

THE INFLUENCE OF ROCK N' ROLL CULTURE ON THE KOES BROTHERS' SONG "POOR CLOWN" (ROLAND BARTHES SEMIOTICS STUDY)

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ABSTRACT

The song is titled "Poor Clown" which is the work of the phenomenal Band in Indonesia Koes Bersaudara. This song became the first rock n' roll song that excited the old order. This song made them forced to be put in prison in the Glodok area of West Jakarta. This happened because the Indonesian government at that time strongly condemned everything that smelled Westernized because it was considered capable of eroding the culture and noble values of the nation. The purpose of this study was to find out how much influence rock n' roll was in the song titled "Poor Clown" through the theory of semiotics from Roland Bathes. The method used is qualitative research with qualitative interpretative approach. This research uses constructivist paradigm. This study belongs to the class of subjective-constructivism because this research is based on the views and thoughts of the author personally.. The results of this study is true, the song titled "Poor Clown" by the Koes brothers became a satire for the president in the era of the Old Order, Sukarno, which was studied through the semiotics theory of Roland Barthes.

Keywords: *Rock n' Roll, Song, Semiotika*

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INTRODUCTION

Indonesia is a country that can be said to have been independent for a long time. The year 1945 became a milestone in the history of this nation coming out of the shackles of colonialism and starting to struggle independently in the nation and state. One thing that does not go unnoticed is what the author will discuss in this research, namely, the development of art, especially in the field of music, which adorns the historical journey of this nation (Music, 1992). Music played such as Jazz which is famous in America and Europe in the 20th century they brought and applied it in Indonesia (Nugroho, 2020) (Maulana, 2022). In fact, our historical records prove that W. R. Supratman, one of the violin maestro who also created our national anthem "Indonesia Raya" once also joined one of the Jazz music groups called "Black And White Jazz Group" in Makassar in the 1920s. Previously, the Portuguese had introduced their music which was eventually named keroncong in Indonesia. It is played with a small 4-string guitar called a ukulele, accompanied by a violin, flute, and tambourine (Suadi, 2017).

The Old Order seemed to close the entrance to western cultural trends that made young people at that time anxious and anxious because something they considered to represent their desires was in fact "forbidden" by the government. Rock n roll fever spread at that time. Young people at that time were upset, government regulations restricted, but the desire for rock n roll was undeniable. Most of them are looking for solutions by hybridizing rock n' roll music through regional songs or nationalist themes (Hidayat, 2018). It felt resistance but did not go beyond the norms that had been made by the government at that time. Some young people who are members of the accompanying band from Bandung Nada Kentjana, for

example, infuse the breath of rock n' roll into the breath of priangan songs. Eka Sapta developed regional song numbers with surf rock tunes in the style of The Ventures.

Both are able to give birth to enchanting alien tones, especially for the world's record collectors today. Until an unforgettable moment in a house at an officer's party on June 29, 1965. Koes Brothers and Dara Puspita shared the stage to perform several numbers from The Beatles which at that time was believed by Karno to be a mental illness for young Indonesians. The arrest took place. The Koeswoyo brothers went into the jail, while Dara Puspita was only subject to mandatory reporting. Indeed, at that time there was a privilege for female musicians. After the incident after the Koes Brothers passed their prison term, they released the album *To The So Called "The Guilties"* in 1967. There are three fight songs in it, such as "To The So Called The Guilties", "Inside Bui", and "Poor Clown".

If we talk about the urgency/importance of this research being raised, it is to clarify and straighten out the negative stigma that has existed so far, even from the era of the old order of *dimna* rock n' roll seems to be a bad thing and impossible to apply in Indonesia. Related to the discipline of communication is that this research is a study that raises the study of signs through Roland Barthes' semiotic theory (Sobur, 2009), where the sign in question is the rock n' roll element itself (Ady Prawira Riandi, 2022). If we focus, it turns out that there are a lot of elements in it ranging from images, rhythms, lyric writing, and the way of conveying the message or singing style of the Koes Brothers band as a single song that is packaged as a symbol of the resistance of young people at that time who demanded freedom of expression (Kariasa & Putra, 2021).

The song "Poor Clown" itself will be the author's study in this study, through the semiotics study of Roland Barthes. This is even more interesting because in this song, there is a lot of resistance from the four brothers at that time. Tonny Koeswoyo, Yon Koeswoyo, Yok Koeswoyo, and Nomo Koeswoyo. President Soekarno at that time considered that such rock music was not suitable to be played in Indonesia. Not only that, he also assessed that exposure to western culture was considered to be able to erode the noble values and identity of the Indonesian nation. .

During the Old Order period, the role of the government was very vital in regulating music in Indonesia. President Soekarno at that time was worried about the exposure to western culture which was considered to erode the identity of the Indonesian nation which at that time needed to be well nurtured. As a result, musicians at that time were not allowed to play Rock music, Jazz, Cha-Cha-Cha rhythms that were quite famous on the dance floor, and others. Especially for Rock music, President Soekarno at that time gave a cynical nickname, namely "music is not ngik ngok". In this quote, the Koes Brothers can be said to be "reckless" by writing this song entitled "Poor Clown" in the old order era, moreover this song was written in English which was strictly prohibited during the old order era. This rock n' roll rhythmic song is loaded with the smell of resistance, emotions, and also annoyance from each Koes Bersadara member at that time. Even the "Poor Clown" itself was implicitly aimed at the leader at that time, namely Karno.

The Koes Brothers themselves did not openly refer to Karno as a Clown in English. However, from all the lyrics of the song and also supported by the situation at that time, we can pragmatically conclude that this song was indeed intended for President Soekarno who was in office at that time. The shout at the end of the song also illustrates how overflowing

with annoyance, anger, and emotions felt by each Koes Brothers member at that time who was forced to go to Glodok prison for three months. Even from this event, the song "Di Dalam Bui" by the Koes Brothers was created.

Based on the background of the problem that has been described above, the problem to be studied is formulated, namely: "How is the Influence of Rock n' Roll Culture on the Poor Clown Song by the Koes Brothers Studied in a Semiotic Study of Roland Barthes? ". The purpose of this study is to find out the meaning of the denotation of the influence of rock n' roll culture on the song "Poor Clown" by the Koes Brothers. To find out the meaning of the connotation of the influence of rock n' roll culture in the song "Poor Clown" by the Koes Brothers. To find out the mythical meaning of the influence of rock n' roll culture on the song "Poor Clown" by the Koes Brothers.

After the author conducted a search and research based on previous literature, the author saw that there were several studies related to the study of semiotic analysis from Roland Barthes. However, the author found that there is a lot of research on semiotics in song lyrics more in today's eras. In contrast to the research that the author carried out this time, which did discuss not only the lyrics of the song, but also the entire elements in the song "Poor Clown" which was quite controversial at the time. Starting from lyrics, rhythm, singing style, and also other verbal and non-verbal aspects. In addition, the government at that time strongly prohibited rock music which was considered a "mental illness" by President Soekarno at that time. On the other hand, the object of this research, the song "Poor Clown", appeared and seemed to be a resistance that represented young people at that time who had a burning rock n' roll spirit. Based on the background of the research that has been described in this study, this study makes this a reason to research the semiotic analysis study of a song because there is indeed uniqueness in it. Of course, a song is created with elements of art and beauty in it, as well as the meaning contained in it.

Semiotic Theory

When discussed etymologically, the word "semiotic" comes from the Greek language, namely "simeon" which means sign. Meanwhile, the word "semiotics" can also be a decrease in the English word, namely "semiotics". Another name for semiotics is semiology. Then, when studied terminologically, semiotics can be defined as the science that studies signs. The sign itself is considered a basis of social convention and has a certain meaning.

Semiotics studies how the human mindset develops. Semiotics is a form of development that underlies the formation of an understanding that refers to the formation of a meaning. Semiotics is one of the studies that has even become a tradition in communication theory (Kriyantono & Sos, 2014). The semiotic tradition consists of a set of theories about how signs present objects, ideas, states, situations, feelings and conditions themselves. (Littlejohn & Foss, 2009).

Semiotics aims to find out the meanings contained in a sign or interpret the meaning so that it is known how the communicator constructs the message. The concept of this meaning is inseparable from certain ideological perspectives or values as well as cultural concepts that are the realm of community thought where the symbol is created. Semiotics of communication emphasizes the production of sign theory. Semiotics has three main areas, namely: (1) The sign itself, consists of rules about different signs, different ways of conveying the meaning of the sign and the way in which the signs are related to the human

beings who use them; (2) The code or system that organizes the signs. The study covers how various codes are developed to meet the needs of a society or culture or to exploit during the communications available to transmit them; (3) Culture where codes and signs work (Rings & Rasinger, 2020). In turn it depends on the use of such codes and signs for their own existence and form.

Semiotics is divided into two main studies known as the "two orders of signification", namely denotation and connotation. Denotation is the original meaning that everyone understands, while connotation is a meaning that already involves other elements such as thoughts, beliefs, and emotions. Roland Barthes's semiotics, which is a development of Ferdinand de Saussure's earlier theory of semiotics, adds myths to it, which are believed by a certain group of people. Myths are unreasonable, and unspeakable in the sense that they are considered to have no logical reason or are able to be accounted for, and are not debated because they tend to be binding and entrenched in society.

Semiotika Roland Barthes

Roland Barthes is known as one of the structuralist thinkers who practiced Saussure's linguistic and semiological models. He argues that language is a sign system that shows the assumptions of a certain society at a certain time (Sobur, 2013:63). Roland Barthes' Semiotic Theory prioritizes the three pillars of thought that are the core of his analysis, namely the meaning of Denotative, Connotative and Mythic. The first system of meaning is called Denotative and the second system of meaning is called Connotative.

Barthes is also included in the ranks of great figures in the world of semiotics. According to him, semiotics is a science used to interpret a sign, where language is also the arrangement of signs that have a certain message from society. Signs here can also be in the form of songs, dialogues, musical notes, logos, images, facial expressions, and gestures. He initiated the model of significance sign analysis into two stages or usually called two orders of signification. Then, divide it back into denotations and connotations. In the first stage of significance, it is in the form of a relationship between signs and markers in real form, aka denotation, which is the original meaning that is understood by most people. For example, the word "chicken" has a denotation meaning as "a poultry that produces eggs and crows".

Then in the second stage of significance, there is a connotation that describes a relationship when the sign is mixed with feelings or emotions. Although the meaning of these denotations and connotations has differences, but often people are not aware of the difference, so it requires semiotic analysis to investigate it. In Barthes's theory, he developed semiotics into two levels of signs, namely the level of denotation and connotation (Rusmana, 2014). According to Barthes, denotation is a sign whose marker has a high level of agreement that produces real meaning. For Barthes, denotation is a first-level system of signification while connotation is a second-level system of signification.

Myth is a form in which ideology is created. Myths arise through a presumption based on rough observation. Myth in semiotics is a process of meaning that is not deep. Myths only represent or represent the meaning of what is seen, not what is real. In Barthes' view, myth is not an unreasonable or unspeakable reality, but a communication or message system that functions to express and provide justification for the dominant values that prevail in a certain period (Budiman, 2001:28 in (Rusmana, 2014)). Myths can be easily altered or destroyed because they are created by people and myths depend on the context in which they exist. By

changing the context, one can change the effect of the myth. At the same time, the myth itself participated in the creation of the ideology. The main function of myths is to naturalize a belief. Myth makes certain views seem impossible to oppose, because that is what it should be.

Rock n' Roll

Rock n' roll is a music genre that developed in the United States in the late 1940s. This music genre then spread throughout the world and gave birth to various other musical subgenres. Rock n' roll emerged as a branch of country and western music for white American culture and rhythm and blues (R&B) as African-American culture. An early form of rock n' roll was rockabilly that blended elements of R&B, blues, and was slightly influenced by folk and gospel music. Elvis Presley is often touted as the first singer to record a rock n' roll song. The song titled "That's All Right (Mama)" with Sun Records is predicted to be the first rock n' roll song recorded.

No wonder why Elvis finally got the nickname as the Father of Rock n' Roll of the world. Her appearance as a singer, filmmaker, and television commercials make everyone want to be like her. Even so, there is another opinion that Chuck Berry is the pioneer of rock n' roll. The popularity of rock n' roll globally has had a social impact that has never been imagined before. Rock n' roll, which was once only limited to the music genre, has now become a big influence in lifestyle, fashion, behavior, and language. It is not uncommon for many parties to view that rock n' roll is considered a symbol of a free, debauched, and often viewed as a negative thing. This is also the reason why the old order government banned everything that smelled of westernization and carried the name rock n' roll.

This research will be conducted using a qualitative approach. According to Bogdan and Taylor (1975, in (Moleong, 2012)) stated that the qualitative research method is a research procedure that produces descriptive data in the form of written words from people and observable behaviors. Thus, qualitative research is interpretive research using various interpretations that involve many methods. In addition, qualitative research is empirical, where the observation of the data is based on the expression of the research subject, as desired and interpreted by the research subject (Evaluation, 2003).

In semiotic analysis, the research method used is a qualitative approach. This is because the basic assumption of semiotics is the study of signs, where in interpreting them each person will be different according to culture, ideology, experience, etc. Therefore, semiotics as a method of interpreting signs has a subjective nature. Thus, semiotic analysis will be more appropriate using a qualitative approach because qualitative research methods are subjective so that the research instrument is this research itself (Vera, 2014).

METHOD

This research uses a qualitative method of interpretatife (Noor, 2012). Sobur (2006:147) explained that the research methodology used in semiotic analysis is interpretive. In this study, this study will examine the signs that refer to the deconstruction of the influence of rock n' roll in the song "Poor Clown" by the Koes Brothers. These signs are data such as images, sounds, music, other audio and visual elements, as well as other supporting data, which will be

researched and interpreted into the form of words and language for the writer to interpret the meaning of the rock n' roll influence in the song "Poor Clown" by the Koes Brothers.

This research was carried out based on Roland Barthes' theory of two semiotic orders that has been explained earlier. The signs in the lyrics of the song "Poor Clown" by the band Koes Bersaudara will be grouped into denotations, connotations and myths. Myths will not always be part of the group of signs collected. This is because there is a possibility that the signs in the lyrics of the song "Poor Clown" do not contain myths (in Barthes' semiotics). The scope of this study is a song from the Koes Brothers band entitled "Poor Clown", which is arguably the most "hated" song in the old order era. Using English lyrics that are clearly prohibited in the old order era. This song lasts 1 minute and 44 seconds. It is relatively short, but it is full of meaning and resistance.

a. Data Primer

Primary data will be obtained from the song "Poor Clown" by the band Koes Bersaudara that this study has obtained. Then there is the album "To The So Called The Guilties", where the song "Poor Clown" itself is on this album. This research will observe the entire album as a form of resistance of young people at that time in the old order era who were strictly forbidden to make music with westernized nuances.

b. Data Seconds

The data used as support and complement by the primary data in this study. Secondary data was obtained from books, journals (online), and articles (online). This research also seeks to collect magazines from the old order era in order to get an idea of how the music situation was in that era. One of them is the magazine "Diskorina" which was published in Yogyakarta in the 1950s.

1. Analysis Using Roland Barthes' Semiotic Theory

Semiotics is a branch of science that discusses how to understand symbols or symbols, known as semiology. Semiology itself is one of the sciences or branches used to interpret messages (signs) in the communication process. Talking about the concept of symbols must begin with an understanding of the concept of "sign", where a sign is an element that represents other elements. The development of semiotics in the field of study is grouped into three parts, namely semantics, syntactics, and pragmatics.

Semiotics are often used in text analysis. The text can be verbal or nonverbal and can be in any medium. The term text refers to a message, and a collection of signs constructed by referring to a particular genre or medium (Cahndler, 2006 in (Vera, 2014)). The semiotics method is used to dismantle the connotative meaning hidden behind the media text as a whole, so it is difficult to be objective because of many influencing factors such as culture, experience, ideology, and others.

The analysis of the manuscript in this study is using the semiotic theory of Roland Barthes, which is the two-stage meaning of the sign of Roland Barthes' semiotic theory. In the first stage, this research will interpret signs in denotation. At this stage, the sign is interpreted objectively or the sign is interpreted by connecting it to a reality that has been agreed upon socially. Then second, this research will interpret signs in connotation where connotation is a hidden second system of meaning. This stage describes the interaction that occurs when a sign meets a feeling or emotion. While myth, myth is a form in which ideology is created.

Myths arise through a presumption based on rough observation. Myth in semiotics is a process of meaning that is not deep. Myths only represent or represent the meaning of what is seen, not what is real. In Barthes's view, myth is not an unreasonable or unspeakable reality, but a communication system or message that functions to express and provide justification for the dominant values that prevail in a certain period (Budiman, 2001:28 in Rusmana, 2014:206).

In this study, this study examines the song as a whole in the form of a song titled "Poor Clown" from the Koes Brothers Band. This research seeks to interpret denotations, connotations, and also attract the myths in the songs studied. Starting from the lyrics, the cover/artwork of the album "To The So Called The Guilties" where there is a song "Poor Clown" in it. Also this study examines the overall nuances of the song "Poor Clown" such as the sound, rhythm, and also the singing style of the vocalist accompanied by other members as a song unit.

RESULTS AND DISCUSSION

In chapter IV of the results and discussion, this study will describe the research that has been formulated based on the formulation of the problem, namely the influence of rock n' roll on the song Poor Clown by Koes Besaudara. The results of this study were obtained through the process of interpretive analysis techniques, which are subjective or on the basis of interpretation. The meaning obtained is analyzed in accordance with the scientific rules of communication in Roland Barthes' semiotic theory. Dividing into three main aspects in this regard is denotation, connotation, and myth. An overview of the song "Poor Clown" by the Koes brothers. The song titled "Poor Clown" is a work by the legendary Indonesian band, the Koes Brothers. This song was included in the first album of the Koes Brothers itself which was released on the chart 11 April 1967. This album had become a polemic in the old order era because it was considered too vulgar and contrary to the culture of the Indonesian nation at that time. This album is considered a form of resistance of young people at that time as a form of freedom of expression and demanding freedom of foreign elements in Indonesia.

On the other hand, the government at that time during the old order period strongly criticized everything that smelled foreign, especially westernized elements. President Soekarno at that time always encouraged the spirit of nationalism in each of his speeches and invited the Indonesian people to avoid things that smelled foreign and that could damage the noble identity of the Indonesian nation. Rock n' roll actually had a bad impression in the eyes of leaders at that time and also most people in Indonesia. The emergence of this prejudice was not without reason, indeed the image at that time about rock n' roll was not just music, but also concerned the lifestyle and culture inherent in the individuals who received it.

Therefore, it is necessary to clarify that rock n' roll is not a completely bad thing. However, rock n' roll can be a form of creativity, especially among young people in the old order era to work and develop their potential in each of them. The following is Karno's statement in one of his speeches regarding the spirit of maintaining nationalism and avoiding elements of foreign culture which is feared to erode the nation's identity:

“... Why are you not against cultural imperialism? Why are you still rock-'n-roll-rock-'n-rollan, cha-cha-cha-cha dancing, crazy ngak-ngik-ngek-ng-ngek This speech took place on

August 17, 1959, President Soekarno's mandate in the speech "Rediscovering Our Revolution". This triggered enthusiasm in the community at that time to protect each other's culture.

1. Denotation and Connotation Analysis

Lyrics of the song "Poor Clown" by the Koes Brothers. "Poor Clown" is a song written by Tony Koeswoyo in English in addition to the song "To The So Called The Guilties" itself on the album of the same name. The lyrics that are made are quite simple, short, concise, but full of meaning are even more interesting because we as listeners are able to interpret each of the meanings contained in them. Here are the lyrics of the song "Poor Clown" by the Koes Brothers:

Oh my poor clown
Poor clown poor clown
You are too shamed to show your face
You may not -----
With all your knowledge then you die
Oh my, oh my
Before your mind has glued you down
For she shall take and move your hand
To hide your word word word word
Until your kingdom comes to end
Oh my poor clown
Why don't you know your money's gone
Given the time, you've gotta go
It's night for you, so do sit down
Look down sometimes we're to rest
Yeah my poor clown
Go clown go clown
The sun has dropped down from the west
I'll tell you what you should delight
We're free. Horizons are so bright
SCREAMING WAIL

(source:<http://www.garagehangover.com/?q=koesbersaudara>)

The lyrics of the song, which according to this study, feel so aggressive, thick with protest nuances, and tend to be aimed at one figure implicitly. This is based on the situation at that time where rock n' roll music was strictly banned. It makes us as listeners focus on one figure that they "hated" at that time in the old order era, namely President Soekarno. The word "Poor Clown" itself can be interpreted as something ugly, or ridiculous. Because in any culture, objects such as clowns are describing something funny and ridiculous, it is very inappropriate to be pinned to a leader of a country who is so charismatic like President Soekarno. In this case, of course, the meaning of the word clown itself in denotation is a figure of entertainer who wears colorful makeup and invites laughter for everyone, especially children.

However, if interpreted connotatively, the word poor clown itself seems like a mockery and very inappropriate to be pinned to others because it tends to be offensive and ridiculous, especially in this context, namely President Soekarno. The word "Poor Clown"

is repeated twice in the second line of the song's lyrics as if it is a fairly aggressive mockery with a growling and somewhat loud vocal style, typical of the passionate and defiant rock n' roll style. In the third line of the song's lyrics, it is also written "You are too shamed to show your face". We can interpret this connotation as a satire on President Soekarno who was considered embarrassed to show himself after banning musicians in the old order era from playing rock n' roll music. The ban was without a solution which in the end the musicians looked for another way to hybrid rock n' roll music with lyrics with the theme of nationalism and Indonesian culture.

On the fifth line is written the lyrics "with all your knowledge then you die". In terms of lyric denotation, this means a person's knowledge that continues until the end of life. However, in terms of connotation, this study assumes that the Koes Brothers consider President Soekarno as a stubborn figure, remains firm in his stance, and knowledge by expressly prohibiting westernized elements from entering Indonesia. Plus in the seventh line with the lyrics "before your mind has glued you down".

Glue or glue in Indonesian we interpret denotatively is a sticky object that is able to glue two objects, but the word glue in this song consonantly is a mind that is trapped and attached so that the person is killed with his wrong thoughts. Or in other words, President Soekarno remained fixated on his thoughts that were considered radical towards the freedom of the Koes Brothers themselves, so through the song the Koes Brothers Band gave satire to the government. In the eighth line is written the lyrics "for she shall take and move your hand" which we can translate as the sentence "because she will take and move your hand" followed by the next lyric, namely "to hide your word, word word".

Denotatively, this lyric has the meaning that one person will hold the hand of another person, but if we interpret it connotatively, this sentence becomes a form of togetherness in the resistance to silence the government regulations of the old order era that prohibit rock n' roll and westernization. Lyrics "to hide your word word word" Denotatively it is an attempt to hide words. However, if we interpret it denotatively, this sentence is an attempt to counter President Karno's statement or regulation regarding the prohibition of rock n' roll and westernization in the old order era.

In the tenth line of the lyrics it is written "Until your kingdom comes to end" which when we interpret it denominatively is the end of a dynasty or kingdom. However, if we interpret connotatively by involving the context referred to in this song, this sentence means until the end of the tyranny of Karno's old order government. Therefore, if we associate it with the lyrics in the previous line, namely "to hide your word word word" and "Until your kingdom comes to end", it can be interpreted connotatively, namely the efforts of the Koes Brothers in opposing the views of the old order government at that time on rock n' roll music, they are ready to fight until the end until the end of the government.

Furthermore, on the eleventh, twelve, and thirteenth lines, the lyrics are written "Oh my poor clown, Why don't you know your money's gone, Given the time, you've gotta go. Back to the lyrics of "Oh my poor clown" which is like the explanation in the first line which means mockery connotatively. Followed by the lyrics "Why don't you know your money's gone" which can be interpreted denominantly is a person's ignorance of money or their material that disappears. However, if we interpret it connotatively, it is a satire against the government, especially President Soekarno, who is considered to have spent money to fight

rock n'roll by financing musicians to sing national songs that are considered to have more national ethics and culture, but for the Koes Brothers it is all in vain because in fact they represent young people, bringing the spirit of rock n' roll ready to fight.

The thirteenth line reads the lyrics "Given the time, you've gotta go, which means "if you have the chance, you have to go". This lyric, according to this study, tends to be aggressive because if interpreted in terms of denotation, this lyric means expulsion from the subject in question. So, if we interpret it connotatively, this lyric is aimed at President Soekarno who seems to be an "enemy" for the Koes Brothers who they say they have to leave when the time comes. On the next lines, the fourteenth and fifteenth, the lyrics "It's night for you", "so do sit down Look down sometimes we're to rest". If we interpret denotatively "It's night for you" means "this is the night for you", "so do sit down Look down sometimes we're to rest", which means "then sit down and look down, sometimes we need to rest".

In terms of denotation, these lyrics are like an invitation or encouragement for someone to relax or rest. On the other hand, if we interpret it connotatively, this lyric is like an invitation from the Koes Brothers personnel for President Soekarno to stop prohibiting them from playing music and rock n' roll style and relaxing. Stop in the sense of stopping to prohibit the Koes Brothers from raising the spirit of rock n' roll. President Soekarno was encouraged to just enjoy his days without taking care of rock n' roll that he did not understand at all. On the next lines, namely the sixteenth and seventeenth lines, there are the lyrics "yes my poor clown", "Go clown go clown". This is like a repetition of the previous lyrics, namely a cynical tone and ridicule towards President Soekarno. Then on the next lines, eighteen and nineteen, there are the lyrics "The sun has dropped down from the west", and "I'll tell you what you should delight". If we interpret it into Indonesian, namely, "The sun has set from the west", "I will tell you what you should be happy about". The lyrics "The sun has dropped down from the west" if we interpret it denotatively, namely the sunset in the west, this is like a necessity that occurs in the afternoon. Then in the lyrics "I'll tell you what you should delight", denotatively it means someone who will tell you what should be worth liking.

However, if we interpret it connotatively, the lyrics "The sun has dropped down from the west" can mean the end which means the end of President Soekarno's government during the old order period. "I'll tell you what you should delight". The Koes Brothers seemed to want to tell them what should be worthy of admiration and pleasure. Rock n' roll is able to provide fun and joy for everyone, especially among young people who are looking for their identity. We've come to the end of the lyrics that read, "We're free. Horizons are so bright" which when translated means "We are free, the horizon is very bright". It is surprised by the shouting from the vocalist at the end of the song, which this study interprets as a verbal expression that is full of disappointment and anxiety.

If we interpret it denotatively, "We're free. Horizons are so bright" means freedom and a very beautiful clear sky. However, if we interpret it connotatively and in the context of this song, the meaning of "We're free. Horizons are so bright" is the feeling of the Koes Brothers who are free and they also crave freedom in style and music without the intervention of certain parties, in this case the old order government which is able to inhibit their creativity in music. At the end of the song, there was a shout from the vocalist, Yon

Koeswoyo. We are able to interpret the denotation of the shout as a form of energy and an outlet of enthusiasm in performing the song so that the song sounds energetic and has its own feeling. However, if we interpret it connotatively, this cry is like a sign to the listeners about how fed up with the situation at that time where the situation when they were young, when they were very eager to work, but limited by rules that they considered biased and unfair.

2. Cover or Artwork of the Koes Brothers' Album

The cover, cover or artwork of an album is a visualization of the image printed on a music album, which depicts the entire music album that has been released. The album cover can be the main attraction in an album because when we look at an album, we look at the cover.



Gambar 1. Cover Album To the So Called "the Guilties" Karya Koes Bersaudara

If we look at a glance, the album cover from the Koes Brothers is very simple and simple. The design is simple with only a photo of the four personnel applied in monochrome or there is only one core color, which is black and a companion color, which is pink. In terms of connotation, the research captures that the cover of this album provides an overview of the simplicity of the four Koes Brothers personnel. The black and pink colors seem to describe the nuances of the music carried in the album, which according to this study is so balanced. Many people think that black is something that symbolizes masculinity and masculinity. Moreover, when it comes to music, friends from the punk, metal, and hardcore music scenes mostly make albums, and merchandise such as t-shirts are more in black. On the other hand, the pink color represents a symbol of femininity and softness.

Deny Sakrie (Sakrie, 2015), a music activist who is quite famous in a website article also thinks so. He said that the cover of the Koes Bersaudara album entitled "To The So Called The Guilties" with a black background and the Koes Bersaudara face was in the shape of a silhouette. Based on the cover of this album, he is of the view that this implies the nuances of the song in it which are dark and furious. This is what makes this study even more convincing that if interpreted connotatively, this album seems gloomy, coupled with the voice of the vocalist who according to Deny Sakrie is hoarse as if he is harboring anger in his suffocating chest. According to him, this is clearly heard in the song "Poor Clown" written in English. Deny Sakrie argued that the lyrics of this song were like satirizing President Soekarno and his government cabinet at that time. This opinion is in line with the

interpretation of this research in interpreting the cover of the Koes Bersaudara album entitled *To the So Called "the Guilties"*.

The Koes Brothers seem to want to combine these two colors, which according to this research is very representative of the musical nuances presented in this album. There are several pieces of music that can be said to be fast-paced and quite loud distortions. Such as in the songs "Today", "Poor Clown", and "Apa Sadja". But there are also songs with a slower tempo and with more melancholy and sweet lyrics such as "Three Little Words", "Bunga Rindu", and "Why the Day Has Dark". According to this research, this is a unique thing and is the first rock album in Indonesia with various unique and complementary elements. This album is a form of embodiment of a work that can be said to be monumental because it is present in the midst of existing pressure and criticism.

This album seems to be a milestone in introducing rock n' roll which was initially underestimated or considered a "mental illness" into a work that is able to be accepted by many people in Indonesia and even in the world. It became a reference for industry players and musicians afterwards to create other works. Therefore, this study assesses that the cover of this album from several elements in it that this study captures visually in the form of signs such as images and colors, namely black and white and pink, connotations interpret two meanings, namely hard music or rock n' roll itself and soft music that has a slower tempo and more poetic lyrics, which according to this study also represents the other side of rock n' roll itself. Moreover, the dominant main color on the cover of this album is black, which according to this study has the meaning of sadness and grief. It represents the feelings of the four Koes Brothers who seem to be restrained in playing rock n' roll music. The peak is when they are thrown into prison.

3. Analysis of the Myth of Rock n' Roll Influence on the Koes Brothers' Song "Poor Clown"

A myth is a story in which a culture explains or understands some aspect of reality or nature. Barthes sees myth as a link in the chain of related concepts (Fiske, 2012). Through the explanation above, this study concludes that myths cannot stand alone. Myths are closely related to other concepts such as interrelated links. In the case of this research, this research is able to capture the stereotype circulating in the community, namely that rock n' roll is seen with the impression of being degraded, negative, and very far from the culture of manners in Indonesia. This is inseparable from the beginning of the emergence of rock n' roll itself, namely in the western hemisphere, which at that time the Indonesian people were indeed very little informed about this.

The view of rock n' roll music with all the lifestyles that were built, which was accepted by the people in Indonesia and even the old order government at that time, seemed to be an aspect that made a pragmatic view of rock n' roll itself. This happens gradually and then takes root in the thinking of the community and the government. Even though this is not necessarily the case, there is also a positive side that can be taken from the music and the rock n' roll lifestyle itself. How not, until now this study assesses that there are still many people who view band children, especially those who carry the rock genre, as negative and negative. An example is the parents of this study itself. Even some parents who advise especially their daughters not to be in contact and fall in love with the band children because of that negative impression.

For this study, this is not entirely true, although there are several cases that apply to certain individuals. For example, the case is prejudice against certain tribes such as the Chinese who are considered individualists, the Minang people who are stingy, and the Betawi people who are lazy. Of course, this is not entirely true. If we go back to the context of the research, such as a negative view of rock n' roll. In fact, there are also rock musicians who excel in academics such as the vocalist of the favorite Punk Rock/Pop Punk Band in this study, namely "Descendents" named Milo Auckerman (Hadi, 2008).

He is an academic with a Ph.D in biochemistry as well as a breaker of the stereotype that Punk Rock music is only for mohawk-haired delinquents, in fact he holds a Ph.D. Dexter Holland degree on the vocalist of the Rock Band "The Offspring" who also holds a bachelor's degree in biology and a master's degree in molecular biology. There is also James Williamson, guitarist from the band The Stooges who pioneered this punk rock genre with a degree in electrical engineering. Last but not least is phenomenal rock guitarist Brian May from the band "Queen". Brian May completed his S-3 education and earned a Ph.D in astronomy. These are just a few of the facts that are able to dispel negative stereotypes about rock musicians.

A myth is a form of message or speech that must be believed to be true but cannot be proven. In myths, there is an ideology that is conveyed. According to Barthes, myth in semiotics is not a concept but a way of giving meaning (Sobur, 2016:71). This study sees that the song "Poor Clown" itself is indeed a satire on the old order government at that time, with several lyric pieces that have been detailed and explained beforehand. For the old order government at that time, the actions of the Koes Brothers at that time could have been an act of resistance or defiance, which was considered to be a manifestation of the rock style itself which was rebellious and negative.

Returning to the song "Poor Clown" itself, the view of clowns in Indonesia is captured as a ridiculous and funny object so that the Koes Brothers use clowns to associate this with the leaders of that time in the old order era which prohibited them to freely express themselves in channeling their hobbies, namely music and carrying the rock n' roll genre. Even though we don't know for sure the truth that clowns are always entertaining and ridiculous because there are also those who are of the view that clowns are nothing more than scary figures. Like western films that use clown characters in their horror films.

However, this reality gives rise to meaning in society that gives the impression that clowns are scary figures or vice versa, namely funny, entertaining, and ridiculous figures. It all depends on the scope of a particular society that understands it absolutely and inviolably. Based on all the facts that have been explained, this study concludes that the use of clowns in question and depicted in the song is considered suitable to be a satire for President Soekarno at that time who forbade Koes Bersadara from playing rock n' roll music. Because the clown itself is very attached to the understanding of the crowd as a ridiculous figure and makes laughter.

Based on the description above, this study concludes that the mythical meaning related to the influence of rock n' roll on the song "Poor Clown" occurred due to the cultural pattern of the Indonesian people at that time during the old order period, which considered rock music to be music that was considered to have a negative impression. This is due to the

exposure to information received by the public about rock itself which is presented with a negative image and degrading, thus giving rise to negative trust in rock culture in society.

CONCLUSION

This research found that this song is indeed an implicit satire or there is a hidden meaning in it regarding the resistance of rock musicians in the old order era, especially to President Soekarno. The Koes Brothers who ultimately created this song as a form of response to their frustration at the restriction of their freedom to make music, as well as bringing the spirit of rock n' roll in it which this research interprets as a spirit of resistance. In the previous chapter, this study has explored the song "Poor Clown" using Roland Barthes' theory known as "Two Order Signification" where there is a meaning of denotation and connotation, as well as pulling the myths that exist in the object being studied. Regarding myths, this study sees that myths about rock music are rooted in people's negative views of rock itself. Based on the knowledge gained by our society about rock n' roll music and culture in the old order era, plus the role of the government in banning rock culture and music itself. This further adds to the negative image of rock n' roll itself so that it affects the views and beliefs of the public. However, what is more important in this case is more of a stereotype, or prejudice given by the old order government to rock n' roll itself to society as a negative thing that makes rock itself have a bad impression in society for no apparent reason. So that the myth that rock n' roll is bad, rock n' roll is a "mental illness" that must be avoided, especially for young people.

Indeed, in each lyric in the song "Poor Clown", the meaning that can be explored in two stages of signification, namely denotation and connotation. If we look at it in terms of denotation, this song is a rock n' roll song that is full of energy, enthusiasm, and is a new thing in its time. It is not uncommon for something new if applied in a social sphere that is still simple and lacks information, it can cause negative effects in the form of rejection in the middle of society. Because in reality, there are also parties who are pro to what the Koes Brothers are doing. This research argues that there are stereotypes in the government camp and also in the Indonesian people at that time in the old order era towards new music such as rock n' roll tending in a negative direction. Rock music seems to be seen as a mental illness and is feared to have a negative impact that is not in line with the culture in Indonesia. In addition, at that time Indonesia was still a newly independent country and just wanted to go higher to become a big and developed country. This fact makes this study even more convinced of the rejection of rock music in the community.

If this study looks at the connotation, the song "Poor Clown" from the Koes Brothers Band is not just an ordinary rock song. Rather, it was a form of protest from the four young people at that time who were members of the Koes Brothers band. This is also in line with the image of rock n' roll itself which is known as the spirit of resistance. They represent young people who do have a desire to work in their own way. They think that as long as it is positive and able to provide benefits to the community, they will continue to do this, namely making their own works. There are several kinds of supporting elements where the phenomenon of rock n' roll, which was relatively new at that time, was so easy to enter and spread in the middle of society. This research itself draws a conclusion that there is an attitude of our society that is quite permissive to outside cultures. Moreover, everything that comes from the west, our society tends to consider it to be of great value or amazing. This happens because we have been

colonized by foreign nations for too long which makes us less confident in what we have. This also slightly alludes to the problem of high context culture and low context culture. In high-context cultures, often the messages conveyed between communicators and communicators are not conveyed directly through words or verbal (explicit), but rather the delivery of messages is more emphasized on the process of indirect delivery and focuses on the use of signs such as non-verbal (implicit).

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