



Elements of Religiosity in The Lyrics of The Song “Menjaring Matahari” by Ebiet G Ade (Semiotic Analysis of Riffatere)

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Abstract. "Menjaring Matahari" is one of the hit songs by Ebiet G Ade which was launched in 1987. This song explains that humans always need God in their lives. This study aims to describe the meaning of the lyrics of the song "Menjaring Matahari" about the elements of religiosity contained in it. To reveal the deep meaning and message of the author in the song lyrics, a poetic semiotic approach was used. The semiotic theory used to reveal meaning is Michael Riffatere's semiotic approach to poetry with two ways of reading the text, namely heuristic reading and hermeneutic reading. Data collection was carried out through a literature study using listening and note-taking techniques. After the data was collected, it was analyzed using a poetry semiotics approach. The results of the analysis show that the lyrics of "Aku" and the community around it are experiencing big problems that they are unable to solve. In such conditions, I do not give up hope, but "Aku" have high hopes for God's help.

Keywords: Religiosity, Meaning, Semiotics, Song Lyrics

1 Introduction

One of the popular legendary Indonesian singers who uses many environmental and humanitarian themes is Ebiet G Ade. Nowadays, he is still active in creating songs and singing even though his name is not as popular as during his heyday in the late 1970s to early 2000s. In the world of music, he is known as a prolific musician, songwriter, and singer in the Indonesian popular music scene. Wikipedia's records, show that he has produced 22 pure solo albums, 31 compilation albums, and 5 other albums [3][4].

Ebiet started his career by singing his poems because he could not read poetry by declamation. He always read his poetry by singing it accompanied with guitar playing. Throughout his singing and musical career he has received many awards from various institutions at the home country and abroad. Wikipedia lists many awards, including 18 Golden and Platinum Records from Jackson Records, BASF Awards, Best Solo Singer and Ballad, ASIRI's 10 Best Songs, AMI's Best Song, Angket Musica Indonesia's Favorite Song Creator, and Pencipta Lagu Kesayangan Angket Musica Indonesia, dan Planet Muzik Award from Singapore (https://id.wikipedia.org/wiki/Ebiet_G._Ade).

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Research on the lyrics of Ebiet G Ade's songs has been carried out by many other researchers. Among others are the research conducted by Ropik [7] entitled berjudul “Pesan Dakwah dalam Lirik-Lirik Lagu Ebiet G Ade pada Album *Masih Ada Waktu*”; Damayanti [1] entitled “Bentuk Lingual dan Makna Konotasi pada Lirik Lagu Ebiet G Ade dalam Album *Masih Ada Waktu*”; Nitisari (2021) entitled *Metafora dalam Lagu Ebiet G Ade Camelia I-IV*”, and Wijaya [8] entitled “Penafsiran Lirik Lagu dalam Album *Tokoh-Tokoh dan Isyu*”. In addition to this research, Muzakka and Magfiroh also conducted research on the lyrics of songs by Ebiet G Ade, the results of which were then presented at the ICOCAS 2023 international seminar with the title “Lyric of the Song ‘Doa Sepasang Petani Muda’ by Ebiet G Ade: Stylistic Studies ” and “Language Style in The Lyrics of The Song 'Berita kepada Kawan' by Ebiet G Ade”. The two papers published in the proceedings examine the lyrics of Ebiet G Ade's songs from a linguistic and stylistic perspective. From a number of studies, research into the meaning of the lyrics of the song "Menjaring Matahari" using Riffatere semiotic studies has never been carried out.

Even though the lyrics of the song "Menjaring Matahari" by Ebiet G Ade have a universal humanitarian theme, the humanitarian problems expressed by the poet are very serious and no solution has been found. This is where the poet conveys that serious human problems cannot be solved except with the help of Almighty God. Therefore, the semiotic study of the song's lyrics will focus on the elements of religiosity contained in it.

2 Methods

The object in this research is the lyrics of the song "Menjaring Matahari" by Ebiet G Ade, so this research is classified as library research because field research was not carried out to reveal the meaning of the song lyrics. However, the researchers only focused their study on the lyrics of the song "Menjaring Matahari" after the researchers had transcribed the lyrics of the song. To reveal the element of religiosity in the song's lyrics, the researcher used Riffatere's [6] semiotic approach. Data collection was carried out using listening and note-taking techniques. The listening technique was carried out by listening to songs as material objects, then transcribing them in Latin letters, then reading them repeatedly, noting them, and categorizing them into several groups of data.

After the data was collected in a number of categories, referring to Riffatere's semiotic approach, two stages of reading were carried out in analyzing the song lyrics, namely heuristic and hermeneutic reading [6]. Heuristic reading is reading poetry based on language conventions, while hermeneutic reading is reading poetry based on literary and cultural conventions. If heuristic reading provides an understanding of diverse

linguistic meanings and reveals fragmentation, then hermeneutic reading provides readers with a unified meaning of poetry (song lyrics) as a whole [6].

3 Result and Discussion

Riffatere explains that poetry is like a donut. Something that is present textually is the donut meat, while what is not present textually is the empty space in the middle which really determines the meaning of the poem. The empty space is called a hypogram. By Riffatere, hypograms are divided into two types, namely actual hypograms (previous texts) and potential hypograms (contained in socio-cultural meaning). According to Riffatere, the expression that is not present is also the center of meaning which is called the matrix. The matrix is not present in a text, but the actualization of the matrix can be present in the form of a model [6][2][3][4] in the form of certain words, phrases, or core sentences in poetry.

By referring to Riffatere's semiotic theory above, in analyzing the semiotics of the lyrics of the song "Menjaring Matahari" by Ebiet G Ade, two reading methods are carried out, namely heuristic reading then followed by hermeneutic reading.

3.1 Heuristic Reading

The lyrics of the song "Menjaring Matahari" syntactically, the structure appears to be very regular even though the meaning has multiple interpretations because it is full of symbols and metaphors. Because, the short lyrics describe the poet's expression through the lyrics of *Aku*, who is experiencing anxiety and sadness that almost makes him despair due to the life problems that are pressing on him. In the midst of facing this difficult problem, he really hoped for God's help.

In this heuristic reading, the researcher will explain the poem above in paraphrase to become the basis for a hermeneutic reading. By paraphrasing, the literal meaning of the short and concise song lyrics becomes clearer. Because, by paraphrasing the sentence will be clearer so that the subject, predicate, and other syntactic attributes can be seen.

The lyrics of the song "Menjaring Matahari" begin with the poet's expression that the fog intentionally or coincidentally represents the thoughts of "Aku" in the lyrics. The thick, black fog traveled in clumps until it covered and enveloped the sun. "Aku" lyrics and everything around it becomes darkness so it becomes difficult to walk because you don't know the direction.

In the second verse, "Aku" the lyrics also question the dark clouds, and whether it is true that the clouds are a sign that heavy rain will soon fall so that it can wet everything on the surface of the earth. With the heavy rain that wets the entire surface of the earth,

"Aku" the lyrics hope that the rain can water the souls of "Aku" the lyrics and everyone around him who is being bullied and experiencing turmoil and sadness.

"Aku" the lyrics hope so because "Aku" the lyrics experience and see around them that the fast-turning wheel of time has crushed everyone so that they are dragged along limping along with the times. In such conditions, everyone is forced to hunt for the axis of life, namely the source of life, and must race against limited time.

In these difficult conditions, the lyrics "Aku" and the people around him really need help. However, they did not find help or assistance. No one could help them, no one could help them except the one who was there (in a faraway place), namely God.

3.2 Hermeneutic Reading

In this hermeneutic reading, the researcher will look for hypograms of the lyrics of the song "Menjaring Matahari" both actual hypograms and potential hypograms. Next, researchers will look for models and matrices. To make the discussion easier, in the hermeneutic reading of the song's lyrics, the author will divide it into two parts.

3.3 Hypogram Actual and Potential

From the heuristic reading above, we get a syntactical picture that the lyrical "I" and the people around me are being hit by very heavy anxiety in living life in the world. They all struggled to survive by working hard until their minds and hearts were dark. This was expressed by the poet, that the sunlight which should have been bright seemed to become pitch black. They were trapped in difficulties that could not be solved so they almost gave up hope. In these difficult conditions, they of course need help and assistance. However, they couldn't find a helper because everyone was experiencing the same predicament. This is where they realized that the one who could help them was outside themselves, namely God Almighty. This is where the element of religiosity appears prominently in the lyrical text of the song whose title is very metaphorical, namely "Menjaring Matahari". To have a deeper meaning, the text will be linked to other texts that preceded it, which are called actual hypograms. By using other texts, the element of religiosity in the song lyrics will appear more clearly and concretely.

The actual hypogram related to the presence of the lyrics of the song "Menjaring Matahari" is the Islamic religious theology that the poet adheres to. The basis used by poets is the text of the Koran and hadith. Many verses in the Koran and hadith state that humans are mortal because only God is eternal. Humans and other creatures are very weak and do not have any power unless that power comes from God. It is also stated that everything in this world belongs to God and everything will return to God.

The concept of humans being mortal is found in many verses of the Koran, including in Surah Ali Imran, verse 185, Surah Ar-Rahman, verse 26, Surah Alkahfi, verse 39, and Surah Albaqarah, 156. In addition to the Koranic text, the concept of human mortality is also mentioned. In many hadith texts, parts of the hadith text are often read repeatedly by Muslims in everyday life. Among the pieces of hadith text that mention human mortality are *Laa haula wala quwwata illaa billah* (there is no power and strength except Allah), *innaa lillaahi wainnaa ilaihi raajiuun* (indeed we belong to Allah and truly to Him we return), and *hasbunallah wani'mal wakiil ni'mal maulaa wani'man nashiir* (Allah is sufficient for us, the best of our protectors and helpers).

We can reduce the actual hypogram to a potential hypogram, namely that the song lyrics are interpreted based on their socio-cultural context. Basically, all people living in the world cannot be separated from various problems, including ideological, political, economic, socio-cultural, and security issues. Often they face difficult problems for which no solution can be found. In such conditions, most of them survive even though they have to sacrifice other people, some cannot survive because of despair, and others realize that this is part of God's will. Strong and cruel people usually want themselves to survive at the expense of others. On the other hand, weak people who cannot survive will become victims. In fact, many of them are desperate. However, people who understand the nature of life, remain strong while hoping for help from Almighty God. In the lyrics of the song "Menjaring Matahari", the poet realizes that in facing the difficult world of life, the poet really hopes that God's help will come so that he and the people around him will receive guidance and ease in their lives.

3.4 Model and Matrix

Models are certain core words, phrases, or sentences in poetry that are poetic in nature which are used to expand the expression so as to derive the poetic text as a whole. Of the 18 lines of song lyrics by Ebiet G Ade above, the core of the poet's expression is the title of the song, namely the phrase "Menjaring Matahari". From the title, the first line is derived which states that the fog represents "Aku" (lyrics), especially as the fog becomes thick and covers the sun. Furthermore, from the title the third line also states that the dense fog turns into dark clouds. In the cloudy darkness, "Aku" hope that heavy rain will fall so that the earth will become wet so that "Aku" and the people around me (our) souls who are restless will become fresh and strong so that they will not despair. This happened due to the complexity of life experienced by me and the people so that they forgot their identity as servants of God. This is where they realized they had to look for the Illuminator to provide help.

By obtaining a model on the matrix or building idea that can be drawn from the lyrics of the song "Menjaring Matahari" is that humans as creatures created by God should not forget God in all life activities. Because God is the one who regulates the life of the

universe. Humans are indeed allowed to struggle to obtain wealth, objects, positions, etc. to fulfill their daily needs, but the one who determines their success is God. This is where, apart from trying as hard as possible, people should also pray and ask God for help so that what they hope for can be achieved.

4 Conclusion

From a heuristic and hermenutic reading of the lyrics of the song "Menjaring Matahari" by Ebiet G Ade, it can be concluded that behind the beauty of the song lyrics which are full of metaphors, the poet is able to express that many people living in the world face various problems and difficulties. However, when they experience difficulties, they try hard to survive so that they do not perish. In such conditions, many of them are difficulty and hopeless because no one helps and helps to solve their problems. In the lyrics of the song, the poet ("Aku" lyrics) realizes that in this difficult condition, he also hoped for help from God Almighty. This is where the element of religiosity is clearly visible in constructing the discourse on song lyrics.

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