CHAPTER II

THEORETICAL REVIEW

2.1 Illuminati

Illuminati has been known as the secret society formed in 1776 by Adam Weishaupt. Since then, the term 'illuminati' is more popularly and increasingly being used as the reference to a society which manipulates and controls many aspects of world. As Mark Dice (2009: 1) said,

> *"the infamous Illuminati secret society has remained the focus of so-called "conspiracy theorists" for hundreds of years. They have been called the puppet masters who secretly pull the strings of the world's events from elections to revolutions, and from business monopolies to stock market crashes"*

He also explains that their action is based on a secret agenda. Their secret agenda is the list of the Illuminati's way to achieve their main goal. Their main goal is to construct a world which only has one government to control or which is known as the New World Order.

New World Order is a condition where the world only has one government, one ruler, one religion to control the world. As Dice (2009: 61) stated, there are five top priorities of the Illuminati in order to create the New World Order. The first is the destruction of Christianity and of all Monarchical Governments, the second is the destruction of nations in favor of universal internationalism, the third is the discouragement of patriotic and loyal effort branded as narrow minded prejudice, incompatible with the tenets of goodwill to all men. The forth is the abolition of family and marriage. The last is the

suppression of the rights of inheritance and property. In order to create the New World Order, Dr. John Coleman (2005, 3) also stated that the Illuminati does several ways which some of them are to destruct people's moral and to make the destruction of religion by spreading the Illuminati's own religion. The Illuminati's religion itself, as Dice (2009: 17) remarked,

> *"It is clear from the writings of prominent Illuminati authors that the religion and philosophy of the elite members is that of Lucifieranism or Satanism. Whether this is a literal belief or a methaporic or allegorical belief is of little difference. If it were literal, it would be metaphoric as well. If it were metaphoric, then it also expands into a literal fashion as the actions of the participants manifest themselves."*

From that, it can be seen that the Illuminati does not believe in God. Instead, they designate the attribute to Lucifer. Dice (2009: 10) also said that the construction of the New World Order is fueled by satanic and occult things. He stated that (2009: 83) "*the New World Order...the Illuminati's plans for a global government and the physical, financial, and spiritual enslavement of the human race*." It proves that the Illuminati wants to make all the humankind their slave.

Therefore, to achieve their goal, the Illuminati has members from rich and powerful man and families, banking and finance world, high profile business people, religious leaders, politicians, and even music industry.

In music industry, particularly, beside singers who are contracted by recording companies to make songs about love and relationship, singers who involve in this secret organization prefer to make a reference to the Illuminati in their song. It can be seen by the number of artists who mention the Illuminati directly by the name and some by promoting self-destructive, disempowering, and

materialistic ideas in their lyrical content and music videos. As Dice (2009: 379) stated,

> *"It's important to note that the Illuminati financially supports musicians whose music preaches socially destructive messages, and builds them up as role models which the brain-dead masses worship as idols. The fact that many musicians achieve massive success isn't necessarily that they are extremely talented, it's that they have been chosen to be promoted because their music encourages violent, immoral, and social destructive behavior. Their music is literally used to brainwash the listeners."*

A singer who involved in the illuminati can be predicted in their lyric. Occasionally, they will write a lyric which encourages self-destructive behavior. Those self-destructive behavior are what Dice mentioned in his book such as encouraging drugs, sexual immorality, death, murder, violence, immorality, war, the worship of money and power, and portray characters as gangsters. However, beside lyric which encourages such self-destructive behavior, another indication also can be used as the reference to the Illuminati. They are satanic symbolism, images of devil, worship to sun, and dark nuance (Dice 2013:1).

So it can be concluded that to reach their goal, which is known as the New World Order, the Illuminati has members from all fields which one of them is through music industry. In music industry, the Illuminati has a role to destruct poeple's moral through the lyrics. The singers who involve in this secret organization will actually write a destructive behavior lyric. Not only that, they will also mention the words that directly refers to the Illuminati.

2.2 Lyric

Etimologically, the word ‘lyric’ derived from the Greek word ‘lyre’ which means a stringed musical instrument. From its literal meaning, lyric is defined as words of song which expresses deep personal feelings. Its function has the same as that of poem because both of them reveal the speaker’s personal feeling, state of mind, emotion, perception, mode, attitude, expression, and thought, in a first person narrative.

Lyric, as well as poetry, has the speaker. ‘The speaker’ is the term used in lyric to refer to the person whose voice is heard by ‘the listener’ of the poem. The term ‘listener’ is used to refer to the reader of the poem. The difference between lyric in song and poem is only lied in their distribution: while poem must be read or recited, lyrics must be sung.

In lyric, a message from the singer must be laid. However, the message that they deliver can either be explicit or implicit. It makes the reader, sometimes, fails to find the exact meaning of the lyric. The right method in finding the true meaning of the lyric is neccessary so that the failure of understand the meaning can be avoided, and the real message of the singer can be delivered correctly. Fortunately, nowadays, there is a special method to analyze the meaning of an object which is known as semiotics study.

2.3 Semiotics

The word semiotics derived from Greek word ‘semion’ which means ‘sign’ or ‘seme’ which means ‘sign interpreter’. The point of sign in this context is not refer to the ‘sign’ in everyday life (road signs, star signs), but of anything that ‘stand for’ something else. Daniel Chandler (2002: 2) argued that in a semiotic senses, signs take the form of words, images, sounds, gestures and objects. Sign can be presented in any kind of medium and may be verbal, or both. It appears in various ways. It may be writing, audio, or video, with each ‘medium’. The term ’medium’ can be related to specific forms such as mass media.

Semiotics, as the study of signs, has developed its scope and methodology. The term was pioneereed by Ferdinand de Saussure, ‘semiology’, which was also used by Charles Sanders Pierce by the term ‘semiotics’. However, eventhough semiotics was coined by Saussure for his linguistic study, it keeps developing and grasps other scope. As Chandler (2002: 4) stated that this field of study involves many different theoretical stances and methodological tools, which includes linguists, philosophers, psychologists, sociologists, anthropologists, aesthetic, media theorists, psychoanalysts, educationalists, and even literary critics.

Semiotics itself is used by Roland Barthes by deriving from Ferdinand de Saussure’s theory of semiotics about the relation of sign system (Barthes, 1985: 35). However, he believed that semiotics is not only about the signifier and signified, but it is about something that relates them (1985: 39). Then he came with his known method called ‘orders of signification’. The method is used by

Barthes to expand a meaning in a text. The first step is what Barthes called the first order of signification, and the second is the second order of signification.

There are several things that should be noted when semiotics is used as a tool to analyze text. There are principles that must be learned by the observer. This method comes from Bronwen Martin and Felizitas Ringham (2000: 7). They stated that to be able to understand the semiotic analysis, the observer should learn these four basic principles: The first is that meaning is not inherent in objects. They said that it because objects do not signify by themselves. Meaning itself is constructed by the competent of its observer. It depends on the capable of the observer to 'give form' to the object. It indicates that the knowledge of the observer has a considerable effect in giving meaning. The second is semiotics views the text as an autonomous unit which is internally coherent. Semiotics analysis is started from a study of the actual language and structures of the text. It shows how meanings are constructed and what meanings are produced by the text. They emphasize that semiotics is not about starting with ideas or meanings external to the text and show how they are reflected in a text. The third is that semiotics applied in all kinds of fields. They argued that semiotics underlies all discourse, not just to a story. It underlies political, sociological and legal discourse. The last is that semiotics posits the notion of levels of meaning. They said that there are two levels of meaning, a deep abstract level within the surface level, of which a text must be studied. Principally, these two levels of meaning have the same thought as Roland Barthes' first and second order of signification which has already mentioned before.

2.3.1 First Order of Signification

Roland Barthes came with the first order of signification theory which was taken from Saussure's model of the sign. Ferdinand de Saussure, a Swiss semiotician, strongly influenced Barthes' thought on the understanding of this first order of signification. Focusing to determine that sign is being composed of a 'signifier' and a 'signified', Saussure (1983: 66) stated that:

> *"A linguistic sign is not a link between a thing and a name, but between a concept [signified] and a sound pattern [signifier]. The sound pattern is not actually a sound; for a sound is something physical. A sound pattern is the hearer's psychological impression of a sound, as given to him by the evidence of his senses."*

A sign must have both a signifier [sound pattern] and a signified [concept]. Saussure's theory on what is called by 'denotation' applies when a signifier 'ROSE' is pointed out, instead of thinking about the 'R-O-S-E', the thought of a flower with a sweet smell that is usually white, yellow, red, or pink comes out.

The first order of signification is also used by Barthes (1985: 82), by deriving from Hjelmslev, as the reference to what is called by denotation. Guimarães (2012: 3) stated that Barthes defines denotation as "*the simple description of what, or who is represented*". Denotation itself also can be defined as "the definitional, 'literal' meaning, 'obvious' or 'commonsense' meaning of a sign" (Chandler, 2002: 37). He then explained that the denotative meaning is what the dictionary attempts to provide. Denotation also can be defined as a simple meaning.

To help unfold the first order of signification in a text, Martin and Ringham provide a method. Martin and Ringham (2000: 8) stated that semiotics analysis can be aided by the grammatical/syntactical features and by narrative device as a tool for analysis.

The first is through the grammatical and syntactical features. It is done by examining the specific words, grammatical items and structured reflected in a text. Those are used as the process of decoding to reveal its deeper meaning. Grammatical items that can be examined are repetition, conative function, and the use of direct/indirect speech. Repetition functions to emphasize a particular word or phrase. Its purpose is to draw the listener's attention to a particular theme. Another linguistic device is conative function. It is seen when the communication is directed to the listener (the addressee, or the receiver) of the message. The speaker's task here is to draw the listener into the exhange by using the conative function which is indicated by the use of direct questions, warning or persuasive devices. The speaker here is the sender who provokes action and makes the listener to act. The listener is the receiver who received the desire to act or the necessity to act. The last is direct and indirect speech. They are used by the speaker to engage the listener fully and gives the view directly to the listener.

The second is through the narration given by the speaker. It is focused on analyzing the "spheres of action" or roles in a text. Those are subject/object: the subject acts in quest of an object, and the object of the quest could be concrete such as a person or thing, or abstract such as knowledge or love. Helper/opponent: the subject could be helped or even hindered in the text. For

example, money and courage could be the helper and laziness is the opponent. The last are sender/receiver. The sender is a person who motivates an act or causes something to happen while the receiver is the one who gets the impact. The sender has a function to provoke action and cause the receiver to act by giving them a desire or obligation.

2.3.2 Second Order of Signification

After the first order of signification has been identified, the next level arises as the way to analyze a sign. The second order of signification is the reference to the connotation meaning. This Barthes' second order of signification is defined as "*the denotative sign (signifier and signified) as its signifier and attaches to it an additional signified*" (Chandler 2002: 140). It can be seen from the model of order of signification made by Barthes.

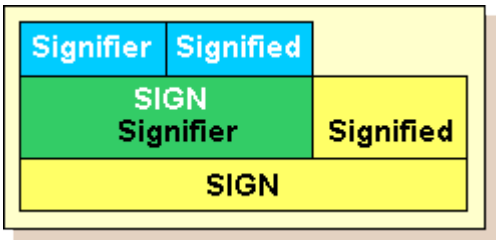


FIGURE 2.1 Orders of signification
Source: adapted from Barthes 1957:124

By looking into the model, Barthes argued that there is another, underlying meaning of a denotation. He believed that denotation leads to another chain called connotation as Barthes' view to see semiotics as the ideal method for sign analysis. He believed that the signifier and the signified cannot be separated one another. Willemen (1994: 105) strengthened that by saying "*what is signifier or a signified on one level can become a signifier on another level*".

For more details, it can be seen by examining a ‘rose’. The word ‘rose’ has a signifier [r-o-s-e], and has a concept as ‘a flower with a sweet smell that is usually white, yellow, red, or pink’ which becomes the signifier. This level of interpretation is what is called as the first order of signification. Then, the concept of ‘rose’ as the flower here then becomes the signifier in the next level, and the signified is the ‘beauty’. It is because ‘rose’ commonly used to denote ‘beauty’. When it reaches to this level of concept, then it is called as the second order of signification.

Such concept shows that connotation includes the linguistic categories. It comes from Ali (2006: 8) who said that connotation includes both paradigmatic and syntagmatic relation between words. Another example is provided by him from the connotative meaning of color ‘black’. He denotes that the connotation of the color ‘black’ refers to its paradigmatic system of shared associations such as Negroes, Africa and blackberry. Also it refers to its syntagmatic counterparts in the opposite system of shared associations as white, daytime and sun. He said that the connotative of the color black can be defined by its context. Ali (2006: 10) then gives an example of the connotation of black as follows

> *“Black in the context* of *The French original of Stendhal's famous novel Le Rouge et le noir is allegorically used to connote so many things such as Napoleon, love, energy, happiness, vitality, the peasants, blood, and red wine... hatred, inertia, misery, lethargy, the aristocracy, the clergy and dark death le noir.... Black contextualized, loses its blackness; for more than any other color it is archetypal, deeply-rooted in man's consciousness and it has, all the way through history, been strongly associated with darkness, evil and tragedy....To the Elizabethan mentality black is a synonym to cruelty, infidelity, piracy and lust... black occupies a central place on the passive side alongside with female, darkness, crooked, left-handed, and evil; while on the positive side white stands alongside male,*

> *light, straight, right-handed, and good. Evidently, the color black continued to connote or symbolize evil implicitly"*

He also stated that any connotation word, in this case the color black, can be associated with its synonym words. He stated that black is a synonym of dark, opaque, murky, sable, dusky and have their semantic coefficients in dingy, dirty, soiled, stained, swarthy; and powerfully, in atrocious, mournful, villainous wicked, depressing, dismal, distressing, doleful, foreboding, funeral, gloomy, horrible, infamous, infernal, lugubrious, ominous; and ethically, in ignorant, dishonest, vague, good and white.

Connotation comes into the field of cultural universals when certain natural phenomena like colors, plants and animals are used as an association. In such a case, the connotation becomes stereotyped. Yet the difference in the connotations of natural phenomena exist because as Chandler stated (2002: 138), "*the term 'connotation' is used to refer to the socio-cultural and 'personal' associations (ideological, emotional, etc.) of the sign. These are typically related to the interpreter's class, age, gender, ethnicity and so on."* It indicates that sign is more open to interpretation in its connotation than its denotation.