

Interpretation of the Lyrics of Teary Eyed Tears by Rubah Di Selatan (OST. PORTRAIT OF CANAL YUSHIRO): A Study of Riffaterre's Semiotics



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ABSTRACT: The aims of this study is to describe the heuristic and hermeunitic interpretations, matrices and models, hypograms, and indirectness of expression contained in the lyrics of "Teary Eyed Tears" by Rubah Di Selatan, which is the original soundtrack of the independent film Portrait Canal Yoshiro. This investigation employs a descriptive method. Using Riffaterre's semiotic theory, the results demonstrate a) heuristic and hermeunitic readings, b) matrices and models, c) actual and potential hypograms, and 4) the indirectness of expression in the lyrics of the song "Teary Eyed Tears" by Rubah Di Selatan, which is the original soundtrack in the independent film Yushiro Canal Portrait.

KEYWORDS: Riffaterre Semiotic, Song Lyrics, Rubah Di Selatan

I. INTRODUCTION

Not only poetry but also short stories, novels, films, songs, and plays are included in literature. Literary works have meaning as creative products and function as a medium for the dissemination of ideas or entertainment. Both meanings have been able to reflect the understanding of literary studies so far. It is a good thing when a literary work can have a positive impact on readers and transfer knowledge. Thus, literary works have ideas in the empirical world, that is, ideas about culture. Wellek and Waren (1987:135) stated that literary works can be seen as a form of documentation that encompasses the history of ideas and philosophy because they are a mirror of the history of ideas.

In literature, language style and trick play are things that are innovated in order to convey the ideas contained in them as a whole so that future readers can easily understand them. The language in the works is full of ciphers, metaphors, and expressions with indirect meaning. Wellek and Heren (1987:16) express these symptoms. Symptoms in literature suggest that we are dealing with poetic language, mediating and concentrating the resources of everyday language and sometimes giving it an element of intentionality that forces the reader to notice what is there and recognize what is there. in literature.

The views represented by Wellek and Heren are consistent with those of Michael Riffaterre. Riffaterre (1987) in his book *Semiotics of Poetry* argues that there are four things to consider when understanding and interpreting a poem, namely: 1) poetry is an indirect expression expressed in terms of other things; 2) heuristics and Explanatory reading; 3) matrix, model and variance; finally 4) hypogram. Poetry can also be realized in lyrics as they share the same characteristics that poetry can be conveyed through song. This is confirmed by Damono (2005:106-7), argues that literature can also be created in the form of song and painting, or even vice versa.

In Indonesia, the term "musicization of poetry" is often used, which can be interpreted as the process or effort of translating poetry into musical form. This happens all the time, and it's nothing new in the world of literature or even entertainment. Similar to something classic, so it tends to turn into something romantic in the modern day. In the song itself, the notes are one of the most important things that grab the listener's attention. The packaging used to cover the text must be good enough so that the idea can be conveyed to the audience later.

Yogyakarta is one of the cities that has become a very broad forum for the music world. It is said that this is the capital of education, because since ancient times there have been many schools and celebrities. Rubah Di Selatan is a music group from Yogyakarta formed in 2015 to perform culture-centric folk songs. Folk music can be explained as two things in different musical

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entities, or as traditional music that exists in various regions. Rubah Di Selatan uses several national instruments such as West Sumatra Saruan and West Java Kalindin. Central Javanese music is Kalindin. Rubah Di Selatan consists of Malinda (vocals), Gilang (guitar), Adnan (keyboards) and Ronnie (ethnic percussion) who already have an album Anthera. One of the most famous songs is "Teary Eyed Tears". Although the song was inspired by an event or past tragedy, when Indonesia was colonized by the Japanese, there was Romusha, so Sultan Hamengku Buwono IX decided to order people to build a Mataram Trench development called Yushiro Canal.

Roem (2011) describes the biography of a Yogyakarta leader in his book entitled "Throne of the People: The Gaps in the Life of Sultan Hamengku Buwono". Sultan Hamongubwono, who was in power in Yogyakarta and also served as the governor, was subordinate to the regional government of the central government in Jakarta. With a unique and strong personality, he acts as King and Sultan on the one hand, and an official of the Unified State of the Republic of Indonesia on the other.

The researchers chose the song "Teary Eyed Tears", which has a special function of reflecting on history and reminiscing about the tragedy in it. For songs that are just aesthetically enjoyable, there is a correlation between the lyrics of the creator and the listener, but in this song it has a different function than the voiced form. Full of folk style, so it has more impact than other songs.

II. METHOD

This study uses a descriptive method that falls under the category of qualitative research. Data analysis of qualitative data examines hidden or hidden meanings in depth through data interpretation (Ratna, 2010: 94 and 306). This study has primary data sources, the lyrics of Rubah Di Selatan song "Teary Eyed Tears", and secondary data from semiotics-related articles, books, journals, theses, and dissertations. Collect data using listening and note-taking techniques. Get it by listening to Rubah Di Selatan song "Teary Eyed Tears". The recording technique involves recording the characters in song lyrics and then analyzing the data by categorizing it. After the data are finalized in the category stage, they are further examined using Riffaterre's theory of semiotics.

III. RESULT AND DISCUSSION

An ethnic band with a folk genre formed in 2015, better known as Rubah Di Selatan, which is concerned with culture. The group name, inspired by the nature of the fox, is simple but has a very strong character. Formed in the Bantul area, which is geographically located to the south on the map of the Special Region of Yogyakarta, the four personnel who come from the south of Yogyakarta are expected to have strong and simple characteristics. There is already one album that officially came out in early February 2019 with the title Anthera. There are 10 songs in which Anthera itself has the meaning of anthers taken from modern Latin. With the philosophy that in the future Rubah Di Selatan can make a flower or flowers that can continue to rotate.

The song "Teary Eyed Tears" talks about the Yushiro Canal or Mataram Trench during the Japanese occupation, where Romusha was at that time. The song became the soundtrack to a documentary about Yushiro Canal. The lyrics of the song are as follows:

Murky moon

A house without a room

As the wind sweep, seep, stun

A silent whisper by the ear, smarting What is there to see and hear?

Roaring roar! A silent witness

To our fading soul

So long, remembrance and oblivion

Buried indifference amongst embers

Can't you see the bare stream

Of tears left behind

So long, remembrance and oblivion

Buried indifference amongst embers

Don't you remember the bare stream

"Only when the Progo and Opak rivers embrace may the Mataram land be fertile and men prosper"

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*So long, remembrance and oblivion
Buried indifference amongst embers
Can't you see the bare stream
Of tears left behind*

*So long, remembrance and oblivion
Buried indifference amongst embers
Can't you see the bare stream
Of taers left behind*

The song lyrics above can be analyzed using Riffaterre's semiotic theory, which includes heuristic and hermeneutic readings, matrices and models, actual and potential hypograms, and indirectness of expression.

Heuristic and Hermeneutic Heuristic Reading

The results of the study show that the heuristic reading of the lyrics of the song "Teary Eyed Tears" by Rubah Di Selatan shows deep sadness. This song can help listeners imagine the situation when Indonesia was colonized by the Japanese and Romusha's enactment made all the people, especially the people in Yogyakarta, tormented. On the lyrics,

Excerpt 1

- (1) *A silent whisper by the ear, smarting*
- (2) *What is there to see and hear?*
- (3) *Roaring roar! A silent witness*
- (4) *To our fading soul*

shows the relationship between excerpts. Excerpt (1) and (2) describe something that hurts so that only the victim in the incident can feel pain. Continuing on lyrics (3) and (4), in the end, the pain that hit resulted in death due to coercion given by the invaders.

Excerpt 2

- (1) *So long, remembrance and oblivion*
- (2) *Buried indifference amongst embers*
- (3) *Can't you see the bare stream*
- (4) *Of tears left behind*
- (5) *So long, remembrance and oblivion*
- (6) *Buried indifference amongst embers*
- (7) *Don't you remember the bare stream*

In the next part of the excerpt, the correlation from lines (1) to (7) shows something missing. Leaving a cry written with the remaining tears shows that sadness can really be felt. Tears are a form of human sadness. Sadness for a loss that ultimately makes you forget the **Hermeneutic Reading**

Understanding the lyrics of the song "Teary Eyed Tears" can not only be done at the lexical level but also at the semiotic stage. Specifically, by hermeneutic reading, which involves codes outside the language so that meaning in a text or lyrics can be found. As stated by Riffaterre (1978: 5–6), the function of hermeneutic reading is a very significant originator.

The title of the song composed by Rubah Di Selatan, namely "Teary Eyed Tears", has a symbolic meaning so that it can be correlated with the creator, which is interpreted in a song. This shows that the folk genre in the music group Rubah Di Selatan makes the atmosphere clearly described. Conceived with an ironic tone, the meaning of the lyrics is conveyed to the listeners.

Excerpt 3

"Only when the Progo and Opak rivers embrace may the Mataram land be fertile and men prosper"

Packaged in Javanese, symbolizing the geographical existence of history contained in the lyrics of the song from Yogyakarta. This means that Mataram Earth will be fertile and the people can prosper if the Progo and Opak rivers can become one. It is impossible if you just think about it, but Sultan Hemengku Buwono IX made a way so that Romusha could be eliminated by the

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people being asked to build the Yashiro Canal or the Mataram Ditch, which, from the view of the Japanese colonialists, said that Yogyakarta was less prosperous, and then given assistance to make the Mataram Ditch so that life in the city of Yogyakarta is more prosperous.

The Matrix and The Model

An abstract concept that is never actualized and does not appear is the meaning of the matrix. The matrix can be manifested in the form of words, phrases, clauses, or even simple sentences. Lantowa (2017: 18) emphasizes making a matrix analogy like a donut, in which there are two parts, namely, the donut meat and the empty circle in the middle of the donut. Which is an integral component, so they complement each other. The matrix found in the song "Teary Eyed Tears" is related to feeling very sad. This is shown in the song lyrics with sentence models.

Roaring roar! A silent witness, To our fading soul, So long, remembrance and oblivion, Buried indifference amongst embers, Can't you see the bare stream, Of tears left behind. **Actual and Potential Hypograms**

There are two types of hypograms in the song "Teary Eyed Tears" by Rubah Di Selatan, namely actual and potential. The hypogram is divided into two parts, namely actual and potential. Actual can be real text, words, sentences, or the entire text. Potential can be in the form of words, phrases, or simple sentences, according to Ratih (2016: 8). The lyrics of the song, as well as the advice of a friend of the Prophet, namely Umar Bin Khattab, which reads "Don't be sad for what has passed, unless it can make you work harder for what will come," show that it is related to the actual hypogram. While the potential hypogram is that all events have a certain purpose.

Unsustainability of Expression Change of Meaning

The change of meaning found in the lyrics of the song "Teary Eyed Tears" by Rubah di Selatan is in the form of a metaphor. On the lyrics, Boisterous Rumble!" Part of the silent witness" refers to inanimate objects that were witnesses to the incident at that time. Therefore, the lyrics of the song describe the sadness that there are no witnesses who actually see it because everyone is affected. Then, in the lyrics, forgot to be Buried in the Coals" becomes an analogy in which all events will disappear into dust due to the incident at that time.

Deviance of Meaning

In the song "Teary Eyed Tears" by Rubah di Selatan, the distortion of meaning takes the form of a contradiction that mocks the listener. To feel the sadness that was experienced during that event. All things that contain sadness in the end will only cause tears and then become something that is destroyed. Must immediately rise above all the events experienced by doing something in a positive direction away from a very painful sadness.

Creation of Meaning

The meaning of the lyrics of the song "Teary Eyed Tears" by Rubah Di Selatan is enjambement.

Excerpt 2

- (1) *So long, remembrance and oblivion*
- (2) *Buried indifference amongst embers*
- (3) *Can't you see the bare stream*
- (4) *Of tears left behind*
- (5) *So long, remembrance and oblivion*
- (6) *Buried indifference amongst embers*
- (7) *Don't you remember the bare stream*

From sentences 1 to 2, 2 to 3, 3 to 4, 4 to 5, 5 to 6, and 6 to 7, form one sentence. This sentence emphasizes that all sorrow will be buried and vanished, even though tears continue to flow from the eyes of those who witnessed what happened at that time.

IV. CONCLUSION

From the study above, researchers can draw a conclusion, namely as follows: the heuristic and hermeneutic reading of the lyrics of the song "Teary Eyed Tears" describes a deep sadness over the events that happened at that time in the city of Yogyakarta, which in the end the people, with the envoy of Sri Sultan Hamengku Buwono IX, made the Yushiro Canal to stabilize the prosperity of its people, shown in the verse song lyrics 1 and 2. The matrix of the song lyrics "Teary Eyed Tears" is the feeling of sadness with the events shown in the song lyrics with sentence *Roaring roar! A silent witness, To our fading soul, So long, remembrance and oblivion, Buried indifference amongst embers, Can't you see the bare stream, Of tears left behind.*

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The actual hypogram in the lyrics of the song "Teary Eyed Tears" is in the form of advice from the Prophet's friend, Umar Bin Khattab, which reads "Don't grieve over what has passed unless it will make you work harder for what is to come" indicates that it is related to the actual hypogram. While the potential hypogram is that all events have a certain purpose, there is an indirect expression in the form of a change of meaning, namely, in the form of a metaphor. In the lyrics *Roaring roar! A silent witness*, refers to inanimate objects that bear witness to what happened at that time. Then, in the form of distortion of meaning in the form of contradictions that provide satire to the listener, to feel the sadness that was experienced during that event. All things that contain sadness in the end will only cause tears and then become something that is destroyed. And the last in the form of creating meaning is found in stanza 2, where sentences 1 to 2, 2 to 3, 3 to 4, 4 to 5, 5 to 6, and 6 to 7 form one sentence. This sentence emphasizes that all sorrow will be buried and vanished, even though tears continue to flow from the eyes of those who witnessed what happened at that time.

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