CHAPTER II

LITERATURE REVIEW

This chapter aims to review experts' theory about related topics of this study. Chapter II contains theory of semiotics, Roland Barthes semiotic theory, song and lyric, structure of song lyric, music, the value of humanity, types of the value of humanity in the literature, and Michael Heart.

2.1 Semiotics

Semiotic studies or semiology is the study of sign processes or signification and communication, signs and symbols, both individually and grouped into sign systems. It includes the study how meaning is constructed and understood. However, it is rarely using linguistic sign in daily conversation (Saussure, 2007: 127).

Semiotician Jakobson who concerns about language states that language is a system of signs and linguistics is part and parcel of the science of signs or semiotics (Jakobson, 2007:8). Further, According to Saussure, There is relationship between the language and the world through a new definition of words or the signs. He also notes that the relationship between an object we see and the language of word we associate with that object are arbitrary; the concept of signs was therefore constructed (Barry, 1995:41).

There are no intrinsic fixed meanings in language. Meaning is always attributed to the object or idea by human mind, and constructed by and expressed through language (Barry, 1995:41). Then, semiotics aims to find meaning behind signs, whether it is word in text picture, sounds even gesture (Chandler, 2002: 22). When someone gives meanings to some signs, there are

lots factors that need to be considered, such as the conditions where the signs take place. There are lots of things that can be raised as a semiotics problem.

Semiotics involves any field of lives, such as linguistics, philosophy, psychologist, sociologist, anthropologist, literary, aesthetic, and media theorist, psychoanalytic, and education (Chandler, 2007: 4). According to Krisyantono (2006), current social issue, people, romance, and cultural issues can be considered as signs. Current social issue, romance, or cultural issues can be seen through some cases or media, such as fashion, advertisement art design, demonstration, theaters and also the lyrics within songs.

Moreover, according to (Eco, 1976: 7), semiotics is concerned with everything that can be taken as a sign. Semiotics involves the study not only of what we refer to as a "sign" in everyday speech, but of anything which "stands for" something else. In a semiotic sense, signs take the form of words, images, sounds, gesture and objects. Contemporary semioticians study signs not an isolation but as a part of semiotic "sign system", such as a medium or genre. They study how meanings are made and how reality is represented.

Semiotics also concerns about meaning making and representation in the form of text. A text can exist in any kinds of medium, either written or spoken or both, despite the logo centric bias of the distinction. A text is a combination of signs, such as words, images, sounds and gesture with reference in a particular medium of communication.

Music semiotics is actually a universal and unique study. It seems like in what Francis Bacon states that the composer makes the most excellent melody, not by generalization and analysis but by kind of felicity (Bacon, 1998: 23-24).

Croce places the faculty of imagination alongside that of reason, proposing that the latter is concerned with the general and thus with the true, the former with the individual and the beautiful. Somehow, artistic creation has seemed to philosophers a matter of the particular rather than the universal and consequently the unique character of artworks and styles has been seen as a mark of excellence.

A proponent of contemporary textual theory, Riffaterre, confirms that the text is always one of a kind, unique; and it is seems that this uniqueness is the simplest definition of literariness to find. This uniqueness is what we call style (Riffaterre, 1983: 2).

2.2 Roland Barthes' Semiotic Theory

Roland Barthes is probably the most significant semiologist to assume the semiotic theory of Saussure, one of founder of semiotics (Cobley, 2001: 68).

Semiotics began to become a major approach of cultural studies in late 1960s. It is a result of the work of one of the modern of semiotic theorist, Roland Barthes (1915-1980). Further, Semiology purposes to take in any system of signs, such as images, gestures, musical sounds, objects and the complex associations of all these (Barthes, 2001:70).

According to (Barthes, 1967: 9), Semiology is a study which aims to take any system of signs, whatever their substance and limits; images, gesture, musical sounds, object, and the complex association which form the content of ritual, convention and public entertainment.

Further, according to (Barthes, 2007: 72), when people talk about semiotics, people can talk about two level of meaning: denotative meaning and connotative meaning. Denotative

meaning or denotation is a literal meaning of a sign. Connotative meaning is the second order of signification which uses the denotative sign (signifier and signified) as its signifier and attaches in an additional signified. To make it simple, denotative meaning or denotation is the meaning which is provided in the dictionary. Meanwhile, connotative meaning or connotation is the historical, social, and cultural meanings which are embedded to the literal meaning.

Barthes explains that connotation and denotation are often described in terms of level of representation or levels of meaning and there are two orders of signification. The first order of signification is denotation level. At this level, there is a sign consist of a signifier (words, images) and a signified (meaning). The second order of signification is connotation which takes denotative sign as its signifier that produce a new signified (Chandler, 2004: 142).

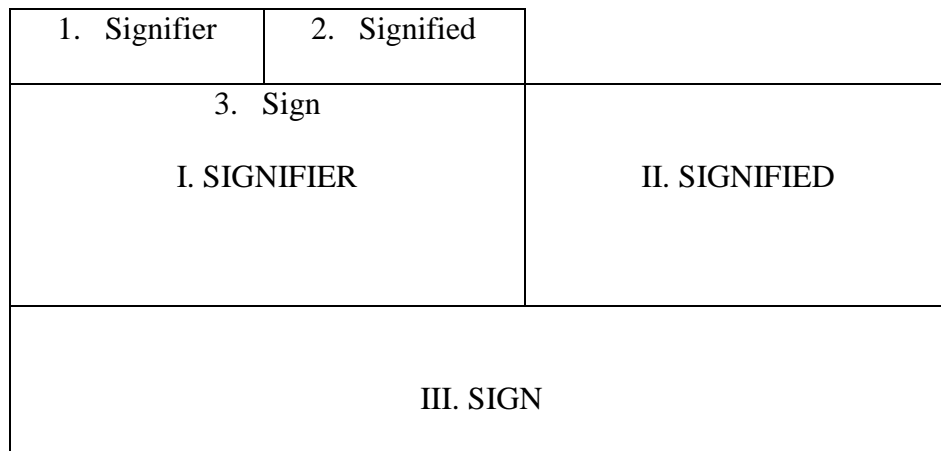| 1. Signifier	2. Signified	
3. Sign I. SIGNIFIER		II. SIGNIFIED
III. SIGN		

Figure 2.2 Order of Signification

The above figure explains that the connotation as the second order of signification which uses denotative sign (signifier and signified) as its signifier and attaches to an additional signified. Further, denotation is the literal or informational meaning of sign that is easily recognized and identified. On the other hand, connotation is the meanings in the symbolic level that are independent on the denotative meaning.

It can be concluded that a sign is interpreted by listeners connotatively when the interpretation goes beyond the literal (denotative) interpretation by activating dependent context of conventions or codes.

Roland Barthes as a follower of Saussure's semiological program and a leading structuralist, is a recognized for his contribution to text semiotic studies of myth, theology, literature and narrative. He became famous also for his contribution to the semiotics of various types of visual communication, and for his systematic model of signification, a Saussurean term which Barthes defined as a process. It is the act which binds the signifier and signified, an act whose product is the sign.

Roland Barthes set up two orders of signification, which he referred to as denotation and connotation. His particular usage of these terms derives directly from Saussure's dyadic (signifier-signified) model of the sign and from a "greatly simplified version of the glossematic sign model" developed by Hjelmslev. They refer to the first and second levels or systems of meaning in a sign.

Defined, denotation is the literal or informal meaning of a sign, in terms of what is "objectively" observable or which is easily recognized and identified. For example, an image of an eagle denotes a bird, or type of bird. Connotation on, on the other hand involves meaning which are dependent on the denotative level. It is the symbolic level.

A sign is interpreted by a viewer or reader (and audience in the case of music) connotatively when the interpretation goes beyond the literal (denotative) interpretation via the activation of context dependent conventions or codes. An image of an eagle (a symbol), depending on the context, can connote a football team (Manly Sea Eagles rugby club), danger or a need to warn or

protect (as in advising tourist/campers in a national park, or spiritual superiority (as in many ancient religions and cultures).

In this framework connotation is a sign which derives from the signifier of a denotative sign. This tends to suggest that denotation is an underlying and primary meaning, a notion which many other commentators have challenged. Barthes himself later gave priority to connotation and in 1971 noted that it was no longer easy to separate the signifier from the signified, the ideological form the 'literal' (Barthes, 1977: 166). This formulation underlines the point that 'what is a signifier or a signified depends on one level can become a signifier on another level' (Willemen, 1994: 105). This is the mechanism by which signs may seem to signify one thing but are loaded with multiple meanings.

There are three models of sign which are conventional, value, and association. Conventional is a model of sign which indicates the correlation between the signifier and the signified. Conventional meaning depends on the social, ethnic, and culture. So people have to learn it to know the meaning of the sign, for example: arithmetic number, code, alphabet letter and punctuation. Value is a model of sign which has a clear correlation between sign and other sign, for example: metaphors, portraits, and sound effect. Association is a model of sign where people can realize the correlation between signifier and signified by seeing, hearing, touching, smelling or tasting something, for example: smoke, fire, thunder, screaming, odor, video and song (Chandler, 2008).

2.2.1. Connotative and Denotative Meaning

2.2.1.1. Connotative Meaning

According to (Cobley, 2001: 174) connotation is a putative 'second order meaning', often a 'cultural' one, complementing denotation. The term "connotation" is used to refer to the socio cultural and personal associations like ideological and emotional of the signs (Chandler, 2002:140). Connotation as suggestive meaning that is derived from the sign and has more than referential meaning and be argued than signs more open to interpretation. Therefore, he also regarded connotations as an analogue code of language (Wilden, 1987:224).

Connotative markers are all those that contribute to the constitution of one or more other cultural units expressed by preceding sign function and can be stably rooted in social convention (Eco, 1979:85). Further, Bakri H. S. Al-Azzam argued that connotative meaning a number of different layers: referential content, emotional coloring, cultural association, social and personal connotation, and so on (Al-Azzam, 2008:82).

Connotation is a system that explains the relation between signifier and signified which has implicit, indirect, and indefinite meaning. Connotation is formed when signifier related to psychology aspect such as feeling, emotion, or belief, cultural value and ideology. For example, a golden color connotes a glory and prosperity.

2.2.1.2. Denotative Meaning

Denotation is the phenomenon of pure meaning, theoretically devoid of the culture influence (Cobley, 2001: 178). (Chandler, 2002: 143) adds the denotation meaning of a sign would be generally agreed upon by members of the same culture. Therefore, a sign of something in some respect of culture would only be understood by the member of the culture itself or another culture would be interpreting the sign differently.

Moreover, the denotative meaning of a word literal, or primary, meaning; it is the type of definition we are most likely to find listed first in the dictionary. It refers to a word that brings out a specific meaning of something, making it clear in the sense of unambiguous (Chiasson, 2001:121).

Thus, denotation is another system that explains the relation between signifier and signified or between signs and the reference on reality which generate explicit, direct and definite meaning. It can be assumed that denotative meaning can be interpreted as what appears. For example, the photo of smiling Michael Heart denotes he feels happy.

2.3 Song and Lyric

Song is part of the music. This is proved by the statement of William F. Lee which stated that song is a short poem with musical setting (Lee, 1965). In a song, there are several forming elements such a tone, rhythm, melody, and lyric.

It is similar what stated by Holman, who argued that song is short musical work set to a poetic text, with equal importance given to music and to the words. It is generally performed with instrumental accompaniment (Holman, 1997:1220).

Lyric is part of music, like according to William F. Lee said that poetry or blank line intended to be set to music. Song word is not much different from the word of poetry (Lee, 1965). This is in appropriate with the definition of the lyrics of the song by (Semi, 1988:106), that the lyrics are short poem that expresses emotion.

Lyrics of the song have rules that there is an element of emotive poetry through sounds and words. It also reinforced by the definitions of the lyrics in oxford dictionary, that lyric is a poetry

expressing a person's personal feelings and thoughts, connected with written text for singing. In addition, to obtain a certain impression as well as poetry, song lyrics sentences are also simple and to the point.

2.4 Structure of Song Lyric

A song writer writes his songs should have had either explicit or implicit meanings inside the lyrics. The lyrics should have contained structure when the writer creates songs. It is also argued by Atmazaki that the whole meanings of a lyric are determined by its structure (Atmazaki, 1993: 26-28).

There are three structures of song lyrics. These are following structures:

a. Theme

Theme is main idea of literary works. It is the underlying meaning of the story, a universal truth, a significant statement the story is making about society, human nature, or the human condition. Further, according to oxford dictionary, theme is the main idea in a piece of writing or work of art. Themes often explore historically common or cross-culturally recognizable ideas, such as ethical questions, and are usually implied rather than stated explicitly.

Moreover, according to Griffith, themes are ideas about life outside the work about the real world, drawn from works of literature, not just from fiction but from literature in all genres (Griffith, 2010: 40).

b. Background

The writer has a background that could be a trigger to appear the creations of creating song lyric. Background of the song lyric could be in the form of many factors such as social, geographical, culture, ideology and the writer's life background.

c. Language

It needs a medium to deliver meaning of song lyric. The medium is a language. Choosing language as the medium because language is the system of either written or spoken words that people use to express thoughts and feelings to each other (Merriam-Webster Dictionary). In addition, humans use it to express themselves about social functions of language.

2.5 Music

According to oxford dictionary, music is variety of sounds which are arranged in a pleasant way to be listened. Logically, Music is an arrangement of sounds which designed by humans as beautiful as possible, because it can pleasant any listener.

It is like what Suhastjarja in (Soedarsono, 1992: 13) states that music is an expression of humans' sense of beauty in a great idea concept, a form of intonations and sounds which contains rhythm and harmony. It also has a form in a space and time which is recognized by each self-individual and other humans in their circumstance. Thus, Music is easy to be understood and enjoyed.

There are two kinds of music which can be understood and enjoyed. The first one is instrumental music; it is a kind of music featuring with one or more musical instruments. The second one is song music, which featured by some instruments and vocal form of a singer or group singer as a vocal producer (Mathews and Thomson, 2003: 12-25).

2.6 The Value of Humanity

Value is a standardized norm. Value can be defined as characteristics or good matters as well as something useful for humanities. One of the value systems used by society is the value of humanity. The essence of the value of humanity is humanism and dignity. The God creates the human beings as high creatures, therefore the value of humanity reflects to them as high creatures among others. The human beings wish to humanize the others. The story based on the real life of human beings take the the value of humanity.

The existence of the value of humanity in the literature can not be separated from the view of the author of the true values espoused. Educating are in fact the value of humanity which constitute advice or instruction to the reader to respond or follow the views of the author. Educating of the value of humanity that can be accepted by readers usually universal, in the sense of not deviate from the truth and human rights. More literary moral message was advancing on the essentials of human nature, not the rules are made, determined, and human judgment, (Nurgiyantoro, 1995: 321-322).

Author in delivering humanitarian values are not always directly or it can be said authors do not always tell the good life, it is to avoid and gives the impression of patronizing, also for the sake of beauty, (Darma, 1995: 42). The statement has the notion that literature offers a wide range of life, whether they have good or less good properties. Not that the author wants the reader mimics the behavior of the poor, but otherwise it is not to be imitated by the reader.

With the analysis can be found the value of humanity contained in a literary work. (Wellek, 1995: 34) states that the literature is often seen as a form of philosophy, or as an idea that is encased in a special form. So, literature analyzed to reveal the great ideas. Almost the same opinion was also expressed by (Hill, 1995: 93) states that the literary work is a complex structure, it is to understand the need for analysis.

2.7 Types of The Value of Humanity in Literature

Types of the value of humanity in the literature vary widely and are not limited in number. All the problems of life and life can be appointed as the teachings in the literature. According (Nurgiyantoro, 1995: 323-324) the existing problems in the literature can be divided into four kinds. The fourth of issues including the question of human relationships with God, with fellow humans, with nature around, and with himself.

The issue of human life in everyday life never separated by the creator. As a religious man he always remembers God by worship according to the teachings of his religion. Human beings are religious in the sense that he worshiped the Lord, do worship and ritual or ceremony to ask forgiveness and sorry for myself ". Attitudes or actions of human relationship with God can be in the form of piety, which is undergoing a command and away from the ban of God.

Human problems in relation to other human beings, (Nurgiyantoro, 1995: 325) states that the problems in the form of social relationships: friendship and loyalty; family relationships: love of parents to children, brother against brother and others that involve human interaction. Meanwhile the principle of Pancasila grains to two among others: mutual love of fellow human beings, to develop an attitude of tolerance, love to perform humanitarian activities. Based on the above understanding, issues such as human relations, among others, is to love each other, help each other, and advise each other. These problems include social and familial relationships.

In persons issues in relation to the human nature can be tangible actions in processing and managing the natural resource that can provide food for human life. It can be shown in the form of man's dependence on natural resources has implications for the embodiment of culture.

The issue of man with himself, according (Nurgiyantoro, 1995: 324) may be the existence of self-esteem, self-confidence, and others that are more involving inward and psychiatric one individual. Starting from understanding the issues that are wrapped into self and psyche of an individual can be: responsibility, be patient, and be aware of the wrongdoing.

2.8 Michael Heart

Michael's background is as diline as can be. Born in Syria and raised in Europe (Switzerland and Austria) and the United States, he has lived a multi-cultural life and absorbed the music of different parts of the world (although his current CD release is purely categorized as Pop/Rock). He started out on piano and guitar at age 10. Shortly thereafter, he began dabbling in songwriting and eventually made the natural progression towards recording. After earning his audio engineering degree from Full Sail (recording school), he moved to Los Angeles in 1990 and spent the past 20 years working on the local studio circuit both as a session guitarist and a recording engineer. In that time, he has worked with such artists as Brandy, Will Smith, Toto, Natalie Cole, The Temptations, Phil Collins, Patty LaBelle, The Pointer Sisters, Earth Wind & Fire, Rickie Lee Jones, Lou Rawls, Jesse McCartney, Hillary Duff, Jessica Simpson, Jennifer Paige, Al Jarreau, K-Ci & Jojo, Deborah Cox, Monica, Taylor Dayne, Keiko Matsui, Steve Nieves, Luis Miguel and Tarkan. Michael's fluency in French was definitely an added bonus when he also worked in the studio with French artists like Calogero (The Charts), Marc Lavoine and Veronique Sanson. Other projects also included work with producers Rodney Jerkins, Philippe Saisse and David Foster. (note: on most of these recording credits, Michael is credited as "Annas Allaf", his real name, Michael Heart being the stage name). Although most of Michael's work has been in the recording studio, he has also done some touring (notably back in the early 90's, when he toured as a Flamenco

guitarist in a guitar trio with Juan Manuel Canizares, opening for Dire Straits). He has also recorded and toured with the smooth jazz band Jango.

Michael has also written songs in support of various causes. The most recent song, "What About Us" was written about the tragic situation in Syria. The song "Freedom" was inspired by the popular protests in North Africa and the Middle East. His song "We Will Not Go Down" was written about the horrific situation of the Palestinian people in Gaza. Michael also wrote a song called "Help is on the Way", about the devastating earthquake in Haiti, in 2010.

These days, when he is not working on his own original music, Michael lends his production skills working with local artists in the Los Angeles area (http://michaelheart.com/about.htm).

2.9 Theoretical Framework

The writer focuses on four song lyrics of Michael Heart; *We Will Not Go Down, Freedom, Help Is On The Way, and What About Us* Those song lyrics will be analyzed by Roland Barthes semiotic approaches in order to reveal the value of humanity. The writer is using denotation and connotation meaning theory by Roland Barthes to analyze any word that needs a deeper analysis.

Moreover, the writer will analyze each song per stanza, per phrase, and even per word to show how far those four songs portray the value of humanity and related to the context of the value of humanity aspect based on definition of the value of humanity.