

***DENOTATION AND CONNOTATION ON 'PATHETIC FAIRY TALE BY
SAPTARASA***

Eka Ugi Sutikno

Universitas Muhammadiyah Tangerang
Jl. Perintis Kemerdekaan I/33 Cikokol – Kota Tangerang
No. gawai: 081911154291
Pos-el: ekaugisutikno@gmail.com

Abstract: Lyrics of songs are almost similar to poetry, which distinguishes them from song lyrics that do not require deep diction to refer to majas or symbols. Therefore, many song lyrics revolve around the meaning of denotations and connotations. This happened in Saptarasa's Pathetic Fairy Tales song lyrics. This study aims to describe the meaning of denotation and connotation of research data sources, namely Saptarasa's Pathetic Fairy Tales song lyrics. The denotative in this work tells the story of the search for love and also the way of approach. The meaning of the connotation in this work tells us that 'I' lyrics cannot reach 'angel' and only see it.

Keywords: *denotation, connotation, meaning, lyric*

INTRODUCTION

Even though it is not verbal, it cannot be denied that music is said to be one of the spaces for expression, friendship, and communication between nations. Because music not only plays musical instruments such as guitars, pianos, percussion, bass guitars, flutes, and vocal sounds. Of course, song lyrics are a complementary side to a music group. One goal is for listeners to know and understand what content is being sung. Thus, musical instruments and song lyrics contain which contain words to tell or describe about something, not play separate but are sung simultaneously until the birth of the symphony.

If music is said to be a combination of symphonies, then he will also have a harmonious tone so that many or few listeners can enjoy it. Plus, listeners will remember it through the title and lyrics of the song so that the role of song lyrics seems to be dominant. Saptarasa's Pathetic Fairy Tales lyrics seem to be an intense problem to note, not about the existence of love content, but rather it tells in a denotative and connotative way.

Before talking about denotations and connotations, It's good to talk about music and Saptarasa first. This is it. There is a big tendency when talking about young people and love will be sarcastic about music. That way, Saptarasa's Pathetic Fairy Tales song is one of the works that can be raised to the surface, because it talks about something

common, namely, love. In the video they made there are illustrations, namely in the room or can be said to be an impromptu studio with an area of approximately 6 x 3 meters. A young woman in her twenties is busy massaging keyboards. Soft, but still excited. Even the other four men seemed transcendent with what they did. Like beating a drum, twirling the strings of a guitar, flicking the fat of the bass strings, to the shout of a singer. Not. They are not a group of people who are doing exercises for a music festival or just a jam session, but they are being seriously taken pictures of their life (read: video) and then inserted into YouTube. That was what was described in the Saptarasa band from Bogor with a song they gave the title Pathetic Fairytale.

Saptarasa is an indie music group and names itself as a bearer of the wild Psychiatric-Dangdut genre and sometimes like alternative rock. On the other hand, they affix their gentleness to the lyrics, especially regarding the theme of love. Right. Many music groups such as Armada, Noah, and Ungu are singing love songs, but connotatively, the band from the city of rain wants to give an unusual love theme, namely the way of disclosure.

It should be recognized that the disclosure or expression of one's love is not merely universal, namely by saying 'I love you'. That way, there are other things a person does like through interest, poetry, attention, to the commitment to marriage. Through this expression someone, unconsciously, will meet the meaning of denotation and connotation. This is what happened in the Pathetic Fairy Tales song lyrics, because the denotation and connotation, in my opinion, is still good to be discussed, especially in the music world. Not only that, Indonesian song lyrics are still spinning at these two levels, especially the Saptarasa Pathetic Fairy Tales song lyrics.

LITERATURE REVIEW

In general, someone will interpret something through what is heard or seen for the first time, then he interpreted (whether it is temporary or vice versa). Thus, here it will appear that meaning has two things, namely denotations and connotations. Denotation is the concept of basic meaning (Leech in Leeuwen, 2005: 37; Perrine, 1963: 32). The point is the real or literal meaning. So when someone says 'bicycle' someone else or he will digest it as a vehicle. This is what is called denotation.

Although using a description of a cartoon character, namely Superman, Danesi also reinforces similar things about the denotation that ". . . Superman would appear to be a man in tights and red cape, who has the unusual ability to fly, and who possesses superior physical powers. This 'literal is 'the perception of Superman is known, technically, as denotation' (2002: 35-36). That way, denotation meaning is something that looks and is interpreted as it is or may be called a dictionary meaning.

Unfortunately, humans are as if guided to always joke through the phrase "lest". Then Danesi and Perron confirmed that humans were homo culturalists. The point is as creatures who always want to understand the meaning of what he found (in Hoed, 2011: 5). With humans capturing language has meaning in it, namely connotation.

The connotation is a meaning that goes beyond denotation. This can be said when the trio of Billie Joe Armstrong, Mike Dirnt, and Tré Cool made a music group that

they named 'Green Day'. When translated, it means 'Green Day'. Because there are no green days like the color of leaves and forests, the word green itself refers to something else, which is beautiful, fresh, and peaceful. That way, this must be drawn into the connotation meaning, which is to have the meaning 'Peaceful Day'. Gaines also gave a statement that the connotation was realized as the context of the sign of the relationship of social agreement, values, and beliefs. He also continued that when a word 'car' is a denotation of a means of transportation, while when someone says 'Lexus', 'BMW', 'Mercedes Bens' then these brands are connotations of high social class (2010: 29).

Thus, denotations are explicit and connotations are implicit. Unfortunately, this did not satisfy Barthes. He said that denotation is a system of meaning that is not the first. The point is that denotation meanings may be things that are posted or discussed. So, the denotation meaning is possible to come from connotations or can be seen by the elaboration as long as below.

“ . . . denotation is not the first meaning, but pretends to be so; under this illusion, it is ultimately no more than the *last* of the connotations (the one which seems both to establish and to close the reading), the superior myth by which the text pretends to return to the nature of language, to language as nature: doesn't a sentence, whatever meaning it releases, subsequent to its utterance, it would seem, appear to be telling us something simple, literal, primitive: something true, in relation to which all the rest (which comes *afterwards, on top*) is literature? This is why, if we want to go along with the classic text, we must keep denotation, the old deity, watchful, cunning, theatrical, foreordained to represent the collective innocence of language (1974: 20).”

If it is said that the meaning of denotation is positioned as a thing that is made then slowly it will give birth to the meaning of connotation. This means that the position of the denotation becomes a temporary meaning which will then be accompanied by connotations. As a continuation, the connotation meaning becomes denotation meaning. Unfortunately, Danesi added, to find out the meaning someone must review the standard terms because actually the connotations and denotations have a relationship (2013: 43). This is why these two forms of meaning have dynamic relationships thus that to get both subjects are required not to always be satisfied with the meaning obtained.

Danesi did say that the connotation, “. . . allows humans to expand the application of signs creatively. It is, in fact, the operative mode of signification in the construction and interpretation of creative texts, novels, musical compositions, artworks, and the likes (2004: 12). So the statement above has a tendency that connotation is not merely a study of literary texts, but he can also refer to interdisciplinary matters such as the structure of a house or architecture, health, economy, politics, and music.

Essentially, music is a work of art that composes and combines many sounds together. So even what Plato said (in Laude, 2004: 1), he explained philosophically that music is a great thing or as "the noblest and best of music" which can be understood to deal with realities are more than sounds and, more generally, that can focus on parts

into a whole. Focusing on musical instruments, chants, and song lyrics that become music becomes more acceptable to listeners.

Music does sound familiar to the ear so to talk about music in general, then the subject will inevitably talk about what the music wants to say. Then, drawn to the realm of language, how is this music born as an agent of meaning. Even the same thing was expressed by Cook that "To talk about music, in general, is to talk about what music means - and more basically, how it can be music that operates as an agent of meaning. For music isn't just something nice to listen to (2000: viii). "

It should also be noted that the genre of music is diverse, but what young people love most is rock music. This is why music "Rock stands for youth, freedom, being true to yourself; in a word, authenticity (Cook, 2000: 3) "because music is something, or can be said as a symbol, which is strong enough to issue aspiration, self fulfillment, desire, also as a voice that exceeds itself. " .Music as a powerful symbol for aspiration, self-fulfillment, the desire to 'be what you want to be', as the voice-over says (Cook, 2000: 3). "The point is when music is introduced to the general surface some things in above can not only aspirations but also desires mixed in them.

RESEARCH METHODS

The object and source of this research was Saptarasa's Pathetic Fairy Tales song lyrics taken from the Anti-Sceptic compilation album in 2017. Then, the data collection techniques in this study are literature studies. This is done through the collection of song lyrics and other books as research references.

The first step to analyzing the data in this study is by describing the song lyrics which are also given a translation below. Then describe the lyrics according to the discussion through denotation and connotation glasses. Until finally the two meanings above will be found.

RESULTS AND DISCUSSION

The song that was sung by Saptarasa tells the story of an 'T' lyrics that meets a female fairy in the corner of the river. The fairy is shown as a woman who has one right wing. After it was discovered that his wings had been snatched away by another man (the other), shortly afterwards the 'T' lyrics convinced him he was the real wing. For more details, we will read together the lyrics of the song Saptarasa below.

Pathetic Fairy Tales (Saptarasa)

Here I am Walking in the dusk Surrounded with the sound of trees	1
Following the river to it's end And I saw an angel crying there	5

She chatted me in my mind
She lost her left-side wing
It's stolen by the man after she made a bad love story

And then I said, "nowadays in the growing world
Don't let the kindness is going to be worst 10
Romance of lies are scattered on the ground
And you had picked one"

And then I said, "nowadays in the growing world
Don't let the kindness is going to be worst 15
Romance of lies are scattered on the ground
And you had picked one"

And confessions are throwed up in my mouth
I am your wing, trapped in my changing
After years, I'm looking for you
Now let us go home. 20
Now let us go home.

After we read the lyrics of the song above, denotatively, we will know very well that the stories contained in it refer to love stories. If it is examined in terms of the relationship, then at the beginning and second stanza which is a preamble of the story, namely "Here I am/Walking in the dusk / Surrounded with the sound of trees." 'I' walk among the trees and down the river. Surrounded with the sound of trees does have a translation as "surrounded by tree noises". Denotatively, 'I' walk among the trees blown by the wind. Of course, wind activity will cause these leaves to rub. On the one hand, when viewed through connotative eyes, 'I' is actually running between the hubbubs of life that covers it. Not only that, but surrounded by trees can also refer to the women he once visited as ex-lovers, but still he must travel to find love.

Until finally, 'I' "After the river to the end / And I saw an angel crying there." That way, the meaning of the translation which at the same time becomes denotative is along the river upstream, then the main character gets an angel who is crying. So, the position of "the river to it" end "and" angel "here is only discovered accidentally on its long journey." In terms of connotation, the lyrics of 'I' actually do a search for love, because for him love must be reached upstream. This is why he did recognition of 'angel' or angel by doing comparisons of trees and angels.

Then, the word river is also a noun which is interpreted as a river. It still refers to the same thing that denotatively the river is described as a stream of water that refers to the sea. Right. To go to the sea, the water must go through various branches until it reaches the sea and this process is not short. The point is that when the subject wants to get his desire, namely love, he must go through various things such as the sound of

trees which is the personification of the people around me lyrics. Not only that, but trees can also be called people who have been in contact with them because they provide coolness and other livelihoods. Unfortunately, their presence does not make the subject completely.

When reading a six to eight array, she is lost to her left-side wing / It's stolen by the man after she made a bad love story. Here I am reminded of the character Jake Chambers, one of the figures of the novel *The Dark Tower* by Stephen King, who had a dialogue with Arra C. via telepathy. So what distinguishes Jake Chambers and "I" lyrics here is "I" lyrics do not show as a person who is not so surprised at Angel's chat through telepathy. On the other hand, it appears to be a convention that magicians, especially angels, are allowed to have the ability to speak through the mind. So, denotatively, nymphs here are the meanings of powerful people. That way, the subject of 'I' lyrics leads readers that the angel is an extraordinary figure, so he is able to dialogue with the main character through another medium. On the other hand, this leads the reader to connotative meaning, especially when 'I' is chosen to be invited to speak from heart to heart.

Then, straightforwardly, this beautiful angel told of an event that had happened to her that She lost her left-side wing / It was stolen by the man after she made a bad love story. Denotatively lost her left-side wing is a loss of one part of her body, the left wing. That way, he experiences physical disability. On the other hand, the logic of the function of wings from animals to technology is to make aerodynamic plants and control movements in flight from planes as well as birds. If one of the wings has a defect, it is unable to fly.

When the 'left-side wing' is pulled in a connotative direction, the wing or wing refers to the honors. Because the essence of the wing is a tool for flying, when a bird or subject has wings, but it cannot fly, it can be classified as something that is not complete or complete. That way, when the wing disappears, it is considered a non-angelic subject, not human, because it is no longer able to fly.

Not only that, the "left-side wing" connotes the honor of virginity. Therefore, when the virginity possessed by an angel is stolen by the man after she is made a bad love story will reveal a sad and sad atmosphere because this man is not responsible for what he has done. Maybe, the angel is pregnant.

In the array of nine to twelve, 'I' lyrics say "nowadays in the growing world / don't let the kindness be the worst / and you have picked one" which was repeated twice. In this temple, the main character gives a view or it could be an experience he is facing that, roughly like the translation, "Don't let good be a bad thing / (Although) the love story in this world is really scattered / but only one can you choose." This enlightenment is actually the result (effect) of what angel complains to 'me' lyrics. That way, 'I' lyrics try to calm him through good words. On the other hand, indirectly, he said that living a love story does require sacrifice, especially in terms of choosing. That is why this stanza was repeated twice because repetition was a proof thing also to convince the second speaker. These things are related to the meaning of denotation.

Of course, the above denotations can be implemented through kindness; worst; romance; and picked up. 'Kindness' is a translation of goodness and of course, it has good meaning and is far from negative. That is why 'kindnesses' will refer to one's nature. On the other hand, it will be contradictory when side by side with the word 'worst' (worse). This is not intended to be the superlative form of 'worst', but rather from the misuse of good qualities to lead to evil qualities. Then 'worst' here refers to connotative meaning.

While for 'romance' which is translated as a love story, it refers to the denotation of the subject or someone's love story. The point is that the love story here has various perspectives on whether he experiences sadness, pleasure, to experience motivating love for someone who experiences it. However, 'romance' can also be seen from the glass of connotation, which means a potential lover or dream. Then the meaning of "And you have picked one's romance is scattered on the ground" can be said through the sentence, "In this world, there are still many men. That way you can choose one of them. "Or by saying," Don't worry there are still many men, but still be vigilant.

The four lines above that are repeated actually refer to the core connotative meaning of the sermon so that the enlightened angel with a long speech. Implicitly too, so that the angel stays close to the 'I' lyrics and becomes her lover.

In the last verse, a confession of the main character appears so fast. After the 'I' lyrics gave enlightenment, the 'I' lyrics said that "I was throwing up in my mouth / I am your wing, trapped in my changing / after years, I'm looking for you / now let us go home. / Now let us go home (a confession finally comes out of my mouth / I am your wing, caught in the turn / in recent years I have been looking for you / let's go home / let's go home)." At the end of this story, the 'I' lyrics finally tried to give confidence that he was his true partner. This is expressed connotatively through the words "I am your wing" to the angel. As previously discussed, the wings here refer to the complement of what is lacking for 'angel'.

Still in the same stanza that here there is a resolution of the plot presented in the song lyrics so that it seems to cause fresh air or a happy ending. Thus the word 'home' to the connotation of peace, because it is the house that can provide a space of peace. Houses here do not refer to houses made of land, but houses of interwoven love in which there are many flavors ranging from sweet to bitter which in the future will create a harmonious relationship.

It cannot be denied that a work has a theme that is contained. Thus, the explicit theme (denotation) contained in this story is the search for love, but (the connotation) of love that still has not found happiness because the 'I' lyrics only see or have not been able to reach the angel in its entirety. The way to convey an angel to the character 'I' also seems to be through inner communication. This is what connotative meaning becomes. Again the main character may just stare and imagine the woman in front of him, because in real terms a foreign person cannot be accepted so quickly, except for recommendations (introduced).

Indeed, not a few Indonesian music groups present their works with English lyrics. Starting from Pas Band to Superman is dead and not to miss is the music group

from this rainy city, namely Saptarasa. The problem of bringing music with English lyrics is legitimate and of course, there are also pluses. The plus is that listeners of music outside Indonesian speakers can enjoy the music of the archipelago. Then, unconsciously, this functioned as a cultural promotion that was effective so that foreign people could enjoy Indonesian music.

A language is still a powerful tool for advertising your own culture to other countries. If so, English will find a different style or dialect when spoken by non-native speakers, such as American English, Singaporean English, and Malaysian English. Of course, this did not escape what was done by Saptarasa; this music group uses English with an Indonesian dialect. We can see this in "... nowadays in the growing world." Let's let the kindness is going to be worst. The dialect context above will also be obvious if translated into Indonesian, namely "in the developing world nowadays / don't let goodness become something bad."

On the different side, Saptarasa seemed unconscious and seemed to really enjoy music with the lyrics used through the Queen Elizabeth II language, namely English. Indirectly, this music group became an agent (without being paid) to develop English. Then, it seems as if Indonesian is the number two communication tool. This is very different from what is done by other indie music groups, one of which is White Shoes and Couple Companies. This band performed its songs in Indonesian.

In terms of the form of music, unfortunately, the dangdut sensation, especially in Pathetic Fairytale, which was delivered by Saptarasa did not feel even in terms of psychedelic and a more dominant alternative. In terms of denotation, that humming dangdut (the east) is hegemony by psychedelic (the west). Thus giving rise to a not-dangdut-and-psychedelic music identity.

CONCLUSION

Music is a work of art. Especially, accompanied by song lyrics to become a complete work. Although the song lyrics are not as fancy as poetry that is full of figurative language and symbols, this is also what can bring listeners and readers to find an image and life that is not found in the real world. So, through connotative and denotative forms it is still something that is needed in the work, especially the Saptarasa Pathetic of "Fairy Tales" song lyrics.

The denotative in this work is to tell the story of the search for love and also how to approach according to the perspective of 'I' lyrics, which is to seek, aim, and express. These three things do seem to be familiar to seekers of love. Unfortunately, this denotative meaning does not only stop at the surface meaning but rather leads to the connotation meaning that 'I' lyrics cannot reach 'angel' and only see it.

REFERENCES

- Barthes, Roland. 1974. *S/Z*. terj. Richard Miller. USA: Blackwell.
Cook, Nicholas. 2000. *Music (A Very Short Introduction)*. Great Britain: Oxford University Press.

- Danesi, Marcel. 2002. *Understanding Media Semiotics*. New York: Oxford University Press Inc.
- Danesi, Marcel. 2004. *Messages and Meanings (An Introduction to Semiotics)*. Ontario: Canadian Scholars' Press Inc.
- Danesi, Marcel. 2013. "On the Metaphorical Connectivity of Cultural Sign Systems" dalam *Signs and Society*. Vol. 1, No. 1 (Spring 2013). hal. 33-49. Hankuk: The University of Chicago Press.
- Gaines, Elliot. 2010. *Media Literacy and Semiotics*.
- Hoed, Benny H. 2011. *Semiotik dan Dinamika Sosial Budaya (Ferdinand de Saussure, Roland Barthes, Julia Kristeva, Jacques Derrida, Charles Sanders Pierce, Marcel Danesi & Paul Perron, dll)*. Depok: Komunitas Bambu.
- King, Stephen. 1982. *The Dark Tower 1 (Gunslinger)*. USA: Grant.
- Leeuwen, Theo van. 2005. *Introducing Social Semiotics*. USA: Routledge.
- Perrine, Laurine. 1963. *Sound and Sense (An Introduction to Poetry)*. 2nd edition. New York: Harcourt, Brace, & World Inc.
- Saptarasa. 2017. *Anti-Sceptist*. Bogor: Natasha Records.