

## Semiotics Study: A Meaning Analysis Of The Lyrics Of The Song "Tablo Kasmaran" By Eutik Muchtar

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### Article Information

### ABSTRACT

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This study aims to explore the deep meaning of the lyrics of the song "Tablo Kasmaran" by Eutik Muchtar, which is popular in Kliningan and Wayang Golek arts. Using a qualitative approach, this study utilizes Riffaterre's semiotic theory to explore the layers of meaning contained in the lyrics. The song "Tablo Kasmaran" is known for its outstanding musicality and evocative lyrics, making it an interesting object of research. Through this analysis, the author uncovers a hidden message, the song conveys a feeling of the heart that reminds one of waiting in solitude, of the emptiness that can only be filled by the one who is missed. Each stanza takes us on a deep emotional journey from longing, heartache, to the point of accepting that a loved one may not return. The findings of this research are expected to provide a deeper insight into the meaning and cultural values in Sundanese music, as well as a contribution to the study of local music semiotics.



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### 1. Introduction

In the Sundanese musical repertoire, there is a type known as *karawitan sekar*, which is a form of music that uses the human voice or vocals as its main element. There are various types and genres of *karawitan sekar*, such as *mamaos*, *beluk*, *kawih*, *tembang*, and *pantun*, each of which exhibits the characteristics and uniqueness of Sundanese culture. Another type of *karawitan sekar* is *kepesindenan*, which enriches the vocal diversity of Sundanese traditional arts (Atmadibrata, 2006; Soepandi, 1975).

*Kepesindenan* is a traditional Sundanese vocal style that offers freedom (improvisation) in the use of *senggol* (cengkok) and *rumpaka* (verse), while still maintaining distinctive aesthetic values (Soepandi et al., 1998). The aesthetics achieved by a *sinden* is reflected in the rhythm and *laras* produced according to the wishes of the presenter or *sinden*. This *sinden* repertoire is inseparable from the creativity and inventiveness of the *karawitan* artists, who have a major role in enriching and expanding Sundanese *karawitan* art (Rina Dewi Anggana, 2022). Their quality works can still be heard and appreciated today. One of the figures who contributed to the creation and development of these *sekar* *kepesindenan* songs is Eutik Muchtar (Upandi & Hadi, 2011).

Eutik Muchtar, who was born in Cinunuk, Bandung, is one of the Sundanese rebab maestros who has competence in creating kepesindenan songs (Galuh, 2019). Including the song "Tablo Kasmaran" is one of his creations. The song "Tablo Kasmaran" also belongs to the group of *sekar ageung* (lagu gede) in the *kepesindenan* genre (Irawan & Soedarsono, 2014; Suparli, 2010).



**Figure 1.**

Maestro of Kepesindenan "Eutik Muchtar" (Galuh, 2019).

The song "Tablo Kasmaran" is very popular in Kliningan and Wayang Golek circles. In terms of musicality, this song is often considered difficult to learn due to the complexity in the use of *laras* and *surupan* in Sundanese karawitan (Saepudin, 2015). However, when considered carefully, the melody in this song contains a distinctive beauty. In addition, the lyrics are not only aesthetically beautiful but also rich in deep meaning, conveying hidden messages that can be interpreted by the listener, as revealed by Solihin, (2015) as follows: "Song lyrics, or what is known in Sundanese tradition as *rumpaka*, are the product of a deep literary process of thought and feeling, namely (kepujangaan), which reflects the essence of human subjectivity. As an individual expression, these song lyrics function as a manifestation of complex inner views and experiences, which are then realized in written form. These experiences, which have a meaningful dimension, not only serve as a means to convey deep meaning, but are also expected to contribute to spiritual development. Thus, the author is expected to have a significant impact in shaping and influencing the behavior of communicators, through this meaningful art medium."

Song lyrics or poems can be understood as literary works that contain language activities in them. Language and literature have significantly different characteristics compared to the language used in everyday communication. If everyday language is mimetic or directly imitates reality, literary language tends to be semiotic, which presents meaning through symbolization and lack of continuity of expression. Literary works such as lyrics, verse, and poetry convey concepts and life experiences through indirect means. Riffaterre, (1978) suggests that literary works not only state something literally but also carry hidden meanings. This indirectness in literary works can arise through three main mechanisms, namely displacing of meaning, distorting of meaning, and

creating of meaning. Displacing of meaning, for example, occurs when a sign or word replaces another sign or word, resulting in a richer and more complex shift in meaning.

Based on her personal experiences, Eutik Muchtar often puts her life experiences into the lyrics of the songs she creates. Song lyrics function as a form of expression of personal experience, covering what the creator has seen, heard and experienced. In describing their experiences, songwriters often use wordplay and distinctive language to add appeal and unique characteristics to their lyrics. One type of meaning contained in this song is connotative meaning, which is an emotional or cultural meaning, has a subjective nature, and goes beyond the literal meaning of the words (Muchalif & Alfikri, 2022). In Luxemburg, (1978), "lyrics and verse cannot be separated from the concept of poetry itself. These two forms of literary works, although often distinguished by formal and functional aspects, share deep similarities in terms of artistic expression and the use of language. Lyrics, which are often more personal and expressive, and verse, which usually contains more universal meanings, both reflect the power of poetry in conveying human feelings, ideas and experiences". Thus, lyrics and verse are not only part of the poetic tradition, but also important representations of the dynamics of language as a medium of artistic expression (Afria, et., all, 2023). The concept of poetic texts is not limited to a particular type of literature, but also includes various expressions, such as sayings, messages, advertisements, mottos, and prayers (Luxemburg, 1978).

This research has a novelty by exploring the hidden meaning in the lyrics of the song "Tablo Kasmaran" by Eutik Muchtar, which is associated with the cultural and social context of Sundanese society. Such a focus is still rarely discussed in music semiotics studies in Indonesia. Using Michael Riffaterre's semiotic theory, this research offers a new perspective to understand song lyrics as a form of music literature. The lyrics are analyzed as complex symbols, depicting deep meanings that are closely related to cultural and social values.

This research not only enriches semiotic studies in the analysis of song lyrics, but also makes an important contribution to the preservation and understanding of Sundanese culture through a structured scientific approach. This research uses descriptive qualitative method with Ferdinand de Saussure's semiotic theory to analyze the relationship between signifier and signified in song lyrics. This approach succeeded in revealing the deep cultural meanings and hidden narratives in the lyrics, highlighting the role of music as a cultural artifact that reflects and preserves the values and traditions of Sundanese society.

The analysis conducted in this study is in line with previous findings. For example, Suryani et al., (2024) discussed "Analysis The Meaning Of Motivation Messages In Album 'A Head Full Of Dreams' By Coldplay". Then Sandy Muhammad Ramdani, (2023) also revealed about "Tracing Markers and Signifiers in Song Lyrics Through the Saussurean Approach of the Semiotic Lens" how the semiotic approach can explore complex layers of meaning in

contemporary song lyrics. In addition, Cevania & Merrita, (2023) their research highlights "Signs Through Songs: A Semiotic Analysis Of Self-Confidende Lyrics" the importance of signs in music as a means of self-expression, reinforcing the relationship between semiotics and cultural identity.

In understanding the meaning of a song lyric, it is important for readers to recognize the signs and meanings contained in it. This process not only helps in understanding the intention or message to be conveyed, but also allows the reader to feel the emotions expressed by the songwriter. Song lyrics are structures that contain messages and deep meanings, so this phenomenon is an interesting object of study to research.

## 2. Method

This research uses descriptive qualitative method to analyze the meaning of the song lyrics "Tablo Kasmaran" by Eutik Muchtar. This method aims to describe the nature and phenomena that are happening in the context of ongoing studies. Through the descriptive qualitative method, this research tries to explain the social symptoms reflected in the song lyrics, by describing in depth the meaning and message that the creator wants to convey. This method also aims to reveal the intent and purpose behind the creation of the lyrics (A. Prastowo, 2010). The descriptive qualitative method emphasizes on the description and interpretation of data thoroughly to obtain an in-depth understanding of the phenomenon studied and the relationship of the variables in it. Song lyrics as the object of research are seen as a reflection of the creator's experiences and feelings, which may hold hidden messages to be conveyed to listeners or certain parties.

Qualitative research focuses on the interpretation of social events and events based on the perspective of the object of research. In this context, the researcher acts as the main research instrument; researchers are expected to have a deep understanding of theory and insight so that they can formulate questions, analyze, and reconstruct the situation or phenomenon under study to be clearer and more meaningful (Sugiyono, 2008). With this approach, researchers observe, analyze, interpret, and draw conclusions from the objects studied. This method is an analytical tool to reveal the meaning contained in the literary work of the song lyrics "Tablo Kasmaran".

## 3. Results and Discussion

### Lyrics/ *Rumpaka* of the song "Tablo Kasmaran"

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**Sinden** *Malati semu nu seuri kembang wera ngera-ngeru*  
*Kembang eros sok tumaros*  
*Kamana ari dunungan*  
*Henteu aya ngalanglangan diantos teu aya sumping*  
*Lahh... Henteu beja-beja acan*  
*Boa rek anggeus-anggeusan*

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**Alok** *Hariwang loba kamelang*  
*Inggis dumeh rek paanggang*

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<b>Sinden</b>	<i>Lami ngantos anjeunna kembang teu aya nu metik Duhh... dunungan mun kembang bisa ngomong mah Mereun naroskeun ka abdi kamana jungjunan sepi Kaluman taya nu ngambung cik sumangga atuh layad Lah... Ulah ka jongjonan teuing ganda taya nu nulungan</i>
<b>Alok</b>	<i>Teu kelis ku teu tebih peurih nyasrak sumarambah Taya obat ekeur paler keukeuh melang sumoreang</i>
<b>Sinden</b>	<i>Geuri jiga milu nyeri Nalangsa milu midangdam, midangdam Duh... Jogjog henteu daek mondok Jiga bingbang sumoreang hariwang kunu saurang Sieun jauh teu patepung sieun ikhlas da luluasan</i>
<b>Alok</b>	<i>Nguriling dijero pikir ngolebat dijero rasa Hate teh teu daek paler tibelat kunu saurang</i>
<b>Sinden</b>	<i>Tuh geuning dina mumunggang aya tangkal nagasari panutan Keur mejuhna mangkak ligar, ligar katebak ku angin Aduh... Siloka na diri abdi keur sono dikantun tebih panutan Sapu nyere pegat simpay paturay alim patebih Duh... Nu kantun mah, nu kantun mah tinggal kalangkang cipta lamunan</i>

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### Meaning of Lyrics/Rumpaka song "Tablo Kasmaran"

The song "Tablo Kasmaran" by Eutik Muchtar describes a person's deep longing and waiting for the person they love, even though the waiting is accompanied by pain and uncertainty. Through meaningful lyrics, this song offers a poetic and touching interpretation, presenting emotional nuances that invite listeners to contemplate the inner journey of waiting for the presence of the person they miss.

**Table 1.**  
**Meaning of lyrics "Tablo Kasmaran"**

Said	Meaning
<i>Malati</i>	Jasmine
<i>Semu</i>	Like
<i>Seuri</i>	Smile
<i>Kembang Wera</i>	Wera
<i>Ngera-ngera</i>	Uncomfortable Feeling

"*Malati semu nu seuri kembang wera ngera-ngera*" has a meaning, a faintly smiling jasmine flower implies a slowly fading tenderness. It is a metaphor for a heart that is waiting for someone, but that hope is fading, like a flower that is slowly losing its charm.

**Table 2.**  
**Meaning of lyrics "Tablo Kasmaran"**

Said	Meaning
<i>Kembang Ros</i>	Roses
<i>Sok</i>	Like
<i>Tumaros</i>	Ask

<b><i>Kamana</i></b>	Where
<b><i>Ari Dunungan</i></b>	Someone to Look Forward to

"*Kembang eros sok tumaros, Kamana ari dunungan*" depicts the meaning of a wilted rose flower as if asking where its owner has gone. This sense of loss is reflected in the figure of a flower waiting for the presence of a picker who never arrives, symbolizing the deep longing of the heart for a figure who usually touches and cares for it.

**Table 3.**  
Meaning of lyrics "Tablo Kasmaran"

Said	Meaning
<b><i>Heunten Aya</i></b>	None
<b><i>Ngalanglangan</i></b>	Visit
<b><i>Diantos</i></b>	Awaited
<b><i>Teu Aya</i></b>	None
<b><i>Sumping</i></b>	Come

"*Henteu aya ngalanglangan diantos teu aya sumping*" has the meaning of a long, hopeful wait without certainty. This phrase depicts the constant longing for someone's presence, even though all that remains is emptiness due to the absence of news.

**Table 4.**  
Meaning of lyrics "Tablo Kasmaran"

Said	Meaning
<b><i>Lami</i></b>	Old
<b><i>Ngantosan</i></b>	Waiting
<b><i>Anjeunna</i></b>	He
<b><i>Kembang</i></b>	Flower
<b><i>Teu Aya</i></b>	None
<b><i>Nu</i></b>	Wich
<b><i>Metik</i></b>	Picking

"*Lami ngantosan anjeunna kembang teu aya nu metik*," moving on to the next stanza, this prolonged wait is even more painful. The flower waits in silence; no hand reaches out to it, no greeting approaches, only silence accompanies it.

**Table 5.**  
Meaning of lyrics "Tablo Kasmaran"

Said	Meaning
<b><i>Mun</i></b>	If
<b><i>Kembang</i></b>	Flower
<b><i>Bisa</i></b>	Can
<b><i>Ngomong mah</i></b>	Speaking

<b>Meureun</b>	Maybe
<b>Naroskeun</b>	Ask
<b>Ka Abdi</b>	To me
<b>Kamana</b>	Where
<b>Sepi</b>	Deserted

In this lyric, a deep meaning is revealed through the phrase, "*Duh, dunungan, mun kembang bisa ngomong mah, mereun naroskeun ka abdi kamana jungjunan sepi*" If a flower could speak, it would probably ask, "Where are you, who has always been the reason for my life?" This expression describes the deep pain of silence, where intense longing and loss seem to be pent up, wanting to be voiced but can only be uttered in silence. It not only describes longing, but also reflects the limitations of expressing feelings directly, thus implying a hidden yet powerful emotion.

**Table 6.**  
**Meaning of lyrics "Tablo Kasmaran"**

<b>Said</b>	<b>Meaning</b>
<b>Kaluman</b>	It's been a long time
<b>Taya</b>	None
<b>Nu ngambung</b>	Who Kissid
<b>Cik Sumangga Atuh</b>	Please
<b>Layad</b>	Come Visit

The phrase "*Kaluman taya nu ngambung cik sumangga atuh layad*" contains a deep meaning, namely a flower that is left without attention, without affection. This image depicts the feeling of a heart that is abandoned, without a greeting or hug that can provide comfort and calm. This loss of attention reflects the empty feeling that arises when the expected affection never comes. It creates a strong emotional analogy, showing how important care and affection are in keeping the heart in balance, just as a flower needs care in order to thrive.

**Table 7.**  
**Meaning of lyrics "Tablo Kasmaran"**

<b>Said</b>	<b>Meaning</b>
<b>Geuri</b>	Silence
<b>Jiga</b>	Like
<b>Milu</b>	Follow
<b>Nyeri</b>	Sick
<b>Nalangsa</b>	Sad
<b>Milu</b>	Follow
<b>Midangdam</b>	Feeling Pain

The phrase "*Geuri jiga milu pain, nalangsa milu midangdam*" illustrates that the wait not only causes emotional wounds, but also brings about deep pain. This pain is exacerbated by the image of the longed-for figure, which further emphasizes the suffering in every second of waiting. This sentence

shows that the waiting presented in the lyrics is not only passive, but triggers constant emotional pain, exacerbated by unrealized hopes.

**Table 8.**  
**Meaning of lyrics "Tablo Kasmaran"**

Said	Meaning
<i>Jiga</i>	Like
<i>Bingbang Sumoreang</i>	Confused
<i>Hariwang</i>	Anxious
<i>Kunu Saurang</i>	To Someone

The stanza "*Jiga bingbang sumoreang hariwang kunu saurang*" contains a deep meaning, which describes the anxiety and confusion kept in silence. The silence reflects a deep sense of anxiety and confusion about one's fate. The vacillating soul feels lost, caught in the uncertainty of whether the longed-for meeting will happen, or whether this hopeful wait will continue without end. This sentence expresses the emotional tension more clearly, and shows the subject's deep uncertainty and hope, which creates a stronger and more dramatic impression.

**Table 9.**  
**Meaning of lyrics "Tablo Kasmaran"**

Said	Meaning
<i>Sieun</i>	Fear
<i>Jauh</i>	Deep
<i>Teu Patepung</i>	Did not meet
<i>Sieun</i>	Fear
<i>Iklas</i>	Sincerely
<i>Da Luluasan</i>	Feelings Poured Out

The stanza "*Sieun jauh teu patepung, sieun ikhlas da luluasan*" implies a deep fear that arises from feelings of loss. This fear includes the fear of never seeing each other again and the anxiety of having to let go with no hope of reuniting. This waiting is laden with the anxiety of a separation that may be eternal, making this emotional experience even more fraught with longing and sorrow. The lyrics depict a painful uncertainty, reflecting how the fear of loss and the anxiety of permanent separation deepen the emotional nuances of the waiting process.

**Table 10.**  
**Meaning of lyrics "Tablo Kasmaran"**

Said	Meaning
<i>Dina</i>	At
<i>Mumunggang</i>	Part Of the Mountain Peak
<i>Aya</i>	Availble
<i>Tangkal Nagasari</i>	Nagasari Trees

The phrase “*Tuh, geuning dina mumunggang aya tangkal nagasari panutar*” has a symbolic meaning; the upright and sturdy nagasari tree around it symbolizes the firmness of the soul. Despite being fragile and suffering from longing for a figure who has left, the existence of this tree illustrates the fortitude and strength to remain standing in the midst of emotional isolation. The symbol of the nagasari tree reflects a resilient soul in the midst of loneliness and longing, giving a message of inner strength in the face of loss.

**Table 11.**

Meaning of lyrics “Tablo Kasmaran”

Said	Meaning
<i>Keur Mejhna</i>	Moderate
<i>Mangkak Ligar</i>	Bloom
<i>Katebak</i>	Blown Away
<i>Ku</i>	By
<i>Angin</i>	Wind

The stanza “*Keur mejhna mangkak ligar, ligar katebak ku angin*” contains a deep meaning of constancy that slowly fades, like a nagasari tree blown by the wind. The firmness that was once strong now begins to waver, drifting in the void. Feelings that were once firm and passionate are gradually eroded by time and uncertainty, as if to imply human vulnerability in the face of change. This expression not only describes emotional changes, but also reflects the fragile state of the mind when faced with inevitable external pressures.

**Table 12.**

Meaning of lyrics “Tablo Kasmaran”

Said	Meaning
<i>Silokana</i>	Symbol
<i>Diri Abdi</i>	Myself
<i>Keur</i>	More
<i>Sono</i>	Missed
<i>Dikantun Tebih</i>	Left far Away

The phrase “*aduh... Siloka na diri abdi keur sono dikantun tebih panutar*” in this stanza describes the deep longing hidden within. A role model who has left leaves an unfilled void and an unspoken longing. This stanza depicts an unrequited emotional void, reflecting an inner pain that can only be felt but is difficult to express.

**Table 13.**

Meaning of lyrics “Tablo Kasmaran”

Said	Meaning
<i>Sapu Nyere Pegat Simpay</i>	Describes something that is disconnected or separated after it was previously bound.
<i>Paturay Alim Patebih</i>	Unwilling to separate

The phrase "*Sapu nyere pegat simpay paturay alim patebih*" contains the meaning of a bond that was once tight but is now slowly detached, describing a sincerity to let go of something that was once united in order to leave. This separation is colored by deep sincerity despite the heaviness, presenting a real feel of a sincere but struggling feeling. This phrase not only reflects the process of separation, but also symbolizes a deep acceptance of change, with a touch of evocative emotion in the context of Sundanese culture.

**Table 14.**  
**Meaning of lyrics "Tablo Kasmaran"**

Said	Meaning
<i>Nu Kantun mah</i>	Whats Left
<i>Tinggal</i>	Stay
<i>Kalangkang</i>	Shadow
<i>Cipta</i>	Copyright
<i>Lamunan</i>	Daydream

The last stanza "*Duh... nu kantun mah, nu kantun mah tinggal kalangkang cipta lamunan*" has a deep meaning, namely that only shadows remain. This phrase represents the end of an endless wait, where all that remains are daydreams, hopes and dreams that are no longer within reach. This image implies emptiness and helplessness in the face of a reality that does not match expectations. Through these lyrics, a sense of loss and acceptance of an unchangeable situation is expressed, reinforcing the emotional message in the context of futile waiting and the fading line between hope and reality.

Through the above analysis, the song tells a poignant story of waiting in solitude, describing the emptiness that can only be filled by the presence of a longed-for figure. Each stanza invites the listener to dive into layers of intense emotions, starting with an overwhelming longing that gradually turns into pain as hope fades. The lyrics guide us on a deep and authentic emotional journey, as if we share in the struggle to keep waiting, even when we realize that the person we miss will not return. The song goes beyond a mere expression of love; it reflects a deeper surrender to uncertainty, which ultimately leads to a painful yet sincere acceptance of one's feelings. Emotional depth in song lyrics has been explored in various studies, highlighting how artists convey complex emotions through their work (Laia et al., 2022). Moreover, research shows that lyrics often serve as a medium to express personal and collective experiences, allowing listeners to connect with their own feelings (Xu et al., 2021). The interaction between music and lyrics has also been shown to increase emotional resonance, making songs a powerful tool for conveying nuanced human experiences.

Narratively, the lyrics of "Tablo Kasmaran" describe a jasmine flower that looks wilted even though a smile is implied. This flower symbolizes an individual who longs for the presence of someone or something that never arrives. The use of this flower symbol invites the audience to understand the flower's feelings of melancholy (deep feelings of sadness and despair) as a metaphor of

someone who feels neglected or has been abandoned by the "dunungan" (owner or loved one). Here, the concepts of hope and patience are tested in the face of absence which only makes the atmosphere more melancholic (feelings of deep sadness and despair).

Referring to Riffaterre's semiotic theory, elements of repetition and diction such as "*Henteu aya ngalanglangar*", "*Henteu beja-beja acar*", and "*Jogjog henteu daek mondok*" reinforce the themes of uncertainty, anxiety, and deep silence. The text seems to direct the audience to dive into an emotional experience full of uncertainty, inviting contemplation of the meaning of life through an invitation to reflect on the implied meaning in the text. The anxiety of eternal separation in the symbolic context of death becomes the climax of the narrative, where the "tangkal nagasari" as a symbol of strong but temporary life, is described as "*ligar katebak ku angin*," signifying its vulnerability to time and change.

Thus, from Riffaterre's semiotic perspective, "Tablo Kasmaran" is a work whose lyrics implicitly remind us of the dangers of false happiness and temporary beauty. The deep message implied in this work leads us to always remember the transience of life, and encourages us to be wiser in making life choices. As a reflection on existential reality, this work invites us not to be trapped in temporary worldly pleasures, but to pursue a more real and meaningful life.

Semiotic research on the lyrics of the song "Tablo Kasmaran" by Eutik Muchtar has a significant urgency in understanding the role of lyrics as an effective form of cultural communication in conveying certain messages, values and ideologies to its listeners. Every song, especially popular ones, not only functions as a work of entertainment art, but also as a medium of social and cultural expression that reflects the social reality of society. Therefore, this research not only aims to reveal the denotative and connotative meanings contained in song lyrics, but also to explore deeper dimensions related to myths and symbols that shape values in society. Scientifically, this research expands semiotic studies by applying Michael Riffaterre's theory in the context of traditional song lyrics. This approach provides a new perspective on the relationship between signs, meaning and cultural context in musical artworks. By mapping the hidden meanings in the song lyrics, this research is able to explore cultural narratives and social values that are often not directly visible, but have a major influence on the lives of Sundanese people. This is expected to enrich the literature on music semiotics in Indonesia, which is still limited. Through this study, it is expected to provide insight into how certain songs form a cultural reality that influences the mindset and behavior of its listeners.

In addition, the semiotic study of the song "Tablo Kasmaran" by Eutik Muchtar has a significant contribution in preserving local culture. In the midst of globalization that often displaces traditional arts, this kind of study provides an appreciation of cultural heritage, especially *kepesindenan*, which is not only aesthetically valuable, but also serves as a medium for spiritual and emotional expression of Sundanese society. With an in-depth scientific documentation

approach, this research plays an important role in maintaining the relevance of traditional arts in modern society.

Through semiotic analysis, this research also provides insight to the younger generation on the importance of preserving and understanding ancestral heritage. Thus, they not only consume it as entertainment, but can also explore the philosophical messages contained in it. Song lyrics, as a text that is easily accessible and understood by various groups, are an effective tool in teaching literary analysis. The application of semiotic theory allows researchers to facilitate a deeper understanding of the structure and function of lyric texts, both linguistically and symbolically. This is crucial to enrich students' insights in understanding the relationship between language, culture and power, and how popular media such as music can shape narratives and collective identities.

This research is also practically relevant as it opens up space for creative exploration in traditional music. The findings on the complexity of *laras* and *surupan* in this song, for example, can inspire artists and academics to develop new works that remain rooted in tradition but are relevant to the needs of the times. Thus, this study is not only descriptive, but also provides guidance for the future development of traditional arts. In a broader scope, this study contributes to the understanding that traditional arts, such as *kepesindenan*, are not just entertainment, but also a deep reflection of the values of human life.

Overall, the semiotic research on the lyrics of the song "Tablo Kasmaran" by Eutik Muchtar has a strategic role in enriching interdisciplinary studies, such as cultural sociology, media studies, and linguistics. The results of this research can broaden the understanding of how music media functions in social and cultural life, and contribute to the development of communication theories and text analysis in various fields of science.

#### 4. Conclusion

Michael Riffaterre's semiotic theory aims to reveal the implied meanings hidden in literary works. Through this approach, semiotic theory seeks to interpret and analyze the meaning hidden in literary lyrics or poems. To properly understand and decipher the lyrics, a series of systematic steps are needed that enable comprehensive data to be obtained about the meaning behind the poem. In the study of the lyrics of "Tablo Kasmaran" by Eutik Muchtar, Riffaterre's theory is applied as an analytical framework. The process begins with an in-depth reading of the lyrics, a tiered interpretation of the lyrics, identification of contextual meanings, and the search for keywords that represent the entire lyrical narrative or *rumpaka*. Lyrics or *rumpaka* as a form of literary work functions as a medium of communication through language signs that contain meaning. Deciphering this meaning requires supporting theories that are appropriate to the research topic. In the context of analyzing "Tablo Kasmaran", Riffaterre's semiotics provides an analytical instrument to explore the hidden messages and emotions contained therein. Through this analysis, it

was found that the song "Tablo Kasmaran" conveys a deep feeling of waiting in solitude, an emptiness that can only be filled by the presence of someone who is longed for. Each stanza in the lyrics depicts an intense emotional journey, from longing, pain, to the eventual acceptance of the possibility that the loved one may not return.

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