

Nature's Exploitation as A Cause of Natural Disaster (Riffatere Semiotic Studies Towards Rhoma Irama Song "Malapetaka")

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Abstract. "Malapetaka" is one of Rhoma Irama's song. Despite this song was written approximately fifty years ago, it is still relevant with the current situation. The purpose of this study is to describe the meaning of the lyrics from this song. To reveal the implied meaning and the messages from the song, the author using semiotic poetry studies, especially a semiotic approach by Michael Riffatere. Data collections are done through literature study by listening to this song and doing library research. After the data is collected, they are analyzed by heuristic and hermeneutic literature and linked them with the meaning of some relatable ayat Qur'an. The result of the analysis shows that nature's exploitation can lead to natural disaster. This can be used as reflection on human behavior towards nature because every natural disaster can be reduced if humans take their responsibility to maintain the natural resources.

1 Introduction

Rhoma Irama as a singer who has become a legend, of course his name is attached in the hearts of Indonesian people. His songs are relatable from any problems, such as politics, humanity, religion, even to penetrate the environmental aspect. More than one thousand pieces of songs that he created. This is the basic reason he was called as the King of Dangdut. It is possible why his song is always played continuously because it is still relevant to the current situation in Indonesia.

At the high of his reputation in the eighties, based on data from cassette sales and audiences for the films he acted in, Rhoma Irama's fans were more than 15 million and if it was calculated, it reached 10% of the Indonesian population at that time. This is an extraordinary record that no artist has yet been able to compete with. It is not impossible for him to get that, because the music that he created can easily be accepted by all levels of society; old or young; rich or poor; teenagers to the elderly.

In the world of Indonesian music, beside Rhoma Irama, there are many musicians who have religious lyrics in their songs, such as the Bimbo group, Nasida Ria, and Chrisye. However, it is undeniable, from these names, there are Rhoma Irama's name that has the most fans and still being favorite until this day. This certainly has

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a positive impact, because apart from being a song that can be enjoyed, Rhoma Irama's song also has lessons and norms of life behind it.

Based on reviewing in scientific articles and or scientific papers, song lyrics by Rhoma Irama are widely discussed by literary and language observers. There are published in scientific journals and in seminar proceedings. In scientific journals, there are several writings by Muzakka [1,2,3]. In the NUSA Journal, they are discussing the lyrics of the song Rhoma Irama from aspects of literary sociology, aesthetics, and stylistics. In the scientific proceedings, Rhoma Irama's song lyrics were also discussed at the 2021 ICENIS international seminar. There were four articles that discussed in this seminar, there are "Language styles in the song lyrics of "Citra Cinta", 'Sifana', 'Less Salt', and 'Corona'. Virus' by Rhoma Irama" [4], "Language style in the lyric of the song 'Virus Corona', 'Bencana', and 'Suratan' by Rhoma Irama" [5], "Lyrics of the song "Virus Corona" by Rhoma Irama: Stylistic Studies" [6], and "Illocution Force of Rhoma Irama's Songs "Virus Corona", "Struggles and Prayers" and "Healthy Values" in Public Rise Awareness of Covid 19 Pandemic" (Hermawan, et.al 2021)

Here, the role of a piece of music, as a medium to communicate. Rhoma Irama was taking part from this role. He used music as a medium of da'wah to deliver religious values, so that it can be easily accepted by the community. This is considered quite effective, as was done by Wali Songo long time ago. Indeed, it does not explicitly use religious words that lead to Islam, but when it was examined in depth, it turns out that the song has messages contained in the Qur'an as a guide for Muslims. This shows that da'wah, does not have to go through the pulpit of lectures. This is also the case with one of the songs that we will study, entitled "Malapetaka" (1972). This song is one of the soundtracks from his film, *Raja Dangdut*, which was aired in 1978. Even though it was created approximately fifty years ago, in fact this song is still relevant in today's natural conditions, because the many disasters that have happened today should be a reflection on human behavior.

2 Method

Method that used in this research is descriptive qualitative analysis. To analyze this song, the author used three steps. Firstly, listening to this song repeatedly; secondly, doing library research with some relatable research; and the last step is taking notes and analyzed by heuristic and hermeneutic literature. In this research, author using a song namely "Malapetaka" by Rhoma Irama. This song will be implied the meaning and the messages there. The data collected will be analyzed using Michael Riffatere's semiotic approach and linked them with some relatable ayat Qur'an.

3 Discussion

By considering the appropriateness of writing scientific article research and clarifying the analysis of the song lyrics "Malapetaka", the author will divide the elements forming semiotic approach by Michael Riffatere [7].

3.1 Semiotic Analysis of Lyric of the Song "Malapetaka"

To analyze a literature text, Riffatere has a semiotic approach. In his approach, he divided the data in two types of reading, it is heuristic and hermeneutic literature.

3.1.1 Heuristic Literature

The lyrics of the song "Malapetaka", when read syntactically, it looks like the structure is organized and the meaning is easily to understand. The poet describes that every natural exploitation can lead to the natural disaster. God give a natural disaster to consequence the people in the world. The lyrics state that the disasters that occur in this world are a sign of God's wrath. Exploitation of nature is one of the causes of natural disasters. The singer assumes that when people in a nation doing exploitation, they will get a consequence from God. This should be used as guidelines so that people no longer exploit the nature. The occurrence of storms, floods, earthquakes, and the presence of viruses should be a question for every human being, what have they done so that God mad with them. From this situation, Rhoma Irama suspects natural disaster happening now is one of the consequences of the destruction of nature by humans. If humans can take care of nature properly, then God will not be mad and bring down natural disaster.

3.1.2 Hermeneutic Literature

In this hermeneutic reading stage, the author will look for hypograms, both are actual and potential hypograms. Next, the author will look for the model and the matrix. In order to be more concise and clearer to get a deeper meaning, in the hermeneutic reading of the lyrics of the song "Malapetaka", the author will divide it into two parts.

3.1.2.1 Actual and Potential Hypograms

After reading the heuristic above, it is clear that natural disasters are caused by human activities that have exploited nature. In this regard, humans should be able to maintain and care for nature properly. However, the reality is that humans cannot stop these activities. This is what the poet warns about in the song "Malapetaka". To give a deeper meaning to the issue, the author will link the song with the texts that preceded it, which is called the actual hypogram. In this case, the author will relate to the verses contained in the Qur'an. With this connection, the depth of its meaning can be revealed.

The actual hypogram related to the lyrics of the song "Malapetaka" includes QS. Ar-Rum verse 41 and QS. Ash-Shura verse 30. The verse of the Qur'an as a way of life for Muslims that describes very useful teachings and life lessons. In QS. Ar-Rum verse 41, it is clearly stated that humans are the cause of the destruction of nature, "Corruption has spread on land and sea as a result of what people's hands have done, so that Allah may cause them to taste 'the consequences of' some of their deeds and perhaps they might return to the Right Path".

The meaning of the actual hypogram will be reduce to the potential hypogram, that the lyrics of the song are interpreted based on natural conditions happened. The deforestation can reduce water absorbing area. That's mean, the grounds are unable to absorb rainwater, so that is causes flooding. Illegal logging in the forest can also harm the environment. The roots strength of the large trees can withstand the brunt of the storm thus avoiding landslides.

In QS. Ar-Rum verse 41 Allah is mad with humans because of what humans have done. God's wrath is a warning aswell as a sign so that humans can feel the consequences of activities that destroy nature. Allah commands humans to return to the right path, in this case humans can maintain and taking care for nature so that nature and humans can both benefit.

3.1.2.2 Models and Matrix

Model is a particular word, phrase, or sentence in a poem. The model can be used to expand the expression, so that it can reduce the overall poetry text. In the lyrics of the song "Malapetaka", the poet repeatedly emphasizes about human activities that exploit nature. This is what Rhoma Irama says is one of the causes of natural disasters. Some of the natural disasters; storms, floods, earthquakes, and viruses are a warning from God to humans that always exploiting nature.

Thus, the meaning of the song "Malapetaka" is obtained that human behavior in destroying nature can lead to natural disasters. The disaster is a form of warning from God. It should be a reflection of ourselves for what we as humans have done. God is Most Compassionate and Most Merciful. It is impossible for God to bring down disaster without any purpose.

4 Conclusion

Based on the heuristic and hermeneutic readings above, it can be concluded that behind the arrangement of words and meanings that can be captured in a straightforward manner, the poet is able to convey a message to human to taking care the nature from disasters. He advised the community to reflect on the disasters that have occurred in this world, and to reflect on the sins that have been committed by humans. God sent down disasters solely as a warning for what humans have done. This was expressed by Rhoma Irama in the song "Malapetaka".

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