

MUSIC ANALYSIS ON EBIET G. ADE'S *TITIP RINDU BUAT AYAH*

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Abstract : This research aims to find out how the meaning of longing in the lyrics of Ebiet G Ade's song entitled *Titip Rindu Buat Ayah*. The song *Titip Rindu Buat Ayah* created by Ebiet G Ade and released in 1990 has the meaning of the harshness of life that must be passed by every father as the head of the household who must be responsible for his family in all conditions. The method used is a qualitative method with a musicological approach. Data collection is done by literature review. The song *Titip Rindu Buat Ayah* is the object of this study. The song lyric is analyzed using Barthes' semiotic theory which consists of denotation, connotation, and myth so that the meaning of loneliness in the song is known. Based on the findings, the meaning contained in the song lyric *Titip Rindu Buat Ayah* by Ebiet G Ade is the author was so close and longing for the father figure in his life. The author pays so much attention to the father that the author can describe in detail the father's condition. Memories with the father are so imprinted that the author can describe how his father struggles to meet the needs of his family. The longing experienced by the author for the father is so deep but now it is just a meaningless longing.

Keywords : *Music Analysis, Song Lyric, Ebiet G. Ade, Titip Rindu Buat Ayah*

INTRODUCTION

Communicating with each other is a typical way for living people to socialize and the main purpose of communication is to convey information to others (Maru, *et al.*, 2022). One of the methods used to convey messages through communication is using symbols. Symbols are features or indicators that carry meaning and can represent any idea or concept without being limited by context. Modern communication relies on various platforms due to the rapid development of technology, which has also influenced the proliferation of various forms of popular culture. Music itself has long been recognized as a form of artistic expression, even since we were babies, we have been exposed to music through lullabies from our mothers. As an example of how music can be used as a communication tool, we can consider the practice of singing lullabies to children

before bedtime. Through music, parents can express affection and help children to relax and sleep peacefully.

Ebiet G Ade, an Indonesian musician, has created songs that address many aspects of everyday life. One of his most famous songs, *Titip Rindu Untuk Ayah*, reflects the importance of family and expresses the frustration of trying to repay the sacrifices of his parents. The song *Titip Rindu Untuk Ayah*, written by Ebiet G Ade in 1990, conveys a strong message about a father's responsibility as the breadwinner of the family, and this has led to the author's curiosity to analyze the music of the song.

The study of semiotics or semiology, as studied by Barthes, focuses on understanding how people give meaning to objects through signs. Signs can be symbols that indicate things, and semiotics addresses how these signs form a system of indicators. Barthes' theory of

denotation and connotation, as two separate levels of meaning, helps us understand how signs have deeper meanings that are influenced by the user's emotions and cultural norms. Myths, according to Barthes, are culturally significant narratives that shape the way we understand the world around us. In this context, symbols have a second-level sense of myth that shapes cultural perspectives. The relationship between symbol and reference gives meaning to the signs. Reference refers to what the sign refers to, while connotation refers to the subjective element of choosing what is an important part of the message.

Solitude is the state of being alone but not lonely. In solitude, one is detached from ties with other people and material and abstract things such as facts and opinions. The term "text" refers to the written documentation of previous oral events, such as song lyrics which are part of the linguistic component of the music genre. A song is a form of creativity from a musician who uses musical elements such as rhythm, melody, harmony, form and structure to convey ideas and emotions to an audience. Music itself is a regular part of the human experience that is present in our daily lives and accompanies us wherever we go.

RESEARCH METHOD

This study is designed within the framework of a qualitative approach. The qualitative approach in research is one of the research methods that focus on an in-depth understanding of the phenomenon being studied. Qualitative approaches allow researchers to explore the perspectives of research participants, understand complex social contexts, and explore diverse phenomena in depth. The song lyric of Ebiet G. Ade's *Titip Rindu Buat Ayah* is the primary data source in this study. The primary data is supported by the use of secondary data such as

academic journals, books, and various credible sources from the internet. The data is collected by using the literature review. The data is analyzed using Barthes' semiotic theory to show the meaning of longing in the song lyric. The data is analyzed from the perspectives of denotative and connotative meanings.

FINDINGS AND DISCUSSION

Since meaning is the interpretation of words, it is impossible to separate the two concepts. Connotative meaning is attached to words that not only represent ideas, views and thoughts, but also have an emotional charge. It has various hidden meanings and values, such as song lyrics. The connotation of a word is its metaphorical or accompanying meaning, such as the ideals and attitudes of society at the time it was first used. *Titip Rindu Buat Ayah* has connotative connotations because of this. Good and evil actions are the basis for a set of principles known as moral values.

Denotative Meaning

According to Barthes, dictionaries provide the best explanation of how one can learn the denotative, or literal, meaning of a word. For this reason, the *Kamus Besar Bahasa Indonesia (KBBI)* was consulted to ascertain the connotations of the terms used in the song *Titip Rindu Buat Ayah*. Since the words in the song lyrics are part of the Indonesian lexicon, it is possible to get an explanation of the meaning of a term by consulting the KBBI. There are a number of words, phrases, and sentences in *Titip Rindu Buat Ayah* that require an understanding of their connotations in order to fully appreciate the song. In the KBBI, the term *jet* means "pitch black" in its denotative sense. Black is a general term for the color black. Red is a base hue noun that is almost the same color as blood.

Connotation Meaning

Connotation meaning, in contrast to denotation meaning, is cultural or emotional and therefore subjective. The implication of the song title, “Titip Rindu Buat Ayah,” comes from analyzing the lines that make up the lyrics.

The following is an example of the lyrical meaning found in the initial verses of the third and fourth lines: “*Benturan dan hempasan terpahat di keningmu* (Bumps and crashes chiseled into your forehead)” The use of the words “*benturan* (bump)” and “*hempasan* (blow)” means the suffering of life. The phrase “*terpahat di keningmu* (chiseled on your forehead)” is not a chisel on the forehead, but a description of the consequences of the suffering he experienced. The words “*Benturan dan hempasan* (bump and blow)” and the phrase “*terpahat di keningmu* (chiseled on your forehead)” are classified as metaphors because the words and phrases express something as the same or equivalent as something else.

Mythical Meanings

After conducting a comprehensive analysis of the lyrics of Ebiet G Ade’s *Titip Rindu Buat Ayah*, we found that the song’s connotations are centered on myth. The legendary meaning of the song emerges from a careful reading of the lyrics, which expresses a child’s desire for parental sacrifice in meeting the family’s living needs despite the constant burden of life’s many problems. The following table presents the results of the analysis of the overall meaning in the lyrical content.

Table 1. The meaning of Ebiet G. Ade’s *Titip Rindu Buat Ayah*

<p>Lyric: <i>Di matamu masih tersimpan selaksa peristiwa</i> <i>Benturan dan hempasan terpahat di keningmu</i> <i>Kau nampak tua dan 702elah</i> <i>Keringat mengucap deras</i> <i>Namun kau tetap tabah</i></p>

<p>(In your eyes is still a lifetime of events Bumps and blows are carved into your forehead You look old and tired Sweat is pouring down But you remain steadfast)</p>
<p>Meaning</p> <p>Denotative : In the vision lies a thousand events. Although you look old</p> <p>Connotative : The use of the words “<i>benturan</i> (bump)” and “<i>hempasan</i> (blow)” means the suffering of life. The phrase “<i>terpahat di keningmu</i> (chiseled on your forehead)” is not a chiseled forehead, but a description of the consequences of his suffering. The words “<i>benturan</i> (bump)” and “<i>hempasan</i> (blow)” and the phrase “<i>terpahat di keningmu</i> (chiseled on your forehead)” are classified as metaphors because the words and phrases express something as the same or equivalent as something else.</p> <p>Mythical : The state of a father who still has scars from feeling the harshness of the world of his father’s struggle against the scorching sun that burns his body, how the sweat flows. However, father was so steadfast and loyal.</p>
<p>Lyric: <i>Meskipun napasmu kadang tersengal</i> <i>Memikul beban yang makin sarat</i> <i>Kau tetap bertahan</i></p> <p>(Although your breath is sometimes labored Carrying an increasingly heavy burden You still hold on)</p> <p>Meaning</p> <p>Denotative : Even though you are tired and have no energy, you still persevere</p>

<p>Connotative : “<i>Memikul Beban</i> (carrying burden)” means the problems that many face</p> <p>Mythical : That the struggle of a father even though his breath always prevents him from working hard but he remains steadfast to live it</p>
<p>Lyric: <i>Engkau telah mengerti hitam dan merah jalan ini</i> <i>Keriput tulang pipimu gambaran perjuangan</i> <i>Bahumu yang dulu kekar, legam terbakar matahari</i> <i>Kini kurus dan terbungkuk</i></p> <p>(You have understood the black and red of this road Your wrinkled cheekbones a picture of struggle Your once sturdy shoulders, sunburned leggy Now thin and stooped)</p> <p>Meaning</p> <p>Denotative : Already understand this real flow of life</p> <p>Connotative : “<i>Hitam dan Merah jalan ini</i> (The black and red of this road) means the twists and turns or the bitter-sweet life that a father has experienced.</p> <p>Mythical : That a father who understands the twists and turns or the bitter-sweetness of life depicts a father who lives in suffering which is depicted by the appearance of cheekbones due to hard work in the heat until he becomes thin and hunched over.</p>
<p>Lyric: <i>Namun semangat tak pernah pudar</i> <i>Meski langkahmu kadang gemetar</i> <i>Kau tetap setia</i></p> <p>(But the spirit never fades Although your steps are sometimes shaky You remain faithful)</p> <p>Meaning</p>

<p>Denotative : The spirit is never lost in living this life</p> <p>Connotative : The phrase “<i>langkahmu kadang gemetar</i> (your steps sometimes shaky)” means that your feet are not strong enough to do the work, so they tremble. The phrase “<i>langkahmu kadang gemetar</i> (your steps sometimes shaky)” is a metaphor.</p> <p>Mythical : The burning spirit of the father to keep faithfully trying to go through the suffering even though he is no longer strong enough to take steps</p>
<p>Lyric: <i>Ayah dalam hening sepi kurindu untuk menuai padi milik kita</i> <i>Tapi kerinduan tinggal hanya kerinduan</i> <i>Anakmu sekarang banyak menanggung beban</i></p> <p>(Father in the lonely silence I longed to reap our grain But longing remains only longing Your son now bears many burdens)</p> <p>Meaning</p> <p>Denotative : Dad is still missed in his lonely state</p> <p>Connotative : The phrase “<i>padi milik kita</i> (our paddy)” is not a rice plant that is ready for harvest, but “<i>padi milik kita</i> (our paddy)” is the togetherness and longing that arises when we meet. The phrase “<i>padi milik kita</i> (our paddy)” is classified as a metaphor because it describes an object that is related to another object.</p> <p>Mythical : But that longing is only the longing of all. Fathers who have a lot of experience in life share with their children. So that the child when left by his father is not surprised in facing the test of his life</p>

According to the information provided, the meaning of Ebiet G Ade’s *Titip Rindu Buat Ayah* is that the

songwriter feels a deep connection and desire for his father's presence. How deeply the author cares for his father to try hard to describe his difficulties. The time I spent with my father will always be with me. The author's deep sense of loss for his father is worthless considering the father's efforts to fulfill his family's needs.

CONCLUSION

Based on the background information provided so far, this chapter concludes that Ebiet G Ade's 1990 single "Titip Rindu Untuk Ayah" conveys a heavy message about the burden of responsibility that falls on the shoulders of every father as the leader of the house. The meaning contained in the song lyric *Titip Rindu Buat Ayah* by Ebiet G Ade is the author was so close and longing for the father figure in his life. The author pays so much attention to the father that the author can describe in detail the father's condition. Memories with the father are so imprinted that the author can describe how his father struggles to meet the needs of his family. The longing experienced by the author for the father is so deep but not it is just a meaningless longing.

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