

THE SEMIOTIC ANALYSIS ON THE VERSES OF *ANAK DIONG* SONG BY FELIX EDON

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Abstract

This research delves into the semiotic analysis of Felix Edon's song *Anak Diong*, examining its meaning through heuristic and hermeneutic readings. It underscores the centrality of communication in human interaction and the diverse mediums, with music serving as a universal language to express sentiments and to convey messages. Specifically focusing on Manggarai culture, the text elucidates how music, including the addition of Manggarai *go'et* (proverbs), reflects deep-rooted values and philosophies. The methodology involves qualitative analysis of the song lyrics, drawing from both primary data, obtained from interviews and literature studies, and secondary data from relevant sources. Through heuristic reading, the verses are dissected linguistically, revealing layers of meaning and emotional resonances. A hermeneutic reading then delves deeper into the contextual and symbolic significance, offering interpretations based upon literary conventions and cultural insights. The song *Anak Diong* emerges as a poignant narrative of an abandoned child grappling with identity and longing for parental love. It transcends individual experiences to underscore broader societal issues, urging responsible parenthood and resilience in adversity. The Manggarai language and cultural references imbue the lyrics with profound meaning, resonating with audiences beyond linguistic and cultural boundaries. Ultimately, the text underscores the transformative power of music to convey profound messages and evoke empathy, making *Anak Diong* a poignant reflection of human experiences and values.

Key words:

Music; *Anak Diong*; Semiotic; Heuristic; Hermeneutic

1. Introduction

Communication is an activity that is absolutely carried out by every human being as a social being. The interaction that humans build with each other basically starts with communication. In the book entitled *Pengantar Ilmu Komunikasi* by Hafied Cangara, David K. Berlo defines communication as an instrument of social interaction, which is useful for knowing and predicting every attitude of others, as well as knowing one's own existence (<https://pakarkomunikasi-com.cdn.ampproject.org>). In essence, communication is carried out to convey certain messages or intentions to others with the aim that others can understand the contents of our minds and have the same information knowledge.

Along with the times, the media to communicate appears increasingly diverse. Music is one of the media that many people use to express and convey certain messages. In general, music is defined

as the expression of human thoughts, hearts, and feelings conveyed in the form of harmonious tones. Music can also be said to be a universal language, meaning that music is able to unite many people from the upper class to the lower class even without knowing the language.

Music as a work of art has long been close to humans. According to Andriessen (1965: 8), the human voice is the main and special musical instrument because it can be used for all styles of music in all ages and is as old as human life. As old as human life refers to the existence of music that has existed since we were children. Without realizing it, music has been a part of human life development process. When we were toddlers, we used to listen to soothing bedtime songs. As children, we start listening to songs, with lyrics that are easy to understand, light, and simple. When we grow up, the songs we hear are more dynamic and about life and love.

In Manggarai culture, music is also a work of art, whose existence is highly valued. Many Manggarai musicians maintain and preserve their culture through musicalization. Felix Edon is one of them. Felix Edon is a Manggarai musician and cultural activist who works in the field of art and culture. In general, the songs he creates are in the Manggaraian language and are very distinctive with the addition of Manggarai *go'et* in the verses of his songs. *Go'et* are expressions, sayings, proverbs in the Manggaraian language that are rich in meaning and value that serve as guidance in directing humans to achieve a life in accordance with good norms. Therefore, songs in the Manggaraian language have a deep meaning and are very close to the lives of the people (Deki, 2011).

Through this research, the author is to examine one of Felix Edon's songs that has become a concern since few years ago in the community, namely the song *Anak Diong*. *Anak Diong* is a song that was sung by Betran Peto in a video uploaded on YouTube in 2018 and at the same time a song that made him known to the Indonesian people for the first time. This song was first popularized by Yance Andur in 1996 and became famous again after a YouTube video featuring Betran Peto singing this song. Like Felix Edon's other songs, this song contains Manggarai *go'et*, which holds deep meaning and philosophy of life.

One way to read the meaning of the song's verses is to do a semiotic reading, especially the heuristic and hermeneutic readings. Semiotics is a science or theory in the literature that views literary works as meaningful sign structures (Ramasyahri, 2018). The branch of semiotics that specifically reads the meaning in literary works such as poetry and song verses is heuristic and hermeneutic. According to Pradopo (2012), heuristic reading is reading based on the language structure or semiotically based on the conventions of the first level semiotic system. Reading is done back and forth and back to the other parts and so on. Meanwhile, hermeneutic reading is a way of understanding literature that lies behind the structure. Understanding meaning, not only in symbols, but viewing literature as text (Hartati, 2019).

Therefore, this research was conducted to obtain the life values contained in Manggarai *go'et* in the verses of the song *Anak Diong* through the semiotic reading, especially heuristically and hermeneutically.

2. Literature Review

The theoretical review in this writing refers to the use of the semiotic theory and the interpretation of the meaning of verses in the songs with the heuristic and hermeneutic readings.

1. The Semiotic Theory

Semiotics is a theory and approach in the literature that views literary works as meaningful sign structures. The symbols are sound units that have meaning (Ramasyahri, 2018). Another opinion says semiotics is the study of the science of signs that exist in human life.

Semiotics or in science called semiology is a word derived from the Greek word, namely *semeion* which means sign or *seme* which means interpretation. This science considers that social phenomena or society and culture are signs. Semiotics studies the systems, rules, conventions that allow these signs to have meaning. In simple terms, semiotics in everyday life is when we read the arrival of rain through its sign, which is cloudy in the sky. From there, we have unconsciously practiced the science in real life, namely through reading signs in the sky.

Ferdinand de Saussure (1857-1913) is the person who laid the foundation of the semiotic theory, and is known as the father of the modern science with the basis of linguistics developing the concept of semiology. Semiotics, according to Ferdinand, is the study of signs in human social life, including anything that regulates the formation of signs. This shows that the sign and the meaning behind the sign are formed in a social life. Meanwhile, Charles Sanders Peirce, known as a philosopher who lived contemporarily with Saussure, developed the science of signs as a semiotic concept. Furthermore, both semiology and semiotics are used with the same meaning.

In the study of poetry using semiotics, there are two prominent figures, namely Michael Riffaterre and Roman Ingarden. Riffaterre (2012) argues that poetry always evolves according to tastes and aesthetic concepts in every era. Similarly, it also affects the meaning formed in a poem. He also emphasized that semiotics has four basic principles in the interpretation of poetry, namely, non-viability of expression, heuristic and hermeneutic, matrix and model, and hypogram (Pradopo 2012).

In this paper, the author emphasizes taking meaning based on the heuristic and hermeneutic principles. Heuristic reading is a reading based on linguistic structure. Rhymes, poems, and poems are read based on the structure of the language. To clarify the meaning in each verse, if necessary, inserts or synonyms of words are placed in brackets; if necessary, the order is reversed to clarify the meaning (Pradopo, 2012). Meanwhile, hermeneutic reading is a retroactive reading after heuristic reading by giving literary conventions.

Based on the description above, it can be concluded that semiotics in a literary work is a way of drawing meaning in a poem, poem, and lyrics by paying attention to the signs or language structure of the literary work (poetry, poetry, and lyrics). In relation to this research, semiotic theory is a way of inferring the meaning of songs by considering the linguistic structure in song verses using heuristic and hermeneutic principles.

2. The Meaning of Poetry in Song

The meaning of poetry in songs is the sense that arises by language arranged according to conventions, namely meanings that are not only the meaning of language but also contain additions based on the conventions or agreements concerned (Syahputri, 2018).

According to Riffaterre (2015) the convention is in the form of the author's expression, namely in the form of language games to express a certain understanding or thing but by pointing to another meaning.

It can be said that the meaning of song verses is the meaning contained in a song, which has the true meaning and additional meaning so as to produce the overall idea of the song. In reality, however, the meaning of each song that is conveyed in each person can be different. For in some songs, the words (song lyrics) made by the songwriter are not all understandable by the audience, so a study of the content of the song lyrics is needed. The determination of the language used also depends on the individual who creates the song lyrics, because there is no language provision in making a lyric, but the lyrics made can be accounted for its content. The semiotic reading in songs is one way to determine the meaning of song lyrics. In particular, the branch of semiotics that examines the meaning in literary works such as poetry in songs is heuristic and hermeneutic.

3. Methodology of Research

The object of this research includes a semiotic analysis of the verses of the song *Anak Diong* by Felix Edon, focusing on the meaning and the interpretation of the meaning contained in the verse. Bogdan (2018) states that data analysis is the process of systematically searching and compiling data obtained from interviews, field notes, and other materials, so that they can be easily understood, and the findings can be informed to others. Data analysis is done by organizing data, breaking it down into units, synthesizing, arranging into patterns, choosing which ones are important and which ones will be studied, and making conclusions that can be told to others.

In Maryati and Suryawati (2016) there are two kinds of data analysis techniques, namely quantitative and qualitative. In this study, the authors used qualitative data analysis techniques. Qualitative techniques use analysis of primary data associated with existing theories. According to Preminger (2012) the semiotic method in the literary research views objects or practices as parole (speech practices) of langue (language: linguistic system) which underlies the grammar to be analyzed. The research must isolate the minimal units used by the system; the researcher must determine the contrasts between the units that produce meaning (paradigmatic relationships). Preminger further argues that the semiotic literary study is an attempt to analyze literary works as a system of signs and determine what conventions allow literary works to have meaning. In poetry (rhyme), the functioning units include sound units, words, including diction and figurative language, and sentences: sentence style or language style.

The stages of data analysis in this paper are:

- 1) Obtaining primary data, namely the poetry of the song *Anak Diong* from the results of interviews with the song writers.
- 2) Collecting secondary data from the semiotic theory, theses, articles on the internet, books and scientific journals that are directly related to this research.
- 3) Reading the song verses repeatedly to determine exactly the conventions that can reveal the meaning of the verses.
- 4) Doing Heuristic reading. At the Heuristic stage, the song verse is read based on its linguistic structure. At this stage, the author interprets the meaning of words or phrases from the song verse "*Anak Diong*" based on the author's analysis and findings.
- 5) Clarifying the meaning of words or phrases in this song verse, the author paraphrases this verse by inserting words or sentences and placing them in the parentheses. In addition, the sentence structure in the song verse is also adjusted to the standard sentence structure.

6) The Hermeneutic or retroactive reading stage. At this stage, the writer interprets and interprets the meaning in the song verse based on the convention of speech impediment of rhyme or poetry. The meaning is given based on the author's replacement of the meaning of the poem.

7) Doing the hermeneutic reading, the author interprets the meaning of the song verse as a whole.

4. Result and Discussion

This section will explain the description of the children's song doing by Felix Edon and the semiotic approach to the song lyrics with heuristic and hermeneutic readings.

The Description of *Anak Diong* Song

Anak Diong song is a song written by Felix Edon in 1996. This song became one of the songs incorporated in the fourth album entitled "Cover Emas Felix Edon". This album is the result of the second phase of Felix's collaboration with the sun group, which had previously been paused for seven years since the third album was released in 1989.

In 1996, in the middle of the recording process of the fourth album, a person who was considered successful at that time, and whose identity was not mentioned, and is still successful today, gave a little inspiration to Felix. The successful person advised Felix Edon to write a song about the displaced and outcast people who managed to become successful people and even leaders. The idea stemmed from the stories of the leaders in the holy book who were previously outcast and displaced, such as Moses and King Gaspar.

The next inspiration that made Felix Edon write this song was the situation at that time. In the previous week of that year, there was news that in one of the areas in the town of Ruteng, a baby was found dumped by an irresponsible person. In addition, at that time there was also an incessant socialization about abortion because there had been unnatural behavior everywhere, especially among young people.

Felix Edon did not take long to complete this song. After the encounter with the person Felix Edon immediately worked on this song, and in less than an hour the song was completed. In the afternoon, he brought the song to be introduced to the producer, inspirer, and vocalist. After the recording process, the *Anak Diong* was combined with Felix's other songs such as *Dere Ngkiong*, *Lelak Loce Renda*, and *Nacage* in one album called Felix Edon's Golden Cover.

Anak Diong song is written in the Manggaraian language, one of the language families in Flores, NTT. Here are the verses of the children's song *diong* and its translation:

I.

Weong ko naige

Sadness in my heart

Weong weleng naige

Sad and confused my heart

Anak diong'k kaku ta

Whose child am I?

Kawe ema'g toe nesa

Seeking the father, unclear who, where

Kawe ende'g toe repeng

I'm looking for the mother, I can't find her

Ide de weong naige

Oh how my heart aches

II.

Weong ko naige

Sadness in my heart

Weong weleng naige

Sad and confused my heart

Wa'udiong'k kaku ta
Ho'o wada'nanak calang
Ho'o copel'n anak oke
Ide de weong naige

Whose descendants am I?
 This is the fate of illegitimate children
 This is the fate of an outcast child
 Oh how my heart aches

III.

Neka ta... neka ta
Okeanakremewara'n
Werilatunggoklatung
Weriwojaakowoja
Lawaei e aram ta
Latung coko'y tai ta
Wojawole'y tai ta
One lime d'mori'n mose de

Don't be... don't be
 Throw away a baby child
 Planting corn harvesting corn
 Plant rice harvest rice
 O citizens who knows later
 Superior corn that will be harvested
 High-yielding rice that will be harvested
 Indeed in the hands of God our lives are complete

The Text and The Paraphrase of Song Verse

To make it easier to draw meaning, the author paraphrases the verses of the song *Anak Diong*. This paraphrase is done on the verses that have been translated.

Table 1. Paraphrasing the verses of the song *Anak Diong*

Verse translation text	Paraphrasing
<p>I. Sadness of my heart Sad and confused my heart Whose child am I? I look for the father, it is not clear who, where I look for the mother, I don't find her Oh how my heart aches</p>	<p>I. The sorrow of my heart (Truly) my heart is grieved and perplexed Whose child am I (I have) searched for the father (but) it is not clear who (he) is (and) where (he) is (located) (Also) (I have) searched for the mother, (but) I did not (either) find her. Oh how my heart aches</p>
<p>II. The sadness of my heart Grieving and confused my heart Whose offspring am I? This is the fate of illegitimate children This is the fate of an outcast child Oh how my heart aches</p>	<p>II. The sorrow of my heart (Truly) my heart is grieved and perplexed Whose offspring am I? This is the fate of the illegitimate child This is the fate of an outcast child. Oh how my heart aches (for this)</p>
<p>III. Don't... don't Throw away a child who is still a baby Plant corn harvest corn Plant rice harvest rice O citizen who knows later Superior corn that will be harvested Paddy that will be harvested In God's hands our life is complete</p>	<p>III. Do not... do not (to) Throw away a child (that) is still a baby (if) Plant corn (which) (in) harvest (is) corn (if) Plant rice (which) (in) harvest (is) rice (Listen) O citizen who knows later on The superior corn that will be harvested Paddy that will be harvested (Indeed) in God's hands (the fate) of our lives is fully (determined)</p>

The Semiotic Discussion of Song Verses

Anak Diong song is a song written in the Manggaraian language, one of the language families in Flores, NTT, and consists of three verses. The process of reading the semiotics of this song verse will be done on the Indonesian translation, but by paying attention to the expressions in the original verse. The reading is done in two ways, namely, by doing a heuristic and hermeneutic reading.

Heuristic Reading

1st verse

How sad my heart is. (My heart is grieved and confused. Whose child am I. (I have) searched for the father (but) it is not clear who (he) is (and) where (he) is (located). (Also) (have) searched for the mother, (but) I did not (either) find her. Oh how my heart aches.

2nd verse

How sad my heart is. (How) sad and confused my heart (is). (Whose offspring am I? This is the fate of an illegitimate child. This is the fate of an outcast child. Oh how painful my heart is.

3rd verse

Do not... do not. (Throw away a child (that is) still a baby. (If) Plant corn (which) (is) harvested (is) corn. (If) Plant rice (which) (is) harvested (is) rice. (Listen) O people, who knows that superior corn will be harvested. It is the paddy that will be harvested. (Verily) in God's hands (the fate) of our lives is fully (determined).

The Hermeneutic Reading

1st verse

My character is sad and confused, not knowing what to do (*Weong ko naige-Weong weleng naige*). His heart languishes uncertainly thinking about his fate and the life he lives. His origins are unclear, and he doesn't even know who his parents are (*anak doing 'k kaku ta*). He has tried to find out who his father is and where he is (*kawe ema'g toe nesa*). Thinking about whether his father is alive or dead. As for his mother, he has searched for her but never found her (*kawe ende'g toe repeng*). For my character, living life with such ignorance is a hard thing. Her heart ached, unable to bear the sadness and confusion (*Ide de weong naige*).

2nd verse

The beginning of verse one and verse two are related to each other. In this second verse, the narrator expresses his heart that is sad, miserable and confused (*Weong ko naige-Weong weleng naige*). There is great inner turmoil within the me. People's questions about her, her family, and her lineage always haunted her mind. She felt like a life that her parents did not want her to have. Perhaps her parents saw her presence in the world as an illegitimate child (*anak calang*).

He was not the fruit of the love of two people who loved each other and promised each other life and death. He is an unlucky child who is not wanted, a child who actually does not exist in the world because of that he is discarded and abandoned with uncertainty about who his parents and

family are (*anak oke*). That is the fact about his unlucky life. Facing all these facts makes his heart always hurt, sting, and sting (*Ide de weong naige*).

3rd verse

The bitter reality that the me in the song must accept makes him learn the value of life. From the fate of his life, he found a value that he felt it should be known by his parents who had abandoned and neglected him and also by the people who kept asking about his origins. The I cried out her heart, asking everyone not to throw away a newborn child (*Neka ta... neka ta-Oke anak reme wara'n*). She did not want anyone else to have the same fate as her.

The him also asks parents or married couples to be responsible for their children (*Weri latu nggok latung-Weri woja ako woja*). A child should not be neglected or allowed to grow and to develop without guidance. All children are the most beautiful gift given by God in a family that must be taken care of instead of being neglected. Indeed, human fate is in God's hands, we do not know what the future will be like, maybe abandoned children can become successful people (*latung koko*) and great leaders (*woja wole*).

The Meaning of *Anak Diong* Song

Anak Diong song is a song that tells the story of me. In this song the me is told as a child with bad luck. He was born into the world through the intercession of an irresponsible person. His life was full of pain. He was alone without parents and family. In the dark history of his life, the me grew independently, and learned the values of life. He believes that God's love is great and that the fate of every human being has been determined by Him. Therefore, he believes that he can be a great person even though he comes into the world with unclear status of his father, mother and family.

This song gives us an important value about appreciating the life that God has given and entrusted to us. Parents should be responsible for their children's lives. Dare to do dare to be responsible. No matter what kind of conditions, whether the economic or social conditions are unfavorable, parents must still give their love and attention to their children. The I in the song represents the voice of children who are abandoned, discarded, and do not receive parental love. We find in today's life many children leaving homes and schools to earn a living, being hired by people, living in uncertain directions even though they still have their fathers and mothers. We also find children in orphanages who actually still have parents, but due to the incapacity or because they are children of illicit relationships, they are abandoned and dumped in the orphanages. This is the reality of life experienced by the me in this song. Children with this fate are filled with pain deep in their little hearts. They must struggle independently to face this harsh world without guidance, even from the time they are babies. However, even in such circumstances the me invites children who are in the same boat as him not to despair or give up on the situation. Trust in God, that one's fate can get better in time.

5. Conclusion

Based upon the results of research and discussion, it can be concluded that the poem *Anak Diong* contains the meaning of life values concerning human beings. The author can provide the interpretation and the meaning based on the semiotic theory, that the verse of the song *Anak Diong* contains expectations for parents to nurture, maintain, care for, and provide love to children, instead of abandoning them. *Neka oke anak* (do not throw away children) according to the content of the song invites us to appreciate human beings who have just been born into the

world. In addition, the verse of this song can motivate the orphans, the abandoned children, or those who do not get parental love not to despair and must be persistent in struggling with unfavorable circumstances. Trust in God's will, He always makes everything beautiful in its time.

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