

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter provides the semiotic theory of Roland Barthes, the definition of song the definition of gratitude, three concepts of gratitude, things to be grateful for, lyrics, and a review of previous studies.

A. Definition of Song Lyric

In a song, there is an arrangement of words that can be understood by listeners. A song, according to Moore (in Suasni, 2020) is a musical work in which there are words, usually containing a message to be delivered to the listeners. Song lyric, according to Pranawengtyas (2014) is a form of self-expression from the heart of a lyricist. Furthermore, song lyric is also a media of communication. Jabrohim (2014) stated that communication with listeners or readers is one of the functions of literature (Achسانی, 2019). Definitions of lyric above are under the understanding written in Triana (2020) that song lyric is media used by lyricists to deliver a message. It is usually an expression based on the experience or feelings of a lyricist. Therefore, it can be concluded that lyric is one of the important elements in a song because it sends the messages that the lyricist wants to convey to listeners.

Furthermore, each lyricist delivers the message in a different way. Some lyricists convey the message in song lyrics directly, namely the meaning that can be easily understood by listeners. Some lyricists compose

the selected words by inserting some metaphors so that lyrics seem poetic and it requires more understanding to find the message in them.

B. Definition of Gratitude

If we know that badness is repaid with badness, then kindness will certainly be repaid with kindness too, that is perhaps one of the meanings of gratitude characterized by Socrates which is written in the Psychology of Gratitude (2004). In other words, being grateful means giving kindness for the kindness that is received. Furthermore, the word gratitude (in Emmons, 2004) can be defined as a state of being thankful. It can also be said as a tendency to repay kindness with kindness as a form of appreciation. Kant (in Emmons, 2004) defined gratitude as an honor for someone who does or shares kindness with us.

Some Islamic scholars have defined the meaning of gratitude (called *shukr* in Arabic) through the interpretation of the verses of the Holy Qur'an. *Al-Sya'rawi* defined gratitude through the interpretation of *QS. An-Nisaa': 147* as a gift of praise to the giver of favors from someone who has been given a favor. He also defined it through the interpretation of *QS. Al-Maaidah: 89* as a compliment from one who was given a favor to the one who gave the favor. *Al-Qurtubi* stated his interpretation of *QS. Al-Baqarah: 152* that being grateful is recognizing the goodness we received and talking about it, which means praising him for the goodness (Hajar & Aji, 2021).

In another definition, Mahfud (2014) stated that the keyword of gratitude is being thankful, not being arrogant, and not forgetting God. The more grateful we are, the better our lives will be, and our souls will become more peaceful. Furthermore, he added that the essence of gratitude is showing grace. The purpose of showing grace here is to appreciate the goodness we obtained by using them properly as a form of gratitude in action, mentioning goodness as a form of verbal appreciation, and feeling happy for this goodness as a form of gratitude in our hearts.

The essence of gratitude (*shukr*), as written in Shihab (1996) is “showing favors,” and the opposite is *kufur* which means hiding favors. Showing favors, among others, means using them in the place and according to what the giver wants, also mentioning the favors and givers with praises.

1. Three Concepts of Gratitude

Quraish Shihab, one of the Islamic scholars categorized gratitude into three concepts as written in Shihab (1996);

a. Gratitude by heart.

Gratitude with the heart is done by fully realizing that all the favors are solely due to God’s grace and mercy. Gratitude with the heart leads people to accept gifts willingly without grumbling no matter how small the favors are. This gratitude also requires those who are grateful to realize how great God’s generosity is so that praises to Him come out of their words. Al-Ghazali (in Ali, 2019) defined gratitude by heart as feeling indebtedness.

b. Gratitude by word

Gratitude by word means admitting or recognizing that all favors come from God by saying thank you, *alhamdulillah*, or any other expressions of thankfulness or praise to Him. This form of gratitude, according to the explanation above, indicates that every Muslim shows gratitude by saying words of thankfulness to everyone who has done to him even a little bit of kindness.

c. Gratitude by action

Gratitude by action means expressing it by utilizing the gifts obtained by the purpose for which these gifts are given to the recipient. There are a lot of righteous deeds that Muslims can do to express the feeling of thankfulness. Doing righteous deeds can be defined as using the whole body to carry out obedience to Allah SWT as a giver of favors. This becomes the completion of gratitude that has been done (Hajar & Aji, 2021). Shihab (1996) has given an example of gratitude by action through the interpretation of QS. An-Nahl: 14 about the purpose of creating the sea. It required us to be grateful through actions by taking advantage of the creation of the sea by searching for fish, pearls, other jewelry, and various other gifts.

2. Things to be Grateful for

Basically, humans should be grateful for every favor that is obtained. Islamic scholars defined favors as ‘everything exceeding your

capital''. Meanwhile, humans have nothing as their capital, even their life is God's favor (Shihab, 1996). Furthermore, the favors are too many that humans will not be able to count them as revealed in QS. Ibrahim: 34 which has the translation "*... And if you should count the favors [i.e., blessing] of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.*"

Shihab (1996) also explained many favors that humans should be grateful for through the interpretation of many verses in the Holy Qur'an as follow:

- a. Grateful for every favor in this world with all the potential bestowed by Allah both on land, sea, and air, as well as in darkness (night) and light (day).
- b. Grateful for the presence of the Holy Qur'an as the biggest favor.
- c. Grateful for the favors provided and can be perceived in the afterlife by humans after mortality.
- d. Grateful for the presence of angels that received assignments from Him to take care of various kinds of world affairs and the hereafter.
- e. Grateful for life and death as explained in QS. Al-Baqarah: 28 that the creation of humans and their mortality to be revived (in the afterlife).
- f. Grateful for His guidance. It can be in the form of distinguishing right from wrong, guidance in the form of the ability to maintain

our body and spirit, and guidance in the form of the presence of *Rasul* and the Holy Qur'an (Shihab, in Maula, 2014).

- g. Grateful for amnesty, as explained in QS. Al-Baqarah: 52 which has the translation *"Then We forgave you after that so perhaps you would be grateful."*
- h. Grateful for the ability to listen, see, the ability to hear, see, taste, speak, smell, and think after the day we were born knowing nothing.
- i. Grateful for all kinds of good fortune that we have.
- j. Grateful for facilities and infrastructures created by God such as the creation of the sea with every advantage that comes out of it.
- k. Grateful for independence as explained in AS. Al-Maa'idah: 20 which has the translation *"And [mention, O Muhammad], when Moses said to his people, "O my people, remember the favor of Allah upon you when He appointed among you prophets and made you possessors..."*
- l. Grateful for various favors in worldly life and hereafter as mentioned in QS. Ar-Rahman such as heavenly pleasures.

Furthermore, Al-Ghazali (1995) categorized favors into two types, namely the worldly favors and the hereafter.

The worldly favors themselves are again categorized into two parts. The first worldly favor is blessings in the form of benefits. This means that these

favors bring benefits to humans, such as the perfect creation of the human body, beautiful face, safety, health, food, drink and good clothing, marriage, and other pleasures. The second worldly favor is pleasures in the form of deterrence. It has the meaning that God keeps people away from various kinds of danger, evil, or ugliness, such as pain, enemies, threats from animals, and other losses.

Furthermore, he also categorized the favors of the hereafter into two parts. The first favor is the pleasure of guidance or guidance. An example is the pleasure of being an obedient servant of God. As for the pleasures of the second hereafter, it is the favor of maintenance. Maintenance in this case is protection by God for the servant from all forms of acts of disobedience to Him.

C. Semiotic Theory of Roland Barthes

The word semiotics comes from the Greek word “Semeion” which means sign. Semiotics is a branch of science that examines signs and processes related to signs, such as sign systems and processes that apply to the use of signs. According to Ferdinand De Saussure(1857-1913), the main figure who put the foundation of semiotics, semiotics, or semiology is the study of signs in social life. It emphasizes reading signs to find out the meaning behind them. Semiotics treats text as a collection of signs. This approach will produce wild interpretations so that the deepest and hidden meanings in a text can be revealed (Rohmaniah, 2021).

Semiotics, as a theory of interpretation, does not merely interpret texts, treats texts as texts, but makes texts speak, even about things outside themselves. Because, the text cannot be understood simply by reading it through meanings that are patent, well established, and become the agreement of many people from time to time (social conventions). But it is also necessary to look at explanations that are outside the text. The explanation can be in the form of political, social, traditional, or cultural conditions, which accompany the birth of a text (Rohmaniah, 2021).

Roland Barthes (1915-1980) is one of Saussure's disciples. The theory he put about signs refers to Saussure's theory. In his idea, Saussure put the sign in the context of human communication into two parts which are *signifier* and *signified*. *Signifier* means something said, written, or read. *Signified* means ideas or concepts. Meanwhile, Barthes' idea is called *Two order of signification* (Rohmaniah, 2021) which consist of three terms: denotation meaning, connotation meaning, and myth.

Two order of signification is an idea that emphasizes the interaction between text with cultural and personal experience of its user, the interaction between the meaning of the text and the meaning expected by its reader. This idea is considered as a continuation or refinement of Saussure's idea in which he is interested in complex ways of sentence formation and the way sentence forms determine meaning, but less interested in the fact that the same sentence can have different meanings for its readers in different situations (Sari, 2016).

- Denotation is a level of signification that produces explicit, direct, and certain meanings. Simply put, denotation means the true meaning, literal meaning based on the dictionary.
- Connotation meaning is a level of signification that explain the correlation between signifier and signified and produces implicit, indirect, and uncertain meaning. It is subjective and emotional.
- Myth is how a culture understands and explains something. It confirms the connotations believed by society in a certain period.

Table 2.1

Sign map of Roland Barthes

1. Signifier (penanda)	2. Signified (petanda)
3. Denotative sign (<i>first order</i>)	
4. Connotative signifier	5. Connotative signified
6. Connotative sign (<i>second order</i>)	

(Source: Alya, 2020)

In Barthes' map above, a denotative sign consists of a signifier and a signified. For example, there is the word 'house'. House means a structure of a human place, whatever its shape. The word 'house' itself is the signifier and its meaning is signified. The unity of these two is called a denotative sign. At the same time, a denotative sign becomes a connotative signifier. The word 'house' can be referred to many things. For example in the sentence 'the

house is in session', house means legislative assembly. In the sentence 'they sleep on the houses at Harvard', house means hostel. These understandings are called connotative signified.

In Barthes' concept of *two orders of signification*, the *first order* is denotation which is the correlation between the signifier and signified in the sign, and between the sign and its referent in external reality. Barthes calls this order 'denotation'. This refers to the general assumption. The denotative meaning will be the same, and the difference will be in the connotation (Fiske in Sumja, 2020). The meaning of denotation is direct, that is, the special meaning contained in a sign, basically includes things designated by words which are referred to as referential meanings, namely meanings that we usually find in dictionaries (Alya, 2020).

The *second order* is connotation. Connotation describes interaction when *signs* meet readers' feelings or emotions and their cultural values. For Barthes, the important factor in connotation is the signifier in the first order. Barthes explains in parables that denotation is a mechanical reproduction of a film of the object that is captured. Connotation is the humane part of the selection process for what is included in the frame, focus, and so on. In other words, denotation is what is photographed, while connotation is how it is photographed. Fiske also said that connotation works at a subjective level when we are often not consciously aware of it (Fiske in Sumja, 2020). Connotative meaning is subjective in the sense that there is a shift from the general (denotative) meaning because there is already an addition of certain

feelings and values. If the denotative meaning can be understood by many people, then the connotative meaning can only be understood by a smaller number of people (Alya, 2020).

The term myth means the meaning of the second order. The myth itself is a story that is used by a culture to explain or understand some aspects of reality or nature. For Barthes, myth is a culture's way of thinking about something, a way to conceptualize or understand something (Fiske, in Sumja, 2020). Myth means how culture explains or understands the aspect of reality or natural phenomena. It explains the dominant values that apply in a certain period (Sobur, in Sumja, 2020). Myth is a social product that has domination. Primitive myth is about life and death, God and humans, good and evil, and so on. While modern myth is about femininity, masculinity, knowledge, and science.

D. Review of Previous Studies

A review of previous studies is the result of several previous studies that have become literature reviews in this study. Those result studies have some conformities and differences with the research to be carried out.

The first previous research is entitled "*A Semiotic Analysis on Born This Way Lyric by Lady Gaga*". This research was conducted by Nonanda Pribadi in 2020. In this research, the researcher tried to investigate the denotations, connotations, and myth meanings of the semiotics found in the lyric Born This Way and describe the realization of semiotics in it.

The second previous research was conducted in 2019 by Zaivin Iflah Illiyyin with the title "*The Representation of Grateful Meaning in Maher Zain Songs*". In the research, the researcher conducted a study to define how gratitude is represented in selected Maher Zain songs. The researcher used the descriptive qualitative method which aims to describe the situation of a phenomenon by investigating through lyrics of songs written by Maher Zain. The theory of Systemic Functional Grammar proposed by M.A.K. Halliday is used by the researcher in conducting the study.

The researcher obtained the data from eleven songs of Maher Zain songs. Those songs whose lyrics indicate grateful meaning are selected to be the research object. The data was then analyzed using the Ideational Metafunction theory. In using this theory during the analysis process, the researcher applied a Transitivity system that consists of tools called Participant, Process, and Circumstance.

The third previous research is entitled "*Semiotic Analysis on Music Video of Justin Bieber's Album CHANGES*" written by Fina Nurul Ma'sumah. This research was conducted in 2021. In conducting the study, qualitative design is used to understand phenomena and explain more about something that is studied. In this study, the researcher focused on 4 music videos of all the music videos in the album. The data was collected by watching music videos carefully and understanding the lyrics in each scene and then writing it. The videos are watched on Justin Bieber's official YouTube account. In analyzing the data, the researcher used the semiotic

theory of Roland Barthes. Investigator triangulation is used to check the credibility or validity of the research result.