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# Semiotic Analysis of the Meaning of Masculinity in the Lyrics of the song "Risalah Hati" DEWA 19

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## ABSTRACT:

Music is a medium for communication, music is also often used as a means to encourage sympathy about the reality that is happening. Because music is played from children to adults, from waking up to before going to bed. Thus, music can also be an inspiration for people who listen to it, because the music played encourages someone to act, behave, and can even change their lifestyle. The research method used is a qualitative research method with a qualitative descriptive approach. Meanwhile, the analysis technique used is Ferdinand de Saussure's semiotic analysis technique. Ferdinand de Saussure's semiotic theory focuses on signified and signifier as well as syntagmatic and paradigmatic relationships. This research found that the meaning of masculinity in the lyrics of the song "Risalah Hati" by Dewa 19 illustrates that someone living in the world is always in pairs. A form of strength (power) from a man, an aura of courage, aggression, and emphasis on every action becomes something meaningful when a man is in love. Masculinity in the lyrics of the song "Risalah Hati" also teaches us how to be rational in loving ourselves and loving others.

**Keywords:** *Music, Semiotic, Dewa 19*

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## INTRODUCTION

Music is a communication activity that conveys messages through sound and in different ways. Therefore, it can be concluded that music is part of people's way of expressing ideas, feelings, and thoughts that contain the values and culture of society. Thus, music can inspire people who listen to it because it can provoke someone to act, behave, and even change a person's perspective on life (Prier, 2018:9).

Dewa 19 is one of the biggest bands of all time, according to the magazine Rolling Stone's October 2008 edition. Lyrics that are heart-wrenching, poetic, and not sappy are a mainstay in attracting people's

hearts. The song *Risalah Hati* is a work that is quite successful in the music market. This song from the five-star album was published in 2000 and has become phenomenal. However, it is different from bands that sing love songs in general. Many Indonesian band phenomena appear with the theme of love. It brings elements of sadness, lack of enthusiasm, and destruction. The song *Dewa 19* is identical to a love song, which interprets the opposite sex as having a more dominant male element.

*Treatise on the Heart* itself is a brief essay on the Heart. In the KBBI (Big Indonesian Dictionary), "*Risalah*" means a circular or leaflet. The song tells the story of a man who is very confident that he can get his woman's love even though the woman doesn't like him because love grows out of habit or in Javanese philosophy "*Witing Tresno Jalaran Soko Kulino*."

Masculine is a form of construction of masculinity in men. Carlyle (Yulianti, 2021) explains that masculinity is related to independence, strength, and action. In other words, men are not simply born with masculine traits, but masculinity is shaped by society and culture. The concept of spreading masculinity is very closely related to mass media. Media, one of which is music as a means of disseminating information, can create an image or concept from a particular point of view.

According to (Beynon in Dermartoto, 2014: 5), traits of masculinity can be drawn, such as *No Sissy Stuff*: A real man should avoid behavior or characteristics associated with women. *Be a Big Wheel*: Masculinity can be measured by success, power, and admiration from others. *Be a Sturdy Oak*: Manhood requires rationality, strength, and independence.

*Give them Hell*: Men must have an aura of courage and aggression and be able to take risks even though reason and fear want otherwise. *New man as nurturer*: Men have tenderness as fathers, such as caring for children, involving men's entire role in the domestic arena. *New man as narcissist*: Men show their masculinity with a flashy and elegant yuppies lifestyle. Men increasingly like to pamper themselves with commercial property products, cars, clothing, or personal artifacts that make them look successful.

The researcher chose Beynon's concept of masculinity because it is by the meaning of the song *Risalah Hati* and the reality that exists in Indonesia; like a man who is born into this world, he is charged with various norms, obligations, and a lot of expectations for his family towards him. That is a tradition to this day. This condition can be seen in how people dress, their appearance, their activities, their way of socializing, their way of solving problems, their verbal and non-verbal expressions, and the types of body accessories people wear. A man can be said to be masculine as a man with self-confidence and honesty. However, a man who lacks self-confidence is not a real man.

Men will feel sensitive when they are unable to fulfill the requirements of being masculine and think that their life no longer has meaning. This self-esteem is a weapon for someone, especially men so that they can maintain it. That's why a masculine man needs self-confidence to lead.

## RESEARCH METHODS

In this research, the researcher used a type of qualitative research, namely understanding human or social phenomena by creating a comprehensive and complex picture that can be presented in words, reporting detailed views obtained from informant sources, and carried out in a natural setting (Walidin & Tabrani, 2015: 77).

Using a descriptive approach, the researcher analyzed the meaning of masculinity in the lyrics of the song "Risalah Hati" using Saussure's semiotic theory, namely signifier and signified (Fiske, 1991). This research focuses on the lyrics of the song popularized by Dewa 19. So, in this research, the signifier is the song lyrics; the signifier is the result of the meaning of masculinity in the lyrics.

The steps taken are, first, in conducting this research, researchers used observation techniques in which they did not participate (the process of observing the observer without participating in the life of the person being honored and separately acting as an observer) because the researcher does not participate in the life of the research, the writer only observes the song lyrics that the writer has seen. Second, data was collected by collecting all singles, albums, and cover songs produced by Dewa 19. Second, the song lyrics to be analyzed are selected, and third, the analysis is carried out (Danesi, 2012). Third, this data analysis will divide the song lyrics into several verses. Saussure's semiotic theory pays more attention or focuses on how signs (in this case, words) relate to the object of research. Saussure's theoretical model focuses more direct attention on the sign itself.

The researcher used triangulation by utilizing text and literary documents from various library sources, strengthening the Semiotic Analysis of the Meaning of Masculinity in the Lyrics of the Song "Risalah Hati" by Dewa 19.

## RESULT AND DISCUSSION

From here, the researcher will begin to outline his analysis in Ferdinand de Saussure's semiotic analysis and discuss it according to the researcher's interpretation in carrying out the analysis through signs, syntagmatic, and paradigmatic.

Semiological studies state that if a sentence has complete SPOK elements and has a unified meaning from the combination of these elements so that it cannot be replaced with other elements because it can change the meaning, then the sentence has a relationship, syntagmatic. On the other hand, if a sentence does not have a complete SPOK structure and one of its elements can be replaced with another word without changing the meaning, then the sentence has a relationship paradigmatic.

Analysis of the Treatise of the Heart on Verses I-II

*Hidupku tanpa cintamu  
Bagai malam tanpa bintang  
Cintaku tanpa sambutmu  
Bagai panas tanpa hujan  
Jiwaku berbisik lirih  
Ku harus milikimu.*

Based on the syntagmatic and paradigmatic relationships in stanzas I-II, the meaning is: In the presentation of stanzas I-II, it can be seen that the author of the song Dewa 19 wants to analogize the situation of a man who is passionately in love, he imagines that his passion is if not reciprocated then a person's life will feel empty. Masculinity in this stanza speaks of strength (power), a man who made the analogy that humans live in pairs. Men cannot live without women. Coupled with the sentence "Like heat without rain," it shows that the absence of love from a woman will make life dry. Thus, his feelings stirred in his Heart, and he had to take action. The words "I must have you" show that belief will lead to action and movement.

Analysis of the Treatise of the Heart in stanza III

*Aku bisa membuatmu jatuh cinta kepadaku  
Meski kau tak cinta kepadaku*

*Beri sedikit waktu  
Biar cinta datang karena telah terbiasa*

Based on the syntagmatic and paradigmatic relationship in Verse III, the meaning is that masculinity is described as a man having an aura of courage and aggression but still reasoning. In the context of falling in love, there is a high possibility that love will be rejected, but someone cannot predict when love will come and go. With frequent interactions together, people can change. A person with an aura of courage and aggression can change or impact the people around him, for example, in the context of falling in love.

Analysis of Heart Treatise in Stanza IV

*Simpan mawar yang kuberi  
Mungkin wanginya mengilhami  
Sudikah dirimu untuk  
Kenali aku dulu  
Sebelum kau ludahi aku  
Sebelum kau robek hatiku*

Based on the syntagmatic and paradigmatic relationship in Stanza IV, the meaning is that masculinity in this stanza emphasizes the actions carried out by a man and what is given. Because masculinity can also be measured by the success and admiration of other people, if we look at it in terms of success, someone will be seen as successful, one of them is if they have a partner. On the other hand, masculinity teaches us to love ourselves and others. Giving a gift (a rose) is proof of someone's struggle and sincerity.

Researchers also found that there are many phenomena in today's life. Masculinity in men has become a particular point in a person's life. The context of love is the most commonly discussed, even though if you look at the song "Risalah Hati" by Dewa 19, masculinity works based on a sense of rationality in a human's thought and action patterns.

In stanza I, the meaning of the reality that occurs is that a person cannot live in this world alone. That is by the nature of humans as social creatures. Additionally, in stanza III, the end of

the sentence, which reads, "give a little time for love to come because it is used to it," is an emphasis on a form of rationality or the fact that if someone expresses love, the possibility of being rejected is there. In stanza IV, the lyrics read, "Save the rose I gave you, perhaps its fragrance will inspire you," which is an action that significantly impacts the person giving the rose. Because someone will easily sympathize, not care, or even be sensitive about a gift.

In the song "Risala Hati" by Dewa 19, researchers also found that there is a meaning Javanese proverb in verse III, which is located in the refrain that is "*Witing Tresno Jalaran Soko Kulino*," which means love grows because it gets used to it. Many people believe in this saying because quite a few find their soul mates because they often interact. Communication psychology also explains that a person can experience attraction to the opposite sex because of interpersonal communication.

## CONCLUSION

The meaning of masculinity contained in the lyrics of the song "Risalah Hati" by Dewa 19 illustrates that someone living in the world is always in pairs. A form of power (*power*) from a man, an aura of courage, aggression, and emphasis on every action, becomes something that matters when a man is in love. Masculinity in the lyrics of the song "Risalah Hati" also teaches us how to be rational in loving ourselves and loving others.

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