفِ الْحَمَامِ . War foufil Hamam "The fan of the wings of a dove" means freedom and peace.

4. Models and Hypograms

A model is another text or reference that influences the work being analyzed. A hypogram is an implied text or text that is not explicitly present in the work, but can be found through indirect influences or references. In song lyrics, hypograms may come from other literary texts, classic love poems, or cultural references that reflect the same theme.

Models in Riffaterre's semiotics are more direct or explicit texts or representations, which provide a frame of reference for the main text. In other words, models are existing forms, patterns, or structures, which are then used as a reference in creating new texts.

For Atuna Tufuli's song, the model can be various elements that are already familiar to listeners or readers, such as the theme of love full of emotion, the style of writing lyrics, and expressions of longing that can be found in works of art, literature, and music. Here are some analyses of the models in these lyrics:

In Riffaterre's semiotics, a model is a more explicit structure used in a text, drawn from existing general patterns. Here are some of the models present in this lyric:

1) Signification Model

a) Sign

The lyrics of the song "Atuna Tufuli" are a sign that carries meaning.

b) Meaning

The meaning contained in the song lyrics, such as the desire to have freedom and peace.

c) Signification

The process of signification occurs when signs (song lyrics) are connected to meaning.

2) Matrix Model

a) Matrix: A song lyric structure consisting of questions, exclamations, and repetitions.

b) Hypograms: Phrases such as أَرْضِي مَحْرُوقَةً Ardhi Mahroo'a "My land is burned down" and وَأَعْطُونَا الطُّفُولَةَ Waatouna Et-Tufoole "Give us childhood" are hypograms that carry meaning.

Hypogram Analysis in Atuna Tufuli's Song Lyrics

Previously we discussed hypograms as texts that form the basis for the main text, often in the form of implied references or influences from other texts. Here are some hypograms that underlie the lyrics of this song:

1) Hypogram أَرْضِي مَحْرُوقَةً Ardhi Mahroo'a "My land is burned down"

- a) Literal meaning: Physical damage to the land.
- b) Connotative meaning: loss of hope, security, and stability.
- c) Symbolism: burning ground can symbolize destruction and decay.

2) Hypogram وَأَعْطُونَا الطُّفُولَةَ Waatouna Et-Tufoole "Give us childhood"

- a) Literal meaning: giving the opportunity to have a childhood.
- b) Connotative meaning: providing the opportunity to have a normal, happy, and violence-free life.

- c) Symbolism: childhood can symbolize innocence, freedom, and happiness.
- 3) Hypogram يا عالم Ya 'Alam "O World"
 - a) Literal meaning: appeal to the world.
 - b) Connotative meaning: a call for attention, help, and support.
 - c) Symbolism: the globe can symbolize the international society or global community.

CONCLUSION

In Riffaterre's semiotic analysis of the lyrics of Remi Bandali's song Atuna Tufuli, the indirectness of expression becomes the center of the disclosure of complex meanings. Through a heuristic and hermeneutic approach, these lyrics reflect the reality of children's lives living in conflict and violence, and their desire for freedom and a better life. In the substitution of meaning, the literal meaning is often replaced by a deeper emotional metaphor, such as the contrast between the children's desires and the reality they face. The creation of meaning through these lyrics produces new concepts, such as the limitations of language in expressing true love, and the emphasis on the feelings of loss of hope, security, and children's desires. Overall, this analysis shows that the song Atuna Tufuli not only expresses children's desires for freedom and a normal life but also describes the suffering of children living in conflict and violence, as well as a call for attention and help.

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