

Language Style in the Lyrics of the Song " Virus Corona ", "Bencana", and "Suratan" by Rhoma Irama

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Abstract. Song lyrics can be used to communicate the author's message to others. The songwriter can express what he feels, sees, and experiences. The song lyrics by Rhoma Irama are fascinating in terms of language style. Therefore, the purpose of this research is to describe the language style used in the lyrics of Rhoma Irama's songs "Virus Corona," "Bencana," and "Suratan." This study used the data in the form of song lyrics snippets from the three songs. The data was gathered through the listening method, which involved listening to the three songs displayed on YouTube. The lyrics of the songs were then recorded and analyzed using stylistic theory. According to the study's findings, the language styles used in the lyrics of "Virus Corona," "Bencana," and "Suratan" are climax, parallelism, antithesis, anaphor, asyndeton, pleonasm, rhetorical questions, paraphrases, litotes, metaphors, and cynicism. As a result, Rhoma Irama employs a variety of language styles in the lyrics of his three songs.

1 Introduction

Song lyrics are one way to communicate messages to others. The song lyrics allow the writer to express what they have seen, experienced and felt. Rhoma Irama's song lyrics with the theme of human calamity are used in this study. The song's lyrics are "Virus Corona," "Bencana," and "Suratan." People are invited to reflect on themselves considering all the calamities that occur in the song's lyrics, and they are also invited to seek God's protection. The language style of the three songs lyrics is very interesting based on their use of language. As a result, this paper discusses which language styles are used in the lyrics of Rhoma Irama's songs "Virus Corona," "Bencana," and "Suratan."

A person's vocabulary in speaking or writing, certain variations to achieve specific effects, and the overall language characteristics of a group of literary writers are all examples of language style [1,2]. One more definition is added to the Indonesia Dictionary, namely, the distinct manner in which thoughts and feelings are expressed in the written or spoken form [1].

Language style, in addition to being a unique way of expressing thoughts, can reflect the soul and personality of the writer or language speaker [3]. Language style can bring sentences to life and make them move. The language style elicits specific reactions and responses from the reader's thoughts [4].

Climax, anticlimax, parallelism, antithesis, and repetition are examples of language styles based on sentence structure. The language style is divided into two types based on whether the meaning is direct or indirect. These are rhetorical language style and figurative language style. Alliteration, assonance, asyndeton, polysyndeton, euphemism, litotes, etc. are examples of rhetorical language styles. Simile, metaphor, allegory, personification, allusion, eponym, epithet, synecdoche, metonymy, irony, sarcasm, and cynicism are examples of figurative language styles [3].

The first research on Rhoma Irama's song lyrics was studied by Astuti entitled "Language Style in Song Lyrics of Sonnet Group in "Emansipasi Wanita" album was analyzed through sociolinguistic approach [5]. The second research by Suhardianto entitled "Form, Meaning, and Influence of Rhoma Irama's Dangdut Song Lyrics on Fans in Surabaya" was analyzed through a sociolinguistic approach [6]. The third research on Rhoma Irama song lyrics by Muzakka entitled "Social Criticism in Indonesian Song Lyrics by Rhoma Irama" was analyzed through the sociology of literature approach [7].

2 Research method

The lyrics of Rhoma Irama's songs "Virus Corona," "Bencana," and "Suratan" were used as data sources in this study. The three songs were chosen because they all deal with the same subject, namely disasters. Researchers used the listening method to collect data by listening to YouTube. The next step is to transcribe the song's lyrics and then record the lyrics, identifying which part contains the language style. The data was also classified and analyzed using the language style theory.

3 Results and discussion

The language styles used in the song lyrics of "Virus Corona," "Bencana," and "Suratan" are described below based on sentence structure and types of meaning.

3.1 Language style based on sentence structure

The stylistics found in the song lyrics of "Virus Corona," "Bencana," and "Suratan" are as follows, based on sentence structure.

3.1.1 Climax

The climax language style presents ideas in ascending order of importance. [3], example:

- (1) *Tentang musibah yang datang mungkin hanyalah cobaan atau mungkin peringatan semoga bukan hukuman* ("Suratan")
'About the disaster that comes, maybe just an ordeal or maybe a warning, hopefully not a punishment'

The words *cobaan*, *peringatan*, and *hukuman* in example (1) indicate the climactic style of language. The term *cobaan* refers to something that is used to test steadfastness, faith, and so on. *Peringatan* is a word that means advice (reproof, etc.) to warn. The term *hukuman* refers to torture and other punishments imposed on people who break the law [1]. The songwriters hope that the tragedy is an ordeal or a warning, rather than punishment because punishment is God's punishment for human mistakes.

3.1.2 Parallelism

Parallelism is the use of words or phrases that have the same function in the same grammatical form to create a parallel use [3], example:

- (2) *Kala makhluk itu datang menyerang dan mematikan* (“Virus Corona”)
 ‘When that creature came to attack and deaden’

Parallelism is used in Example (2) *Kala makhluk itu datang menyerang dan mematikan*. The presence of verbs *menyerang* and *mematikan* in the sentence indicates the presence of parallelism. These words share the same affix, *me-*.

3.1.3 Antithesis

The opposite word or group of words is used in the antithesis [3], example:

- (3) *Walaupun sudah digdaya ternyata rapuh padanya* (“Virus Corona”)
 ‘Even though he was strong, it turned out that he is fragile against it’

Example (3) *walaupun sudah digdaya ternyata rapuh padanya* is written in an antithesis style. The words *digdaya* and *rapuh* are contrasted. *Digdaya* means invincible or magical. Meanwhile, the word *rapuh* refers to something that has been damaged (broken, cracked, or torn apart) [1]. With the presence of coronavirus, the songwriter intends that a human who feels strong, invincible, or powerful is still unable to stand against the coronavirus.

3.1.4 Anaphora

Anaphora is the repetition of a word or phrase in each line or sentence [8], example:

- (4) *Seakan-akan di dunia tiada lagi keamanan*
Seakan-akan di dunia tiada lagi ketenterama. (“Bencana”)
 As if there is no security in the world
 As if there is no peace in the world

In example (4), the phrase *seakan-akan di dunia tiada lagi* is repeated in the next line. The repetition is used to emphasize the repeated part.

3.2 Language style based on the meaning whether direct or indirect

The language style is classified into rhetorical and figurative language styles based on whether the meaning is direct or indirect. Asyndeton, pleonasm, rhetorical questioning, paraphrasing, and litotes are rhetorical language styles found in the lyrics of the songs "Virus Corona," "Bencana," and "Suratan." Metaphor and cynicism are the figurative language styles discovered.

3.2.1 Asyndeton

Because some words, phrases, or clauses that are equivalent are not connected by conjunctions, the asyndeton language style is categorized as a solid language style [9]. Example

- (5) *Gempa bumi, banjir, badai topan yang selalu membawa korban* (“Bencana”)
 ‘Earthquakes, floods, typhoons always bring victims’

Only commas are used in the example (5) between *gempa bumi, banjir, and badai topan*. Conjunctions were not used in the song lyrics to make them more visually appealing.

3.2.2 Pleonasm

The second word in pleonasms is already concluded in the first word [4].

- (6) *Kengerian yang mencekam melanda segenap alam* (“Virus Corona”)
 ‘A gripping horror engulfed all of nature’

The pleonasm style language is used in example (6) *kengerian yang mencekam melanda segenap alam*. *Kengerian* means horror and fear whereas *mencekam* means pressing and terrible [1]. As a result, *kengerian yang mencekam* describes the tremendous fear that humans feel as a result of the coronavirus.

3.2.3 Rhetorical question

Rhetorical questions are those that do not require an answer [9], example:

- (7) *Masih perlukah air mata*
 ‘Do we still need tears’
Untuk menangisi dunia (“Bencana”)
 ‘To cry for the world’

The question in example (7) *masih perlukah air mata untuk menangisi dunia* is rhetorical. The rhetorical question is used to emphasize and create a more profound effect.

3.2.4 Periphrasis

Periphrasis employs more words than are strictly necessary [3].

- (8) *Apakah ini semua yang dikatakan suratan*
 ‘Is this all that the fate says’
Ketetapan dari Tuhan yang tak dapat dielakkan (“Suratan”)
 ‘Unavoidable decree from God’

In example (8), the word *suratan* is explained once more using *ketetapan dari Tuhan yang tak dapat diakhiri*. The use of periphrasis in the song's lyrics is meant to emphasize the point.

3.2.5 Litotes

The litotes language style is used to express something aimed at humbling oneself [3], example:

- (9) *Hanyalah pada-Mu Tuhan kami mohon perlindungan*
 ‘You alone, Lord, we ask for protection’
Dari ancaman bahaya virus yang makin mewabah
 ‘From the threat of the dangers of the virus that is increasingly endemic’
Berilah inayah untuk menghentikannya (“Virus Corona”)
 ‘Give us guidance to stop it’

In example (9) the word *inayah* means assistance; God's maintenance [1]. The litotes language style is used in the song lyrics. Because the virus is becoming more endemic, the lyrics contain human submission to ask God for protection. Even in the next line, the writer begs God for assistance in stopping it. This was done because the corona virus can only be dealt with God's help.

3.2.6 Metaphor

There is something used as a comparison in metaphor [10], example:

(10) *Tetapkanlah langkah, lapangkanlah dada, mantapkanlah arah di dalam akidah*
 (“Suratan”)

‘Establish steps, expand the chest, establish the direction in the creed’

Tetapkanlah langkah, lapangkanlah dada, mantapkanlah arah di dalam akidah in example (10) using metaphorical language style. Setting goals is referred to as *tetapkan langkah*, while feeling happy is referred to as *lapangkanlah dada*, and solidifying faith is referred to as *mantapkan arah di dalam akidah*. The songwriter advises that no matter what tragedy is encountered, whether in the form of ordeal, warnings, or punishments, it must be met with joy and strong faith.

3.2.7 Cynicism

Sarcasm takes the form of cynicism in language [3], example:

(11) *Agama cuma di lisan tak lagi diamalkan. Keimanan pada Tuhan cuma berupa slogan*
 (“Bencana”)

‘Religion is only spoken in words no longer practiced. Faith in God is only a slogan’

In example (11) the author remarks people who no longer practice religion. Religion exists only in words and is not practiced in daily life. Furthermore, it is explained that faith in God is merely a slogan. This means that faith is only a motto or slogan and not true faith.

4 Conclusion

The language style found in Rhoma Irama's song lyrics "Virus Corona," "Bencana," and "Suratan" includes climax, parallelism, antithesis, and anaphora based on sentence structure. Asyndeton, pleonasm, rhetorical questions, periphrasis, and litotes are examples of rhetorical language styles discovered. Metaphorical and cynical figurative language styles were discovered.

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