Roland Barthes' Semiotic Codes in the Song Lyrics of the Album "Dua Warna Cinta" by Virgoun and Budi Doremi

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Abstract: The way humans communicate can be done in the form of text, one of the communication forms via text was when someone expressed what they want to convey in written form, such as song lyrics. Song lyrics written by songwriters had a meaning that wanted to convey. This research aimed to disassemble the meaning in the song lyrics through Roland Barthes' semiotic codes contained in each of the song lyrics. This research conducted qualitative research by using descriptive qualitative types of research. The data source in this research was song lyrics which collected from the album "Dua Warna Cinta" by Virgoun and Budi Doremi. The data analysis technique used heuristic and hermeneutic reading techniques. The result of this research showed that discovered five codes of Roland Barthes' semiotic which contained heuristic, semic, symbolic, proaretic, and cultural codes.

Keywords: Song lyrics, semiotic, Roland Barthes' semiotic.

1. Introduction

The way humans communicate can be done in the form of verbal, nonverbal, or even text. One of the communication forms through text is when someone expresses what they want to convey in written form, such as song lyrics. Music development in Indonesia has a side of progressing rapidly at present. Music in Indonesia has shown a lot of success in creating music that is close to or related to Indonesian society. Music is one of the literature opuses that is so popular in Indonesian society (Barzah, dan Al Anshory, 2022). Among the many literary works, there is one type of literary work that emphasizes its beauty in terms of language, namely in the form of songs.

Music exists as a language that can be used to communicate, that can create satisfaction for certain feelings. The important elements in music are not only note and theme, song lyrics also become the important element in the beauty of the song. Moreover, song lyrics are the important thing that can affect people feeling who hear it.

Song lyrics are included in the literature opus because various languages have a meaning inside (Aisyah, Ahsin, dan Roysa, 2021). The language that contained in the literature opus has different special traits because the use of language in the literature opus is very diverse. The specialty in terms of literature language triggers the emergence of different interpretations between each individual. Literary readers are allowed to interpret literary texts according to their own insights. One of the literatures works that has many interpretations is song lyrics. Song lyrics contain a message in the form of writing that creates a certain atmosphere and imaginative image for the listener so that various meanings are created. So, through song lyrics, the songwriters are able to communicate with their listeners.

Song lyrics are an interesting literature work to be discussed in semiotic. Analyzing song lyrics through structural analysis will be clearer when using semiotic analysis. The ideas expressed in song lyrics can be realized in the form of signs, icons, indexes, symbols, or other forms of signs. From these signs, the readers are able to recognize the meaning behind the song lyrics that created by the song's creator. Semiotic comes from the Greek word *"semeton"* which means signs (Kurniawati, Irfai, dan Roysa, 2022). So, semiotic is a knowledge that is studied about signs, how to research, and how the way a sign works in forming a meaning when used. Semiotic studies systems, rules, and conventions regarding signs that possibly have meaning (Gunawan, Nugraheni, dan Roysa, 2022).

The analysis work on song lyrics will be clearer to find out the meaning of using semiotic analysis, it is because the idea that want to convey in the song lyrics can be realized in the form of signs. From those signs, the readers can understand the meaning of the song lyrics which have been planted with certain ideas by the song's creator. The semiotic

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signs that will be analyzed in this research include hermeneutic code, semitic code, symbolic code, proaretic code and cultural code (Kanzunnudin, 2022).

The analysis of song lyrics research on the album "Dua warna Cinta" by Virgoun and Budi Doremi based on semiotic studies was carried out referring to previous research. The research conducted by Nathaniel (2019) talked about the semiotic analysis which talks about the meaning of loneliness in the song "Ruang Sendiri" by Tulus. That research was conducted interpretive quantitative method. The research conducted by Nathaniel showed the results (1) the denotation from the song lyrics "Ruang Sendiri" was the songwriter's grant to feel alone, free without a lover with him, (2) the connotative meaning of that research was that the songwriter feels bored towards his lover, the songwriter no longer know about his feeling towards his lover; (3) then for the meaning of the myth, the songwriter want to convey that time to do your own thing, not always with partner is something that is needed for everyone who is in a romantic relationship.

The interpretation of song lyrics through semiotics offers a deep insight into how language, symbols, and cultural codes interact to produce layered meanings. Barthes (1977) emphasized that texts—such as song lyrics—are not limited to a single meaning but are open to multiple interpretations depending on the reader's perspective, cultural background, and emotional experiences. This is especially relevant in the Indonesian context, where song lyrics often embed local idioms, metaphors, and traditional values that reflect collective experiences. For example, a single phrase in Javanese or Betawi dialect used in song lyrics may evoke specific emotional or cultural associations that cannot be fully translated without understanding the context behind the sign system used.

In addition to being a medium of personal and emotional expression, song lyrics also serve as a reflection of societal issues and collective identities. Many Indonesian songs incorporate themes such as love, loss, faith, and social criticism, thus functioning not only as entertainment but also as social commentary. As Eco (1979) suggested, the semiotic analysis of texts involves decoding the relationship between signs and their social functions. In this way, semiotic analysis can help uncover deeper messages embedded in the song lyrics, such as critiques of modern relationships, representations of urban alienation, or the reassertion of traditional values in a rapidly modernizing society. The listeners may not always consciously interpret these messages, but the use of repeated symbolic codes helps encode meaning in the minds of the audience.

Moreover, the power of semiotic analysis in understanding song lyrics lies in its ability to identify the dialog between the creator (the songwriter) and the listener. Through elements such as hermeneutic code (mystery), proairetic code (actions), symbolic code (symbolism), and cultural code (shared knowledge), songwriters subtly communicate thoughts and emotions that may be difficult to convey directly. This semiotic layering allows song lyrics to become a rich, multidimensional form of literature that transcends mere entertainment. As a result, the study of semiotics in music not only enhances literary appreciation but also sharpens critical thinking and cultural literacy among listeners and researchers alike.

2. Research Methodology

This research was conducted quantitative method. This research is qualitative in form and does not prioritize numbers (Hidayatullah, Su'ad, dan Kanzunnudin, 2020). The reason why this research used the quantitative method is because this research emphasized natural characteristics according to descriptive understanding which emphasized the process rather than the result (Laily, Kanzunnudin, dan Irfai, 2022). Ibnu Hajar explained that in terms of research, qualitative research presents the result in descriptive narrative form (as cited in Salim & Syahrum, 2019). So, the result of this research is descriptive. There are two data in this research, namely primary and secondary data. The primary data in this research is the fragments of song lyrics in the music album "Dua Warna Cinta" by Virgoun and Budi Doremi. Then, the secondary data is additional data which taken indirectly in the field, but the data source comes from document books, photos, and statistics (Nugraheni, 2020). The secondary data sources in this research were obtained from books and articles.

The data source in this research conducted song lyrics on the music album "Dua Warna Cinta" by Virgoun and Budi Doremi that was uploaded on social media such as Spotify. The data collection technique used by the researcher in this research was conducted by document and note-taking data collection. A document is a record of past events (Gunawan, Nugraheni, dan Roysa 2022). A song is one of the document artwork forms, and because of that, this research conducted data collection techniques by documents. The researcher obtained the collection of songs data from the album "Dua Warna Cinta" by Virgoun and Budi Doremi from Spotify. After finding a collection of songs needed as data in this research, then the researcher used the note-taking technique to gain a collection of songs that will be analyzed. The data analysis technique that is used in this research through heuristic and hermeneutic reading technique.

3. Result and Discussion

This research will discuss Roland Barthes' semiotic codes which are found in the collection of song lyrics in the album of Dua Warna Cinta by Virgoun and Budi Doremi. Semiotics is a science that studies signs. Semiotics studies the systems, rules, and conventions regarding signs that possibly have meaning.

Roland Barthes' semiotic is a science or knowledge that studies various kinds of signs. In this research, the researcher will analyse five codes of Roland Barthes' semiotic which contain (1) hermeneutic code, (2) semic code, (3) symbolic code, (4) proaeretic code, and (5) cultural code, which will be explained as follows.

3.1   Hermeneutic Code

The hermeneutic is called conundrum code because it revolves around the reader's hope to find out the truth about the questions that are shown in the text (Kanzunnudin, 2022). In the song lyrics, there is an implied or hidden meaning that want to convey, in this condition can show the questions for the reader. The question mark creates interest in readers who are curious to know the answers to each question. The hermeneutic code in the collection of song lyrics for the album "Dua Cinta Warna" by Virgoun and Budi Doremi can be obtained in several lyrics' quotations with the following titles.

Selamat (Selamat Tinggal) – Virgoun feat Audy

> *(1) Aku pun terdiam*
> *(2) Saat gadis kecil berlari ke arahmu*
> *(3) Gadis kecil yang miliki mata indah*
> *(4) Persis seperti matamu*
> (DWC: 2022: 3)

The lyrics above contain hermeneutic codes in the form of a conundrum. The hermeneutic codes which are contained in the lyrics above are proven by the second sequence. , *//saat gadis kecil berlari ke arahmu//.* That sequence showed the conundrum which inflicts the questions for the readers about the little girl who ran for. That conundrum shown by songwriters to give a mind-breaker about the figure of the little girl who turned out to be the child of his ex-girlfriend.

Saat Hatiku Bertanya – Virgoun

> *(1) Pernahkah dia tertatih 'tuk dapatkanmu?*
> *(2) Relakah dia terluka demi senyummu?*
> *(3) Dan sanggupkah dia bertahan dan memelukmu?*
> *(4) Di tengah deras curah sikap egomu*
> (DWC: 2022: 7)

The lyrics quote above contain several hermeneutic codes in the form of questions. The hermeneutic codes found out in the first, second, and third sequence which is *pernahkah dia tertatih 'tuk dapatkanmu?// relakah dia terluka demi senyummu?// dan sanggupkah dia bertahan dan memelukmu?//* which these three sequences are interconnected. The code was compiled by the songwriters to ask how much the person struggles to survive with all of the people's characteristics.

3.2   Semic Code

There are a lot of figurative that we encounter in the song lyrics. This is because the meaning that is interpreted in the song lyrics is connotative meaning. According to (Sunahrowi 2019:40), semic code is often referred to as a sign of connotation that contains a trait, attribute, and predicate. Semic code gave questions for readers to interpret, and catch on the connotation that came up from the existence of the code (Kanzunnudin, 2022). The following is an example of semic code in the song lyrics of the album "Dua Warna Cinta" by Virgoun and Budi Doremi.

Orang Yang Sama – Virgoun

> *(1) Terima kasih kau tetap di sampingku*
> *(2) di tengah kencang badai hidup menerpa*
> *(3) Saat dunia memaksamu tuk pergi*
> *(4) Kau tetap setia*
> (DWC: 2022: 1)

The lyrics above contain semic or connotation code with figurative characteristic. That code was found in the second sequence, especially /badai hidup/ word. That word has the meaning of a problem or test in life. The songwriters expressed his gratitude to someone who still survive despite a lot of struggles in their life.

Mesin Waktu – Budi Doremi

(1) Jika aku bisa
(2) Ku akan Kembali
(3) Ku akan merubah
(4) Takdir cinta yang kupilih

(5) Meskipun tak mungkin
(6) Walapun ku mau
(7) Bawa kamu
(8) Lewat mesin waktu
(DWC: 2022: 2)

The lyrics above contained semic or connotation code with figurative characteristic. That code was found in the last sequence which is *lewat mesin waktu*. In those fragments, mesin waktu word is defined as a thing that can be used to time travel. The songwriter communicates to the readers about his desire to back to the past through a time machine.

3.3 Symbolic Code
Symbolic code refers to literature language code that expresses or symbolizes one thing or another thing. In the certain song lyrics, some symbols are used to symbolize or convey certain meanings that can be understood by readers. This is related to the opinion of Waluyo (Laily, Kanzunnudin, dan Irfai, 2022), who stated that the events which described in the poetry are not necessarily intended only for the story, but maybe a symbol of an event that will come. The following examples of symbolic code are in the song lyrics of the album "Dua Warna Cinta" by Virgoun and Budi Doremi.

Orang Yang Sama – Virgoun

(1) Ku temukan arti cinta
(2) di waktu hidup denganmu yang tak terduga
(3) Seperti nadimu yang selalu denyutkan setia
(4) Aku bahagia menjadi pemiliknya
(DWC: 2022: 1)

The lyrics quoted above contain a symbolic code in the third sequence. That symbolic code was found in the sentence of *seperti nadimu yang selalu denyutkan setia*, symbolizing the pulse in humans which always beats faithfully when the human is still alive. The songwriters explained that the person's loyalty is symbolized by the pulse which always beats when the human is still alive.

Selamat (Selamat Tinggal) – Virgoun feat Audy

(1) Aku pun terdiam
(2) Saat gadis kecil berlari ke arahmu
(3) Gadis kecil yang miliki mata indah
(4) Persis seperti matamu
(DWC: 2022: 3)

The lyrics quoted above contain a symbolic code or code that symbolizes something. That code was found in the fourth sequence which is *persis seperti matamu*, symbolizing someone's eyes that are exactly like other people's eyes. The songwriters explained that a woman he met was the daughter of his ex-girlfriend, this was symbolized by the little woman's eyes which have the same eyes as his ex-girlfriend.

3.4 Proaretic Code
Proaretic code refers to action code. In the literature work, the action or movement or poet's train of thought are sequence of linear lines (Laily, Kanzunnudin, dan Irfai, 2022). Line by line forms a stanza. The first and the second stanzas and so on are connected. According to Sobur as cited in Sunahrowi (2019:4) stated that the proaretic code or action code of conduct code is considered as the equipment main text that is read by readers. The following are examples of proaretic code in the song lyrics of the album "Dua Warna Cinta" by Virgoun and Budi Doremi.

Selamat (Selamat Tinggal) – Virgoun feat Audy

(1) Aku pun tersenyum

> *(2) Dan kugenggam tangan wanita di sampingku*
> *(3) Dan berkata lirih di dalam hati (lirih hati)*
> *(4) Tentang semua ini*
> (DWC: 2022: 3)

In the lyrics quotes above was found proaretic code in the second and third sequence which is *//dan kugenggam tangan wanita di sampingku// dan berkata lirih di dalam hati tentang semua ini//*. Those sequences showed that there is songwriter's action of holding his girlfriend, it has meant such as showing someone that the woman is his girlfriend. Then, the word of *//berkata lirih//* is interpreted as the songwriter's inner voice regarding the event being witnessed. So, the proaretic code in those quotes above is about the songwriter's action of holding his girlfriend's hand to imply that the woman was his girlfriend, after seeing the occurrence in his eyes.

Tolong (Ku Sudah Bosan Sendirian) – Budi Doremi, Pingkan, Billy

> *(1) Tolong katakan pada dirinya*
> *(2) Lagu ini kutuliskan untuknya*
> *(3) Namanya selalu kusebut dalam doa*
> *(4) Sampai aku mampu*
> *(5) Ucap, "Maukah denganku?"*
> (DWC: 2022: 10)

The song lyrics above contain proaretic code or action code that was found in the second sequence which is *//lagu ini kutuliskan untuknya//*. That sequence showed someone's action in writing a song. The songwriter talked about his action of writing a song for someone who he loved.

3.5   Cultural Code

Cultural code or gnomic code has a quite broad meaning. According to Sibur as cited in Sunahrowi (2019:42) stated that the cultural code is a reference text to the other things that are already known and codified by the culture. The cultural code in the collection of song lyrics in the album "Dua Waran Cinta" by Virgoun and Budi Doremi is found in the lyric's song with the title of Bintang Jatuh. This can be seen in the quotes below.

Bintang Jatuh – Budi Doremi

> *(1) Bintang jatuh dengarkanlah,*
> *(2) Hidupku indah semenjak melihat senyum manisnya*
> (DWC: 2022: 4)

In the lyrics song above, there is gnomic code or can be called culture code. That code was found in the first sequence, which is *//bintang jatuh dengarkalah//*. That sequence contains of culture code that someone wishes on the shooting star. This is in accordance with the culture in society that every time shooting stars occur, many humans make a wish because it is believed that the wish they prayed for will become true when the shooting star occurs.

4.   Conclusion

The analysis of Roland Barthes' semiotic showed that the song lyrics on the album "Dua Warna Cinta" by Virgoun and Budi Doremi have (1) hermeneutic code refers to questions or conundrum that can make the readers find the answer in the next line; (2) semic code or connotation can make the readers find the meaning inside; (3) symbolic code, a code that related to connotative which able to provide the strong meaning image to the readers; (4) proaretic code, an action or conduct code that given by the songwriters in the lyrics that related to the next line; (5) cultural code, given by the songwriters in the form of habits or culture carried out by society.

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Conflict of Interest
The author declare no conflict of interest.

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