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AL-HASHADU POETRY BY AHMAD MATAR: AN ANALYSIS OF RIFFATERRE'S SEMIOTICS

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Abstract: The language used in poetry is different from the use of language in general. In addition being different in usage, poetry expresses a concept and something indirectly. Language in poetry becomes a sign, which semiotics can be studied to reveal the meaning contained in it. This study examines Ahmad Matar's poetry entitled "*al-Hashadu*" by using Riffaterre's semiotic theory. This research is a descriptive qualitative research. The method of data collection applied a documentation by reading and recording techniques. The technique of analyzing data used the heuristic and hermeneutic reading techniques. The results showed that: 1) The heuristic reading of *al-Hashadu* poetry by Aḥmad Maṭar received imperfect meaning, 2) The hermeneutic reading of *al-Hashadu* poetry by Aḥmad Maṭar received a complete meaning structurally, 3) The matrix of *al-Hashadu* poetry by Aḥmad Maṭar was the resistance to colonialism. The model of the poetry is two sentences in the stanzas "Then there will be one left" and "Truly I am an atheist" and 4) The hypogram of *al-Hashadu* poetry by Aḥmad Maṭar was the resistance of the Arabs to American colonialism.

الملخص: تختلف اللغة المستخدمة في الشعر عن استخدام اللغة بشكل عام. بالإضافة إلى كونه مختلفًا في الاستخدام ، فإن الشعر يعبر عن مفهوم وشيء بشكل غير مباشر. تصبح اللغة في الشعر علامة يمكن دراسة السيميائية لكشف المعنى الوارد فيها. يدرس هذا البحث شعر الحصاد لأحمد مطر تحت نظر سيميائية ريفاتير. كان البحث بحثا كيفيا وصفيا. منهج جمع البيانات المستخدم منهج التوثيق بطريقة القراءة والكتابة. وطريقة التحليل المستخدم طريقة الاستقراء الاكتشافي والتفسيري. نتيجة البحث تدل إلى: 1) أن الاستقراء الاكتشافي على شعر الحصاد لأحمد مطر لم يحصل على المعنى الكامل، ٢) أن الاستقراء التفسيري على شعر الحصاد لأحمد مطر يحصل على المعنى الكامل بنيويا، ٣) أن المصفوفة من شعر الحصاد لأحمد مطر   هي المقاومة على الاستعمار. الطراز من شعر

الحصاد لأحمد مطر يكون في البيتين فالأول "فسيبقى واحد" والثاني "فإني ملحد"، و٤) أن هيفوغرام من شعر الحصاد لأحمد مطر هو مقاومة شعب العرب على استعمار أمريكا.

Introduction

Poetry has special characteristics that are not possessed by other literary works either novels, short stories, plays or films. This characteristic lies in the use of language in the structure of the poetry. Riffaterre said that the language used in poetry is different from the use of language in general. In addition being different in usage, poetry expresses a concept and something indirectly. Besides, poetry says something to show the meaning of something else and this is not found in the common uses of language (Riffaterre, 1978).

Language in poetry becomes a sign, which semiotics can be studied to reveal the meaning contained in it. These signs may be visible in text or may not be visible in a text. Then the expression of meaning in the body of the text of the poetry requires a coherent understanding. That understanding does not only rest on textual signs but also on non-textual ones. Riffaterre has semiotic ideas that can be used to understand a poetry by paying attention to four things, namely: 1) heuristic readings and retroactive or hermeneutic readings, 2) poetry is an indirect expression or states a thing with another meaning, 3) matrix, model and variant and 4) hypogram (Pradopo, 1999; Jannah & Haikal, 2022).

Al-Hashadu poetry by Aḥmad Maṭar is interesting to study with Riffaterre's semiotic theory. Where the poetry has a text structure that is not sufficiently understood with one read or understood couplet. This understanding must be done through a gradual process of meaning from heuristic reading to hermeneutic reading. Both readings will lead the reader to the discovery of matrix, model, variant and hypogram in poetry. All of that will support the meaning to be as a whole and comprehensive.

Before conducting research, researchers conduct a literature review in order to get research that has relevance to this research and avoid similarities with previous studies. Based on searches, researchers did not find any research that objectified the *al-Hashadu* poetry by Aḥmad Maṭar. However, researchers found several studies that used Riffaterre's semiotic approach.

First, study entitled "*Semiotika Michael Riffaterre Dalam Puisi Fi 'Ainika 'Unwani Karya Faruq Juwaidah*". This study aims to analyze the structure and meaning of the text of the poetry "Fi 'Ainika 'Unwani" using Riffateree's semiotic theory. The results of this study show that heuristic reading produces general meanings regarding affection, love, fear of loss and hope. Variants of the poetry are found in the first stanza "he said, you will forget me" and the thirteenth stanza "I answer, loving you is my faith".The model in poetry is that when we love the right person, we will be better whereas loving the wrong person, love will kill the lovers. The hypogram of the content poetry is in the background by the expression of feelings told through hope (Zahro, 2022).

Second, study entitled "*Semiotika Riffaterre Dalam Puisi Qabla an Numdhi Karya Faruq Juwaidah*". This study aims to conduct heuristic readings and hermeneutic readings of the poetry "qabla numdhi" using Riffaterre's semiotic theory. The results showed that heuristic reading results in the telling of a person who will return to his creator. Hermeneutic readings produce stories of people who are miserable and sad because they feel their lives are in vain. The matrix of poetry is regret. The model of this poetry is a person's regret for wasting his youth. The hypogram of this poetry relates to the hadith of Hasan al-Basri (Gemilang, 2022).

Third, study entitled "*Syair al-Hikmah wa al-Mauidzoh Fi Diwan Mahmud al-Warraq (Analisis Semiotika Riffaterre)*". This study aims to examine the structure and meaning of poems in "Diwan mahmud al-warraq" with Riffaterre semiotics. The results of this study show that heuristic reading results in the meaning that every human being must forgive each other even though the mistakes are many. Hermeneutic reading produces the meaning of a judge who requires himself to forgive the mistakes of others. The model of this poetry is found in the stanzas "not man, but one among three", "as for those comparable to me", "I keep myself from answering them in my honor" and "verily respectful with courtesy is wise". The matrix of this poetry is the wisdom of a judge. This poetry has similarities with Qur'anic verses, hadith and the poetry of Imam Syafii (Akastana, 2020).

Based on the literature review above, the *al-Hashadu* poetry by Aḥmad Maṭar has never been used as an object of research material. In addition, the use of Riffaterre's semiotic theory in the three previous studies will help researchers in applying the theory in this study. The researcher expressly stated that this study could be done because it became a new study. This research aimed to conduct a study of four things, there are: 1) Heuristic reading of *al-Hashadu* poetry by Aḥmad Maṭar, 2) Hermeneutic reading of *al-Hashadu* poetry by Aḥmad Maṭar, 3) Finding matrix, model and variant and 4) Finding hypogram.

Riffaterre's Semiotics

Semiotics as the study of signs is used to study socio-cultural phenomena that exsisted a literature as a sign system (Preminger, 1974; Fajrin, 2019). One form of literary works is poetry. In poetry reading, Riffaterre's semiotics requires everyone to pay attention to four things for getting the right meaning. Those four things are: 1) heuristic reading and retroactive or hermeneutic reading, 2) poetry is an indirect expression or states something with another meaning, 3) matrix, model and variant and 4) hypogram (Pradopo, 1999).

Heuristic reading

Heuristic reading is a reading done by a reader to unite the linguistic signs. This reading will produce meaning based on the reader's linguistic competence (Riffaterre, 1978). Rina Ratih clarified this by saying heuristic reading is always based on linguistic systems and bounded to the language conventions. This basis cannot be separated from the existence of referential meanings of a language so that the linguistic competence of readers will determine the capture of meaning (Ratih, 2017).

Heuristic reading produces meaning based on its language conventions as a first stage semiotic system. So it has not given the full meaning (Pradopo, 1999). Besides, in heuristic reading, the reader will find several constraints, which Riffatere called by ungramaticalities in which the meanings found from language conventions or dictionaries are contradictory. This causes a dissatisfaction in the acquisition of meaning. If the reader wants to get the right meaning of the text through an interpretation, then he must step into the second stage of reading to get a complete meaning (Culler, tt).

Hermeneutic Reading

Hermeneutic reading is a second-stage reading. The second stage of reading is important because it aimed to find the unity and wholeness of meaning in a poetry. Because the meaning obtained in the first stage of reading is not sufficient to be understood (Latifi, 2013). This second stage reading is also done structurally. Faruk saw that the reading of this stage by Riffaterre was done thoroughly, forward and backward and so on. The recitation is done by connecting one stanza to another, either the beginning of the temple with the end or middle stanza. That connection aims to find the wholeness of meaning in a poetry (Faruk, 1996).

In agreement, Pradopo stated that hermeneutic reading is a re-reading with an interpretation in the first stanza to the last stanza. So can be obtained the meaning based on the poetry convention (Pradopo, 1999). The acquisition or giving a meaning in a poetry must not be separated from literary convention, where poetry is an indirect form of expression (Pradopo, 1999). The indirectness of poetic expression is caused by three

things, there are: 1) substitution of meaning, 2) deviation of meaning and 3) creation of meaning (Pradopo, 1999). This second stage of reading must not ignore those three things that unmask the indirectness of poetic expression to get a complete meaning.

Matrix, Model and Variant

Matrix is key words that played an important role in the interpretation of concretized poetry (Pradopo, 1999). In addition, the matrix is the center of the wholeness meaning that will unite the oppositional pairs in a poetry and be the basis of various equivalent relationships within it. Matrix is difficult to find without specifying the model in advance. The model is a monumental sign that is present textually. The determination of the model will lead the reader to the discovery of matrix (Latifi, 2013). The matrix actualization is always in the form of variants and the variants are controlled by the model. In short, matrix, model and text of poetry are variant forms of the same structure (Latifi, 2013).

Hypogram

Hypogram is a associationform between a literary work and something outside the text or with other works. That connection can be formed in involvement of a text with its history, social conditions or life experienced by the author (Zahro, 2022). Hypogram is an imagined text in a state that has not undergone a transformation. Hypogram can be a single sentence or a series of sentences that formed by clichés, quotes or a description (Riffaterre, 1978).

Method

This research is qualitative research with descriptive methods. Qualitative research is research that emphasizes scientific aspects and bases on characteristics in data. In addition, qualitative research is referred to as research that does not use numbers or calculations in the process (Moeloeng, 2018). The descriptive method in qualitative research makes research not only collect and compile data, but also analyze and interpret data (Surakhmad, 2001).

The implication is that descriptive qualitative research makes researchers have to try to know, understand, analyze and explain the data obtained (Suharsaputra, 2012). This research is qualitative research because the data to be studied is in the form of words and stanzas contained in *al-Hashadu* poetry. Then the process of analysis and interpretation in this study is in the form of a descriptive explanation of the results of heuristic readings, hermenutic readings, search for matrices-variant-models and hypogram search. Because the results obtained from qualitative research are in the form of descriptive explanations of the object studied without changing the form of the object of study (Sugiyono, 2017).

The data collection method is the most crucial stage in a study because this stage aims to obtain credible data (Sugiyono, 2008). The data collection method used in this study is the documentation method by doing reading and recording techniques. Researchers will collect data sources, both primary data sources, namely *al-Hashadu* poetry and secondary data sources in the form of language dictionaries, books or articles related to this research. After collecting, researchers read the data source to find the data needed and then collect it in the form of records.

After the research data was collected, researchers analyzed data in the form of words and stanzas in *al-Hashadu* poetry. The data analysis techniques used by researchers are heuristic and hermeneutic reading techniques. In heuristic readings, researchers will look for the lexical meaning of each word in *al-Hashadu* poetry. The meaning found in each word results in the meaning of the poem verse being imperfect or not understood. So the researcher will conduct a hermeneutic reading in order to get the perfect meaning in each stanza as well as the overall meaning of *al-Hashadu* poetry. After performing the two reading techniques, the researcher will look for matrices, models, variants and hypograms in *al-Hashadu* poetry and present them in the form of explanation and interpretation.

Result and Discussion

The text of Aḥmad Maṭar's poetry "*al-Hashadu*":

الحصاد (al-Kurdi, 2011)

أمريكا تطلق الكلب علينا

وبها من كلبها نستنجد!

أمريكا تطلق النار لتنجينا من الكلب

فينجو كلبها لكننا نستشهد!

أمريكا تبعد الكلب ولكن

بدلا منه علينا تقعد!

***

أمريكا يدها عليا

لأنا ما بأيدينا يد.

زرع الجبن لها فينا عبيد

ثم لما نضج المحصول جاءت تحصد.

فاشهدوا إن الذين انهزموا أو عربدوا

والذين اعترضوا أو أيدوا

والذين احتشدوا

كلهم كان له دور فأداه

وتم المشهد!

قضي الأمر

رقدنا وعبيد فوقنا قد رقدوا

وصحونا فإذا فوق العبيد السيد!

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أمريكا لو هي استعبدت الناس جميعا

فسيبقى واحد

واحد يشقى به المستعبد

واحد يفنى ولا يستعبد

واحد يحمل وجهي،

وأحاسيسي،

وصوتي،

وفؤادي . .

واسمه من غير شك: أحمد!

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أمريكا ليست الله

ولو قلتم هي الله

فإني ملحد!

1. Heuristic Reading on "*al-Hashadu*" Poetry

The heuristic reading of *al-Hashadu* poetry produces meaning in terms of language. The meanings obtained are as follows:

الحصاد means "harvesting". It is not explained what was harvested. Whether plantation or container products or even others.

أمريكا تطلق الكلب علينا means "America releases dogs to us". "America" is the name of a country. "Realising of the dog" is what America was done. "To us" becomes the object of that actions. The "we" in that sentence does not explain who they are.

وبها من كلبها نستنجد means "to him from his dog we ask for help". "To him" it is not known who was accused. "From his dog" is not explained the origin of the dog. "We ask for help" also does not explain why we should ask for help.

أمريكا تطلق النار لتنجينا من الكلب means "America shot fire to save us from dogs". The sentence shows America's actions as a form of rescue. However, isn't shooting fire able to cause fires and potentially damaging and harmful? Is there no other action for rescue besides shooting fire?

فينجو كلبها لكننا نستشهد means "The dog survived but we died as martyrs". Why did "dogs" survive while unidentified "we" died as martyrs? There is no explanation.

أمريكا تبعد الكلب ولكن means "America drives away dogs but". There is no explanation for why the Americans are driving dogs away. The last word "but" indicates a contradiction from the previous sentence but there is no explanation afterwards. "but" what?

بدلا منه علينا تقعد! means "In place of him upon us he sits". "In place of him", what is replaced? There is no explanation. Nor is there any explanation of who "he" is, why "upon us he sits".

أمريكا يدها عليا means "American high hand". Does "America" which is the name of a country has a "high hand"? This sentence does not make sense. America is impossible to has a hand. Also there are no high hands but the presence of long or short hands.

لأنا ما بأيدينا يد means "for our hands are handless". This sentence is an effect but the cause is not explained. So is "our hands have no hands", how could it be possible to mention hands but no hands. Irrational.

زرع الجبن لها فينا عبيد. زرع means "to plant". الجبن means "cheese". Something that is grown is cheese. لها means "for her", it is not explained who is she? فينا means "in us", it is not known who we are referring to. عبيد berarti "slave". People who grow cheese are slave. Its full meaning is "A slave planted cheese in us for her". How could a cheese be grown? There is no explanation.

ثم لما نضج المحصول جاءت تحصد means "then, when the desired being ripe he comes to harvest it". What is being ripe? What is the relationship between he and the ripeness, so he comes harvesting it? There is no explanation.

فاشهدوا means "see" or "witness" the command word. فاشهدوا إن الذين انهزموا أو عربدوا. انهزم means "deceived" or "defeated". عربد means "to feast". The overall meaning of "see, you people, those who are deceived or who feast".

أيد means "to resist". أيد means "to support". الذين means "the people". والذين اعترضو أو أيدوا support". The overall meaning is "and those who resist or who support". It was not immediately clear who these people were.

والذين احتشدوا means "the people". احتشد means "swarming". The overall meaning is "and the people who swarm".

دور means "role". أدى means "to carry out" or "to do". كلهم كان له دور فأداه. The overall meaning is "all those who have the role of carrying it out". What are the connections between people who deceived, feast, resist, support and swarm with the role being implemented?

وتم المشهد! means "Show completed". What show does it mean? No explanation.

قضي means "fulfilled". الأمر means "order" or "business". قضي الأمر. The overall meaning is "business has been fulfilled". What kind of affairs have been fulfilled? No explanation.

رقد means "sleep". رقدنا وعبيد فوقنا قد رقدوا. "We are asleep and the slave upon us has fallen asleep" is the overall meaning. So, how can anyone sleep upon a person who also sleeps?

صحا means "awake" or "awakened". سيد means "sir" or وصحونا فإذا فوق العبيد السيد! "master". The overall meaning is "and we awakened, upon a slave there is a sir or master". What is the relationship between us, a slave and an unknown "master"?

استعبد means "to enslave". الناس means "human". أمريكا لو هي استعبدت الناس جميعا. The overall meaning is "Suppose America enslaves all human".

فسيبقى واحد means "Then there will be one left". Why is there one left? Who or what is one? There is no explanation.

المستعبد means "who enslaves. The المستعبد means "wretched". يشقى .واحد يشقى به المستعبد overall meaning is "one who will make the enslaved wretched". What does "one" have to do with "the enslave"? no explanation.

يفنى means "perish". "One who perishes and is not enslaved". The واحد يفنى ولا يستعبد "One" here begins to be identified as perishing but not enslaved.

يحمل means "to carry". وجه means "face", "reason" or "view". "The one واحد يحمل وجهي that carries my face". "The one that carries my face". There is an "I" that raises questions; What does "one" have to do with "I"? Why is the face "I" carried "one"?

أحاسيس is a plural form of حس means "emotion" or "feeling". "And my وأحاسيسي emotions" is the overall meaning.

وصوتي means "and my voice".

وفؤادي means "and my heart".

واسمه من غير شك: أحمد! means "And his name is without a doubt: Ahmad!". Who is Ahmad here? There is no explanation.

أمريكا ليست الله means "America is not god". This sentence contains affirmation. America is the name of a country so it is definitely not a god. So, what is the urgency of such an affirmative statement?

ولو قلتم هي الله means "atheist" or "godless". The overall meaning is "Truly I am an atheist". The figure of "I" conveys a statement "atheist". What causes the godless "I" figure?

ملحد .فإني ملحد! means "atheist" or "godless". The overall meaning is "Truly I am an atheist". The figure of "I" conveys a statement if "atheist". What causes the godless "I" figure?

Overall, the meaning obtained from heuristic reading is grammatical and guided by linguistic convention. But the content of meaning in it is still being scattered and cannot be fully understood. Therefore, it is necessary to do the second stage of reading to obtain the wholeness of meaning.

2. Hermeneutic Reading on "*al-Hashadu*" Poetry

The second stage of reading is called retroactive or hermeneutic reading. This second stage of reading aims to obtain the integrity or the wholeness of meaning and assemble the

obtained meanings in heuristic reading. The hermeneutic readings of *al-Hashadu* poetry by Ahmad Matar are as follows:

The first and second stanzas contain statements explaining that America released dogs to us for the purpose of making us asking America for help. We in these two stanzas are a group or even an opposing country that America wants to control. Because America's act of releasing dogs is impossible to do to other party who are America friends. Even these actions were deliberately carried out. In addition, the dog in both stanzas is a metaphorical form of the other party being an American errand boy. Even the metaphor of a force that causes problems or conflicts within the opposing country. It is impossible the word dog here means literally, because in terms of shape the dog will only bark and at worst will bite. If the actions of the dogs in these two stanzas were like that, it would not be possible to cause major problems for a group.

The third and fourth stanzas still offend to American actions. After deliberately causing trouble either with an errand boy or a certain force, the Americans came shooting fire as if coming to be the savior from dog's disruption. Even though these actions are dangerous actions. Even the dog that was the target of the fire escaped and survived, while the group that the Americans wanted to save died as victims of that fire.

The fifth and sixth stanzas show the genuine attitude of America. The Americans expelled the dogs, which in the first and second stanzas were deliberately released by the Americans, and demanded in return the occupation of the group that ostensibly wanted to be saved. If we look closely, the America's action is very strange. He deliberately released the dog to the opposing group and came as if to rescue. Then ask the opposing group for rewards even though the appearance of the dog was caused by him.

The seventh and eighth stanzas are an acknowledgment that America has great power and dominance. While America's opponents (us) have no power whatsoever against or resist the America's actions. The ninth and tenth stanzas are representation of American power. He hired slaves to grow cheese on the territory of the opposing group (us). When the cheese was ripe, the Americans came and harvested it without much effort.

The eleventh stanza of the word Fasyhaduu is a form of command to witness and see. The objects to be seen are located in the eleventh to thirteenth stanzas. In these three stanzas the objects are those who are deceived and feast, those who resist and support and those who swarm. These people are phenomena that arise as a result of American actions. There will always be people who are harmed, people who benefit, people who try to resist, people who support America's actions or people who just crowd around and do nothing.

The fourteenth stanza contains summaries of the previous three stanzas. The people in the previous paragraph actually performed their respective roles. The role is made clear in the fifteenth stanza which reads "and the show or performance is finished". The meaning of this stanza is a form of affirmation that the phenomenon of various conditions of people is a show deliberately designed by America.

The sixteenth to eighteenth stanzas are phrases that describe the condition after all affairs have been settled. There is an illustration of the opposite American side sleeping, right above which the American errand boys also sleep. That means the errand boys' position is against America's opponents. When the opposite party woke up, they realized that above the errand boys there was still a sir or master. The master of this stanza is America. Thus the occupation, as in the fifth and sixth stanzas, was carried out by the Americans by using errand boys. The pressure received by the American opponent is doubled. First from the American errand boys and second from America itself. It even becomes clear that the mastermind of all phenomena and shows, as in the eleventh to fifteenth stanzas, is America.

The nineteenth and twentieth stanzas are statements of attitude. If America enslaves all mankind, so it will remain the one. This one will be a party that does not want to be enslaved and will even put up resistance. This is an attitude. The identity of the one in this stanza begins to be identified in the twenty-first stanza, which shows that one can harm the enslave, America. The twenty-second stanza indicates that the one can perish but cannot be enslaved. Then the twenty-third to twenty-sixth stanzas show that one is the one who carried my face, all my emotions, my voice and my heart. Body and soul. I am here as a figure who represents the people of the opposite side of America (us) both men and women.

The twenty-seventh stanza is the identity reveal of the one identified in the twenty-first to twenty-sixth stanzas. The one who does not want to be enslaved, will harm America, even though perishing will never be enslaved and who will carry the soul of the opposite American is a human figure named Ahmad. The name of Ahmad is identical with an Arabic name. At this point it seems that Ahmad who is an Arab will appear against America in order to save America's opponent (us). Besides, Ahmad's partiality shows the identity of "us", of which we in this poetry are Arabs.

The twenty-eighth stanza is a statement that shows that America is not god. The status of a god has power, dominance and acceptance of worship is found in America but is rejected by this stanza. Even this stanza rejects these things owned by America. That statement will not be shaken even if they say America is god as in the twenty-ninth stanza.

The thirtieth stanza means "Truly I am an atheist". This expression is an accumulation of *al-Hashadu*'s poetry stanzas. The figure "I" in all stanzas is Ahmad. He represented the Arabs against the Americans without identifying him first. He did this to integrate himself with the Arabs so that they felt represented by Ahmad. Godlessness in this stanza is a negation statements of the Americans actions who feel most powerful like god. Ahmad did not believe in American power or dominance.

3. Matrix, Model and Hypogram on "*al-Hashadu*" Poetry

The heuristic reading of *al-Hashadu* poetry resulted in scattered meanings so that the researcher made a second reading, the hermeneutic reading. Although hermeneutic reading aims to obtain perfect meaning from *al-Hashadu* poetry, it cannot be denied that the perfection of meaning obtained is structural meaning. Meanwhile, contextual complete meaning will not be achieved without obtaining the unit of meaning that is the center. The center of this unit of meaning is called the matrix.

Based on the previous two readings, the author judges that " resistance to colonialism" is a matrix from the *al-Hashadu* poetry by Aḥmad Maṭar. The determination of the matrix resulted from the discovery of the model in poetry. The model became a monumental sign of this poem and was present textually. Then the model in this poem will take the reader to the matrix of the poem. The model of the poetry is two sentences in the stanza which mean "فسيبقى واحد" and "فإني ملحد".

The first model had the word "فسيبقى" which is a verb with the meaning "will be left" and the word "واحد" which is the subject of "فسيبقى". This subject asserts himself as the only party that will continue to resist " colonialism". The first model illustrates that if America enslaved all human beings there would be one who could not be enslaved.

The second model reinforces this rejection by the presence of the words "فإني" and "ملحد". America as the party that carried out the colonialism, considered itself a god. This assumption is based on his ability to master other parties. So this second model makes it clear, even if America were god, the subject of "فإني" as an affirmation of "ملحد" would be godless and choose to be atheist as a form of resistance.

After discovering the matrix through two models, the researchers drew the discovery into the outer space of the text and related it to contexts outside the poem. The connection was made to find a hypogram from the *al-Hashadu* poetry by Aḥmad Maṭar. "Resistance to

colonialism" leads the reader to "Arab resistance to American colonialism" is a hypogram of the *al-Hashadu* poetry by Aḥmad Maṭar.

The arrival of the Americans in the territory of the Arabs seemed to be well-intentioned. Whereas deliberately America came to be able to control the Arabs and rule them. America secretly caused trouble and chaos in the Arab nation in the hope that the Arabs would face America for help. In addition, many Arabs were incited and persuaded to cooperate with the Americans (Berweni & Husaini, 2016). Nevertheless, there are some of them who still resist America's actions. The group's resistance aims to expel and relinquish America's grip on the Arab region and its contents.

Conclusion

The research that examines *al-Hashadu* poetry by Aḥmad Maṭar using Riffaterre's semiotic theory produces the following conclusions: 1) The heuristic reading of *al-Hashadu* poetry by Aḥmad Maṭar gets an incomplete and rudimentary meaning, 2) The hermeneutic reading of *al-Hashadu* poetry by Aḥmad Maṭar gets a full structural meaning because it relates one stanza to another to get the right meaning, 3) The matrix of *al-Hashadu* poetry by Aḥmad Maṭar is resistance to colonialism. The model of the poetry is two sentences in the stanzas "Then there will be one" and "Truly I am an atheist" and 4) The hypogram of *al-Hashadu* poetry by Aḥmad Maṭar is the resistance of the Arabs to American colonialism.

Based on the research that has been done, researchers found limitations in this study, in particular, in the explanation related to the discovery of hypograms from the *al-Hashadu* poetry by Aḥmad Maṭar. The hypogram explanation that should be able to relate the text in the poetry to the context outside it is limited by the lack of references to Aḥmad Maṭar's work. Even credible works of Aḥmad Maṭar are hard to come by. This led to a narrow hypogram explanation of *al-Hashadu* poetry by Aḥmad Maṭar. Therefore, the researcher suggested to future researchers to be able to review *al-Hashadu* poetry by Aḥmad Maṭar more broadly or use more diverse perspectives.

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