

Representation Of the Climate Crisis in The Lyrics of “Telan” by FSTVLST

Daffa Gilbran Amaranggana

Communication Science, Widya Mataram University, Jl. Tata Bumi Selatan, RT.06/RW.08, Sawah
Area, Banyuraden, Kapanewon Gamping, Sleman Regency, Special Region of Yogyakarta 55293

E-mail: daffabilbrani@gmail.com

ARTICLE INFO:

Submitted:
30 August 2024
Revised:
20 March 2025
Accepted:
20 March 2025
Available Online:
30 March 2025

ABSTRACT:

This study aimed to determine the message of the climate crisis in the lyrics of the song Telan by FSTVLST. The drastic changes in weather patterns, with the average world temperature increasing, accompanied by the emergence of extreme impacts such as floods, droughts, and rising sea levels, have attracted the world's attention. The community has felt issues related to the climate crisis, but the lack of awareness to reduce or prevent the occurrence of the climate crisis is still relatively passive. The song Telan tells about the conditions, especially in urban areas at this time, so that later it will provide us with awareness of how important it is to maintain the balance of nature. In conducting the study, the author used a descriptive qualitative method, using the Rolan Barthes semiotic analysis approach using several main points, namely the meaning of denotation, connotation, and ideology in finding out the meaning of the message delivery in the form of social criticism in the FSTVLST song entitled Telan. It can be concluded that humans are the main cause of the climate crisis on earth with their actions that harm nature through the lyrics of the song Telan written by FSTVLST using metaphorical language.

Keywords: *Climate Crisis, FSTVLST, Semiotica, Song Lyric*

PENDAHULUAN

Music is a form of entertainment for everyone. Music is also considered a communication medium formed by musicians to their listeners to convey messages starting from the musician's ideas, thoughts, and self-expression. Music has an important role, just like communication. If we look at reality, it can be concluded that in today's era, it is quite difficult to find activities that do

not involve music. In the Media Info Center (2015), it is stated that, within a week, individuals with an average age of 18 years and over usually spend 21 hours playing the radio to listen to music (Shaleha, 2019). The rhythm of the music, which is always the rhythm of daily human life, can be a reminder that there are values, ideas, and thoughts about social problems in society. There are quite a few songs that always touch on the polemics of poverty, politics, agrarian conflicts, and even issues regarding waste, nature, and tolerance, like the song *Tanahku Tidak Dijual* by Deugalih, *Lagu Hidup by Sisir Tanah*, and *Lagu Petani* by Iksan Skuter which always arouses our conscience to care about Indonesia's land, water, and natural resources that we should protect and preserve for the sake of the nation's sustainability and future generations (Triantoro, 2022). In this case, the author tries to bring music as a scientific analysis study to explain how ideas and ideological ideas concerning the natural crisis are sung in song lyrics. The author feels that the emergence of songs that raise social issues in society is a form of resistance against the government or stakeholders who have neglected to address the problems of social issues in society. Not only that, the emergence of critical or protest music is also a sign that society is confused about conveying their aspirations and opinions. There are no longer any public facilities or spaces that can channel society's aspirations and opinions that are transparent and conducive to society. So, many community groups channel their voices through alternative media, one of which is through music and songs.

The song itself is the art of singing using intonation in its pronunciation. The lyrics of the song will usually be accompanied by combined musical instruments that can produce a harmonious sound impression when played or played. Through songs, someone can express their feelings and thoughts to soothe and please the heart (Ananda et al., 2024). Writing lyrics also has a function, as is the use of language. Musicians write lyrics as a form of self-expression from the writer to express or describe a feeling that they experience, especially in terms of their life or the lives of others, such as about love, social life, to messages of criticism of the situation of society or the government can be written through song lyrics (Susandhika, 2022). Song lyrics often describe the social reality of life wrapped into music so that it can be said to be a product of art and culture. Therefore, the grammar used in writing song lyrics sounds dense and concise and

has a tone that uses figurative diction and meaning. Thus, it is possible that people who hear the lyrics can understand the intent and purpose of the lyrics (Nugroho & Fatoni, 2021).

Songs are believed to influence a person's thinking. Because of the aesthetics of the music, it seems interesting and comfortable to listen to with the delivery of a vocalist singing the song. Undoubtedly, this method can be used to introduce various things, such as political, economic, and socio-cultural interests. Music not only has a role as a means of conveying messages or expressions of the author but also allows for a greater purpose in the intent and purpose of making the song, such as conveying information about events around. Therefore, music is often used to convey messages of resistance, express social reality, and criticise injustice (Fadhila, 2019). Music, as a carrier of social criticism messages, is usually packaged using metaphorical and figurative words inserted by musicians in making satire, sometimes even clearly and openly and with subtle delivery. This is a form of response and action about events that occur in life. Usually, the message of social criticism expresses the inconsistency between the reality that occurs with a desire or expected value and observing the existence of defects or injustice in a social structure (Dwi & Suharmoko, 2022).

The drastic changes in weather patterns, with the average world temperature increasing, accompanied by the emergence of extreme impacts such as floods, droughts, and rising sea levels, have attracted the world's attention. The community has felt issues related to the climate crisis, but the lack of awareness to reduce or prevent the climate crisis is still relatively passive. The occurrence of this phenomenon not only affects the natural environment but also has an impact on the economic, political, and social sectors. The climate crisis peaked in July 2023 and was said to be worse than before in 1850. The Copernicus Climate Change Service recorded an average report in July 2023; the temperature increased by around 0.72 degrees Celsius compared to the period from 1991 to 2020 (Pristiandaru, 2023). The global climate crisis is leading to changes in the atmosphere's composition due to human activities that cause the greenhouse effect. Thus, the greenhouse effect triggers the retention of heat in the atmosphere, which will then cause an increase in global temperatures. Human activities such as deforestation, burning fossil fuels, and industrial activities have contributed to increased greenhouse gas emissions,

especially increased carbon dioxide. The increase in the earth's temperature yearly will cause a changing climate. Initially, climate change was not felt so much, but along with the development of fibre technology accompanied by the agenda of individuals who have an interest or a group of people at this time, the pattern of changes in the climate itself can be felt directly (Ainurrohman & Sudarti, 2022).

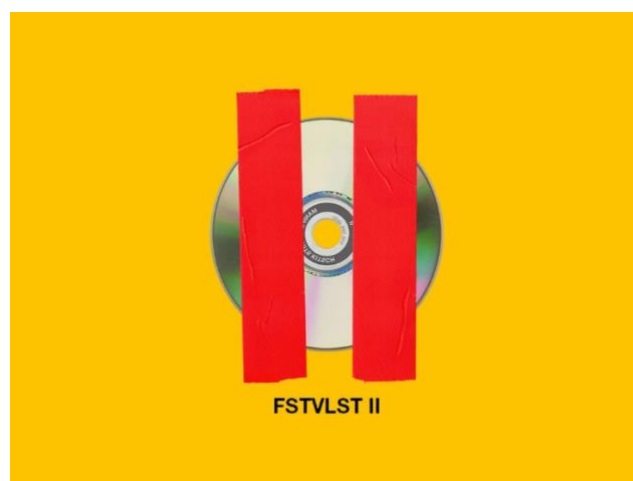


Figure 1. Cover image of the FSTVLST II album (Source: Cultura, 2020)

Among the other nine songs on the FSTVLST II album, the song entitled "Telan" will be the focal point of the objectives of this study.

Table 1. FSTVLST song tracks on the FSTVLST II album

No	Title	Artist	Playback
1	Gas	FSTVLST	584.000
2	Rupa	FSTVLST	149.000
3	Vegas	FSTVLST	235.000
4	Mesin	FSTVLST	164.000
5	Syarat	FSTVLST	175.000
6	Telan	FSTVLST	160.000
7	Hayat	FSTVLST	120.000
8	Kamis	FSTVLST	172.000
9	Opus	FSTVLST	430.000

(Data obtained via Youtube Music website 7/7/2024).

Telan is a single released by FSTVLST after the launch of the Hits Kitsch album. This song was launched to the public about 9 years ago, precisely in 2015. Telan Cakrawalanya was the beginning of the song title and eventually changed to the title Telan, which was summarized in

the Doggyhouse Records compilation entitled *Doggybarks Compilation Vol. 1*. At that time, of course, no one knew that the song *Telan* Cakrawalanya was part of the material for the next album (Agustinus, 2020). If associated with the problem of "social criticism", FSTVLST is a band that often brings social issues in its songs; one of them is *Telan*. The lyrics written by Farid Stevy in the song *Telan* are a form of response to events about the climate crisis, which is increasingly worrying. Writing about the climate crisis is something new and requires strong thinking. So that the lyrics of the song that have been created do not seem very offensive to various parties, in writing, it uses phrases such as the impact of gas emissions, deforestation, and the decarbonization process using more understandable language. In writing the lyrics, it is also not too forced to be able to include these phrases so that they become part of the lyrics of the song containing the problem of the climate crisis. Many other terms and points of view represent the problem of the climate crisis, and of course, they are adjusted to the characteristics and character of the FSTVLST band.

In this case, the author sees that FSTVLST tries to present social criticism music in its songs. They use music to voice injustice about the treatment of humans and stakeholders towards the environment and nature. As Wijayanti mentioned, this type of music is often used in social movements, called protest music, to fight for social and community interests (Wiyanti et al., 2024). If we refer to 2015, when the song *Telan* by FSTVLST was released at the same time as the El Nino and El Nina phenomena, it was marked by anomalies in sea surface temperatures that hit Indonesia. Through the song *Telan*, FSTVLST also reminds the public that humans' excessive exploitation of nature indirectly exacerbates the El Nino and La Nina phenomena. Not only that, but the lyrics of *Telan* also remind the public of Indonesia's geographical conditions, which are located on the equator, which is squeezed by two oceans and has unstable land contour conditions. This makes Indonesia's nature vulnerable to weather changes and El Nino and El Nina disasters (Safitri, 2015). This causes the east trade wind to weaken. El Nino that hit Indonesia caused a prolonged drought, decreased rainfall intensity, and increased air temperature (Tongkukut, 2011), so farmers experienced crop losses, and the community experienced a water crisis. Historical records also confirm this reality and record that Indonesia experienced its strongest El Nino in 1982, 1997, and the last in 2015 (Yuda, 2020).

If so, do we continue to treat nature arbitrarily? Exploiting nature by cutting down trees at will, burning forests to open up industrial land, and even killing wildlife so as not to interfere with human business efforts. The lyrics of Telan deeply satirize us about the condition of Indonesia's nature. Therefore, the author intends to analyze the lyrics of the song Telan using Barthes' semiotic theory to see and understand in depth the meaning of the lyrics of the song Telan and the ideological values contained therein. This research refers to the research conducted by Rabil Alberto and Noveri Faikar entitled "Social Criticism Message of Deforestation in the Lyrics of the Song Rat Tua by FSTVLST" using Ferdinand De Saussure's semiotic analysis model. In this study, it is concluded that the meaning of the message of social criticism is found in the lyrics of the song Rat Tua, which uses archaic language and metaphors in the writing of the song Rat Tua. Meanwhile, what distinguishes this study is the song's object, even though it comes from the same band. The song Telan is the object of research chosen to be studied using Roland Barthes' semiotic analysis method and model. This study tries to find out the intent and purpose of the form of social criticism messages in the lyrics of the song Telan by FSTVLST. Let us look at the background discussion that has been presented. It can be determined that the formulation of the problem in the study is as follows: How is the representation of the climate crisis in the lyrics of the song Telan by the band FSTVLST?

METHOD

In conducting the research, the author uses a descriptive qualitative method, using the Rolan Barthes semiotic analysis approach using several main points, namely the meaning of denotation, connotation, and ideology in finding out the meaning of the message delivery in the form of social criticism in the FSTVLST song entitled Telan. The lyrics of the Telan song, created by Farid Stevy through his band FSTVLST in the FSTVLST II album, are used as the research object. The objects to be studied include the meaning of the song lyrics in the four verses of the Telan song lyrics, which are considered to contain messages of social criticism.

Table 3. Song-Lyric

No	Song Lyric	Song Verse
1	<i>Berjalan berputar-putar di kota yang ku tak tahu apa sebutannya Tiada aroma selain panik ancam khawatir dan tergesa- gesa Raung sirine meraung, debu dan asap bergulung Tak terhitung sampah menggunung menelan cakrawalanya</i>	Verse-1
2	<i>Pepohonan kehilangan teduhnya, pun teduh kehilangan ramahnya Ramah tamah terbaca agenda di baliknya Raung sirine meraung, debu dan asap bergulung Tak terhitung sampah menggunung menelan cakrawalanya</i>	Verse-2
3	<i>Wangi nafas hujan menghilang terlupakan Riang nyanyi angin tertelan deru mesinnya manusia Yang menggila putarnya, gerus rakusnya Manusia tak berujung nafsunya</i>	Verse-3
4	<i>Sumpal sungainya Pangkas gunung-gunungnya Bedil satwanya Beton sawah-sawahnya Keruk tanahnya Babat pohon-pohonnya Sampahi langitnya Asapi udaranya</i>	Verse-4

(Source: Researcher Processing, 2025).

In collecting data to obtain the results of the research on the meaning of the lyrics of the song Telan, the author played music and listened to the song and understood the meaning of the song Telan by FSTVLST in order to find out the message and meaning of the song FSTVLST entitled Telan, to obtain the required data. The song was listened to directly through a music player application, Spotify, and YouTube Music by understanding the lyrics sequentially from the first to the last verse. The next method is to conduct a literature study search by collecting data through journals, the internet, and scientific works. When conducting a study of the lyrics of the song Telan by FSTVLST when conducting a research study, Roland Barthes' semiotic analysis was chosen to find out the meaning of the signifier, signified, and the myth of the message conveyed through the lyrics of the song Telan. In collecting data to obtain the results of the research on the meaning of the lyrics of the song Telan, the author played music and listened to the song and understood the meaning of the song Telan by FSTVLST in order to find out the message and meaning of the

song FSTVLST entitled Telan, to obtain the required data. The song was listened to directly through a music player application, Spotify, and YouTube Music by understanding the lyrics sequentially from the first to the last verse. The next method is to conduct a literature study search by collecting data through journals, the internet, and scientific works. When conducting a study of the lyrics of the song Telan from FSTVLST when conducting a research study, Roland Barthes' semiotic analysis was chosen to find out the meaning of the signifier, signified, and the myth of the message content conveyed through the lyrics of the song Telan.

RESULT AND DISCUSSION

Semiotics is a field of science that examines the existence of a sign or symbol and the socio-cultural phenomena that occur, including literature, which is a system of signs (Preminger, 1974). A sign is a system that has several aspects, namely the aspect of the signifier (signifies, significant) and also the signified (signifier, signified) (Preminger, 1974). The signifier (signified) is a formal form of the existence of a sign found in the language in the form of sound units or written literature. Besides the signifier (signified), what is the sign of the signifier itself? Roland Barthes is known as one of the structuralist thinkers who practices Saussure's linguistic style and semiology. Barthes believes language is a system of signs describing assumptions from a particular society in a certain period (Sobur, 2013). Three main things are the core of his analysis: Denotative, Connotative, and Mythical meanings. Denotatives are systems of meaning that look for clearly visible meaning to the eye, meaning that denotative meaning is the true meaning of what has been displayed. Connotative is a second level of meaning that reveals the results of the meaning contained in the sign. Myth looks at what exists and develops in society due to the socio-cultural influence on society itself by seeing and interpreting the relationship between what has been seen (denotative) and connecting it with what is implied in it (connotative).

Music has become a part of human life and is a form of entertainment for its listeners. In addition to being a form of entertainment, music also has another function as a medium for conveying messages that originate from ideas, concepts, and self-expression from musicians. Like

communication, music also has an important role. When viewed from a reality perspective, it can be said that in today's era, it is difficult to find an activity that does not involve something musical.

Songs are the art of singing by paying attention to intonation in the notes when singing. The lyrics in the song are written together with the addition of musical instruments as accompaniment and then combined to create harmony in the sound when played or played. Therefore, by listening to a song, someone can feel and express feelings in their mind to soothe and please the heart (Ananda et al., 2024).

Music is considered a means of expressing messages of resistance, expressing social reality, and criticizing injustice (Fadhila, 2019). As a messenger of social criticism, the writing of lyrics will be packaged using figurative words that musicians deliberately insert to make satire or sometimes done openly or subtly. The critical message in the song is usually a form of response and reaction of musicians to events.

The occurrence of a global climate crisis impacts the composition of the atmosphere triggered by human activities that can cause problems in the form of the greenhouse effect. The greenhouse effect causes heat retention in the atmosphere, causing an increase in global temperature. Activities carried out by humans, such as deforestation, burning fossil fuels, and industrial activities, have resulted in increased greenhouse gas emissions, especially carbon dioxide. The continuous increase in the earth's temperature will cause climate change.

FSTVLST is a band from Yogyakarta City, or previously Jenny, with the garage rock genre. FSTVLST was formed after two members of the band, Jenny, left, eventually forming a new band by maintaining a personnel composition that is mostly the same. With the addition of new personnel, the four of them are Farid Stevy (vocalist), Roby (guitar), Mufid (bass), and Danish (drums). Almost Rock Barely Art is the theme carried out by FSTVLST, combining musical and visual art in every Performance it performs. The results of research by Rabil Alberto and Noveri Faikar (2024) to find out the original meaning of the message of social criticism of deforestation in Indonesia contained in the lyrics of the song Rat Tua by FSTVLST. The study results showed that in conveying the message of social criticism, the FSTVLST band used metaphorical words, archaic language that is rarely used. The Fstvlst band created the song Rat Tua, which discusses trees but

does not use the word tree but rather older brother. This song is a response from FSTVLST about the influence of human actions that caused the climate crisis. The existence of the same theme means that this journal is used as a reference material in the study. In carrying out the process of finding the true meaning of the lyrics of the song Telan, each lyric is interpreted in depth using the signs in the lyrics to find out the real message.

Table 3. Verse-1

Denotative	Connotatif
<i>Berjalan berputar-putar di kota yang ku tak tahu apa sebutannya Tiada aroma selain panik ancam khawatir dan tergesa-gesa Raung sirine meraung, debu dan asap bergulung Tak terhitung sampah menggunung menelan cakrawalanya</i>	This verse explains the conditions in urban areas, which are developing rapidly, thus giving rise to feelings of panic, threat, worry, and haste, as well as the various problems that are starting to arise.
Ideology Climate Crisis	

(Source: Researcher Processing, 2025).

In the first verse of the song's lyrics, Telan tries to give a picture of the current urban conditions, written by Farid Stevy, the vocalist of the band FSTVLST. These lyrics are described as someone who is walking and just going around in circles amid his confusion in a city because of the increasingly rapid development of the city, which is massive and seems to ignore nature to the point of causing "No scent other than panic, threat, worry and haste" (*Tiada aroma selain panik ancam khawatir dan tergesa-gesa*) as a form of response to what is happening. "The wailing of sirens, roaring dust and smoke rolling" (*Raung sirine meraung debu dan asap bergulung*) is a sign of danger slowly starting to arise. "Countless mountains of garbage swallowing the horizon" (*tak terhitung sampah menggunung menelan cakrawalanya*) is one example of a problem that arises because it only prioritizes development without seeing its negative impacts.

Table 4. Verse-2

Denotatif	Konotatif
<i>Pepohonan kehilangan teduhnya, pun teduh kehilangan ramahnya Ramah tamah terbaca agenda di baliknya Raung sirine meraung, debu dan asap bergulung</i>	Massive tree felling carried out by humans has worsened air quality and caused unresolved waste problems.

*Tak terhitung sampah menggunung menelan
cakrawalanya*

Ideology
Climate Crisis

(Source: Researcher Processing, 2025).

The lyrics excerpt "The trees lose their shade, the shade loses its friendliness, Friendly reads the agenda behind it" (*Pepohonan kehilangan teduhnya, pun teduh kehilangan ramahnya, Ramah tamah terbaca agenda dibaliknya*) about how trees are starting to be cut down excessively to continue the needs of the development agenda where, in the end, there is no more shade in every corner of the city. "The sirens wail, dust and smoke roll" (*Raung sirine meraung, debu dan asap bergulung*), if associated with the first lyrics in the second verse, is about the function of trees that can no longer prevent pollution triggered by vehicle smoke so that the air gets worse without trees.

Table 5. Verse 3

Denotative	Connotatif
<i>Wangi nafas hujan menghilang terlupakan Riang nyanyi angin tertelan deru mesinnya manusia Yang menggila putarnya, gerus rakusnya Manusia tak berujung nafsunya</i>	Land conversion into buildings has resulted in a shortage. This is due to the increasing number of continuous human developments.
Ideology Climate Crisis	

(Source: Researcher Processing, 2025).

The third verse explains the conversion of land use for development, "The scent of the breath of rain disappears into oblivion" (*Wangi nafas hujan menghilang terlupakan*), means that when it rains, it usually brings up the scent of wet soil because it is exposed to rain. Empty land or land that has been covered by concrete or road construction.

Table 6. Verse 4

Denotative	Connotatif
<i>Sumpal sungainya</i> <i>Pangkas gunung-gunungnya</i> <i>Bedil satwanya</i> <i>Beton sawah-sawahnya</i> <i>Keruk tanahnya</i> <i>Babat pohon-pohonnya</i> <i>Sampahi langitnya</i> <i>Asapi udaranya</i>	This verse tries to explain the forms of human activity detrimental to nature.
Ideology Climate Crisis	

(Source: Researcher Processing, 2025).

In this fourth verse, Farid Stevy writes several examples of the forms of human greed that try to exploit nature on a large scale in order to prioritize human interests, such as "Clog the rivers, cut the mountains, gun the animals, concrete the rice fields, dig up the soil, cut down the trees, litter the sky, smoke the air" (*Sumpal sungainya, pangkas gunung-gunungnya, bedil satwanya, beton sawah-sawahnya, keruk tanahnya, babat pohon-pohonnya, sampahi langitnya, asapi udaranya*).

As in the analysis above, the author found that Telan's lyrics explicitly display language symbols that refer to the ideological meaning of the climate crisis currently hitting Indonesia. Barthes clearly states that symbols cannot stand alone but can be meaningful after being arranged into a series of symbols (Barthes et al., 1967). In this case, the language and words arranged in Telan's lyrics become these symbols. The ideological meaning of the climate crisis is shown through the symbols of the words "garbage is piling up, smoke is rolling, the roar of the engine and greedy erosion" (*sampahnya menggunung, debu asap menggulung, deru mesinnya* and *gerus rakus*) in Telan's lyrics, indicating that FSTVLST illustrates humans as the party that does the most damage to nature. Humans throw away garbage until the garbage piles up and cut down trees carelessly using machines. As a result, nature returns to human actions by presenting unpredictable weather and climate. The presentation of this ideological analysis results also leads to the formation of a myth that Telan's song likens nature as both a subject and an object of life that humans cannot treat arbitrarily. As an object, we can utilize the resources of nature and its

life. However, as a subject, nature also has the power to provide life energy for living things. This idea is conveyed clearly by FSTVLST through the lyrics of the song Telan, which also refers to the philosophy of Javanese teachings or Eastern culture about living in harmony with nature and maintaining harmony between living things that live in the universe. Thus, it can be seen that FSTVLST, as a musician from Yogyakarta, still believes in Javanese teachings, myths and Eastern culture.

CONCLUSION

Through the song Telan by Fstvlst, he wants to convey a critical message and raise awareness for his listeners about the increasingly worrying conditions of nature due to human activities that harm nature and trigger a global climate crisis. The song Telan tells about the conditions, especially in urban areas at this time, so that later, it will give us awareness of how important it is to maintain the balance of nature. Most humans have been greedy towards nature to gain benefits for themselves, but in the end, they forget about nature itself by ignoring the negative impacts that occur from what they do. Humans are the main cause of the climate crisis on Earth, with their actions that harm nature.

REFERENCE

- Agustinus Rangga Respati. (2020). FSTVLST II, Perihal Merawat Cita-Cita dan Isu Sosial. Diakses 6 Juli 2024. Sumber [FSTVLST II, Perihal Merawat Cita-cita dan Isu Sosial - Sudut Kantin Project.](#)
- Antarissubhi, H., Serang, R., Leda, J., Salamena, G. E., Pagoray, G. L., Gusty, S., ... & Safar, A. (2023). *Krisis Iklim Global di Indonesia (Dampak dan Tantangan)*. TOHAR MEDIA.
- Barthes, R., Lavers, A., & Smith, C. (1967). *Elements of semiology* (p. 11). London: Cape.
- Djohan. 2016. *Psikologi Musik*. Yogyakarta: Indonesia Cerdas
- Hillfrom Timotius Lamhot. (2020). FSTVLST : FSTVLST II ALBUM RIVIEW. Diakses pada 6 Juli 2024. Sumber [FSTVLST: FSTVLST II Album Review - Cultura.](#)

- Noor, F., & Wahyuningratna, R. N. (2017). Representasi sensualitas perempuan dalam iklan new era boots di televisi (kajian semiotika Roland Barthes). *IKRA-ITH HUMANIORA: Jurnal Sosial Dan Humaniora*, 1(2), 1-9.
- Pendana, R. A., & Urfan, N. F. (2024). Pesan Kritik Sosial Deforestasi Pada Lirik Lagu Rat Tua Karya FSTVLST. *Jurnal Ilmiah Muqoddimah: Jurnal Ilmu Sosial, Politik, dan Humaniora*, 8(2), 715-721.
- Preminger, A., Hardison, O. B., & Warnke, F. J. (Eds.). (1987). *The Princeton handbook of poetic terms*. Princeton University Press.
- Sihabuddin, S., Itasari, A. A., Herawati, D. M., & Aji, H. K. (2023). Komunikasi Musik: Hubungan Erat Antara Komunikasi dengan Musik. *Translitera: Jurnal Kajian Komunikasi dan Studi Media*, 12(1), 55-62.
- Sudarto, A. D., Senduk, J., & Rembang, M. (2015). Analisis Semiotika Film “Alangkah Lucunya Negeri Ini”. *Acta Diurna Komunikasi*, 4(1).
- Suryasuciramdhan, A., Hidayatullah, M. S., Nurbaiti, A., & Galuh, A. (2024). Analisis Isi Lirik Lagu “USIK” Karya Feby Putri:(Musik Sebagai Media Komunikasi Untuk Menuangkan Perasaan). *Harmoni: Jurnal Ilmu Komunikasi dan Sosial*, 2(2), 381-388.
- Triantoro, S. (2022). *Musik protes: kilas sejarah dan studi pendengar*.
- Wahyu Acum Nugroho. (2020). Resmi, FSTVLST Merilis Album Kedua Melalui Situs Resminya. Diakses 6 Juli 2024. Sumber [Resmi, FSTVLST Merilis Album Kedua Melalui Situs Resminya - POP HARI INI](#)
- Wiyanti, Z. P., & Hidayat, N. (2024). MUSIK SEBAGAI METODE KRITIK SOSIAL-POLITIK (Analisis Perlawanan dalam Tiga Lagu Iwan Fals pada Masa Orde Baru). *Journal of Politic and Government Studies*, 13(4), 248-259.
- Yuliansyah, M. (2015). Musik sebagai Media Perlawanan dan Kritik Sosial (Analisis Wacana Kritis Album Musik 32 Karya Pandji Pragiwaksono).
- Yuniasih, B., Harahap, W. N., & Wardana, D. A. S. (2022). Anomali iklim el nino dan la nina di Indonesia pada 2013-2022. *AGROISTA: Jurnal Agroteknologi*, 6(2), 136-143.