



Semiotics of Music by the Band Pyong-Pyong as a Tool for Social Criticism: an Analysis of the Symbolism in the Lyrics of the Album "Pigza"

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Abstract

Music serves not only as an artistic expression but also as a medium to convey important social and political messages. For example, the punk band Pyong-Pyong from Semarang City uses music to critique social conditions. Over the span of two decades, the band has undergone transformations in its members and musical style, with their latest album, "Pigza," showcasing their evolution in the music industry. This research analyzes the symbolism in the lyrics of the songs from "Pigza" used for social critique. Using a qualitative approach and Roland Barthes' semiotic analysis method, this study explores the symbolism in the lyrics of "Pigza" songs. Findings indicate that four songs in the album — "Jika," "Mereka," "Kurang Piknik," and "Kita Ingin Damai" — articulate deep messages about social conditions and individual experiences in modern society.

Introduction

Music has long been an integral part of human culture, not only as a form of artistic expression but also as a medium to convey social and political messages (Sunarto, 2016). One band that harnesses the power of music to voice social criticism is Pyong-Pyong, a punk band from Lunpia City (Semarang). Over two decades of work, Pyong-Pyong has undergone various transformations both in terms of member composition and the musical styles they present. Their latest album, "Pigza," is evidence of their long journey and evolution in the music industry (Dananjaya & Muttaqin, 2023).

Pyong-Pyong, consisting of Adi (bass/vocals), Bayu (drums), and Pandu (guitar), has successfully created works that not only satisfy their ideals as musicians but also inspire other young bands. The album "Pigza" not only showcases strong musical quality in the pop-punk genre but also packages song materials with various social stories from everyday life (Manurung et al., 2021). Through songs like "Mereka," "Kurang Piknik," "Kami Ingin Damai," "Anugerah Yang Terindah yang Pernah Kumiliki," and "Jika," Pyong-Pyong uses their lyrics as a tool to voice social criticisms on various phenomena observed in society.

Music as a medium for social criticism has the ability to reach audiences quickly and massively. Strinati (2004) in "An Introduction to Theories of Popular Culture" states that popular culture, including music, plays an ideological role that can be used as a tool of social control by political regimes, yet it also has the potential to resist such hegemony. In this context, the lyrics of the songs in the album "Pigza" are not just short poems expressing emotions but also serve as forms of resistance against various forms of social injustice.

As a non-material cultural artifact, music is part of culture and civilization that never fades with time and continues to evolve with the times (Darmantho, 2024). Through the power of its lyrics, music has the ability to express feelings, beauty, and the social experiences of its creators, often leaving listeners with personal memories represented by the song's lyrics (Khadavi, 2014). Therefore, through lyrics attached to a song, we can actually read social

behavior psychologically as well as socio-cultural phenomena, because one of the reasons why a work of art is liked by the public is not only its beauty of sound, but also its lyrics representing a certain social condition. This also becomes a strong reason why music continues to endure to this day.

Pyong-Pyong itself is an indie band born in Semarang City in 1999. Over approximately 23 years of their career, Pop-Punk genre became the outline for the songs they created. Currently, they are settling on four personnel, namely Muhammad Fajar Pandu Dewanata on guitar and vocals, Adi Setyanto on vocals and bass, and Agus Bayu Nugraha on drums (Umam & Manurung, 2022). The band also has a fanbase named after one of their songs, "Keluarga Babi" ("Pig Family"). Various works ranging from singles, albums, and mini-albums have accompanied audiences throughout their two-decade career. Starting from two mini-albums titled "Stuck" (2003), "Keluarga Babi" (2005), and the album "President Superstar" in 2009. In recent years, it became the initial step in the return of Pyong-Pyong after a long hiatus, counting from 2009 to 2018, during which the band did not create new works. Until 10 years later they created the album "Pigza Party" (2019) and the latest mini-album "Tangguh Tanpa Membunuh" (2021) (Jansen & Permatasari, 2022).

Similar to literary works, song lyrics are not much different from poetry or short poems that express emotions. Song lyrics are a form of sung poetry (Rahmawati & Hafi, 2019). The language in song lyrics follows the rules of poetry with emotive elements through sound and words. Moreover, to obtain a certain impression like poetry, the language of song lyrics is also concise and full of meanings that are apparent from the creativity of the poet's word choice. Apart from its ability to entertain, music can also be dangerous and politically-ideological. Through the power of diction in its lyrics, music carries specific agendas and goals, and can even serve as a means of social criticism. Theoretically, music is one form of popular culture, which in Williams' terms (1983), is produced and consumed by many people. Its ability to reach audiences quickly and massively is often utilized by some musicians to convey specific messages to their listeners. Strinati (2004) argues that popular culture has various definitions and roles in culture. One interesting aspect is its ideological role, which potentially acts as a form of social control often used by political regimes as a strategy to maintain their power. However, on the other hand, popular culture also has the potential to resist all forms of hegemony because of critical views. Barker (2004) says that popular culture is an arena of agreement or resistance in its struggle against cultural meanings. This means that all forms of resistance to power regimes or cultural hegemony are possible through popular culture. In this regard, music as a popular cultural artifact can also be ideological and appear as a form of resistance.

In this study, we will analyze how symbolism in the lyrics of songs on the album "Pigza" is used as a tool for social criticism. This research is important for understanding the role of music in voicing social criticism and how Pyong-Pyong uses their song lyrics to represent specific social conditions. Through semiotic analysis, it is hoped that the deep meanings of symbols used in song lyrics and how they contribute to the social criticism conveyed by Pyong-Pyong can be revealed.

This research will make a significant contribution to the study of music as a medium for social criticism. By understanding the symbolism in song lyrics, we can better appreciate how music can be an effective tool for conveying social and political messages. Moreover, this research is also expected to inspire other musicians to use their work as a medium to voice important social issues. Through this research, we can see how Pyong-Pyong, with all their experience and innovation, has succeeded in creating works that are not only musically beautiful but also rich in social meaning.

Methods

This research employs a qualitative approach with semiotic analysis method to examine the symbolism in the lyrics of songs from the album "Pigza" by the band Pyong-Pyong. This methodology is chosen for its ability to unearth deep meanings and symbolism embedded within song lyrics, as well as to understand the social context that underlies the creation of these songs. The subject of this study is the "Pigza" album released by Pyong-Pyong, with the research object being the lyrics of the songs within that album. "Pigza" album is selected due to its perceived strong symbolism and social critique content, aligning with the goals of this research.

Data for this study will be collected through several techniques: analysis of song lyrics texts, interviews, and literature review. The analysis of song lyrics texts will involve examining each song's lyrics to identify symbolism and social messages contained within them. Interviews will be conducted with members of Pyong-Pyong band to gain direct perspectives from the song creators. Literature review will be conducted to understand the social, cultural, and political contexts underlying the creation of these songs.

The collected data will be analyzed using Roland Barthes' semiotic analysis method (Kurniawan, 2001). This analysis will involve identifying signs and symbols in the song lyrics, and interpreting the meanings of these symbols (Barthes, 1968). The analytical process will proceed through the following steps: Identification of Signs and Symbols, which involves identifying words, phrases, or sentences in the song lyrics that carry symbolic meanings; Interpretation of Meaning, which entails interpreting the meanings of the identified signs and symbols based on the social, cultural, and political contexts; and Categorization of Themes, which involves categorizing signs and symbols into main themes of social critique found within the song lyrics.

Results and Discussion

Analysis of the Tawasul messages showed that instructors send course notifications to the Symbolism of Song Lyrics in the Album "Pigza"

Song 1: Jika

Table 1. Symbolism of Song Lyrics "Jika"

<i>"Ku meninggalkan dirimu, Yakinlah itu bukan mauku"</i>	
Denotation	The singer states that leaving someone is not their desire.
Connotation	There are feelings of regret and sadness about leaving someone despite it not being their wish.
Myth	The concept that separations in relationships often occur not because of personal desire but due to circumstances.
Analysis	Reflects the reality where people sometimes have to make unwanted decisions, often due to situations beyond their control. It also suggests acknowledgment of the emotional impact of separation on both parties.
<i>"Dan jika ku melupakanmu, Yakinlah itu bukan maksudku"</i>	
Denotation	The singer says that if they forget someone, it's also not their intention.
Connotation	There's an effort to convey that forgetting someone is unintentional.
Myth	Difficulty in maintaining memories and bonds in relationships due to external factors.
Analysis	Indicates that in relationships, memories and recollections can fade for various reasons, including busyness or compelling circumstances. There's

	an acknowledgment that forgetting someone isn't deliberate but something that can naturally happen.
	<i>"Kutak pernah berniat jahat padamu, Jika kau kutinggalkan, Kumohon maafmu"</i>
Denotation	The singer asserts there was no ill intent and asks for forgiveness if leaving.
Connotation	Shows a defensive stance and a desire to be forgiven.
Myth	True love requires understanding and forgiveness.
Analysis	In relationships, misunderstandings and hurt feelings often occur. This acknowledgment serves to affirm good intentions and a desire to maintain a healthy relationship despite a separation.
	<i>"Dan jika kau meninggalkan diriku, Ku tahu itu bukan maumu"</i>
Denotation	If someone else leaves the singer, they understand it's not their wish.
Connotation	Shows empathy and understanding toward others in separation situations.
Myth	Healthy relationships require mutual understanding and empathy.
Analysis	Demonstrates emotional maturity and an understanding that in relationships, sometimes people have to make unwanted decisions. It reflects an attitude of understanding and support for others' decisions.
	<i>"Dan jika kau melupankanku, Yakinkan kau pasti takan mampu"</i>
Denotation	The singer believes the other person won't be able to forget them.
Connotation	There's self-confidence and high self-assurance.
Myth	Strong memories of love are not easily forgotten.
Analysis	Shows the singer believes in a strong bond and memories that won't easily fade. There's confidence that this relationship has a profound and lasting impact.
	<i>"Kau takkan pernah bisa meninggalkanku, Jika kau mampu, Kan kuberi maafku"</i>
Denotation	The singer believes the other person won't be able to leave them, but if they can, they'll forgive them.
Connotation	Implies an implied challenge and a promise to forgive.
Myth	Forgiveness as part of true love.
Analysis	Shows ambivalence: on one hand, there's a belief that the relationship is so strong it can't be broken, on the other hand, there's a promise to forgive if it happens. This reflects the emotional complexity in deep relationships.
	<i>"Jika nanti, Kukan kembali, Kumohon kau mengerti dan memahami"</i>
Denotation	The singer hopes to return and asks for understanding.
Connotation	Hope for reconciliation and understanding.
Myth	Strong relationships can endure even with temporary separations.
Analysis	There's hope that this separation is temporary and that with understanding and comprehension, the relationship can be restored. It reflects optimism and a belief that love can endure challenges.

The song "Jika" by Pyong-Pyong features strong themes of social criticism through its lyrics. Firstly, the song discusses unwanted separations and the accompanying regrets. The implied social critique is on how external circumstances often force individuals to make decisions contrary to their desires. This reflects how many relationships end due to factors beyond individual control. Secondly, the song emphasizes the importance of empathy and understanding in relationships. Social criticism here highlights how interpersonal relationships are often influenced by lack of understanding and poor communication, ultimately leading to tension and division.

In terms of symbolism, "leaving and forgetting" is used to criticize how relationships are often destroyed by circumstances beyond individual control. This suggests that separation and loss

of contact are not the result of personal desires but rather external pressures that compel individuals to part ways. Additionally, requests for forgiveness and forgiveness itself serve as important symbols highlighting the importance of understanding and reconciliation in relationships. It depicts how, despite relationships ending, understanding and forgiveness can help heal wounds and restore peace among the involved individuals.

Song 2: Mereka

Table 2. Symbolism of Song Lyrics “Mereka”

<i>"Takkan bisa mengukur luas lautan, Hanya dengan perkiraan"</i>	
Denotation	It's impossible to measure the expanse of the ocean solely through estimation.
Connotation	Emphasizes the impossibility of evaluating something based solely on guesswork.
Myth	One's life and experiences cannot be measured solely from the outside.
Analysis	Emphasizes that shallow judgments without factual basis won't provide an accurate picture. This can be applied to evaluating someone or a complex situation.
<i>"Takkan bisa mengukur tinggi gunung, Hanya dengan merenung"</i>	
Denotation	It's impossible to measure the height of a mountain just by contemplation.
Connotation	Emphasizes that assessing something requires genuine effort and deeper understanding.
Myth	Superficial assessments cannot provide an accurate portrayal.
Analysis	Depicts the need for genuine effort and thorough research to understand something correctly, not merely based on assumptions or shallow reflections.
<i>"Seperti dengan diriku, Kau hanya tahu namaku, bukan hidupku dan cerita di belakangku"</i>	
Denotation	Others only know the singer's name, not their life.
Connotation	Frustration towards superficial judgments.
Myth	A person's identity is far more complex than what is seen on the surface.
Analysis	Emphasizes that knowing someone's name doesn't mean understanding their entire life and background. There is depth and complexity in every individual that is often overlooked.
<i>"Dan kau tak berhak menilaiku dan menghakimiku"</i>	
Denotation	Others have no right to judge or condemn the singer.
Connotation	Rejects judgments from others.
Myth	The right not to be judged based on limited knowledge.
Analysis	Indicates that without a full understanding of someone, judgments and criticisms become unfair and inaccurate. It stresses the importance of respecting individuality and the complexities of each person.
<i>"Takkan bisa, tapi selalu saja, Mereka tak mengerti apa yang telah kulakukan dan ku perjuangkan"</i>	
Denotation	Others cannot comprehend the singer's struggles.
Connotation	Disappointment towards others' lack of understanding.
Myth	Personal struggles and efforts are often misunderstood by others.
Analysis	Reflects the reality where someone's struggles and efforts are often unappreciated or misunderstood by others, who only see the end results without knowing the difficult process behind them.

<i>"Mereka tak mengerti berapa darah yang telah tertumpah, Tutup muka dan telinga, coba acuhkan mereka"</i>	
Denotation	Others don't understand the sacrifices made.
Connotation	Rejection of unfair criticism or judgment.
Myth	Injustice in social judgments and the importance of personal resilience.
Analysis	Shows that people often fail to see or appreciate the sacrifices made by someone. Refusal to listen to unfair criticism serves as a mechanism of self-defense.
<i>"Mereka takkan bisa menerima pembenaran kita, Ku hanya diam"</i>	
Denotation	Others won't accept the singer's justification.
Connotation	Helplessness and resignation towards unfair judgment.
Myth	Inability to change others' views despite strong justification.
Analysis	Reflects that even when someone tries to explain or justify their actions, others may still not accept or understand. Sometimes, remaining silent is the best choice when facing unfair judgment.

The song "Mereka" by Pyong-Pyong portrays strong social criticism through its lyrics. Firstly, the song critiques the tendency towards superficial judgment, where individuals are often assessed solely based on outward appearance or shallow information without considering deeper backgrounds. This reflects injustice in how society evaluates individuals without making an effort to understand their full context. Secondly, the song highlights themes of fairness and judgment, criticizing how society often judges individuals without deep understanding. This serves as social criticism against the haste in making judgments without efforts to comprehend broader contexts, which can ultimately lead to injustice for the individuals being judged.

In terms of symbolism, the song uses the symbolism of "measuring the breadth of the ocean and the height of mountains" to critique shallow judgments that do not consider the complexity and depth of individuals. This symbolism indicates that judgments based solely on physical size or surface do not reflect the true richness of each individual. Additionally, the contrast between "name and life" is used as a symbol to criticize superficial judgment. It emphasizes that knowing only someone's name is not sufficient to understand their actual life, which is more complex and profound than what appears on the surface.

Song 3: Kurang Piknik

Table 3. Symbolism of Song Lyrics "Kurang Piknik"

<i>"Ya bawaku pergi dari sini, Kemana saja asal tidak di sini"</i>	
Denotation	The singer wants to be taken away from the current place.
Connotation	Strong desire to escape from boring routines.
Myth	The need to escape as a form of relief from daily pressures.
Analysis	Reflects a desire to break away from the pressures and monotony of daily life. A new place is expected to provide refreshment and happiness.
<i>"Ya bawa ke tempat paling jauh, Kemana saja karena aku telah jenuh"</i>	
Denotation	The singer wants to go to a very distant place because they feel tired.
Connotation	Feeling trapped in an unsatisfactory situation and seeking an escape.
Myth	Escaping to a new place as a solution to overcome weariness.
Analysis	The desire to avoid or escape from a boring and oppressive situation is a way to seek freedom and peace.
<i>"Dari hari senin hingga hari sabtu aku sibuk, Kerja keras banting tulang bagaikan kuda"</i>	
Denotation	The singer is busy working hard from Monday to Saturday.

Connotation	Describes a heavy and exhausting workload.
Myth	Hard work as a symbol of dedication, but also a cause of fatigue and boredom.
Analysis	Shows how heavy the workload is and how little time there is to relax or rest, leading to an urgent need for vacation and fun.
<i>"Hanya hari minggu hari yang selalu aku tunggu, Ajak ku berlibur buang semua bosanku"</i>	
Denotation	Sunday is the only day the singer waits for to go on vacation.
Connotation	Sunday as a symbol of freedom and time to relax.
Myth	The importance of balancing work and leisure time to maintain mental health and happiness.
Analysis	Emphasizes the importance of leisure time to cope with stress and fatigue caused by work. Sunday becomes a symbol of hope and freedom from oppressive routines.
<i>"Kemana saja, dimana saja, Asal bersama ku bahagia"</i>	
Denotation	The singer is happy to go anywhere as long as they are with their loved one.
Connotation	Happiness lies in companionship, not in a place.
Myth	Love and togetherness as the primary source of happiness.
Analysis	Emphasizes that happiness is not determined by a place but by the company of loved ones. Being together with a loved one is a source of happiness and satisfaction.

The song "Kurang Piknik" by Pyong-Pyong addresses significant themes of social criticism through its lyrics. Firstly, the song critiques the boredom of mundane daily routines and the individual's need to escape as a way to cope with this monotony. This reflects criticism of modern life that often imposes monotonous routines without allowing space for personal expression and freedom. Secondly, the song highlights the theme of balancing work and life, emphasizing the importance of having enough leisure time to rest and enjoy life. This is social criticism against a culture of hard work that can sacrifice individual well-being for higher productivity.

In terms of symbolism, the song uses the symbolism of "take me away" to depict the urgent need to escape from pressures and oppressive routines, seeking happiness elsewhere that is more enjoyable and freer from daily obligations. Additionally, "Sunday" is used as a symbol of freedom and escape from work pressures, criticizing the lack of leisure time in a culture of hard work. This symbolism highlights that Sunday, as a day off, should be a time for rejuvenation and enjoyment of life, not just an additional day to catch up on tasks left over from previous days.

Song 4: Kami Ingin Damai

Table 4. Symbolism of Song Lyrics "Kami Ingin Damai"

<i>"Ajari Kami Untuk saling mencintai, Jangan ajari Kami Untuk saling membenci"</i>	
Denotation	The singer asks to be taught to love each other and not to hate each other.
Connotation	A call for love and rejection of hatred.
Myth	Love as the foundation for peace and hatred as a cause of conflict.
Analysis	This is a call to create a culture of love and mutual respect. It emphasizes the importance of education and understanding to promote peace and avoid hatred.
<i>"Ajari Kami Untuk saling percaya, Jangan ajari Kami Untuk saling curiga"</i>	

Denotation	The singer asks to be taught to trust each other and not to suspect each other.
Connotation	Emphasizes the importance of trust in building harmonious relationships.
Myth	Trust as the key to creating a peaceful society and suspicion as a cause of instability.
Analysis	It shows that trust is an essential element in creating harmonious and stable relationships. Distrust and suspicion can lead to conflict and social instability.
<i>"Slalu waspada Dengan senjata di tangan, Bukan dunia Yang selalu Kami inginkan"</i>	
Denotation	The singer states that a world with weapons in hand is not what they desire.
Connotation	Critique of a world full of violence and tension.
Myth	An ideal world is a world without violence and tension.
Analysis	This reflects a desire to live in a peaceful world without the violence and tension caused by arms. It emphasizes the need to create a safe and harmonious environment.
<i>"Curiga Dengan senjata di tangan, Bukan dunia Yang selalu kami inginkan"</i>	
Denotation	Suspicion with weapons in hand is not the desired world.
Connotation	Depicts insecurity and tension due to suspicion and armament.
Myth	A world full of distrust and armament is not ideal.
Analysis	It emphasizes that suspicion and violence only bring instability and tension. An ideal world is one where people can live without fear of violence.
<i>"Kami hanya ingin hidup tenang, Kami hanya ingin hidup damai"</i>	
Denotation	The singer desires a peaceful and tranquil life.
Connotation	A simple desire to live without conflict and violence.
Myth	A peaceful and tranquil life as the ultimate goal.
Analysis	It shows that the desire to live peacefully and calmly is a universal basic desire. It emphasizes the importance of creating conditions that allow people to live in peace and harmony.
<i>"Caci maki Kian semakin Membabi, Tiada rasa, Semua saling menyiksa"</i>	
Denotation	Verbal abuse escalating without feeling, everyone tormenting each other.
Connotation	Criticism of verbal and physical violence that destroys.
Myth	Social damage due to hatred and violence.
Analysis	It shows how verbal and physical violence can damage social relationships and create an environment full of pain and injustice. It reminds us of the importance of mutual respect and avoiding violence in social interactions.
<i>"Seperti menikam Itu sudah biasa Kawan, Dianggap Lawan Begitulah teman"</i>	
Denotation	Stabbing has become commonplace, friends are considered opponents.
Connotation	Degradation of friendship values and increasing hostility.
Myth	Social life damaged by violence and hostility.
Analysis	It shows how violence and hostility can destroy friendship values and trust. It depicts the damage that can occur when social relationships are dominated by conflict and hatred.
<i>"Sadari hey sobat, Hidup untuk apa, Ketika mata Terbuka lihatlah dunia"</i>	
Denotation	The singer urges to realize the purpose of life and see the world.
Connotation	Call for reflection and understanding the meaning of life.
Myth	Awareness and reflection as keys to a better life.

Analysis	It shows the importance of introspection and reflection to understand the purpose of life and create a better life. It encourages us to see the world with open eyes and understand the true meaning of our existence.
<i>"Lebih baik Bercengkrama bersama, Saling berbagi Indahnya Dunia"</i>	
Denotation	It's better to spend time together and share the beauty of the world.
Connotation	Invitation to live in harmony and togetherness.
Myth	An ideal life is a life filled with togetherness and love.
Analysis	It emphasizes that true happiness lies in harmonious relationships and sharing. An ideal life is one where people can share happiness and the beauty of the world together.

The song "Kami Ingin Damai" presents deep social critique through its lyrics. The first highlighted theme is violence and peace, where the song criticizes the negative impacts of violence on social life and individuals, while advocating peace as a better alternative. The second social critique highlights the importance of trust and condemns the negative effects of suspicion in social relationships. The song asserts that distrust can lead to conflict and instability in society. In terms of symbolism, the song uses "weapons in hand" as a metaphor to depict a world filled with violence and tension, expressing aspirations for a life free from violence. Meanwhile, the symbolism of "bonding and sharing" is used to illustrate that true happiness lies in harmonious relationships and a culture of sharing. Interpreting this symbolism within the context of social critique conveys a profound message about the importance of peace, trust, and respectful relationships in creating a more harmonious society.

The song "Jika" by Pyong-Pyong employs strong symbolism to critique the dynamics of social and personal relationships within society. Firstly, the symbolism of "leaving and forgetting" depicts separations often enforced by external pressures. This can be interpreted as a critique of the instability in human relationships vulnerable to negative influences from external factors such as social, economic, or cultural pressures affecting personal dynamics. Secondly, the symbolism of "requests for apology and forgiveness" reflects the need for empathy and understanding in human interactions. Through this symbolism, the song criticizes the lack of effective communication and tolerance in society that can lead to unnecessary conflicts and divisions. These symbols not only convey artistic messages about human relationships but also encourage listeners to reflect on the importance of understanding and respecting individual feelings and experiences in interpersonal relationships.

The song "Mereka" by Pyong-Pyong uses strong symbolism to criticize the shallow way society judges individuals. Firstly, the symbolism of "measuring the breadth of the ocean and the height of mountains" is a metaphor highlighting that judgments based on shallow information cannot capture the complexity and depth of individuals. This reflects criticism of the human tendency to make judgments based on limited perceptions influenced by surface views. Secondly, the symbolism of "name and life" illustrates how knowing someone's name but not understanding their life in full. This critiques society's tendency to quickly judge without making an effort to understand the broader background and personal context of the individual. Thus, the song not only explores themes of social criticism against shallow judgment in society but also invites listeners to deeply contemplate the complexity and depth of every individual around them.

The song "Kurang Piknik" by Pyong-Pyong uses strong symbolism to criticize the culture of hard work and the pressures of daily routines. Firstly, the symbolism of "take me away" depicts the desire to escape from oppressive routines and seek happiness elsewhere. This reflects criticism of a work culture that often sacrifices leisure time and life balance. The song highlights the need for sufficient leisure time to rest and enjoy life amidst excessive work

pressures. Secondly, the symbolism of "Sunday" as a symbol of freedom and escape suggests that time to enjoy life is limited to holidays. This criticizes the social and economic structures that prioritize productivity over individual well-being. Thus, the song not only explores themes of social criticism against hard work culture but also encourages listeners to reflect on the importance of balancing work and time to enjoy life fully.

The song "Kami Ingin Damai" employs strong symbolism to convey deep social critique. First, "weapons in hand" are depicted as symbols of ongoing violence and conflict within society. This interpretation criticizes a world filled with tension and violence, emphasizing the need to seek peace and harmony as better alternatives in social life. Second, the symbolism of "bonding and sharing" is used to represent harmonious and respectful relationships among individuals. This interpretation critiques the isolation and individualism often prevalent in modern society, while highlighting the importance of positive social interactions and mutual support in creating a more empowered and harmonious community.

Conclusion

Interpreting the symbolism in the context of social critique across the four analyzed songs reveals that each song utilizes symbolism to convey critical messages about various aspects of social and individual life. Firstly, the song "Jika" highlights separation and the need for understanding, criticizing instability in relationships often influenced by external factors. Secondly, the song "Mereka" uses metaphors about measuring the vastness of oceans and the height of mountains, knowing names but not understanding someone's life to critique shallow and quick judgments of individuals. Thirdly, the song "Kurang Piknik" employs symbolism like "take me away" and "Sunday" to explore themes of boredom and the need for leisure time, criticizing a culture of hard work that sacrifices personal well-being. Lastly, the song "Kami Ingin Damai" explores the symbolism of weapons in hand as a critique of violence and conflict, advocating for symbols of camaraderie and sharing as alternatives to address social isolation and individualism in society.

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