CHAPTER IV

FINDINGS AND DISCUSSION

This chapter presents the discussion of the four analyzed lyrics. Each lyrics is analyzed by its first order and second order of signification. The first order of signification is unfold by examining the grammatical/syntactical features and through the narration device. Then, the second order of signification is analyzed by relating the result of the first order of signification to the Illuminati reference.

4.1 Orders of Signification of "Lose Yourself" Lyric

4.1.1 First Order of Signification of "Lose Yourself" Lyric

The first order of signification of 'Lose Yourself' lyric is unfold by examining the linguistic devices contained in this lyric. Those are repetition and conative function. The first order of signification is also done by examining the narration given by the speaker. Repetition becomes the first thing to be examined because it can be used as the idea of what the lyric will talk about. The words are 'one shot' and 'one opportunity' which are repeated twice and found in line 1, 28, and 29. It causes an effect to emphasize that the lyric will talk about the one opportunity by foregrounding the speaker's persuasion to imagine it. In meaning, both of 'shot' and 'opportunity' are not same. However, in this lyric the speaker leads the listener that 'shot' and 'opportunity' have the same reference. Those repetition words are found for the first time in the next part of the lyric where another linguistic device is found.

The use of conative function lays in this following lines of the lyric. It is indicated by the use of direct question and or persuasive device by the speaker to the listener. The part of the lyric is in these following lines:

> Look, if you had one **shot**, or one **opportunity**
> To seize everything you ever wanted. one moment
> Would you **capture it** or **just let it slip**? (1-3)

The words ‘shot’ and ‘opportunity’ are found in the first line. Here, the speaker motivates ‘you’ to imagine that there is a ‘shot’ and an ‘opportunity’ that they might have. Here again the speaker tells the listener that both ‘shot’ and ‘opportunity’ have the same reference: that they both can make everything that ‘you’ want to be achieved. In the third line, the direct question is expressed by the speaker to ‘you’. The speaker asks the listener whether ‘you’ will ‘capture it’ or ‘just let it slip’. ‘it’ here refers to the ‘one shot’ and ‘one opportunity’ that has been mentioned before. The words ‘capture’ and ‘let it slip’ related to them can be interpreted as ‘to take the shot or the opportunity’ or ‘to throw the shot or the opportunity’. Tuns out, the ‘one shot’ and ‘one opportunity’ have the same reference which are then mentioned by the speaker in these following lines where another conative function is found:

> **You better lose yourself in the music**, the moment
> You own it, you better never let it go
> You only get one shot, do not miss your chance to blow
> This opportunity comes once in a lifetime (26-29)

In the first line, the speaker finally mentions that the reference to the ‘one shot’ and ‘one opportunity’ is to ‘lose yourself in the music’. In this line too, the speaker persuades ‘you’ by letting ‘you’ make a choice. The speaker’s persuasion

can be seen when the speaker leads ‘you’ to one choice by giving ‘you’ a suggestion, that ‘you’ is better to ‘lose yourself in the music’. This ‘lose yourself in the music’ refers to the ‘one shot’ and ‘one opportunity’ that the speaker has mentioned in the line 1 and 2 that it is something that can seize everything that ‘you’ ever wanted. After the speaker tells that the one shot or one opportunity is to ‘lose yourself in the music’, the speaker’s persuasion keeps continuing for the whole part. The speaker says that this one shot and one opportunity can make the moment that ‘you’ may own, so it is better for ‘you’ not to let the shot or the opportunity go. The speaker also convinces ‘you’ by saying that this shot and the opportunity may be the only thing that comes in a lifetime.

According to Oxford dictionary (2008: 261), ‘lose’ itself has several meanings which some of them are ‘have something taken away’, in this case ‘yourself’, or it can be ‘become unable to control something’, in this case ‘yourself’. The denotation meaning in this context can be interpreted as the speaker wants ‘you’ to have a high passion in music. Whether ‘you’ is listening to music or making music, they have to make it all out even they have to forget about the world and just enjoy the music.

Based on the examination of the grammatical and syntactical features above, there are two linguistic devices which are found in the lyric. Those are repetition and conative function. Repetition words contained in the lyric are ‘one opportunity’ and ‘one shot’. Conative function is found when the speaker persuades the listener to imagine about the one opportunity which is then mentioned by the speaker as to ‘lose yourself in the music’.

Another way to find the first order of signification is through the narrative device. Narrative device is done by finding the subject, the object, the sender, the receiver, the helper, and the opponent. Those narrative devices can be obviously seen in these following lines of the lyric where the speaker tells about someone who is mentally weak. The part of the lyric is:

> His palms are sweaty, knees weak, arms are heavy
> There's vomit on his sweater already, mom's spaghetti
> He's nervous, but on the surface he looks calm and ready to drop **bombs**,
> But he keeps on forgetting what he wrote down,
> The whole crowd goes so loud
> He opens his mouth, but the words won't come out
> He's choking how, everybody's joking now (5-11)

'he' is described in not well condition with the description of his physic showing that his palms are sweaty, his knees are weak, and his arms are heavy. Not only that, it is also continued in the next line telling that he spews his mom's spaghetti on his sweater. It may be assumed that he feels pressure in him as the third line explains that all the unpleasant circumstances he feels are caused by the nervous. Indeed, it has already became the nature for some people, that nervous sometimes leads to sweaty palms, makes weak the knees, and sick.

Go to the next line, eventhough the speaker tells how unwell He is, he shows his calm impression from his appearance. Turns out, it all clear here that what the speaker says about 'his arms are heavy' in the first line is referred to the bombs that he holds. However, the next lines then tells the effect of the pressure that he feels. It tells that he forgets what he wrote down and as he tries to say it, he still cannot make it. This situation makes the crowd goes loud and starts to mock him. It all can be meant that he has something to be delivered yet he cannot do

anything about it. Next, the last narration that the speaker gives can be seen in the following lines:

> The soul's escaping, through this hole that is gaping
> This world is mine for the taking
> Make me **king**, as we move toward a **new world order** (35-37)

Another narration that the speaker given tells about the process of losing self. The speaker tells the process of the soul that is going away through a gaping hole. It denotes that 'lose yourself' means 'lose your soul'. However, 'lose soul' here can be defined as 'he' feels 'freedom' when it is correlated with his inability to deliver what he wrote. It tells when he tries to say something but he cannot because his surrounding mocks him. Therefore, the losing soul makes him to be himself. The speaker then continues that after 'he' feels freedom, it also feels like the world is being him as the speaker says that *"the world is mine for the taking"* (37). Also, in the third line the speaker emphasizes that it makes him to be the king of a new world order.

From the examination of the narration device in this lyric, it can be indicated that 'you' is the subject and also as the receiver of the lyric because 'you' is the one who quests the object. The object is the one opportunity which is then mentioned 'to be the king'. Then, the speaker here has a role as the sender who provokes an action. The action is to 'lose yourself' which also becomes the helper in the lyric.

4.1.2 Second Order of Signification of Lose Yourself Lyric

From the narration given by the speaker about 'he' in line 5 saying "*His palms are sweaty, knees weak, arms are heavy*", it indicates that the speaker gives a picture of someone who is weak in physical condition. Such situation can be used as the illustration of the opponent. The opponent here makes the speaker easy to persuade the listener by making them feel the same condition. The speaker uses the opponent to strengthen his role as the speaker who gives a helper.

The image of 'he' that the speaker has given is about someone who under pressure while he is ready to drop bombs (line 7). In its deeper meaning, 'bomb' connotes as something big with a great force. This something big that he holds can be interpreted as something he has like power, ability, talent, potential which he might have. Yet also he has an inability to show his bomb.

Then the speaker in the lyric gives his suggestion to the listener who cannot demonstrate his talent. The suggestion is what the speaker mentions in line 26: 'lose yourself in the music'. It has mentioned that losing yourself here can be defined as having a high passion in music and enjoy the music. However, when the speaker continues the lyric it resembles on how the soul escaping through the gaping hole. His ability in losing himself may indicate to another connotation that he can be a king. King can be connoted as a power: a power of a male who rules a country, and who is highly respected and very successful or popular.

The 'new world order' term comes in the lyric after the speaker says that he is the king of a world that is coming toward. As the matter of fact, 'new world order' is an often term used by Secret Societies to represent their plan and goal of

the Illuminati. New World Order refers to a condition where the world only has one government, one ruler, and one religion to control the world. So many methods are used by the Illuminati to reach their goal. One of them is reflected in the lyric. The speaker's persuasion to 'lose yourself' in the music becomes an obvious thing from the lyric. 'lose yourself' which means to lose something, if it is correlated with the Illuminati, it will produce a deeper meaning.

Illuminati persuades people to worship it with offering them a power and wealth as return. That in music world also, the Illuminati offers the fame and fortune that many musicians want. As what have been said to get the fame and fortune, the musicians first have to join the Illuminati which also means to follow everything about the Illuminati, including the belief hold by the Illuminati. It can be assumed that the Illuminati wants musicians to get into their ideology. The Illuminati teaches their members a set of beliefs of the Illuminati, which one of them is religion. First, it must be known that the Illuminati do not believe in God and they also ask their follower to lose faith to God also. So 'lose yourself' here can be connoted as to lose faith to God.

Another possibility relating to the connotation of 'lose yourself', or 'lose your soul', and the Illuminati is that the Illuminati uses some spiritual things to control people so that they follow them. One of them is the act of selling soul to the demon. It is all said that when the Illuminati have their target, their tactic is to see difficulty in the person. When the person cannot solve the problem, it makes them willing to do any solution that is passing by their thought, even it is to make

pacts with the demon. They sell their soul to the demon and hope their problems will come to relief.

4.1.3 Interpretation of Lose Yourself Lyric

Based on the elaboration of the lyric above, the Illuminati's message in Lose Yourself lyric is that it connotes that the speaker persuades the listener who has a talent yet cannot demonstrate it, to lose themselves in the music. 'lose yourself' indicates a negative connotation. This 'lose yourself' connotes as to follow the religion held by the Illuminati, no longer believe in God, or to sell the soul to the demon. It is correlated with the behavior destructions which are encouraged by the Illuminati to establish the New World Order. Implicitly in this lyric, the speaker wants to make the one world government happen.

4.2 Orders of Signification of Rain Man Lyric

4.2.1 First Order of Signification of Rain Man Lyric

The linguistic devices found in 'Rain Man' lyric are the use of repetition and conative function, and also this lyric is examined through the narration device. First, there are three words which are repeated. Those are 'offensive', 'i killed superman', and 'bad guy'. The repetition of the 'offensive' word is found in the very beginning of the lyric. It is said that "*you find me offensive?/i find you offensive for finding me offensive*" (1-2). It indicates that the speaker emphasizes that he does an unpleasent thing for the word 'offensive' denotes as rude, hurtful behavior, highly irritating or annoying. The next repetition words are repeated in

close proximity. It is said "*I killed Superman, I killed Superman./And how ironic, that I'd be the bad guy"*(22-23). The speaker statement of saying that he had killed Superman makes him think that he will be the bad guy. Moreover, the repetition words for 'bad guy' also found in another line. It is said "*I am the bad guy/ Demonic, yep yep, don't worry I'm on it*" (73-74). In these lines again the speaker emphasizes that he is a bad guy, and in the next line the speaker makes a statement that he is into demonic. In brief, these repetitions seem to emphasize that the speaker wants the listener to see that the speaker is a bad person.

Another examination is through the use of conative function found in these following lines:

> Now in the Bible it says
> Thou shalt not watch two lesbians in bed,
> Have homosexual sex
> Unless of course you were given the consent to join in
> Then of course, it's intercourse
> And it's bi-sexual sex
> Which isn't as bad, as long as you show some remorse for your actions
> Either before, during or after performing the act (32-38)

The first thing that can be seen is that the speaker has limited the scope of the reference toward religion or belief. In this case it speaks about Christianity which can be seen through the first line, the speaker brings the 'Bible' to refer to the holy book of Christian. The 'Bible' is used as the reference which shows the message, commands and rules to become a true Christian. It is also can be noticed because the speaker quoted the words from Bible saying 'thou shalt'. The words are adressed directly for the listener that he/she should not watch two lesbians in bed, and it is continued in the next line, to have homosexual sex. As what has

been already known, the word ‘lesbian’ and ‘homosexual’ means as the sexual interest and attraction or sexual behavior between homogenous sex. For in fact, at some point in different times and in different cultures, homosexuality has variously been encouraged, approved, tolerated, or even punished and banned. Yet, for the Christian itself, homosexuality has generally viewed as the act of a sin. However, in the next lines the speaker then continued that the listener should not watch the lesbians doing homosexual sex unless the listener is asked to join the act. It is contrary to the Christian thought and it indicates that the speaker puts his thought in the lyric. Then in the next two lines, 36 and 37, the speaker states that the act of the two lesbians and the joiner are no longer being the homosexual but also the intercourse and also the bi-sexual. The using word of ‘intercourse’ here means that the speaker assumes his listener as a male. Therefore, when a male join in a lesbian sexual action, it is not a homosexual act but turns into heterosexual. Thus, the action between them become bisexual.

The conative function is found in the seventh line. The speaker says to ‘you’ or to the listener that those act of sexual behavior is not bad as long as the listener shows his ‘remorse’ or in other word ‘regret’ for doing that actions. By giving an opinion, the speaker persuades the listener to think that those condemned action are not that bad as they thought, and still can be done or even accepted.

Based on the examination of the conative function above, it can be indicated that the speaker persuades the listener to think the same as the speaker. One thing that can be assumed, these lines denote that the speaker personally

agrees any kinds of sexual behavior, whether it is homosexual, or bi-sexual. Besides those three, the speaker also brings the act of sexual behavior between three people having intercourse, which is also condemned in the Christian. It shows that speaker persuades the listener to think the same as the speaker and agree about the actions.

Another method to find the first order of signification is through the examination of the narrative devices. The narrative devices can be identified by starting from these following lines

> Hi, my name is...
> I forgot my name!
> My name was not to become what I became with this level of fame
> My soul is possessed by this devil my new name is....
> **Rain Man** (25-31)

In these lines, the speaker in this lyric has a role as both the subject and as the actor of the narration. Here, the speaker tries to introduce himself but then he forgets his own name. Then in the next line he says that his name is not to become what he became when he reaches the level of fame. In the next line, he then tells that his soul is being possessed by a devil which makes him changes his name to Rain Man.

Through the examination of narration devices, it can be concluded that the subject is ‘I’ or the speaker of the lyric. The speaker also has a role as the sender who provokes the listener to do such sexual immorality and also tells the listener that he is a bad person. It can be seen when the speaker emphasizes that he is a bad guy by doing murder and an offensive person. Those bad things, turns out, is the way to get something and it can be seen when the speaker narrates about

himself. The speaker said that after the speaker does such bad things, he gets fame. It indicates that bad actions are the helper and the fame becomes the object which the speaker uses to persuade the listener. The listener is the receiver who gets the desire to get the fame.

4.2.2 Second Order of Signification of Rain Man Lyric

Based on the elaboration of the first order of signification above, it can be seen that the lyric provokes moral destruction. It can be correlated with one of the Illuminati's methods to achieve their main goal, the New World Order, which is by provoking moral destruction. It is seen when the speaker talks about Bible as a guide of life for Christians. However, the command which is written in the Bible about the interest between the same sex is not same as the speaker's thought about it. Bible condemns the act of sexual interest and attraction or sexual behavior between homogenous sex. Therefore, the speaker proposes a new Bible which is stating such act is not too bad and still can be done. It indicates that the speaker persuades the listener to do what has been condemned in the Christian. It is correlated with the number one of the Illuminati's method to create the new world order, which is to destruct the Christianity.

Next is the examination of the narration and how it is correlated with the Illuminati. The first thing that can be analyzed is the speaker description about himself when the speaker says that he forgot his name because his character described through his name is not suitable with the fame. In the line saying "*my soul is possessed by this devil my new name is...*" (30), the speaker says that his

soul is possessed by devil. The word ‘devil’ may represent two meaning—a supernatural evil creature and the Illuminati. This line gives the reason of why the speaker forgot his name. The word ‘possess’ itself has two connotation. If it is correlated with the devil as the supernatural evil creature, then ‘possess’ means that the soul has owned by the devil through the process of the selling soul. Next, if it is correlated with the Illuminati, it means that the speaker has given himself to the Illuminati and willing to do everything that the Illuminati asks to him. Both of them can make him to get what he wants in return. It can be seen in this lyric when the speaker says that his character described through his name is not suitable with the fame. It indicates that he has already been famous. As he is no longer has his own soul, whether it is owned by the devil or the Illuminati, the speaker changes his name to Rain Man.

Rain Man here is the term used to refer to the god of the Illuminati. It is because the literal meaning of Rain Man itself. First, the word ‘rain’, as cited from Oxford dictionary (2008: 362), is defined as “water that falls in drops from the clouds”. It means that it is something falls from above. Thus, Rain Man can be referred to as ‘a man who falls from above’. This definition can be correlated to the Christianity. It is because in Christianity, there is a story about a wicked angel, Lucifer, that has been cast out of heaven. The story of Lucifer brings back to the story of Adam and Eve back then, when God forbid them to eat a fruit. Lucifer then comes to persuade them to violate the command. God then punished Lucifer by expelling him out of heaven to the earth and it makes him falling from heaven

to the earth. Then the name ‘Satan’ came as the name of Lucifer after his fall. So it can be assumed that Rain Man here is the reference to the Lucifer or Satan.

4.2.3 Interpretation of Rain Man Lyric

Based on the elaboration of the lyric above, the Illuminati’s message in Rain Man lyric is that the lyric encourages self-destructive behavior. The speaker persuades the listener to think the same as the speaker who agrees any kinds of sexual behavior even which have been condemned. It brings back again to the Illuminati’s way to destruct moral people, which one of them through sexual immorality. Besides the encouragement of self-destructive behavior, the other indication of the Illuminati in this lyric is the title of the song “Rain Man.” Turns out, Rain Man refers to the one whom the Illuminati worship. It refers to Lucifer, the wicked angel who is known for his falling and whose name is then changed to Satan. The speaker’s statement that he changes his name into “Rain Man” after he gets fame means that he has given up his soul to get famous.

4.3 Orders of Signification of Stay Wide Awake Lyric

4.3.1 First Order of Signification of Stay Wide Awake Lyric

Firstly, the first order of signification in this lyric is examined by its repetition words. The repetition words contained in this lyric are “*follow me*” (1), “*a world so dark*” (11, 37, 38, 66, 98) and “*a world so cold*” (12, 37, 39, 67, 99). For the words “*dark*” and “*cold*” itself are repeated for twelve times. The repetition word “*follow me*” indicates that the speaker persuades the listener to

follow him. The speaker really wants the listener to follow him as he repeats the invitation twice. The repetition words "*a world so dark*" and "*a world so cold*" are repeated for each five times. Those repetition words are repeated in close proximity and they come for the first time in these following lines

> Yeah, yeah, **follow me**, **follow me**
> Come with me to **the dark side of the force**
> No man would boldly go to this place
> **The devil only knows of this world so dark**
> And oh so **cold**, it's oh so **cold**, oh so **cold** oh! (1-5)

The words "*dark*" and "*cold*" are used by the speaker to describe a place. As on the surface, the speaker seems to introduce a place and he persuades the listener by saying "*follow me*" and "*come with me".* It indicates that the speaker asks the listener to go together. In the second line the speaker then describes the place again by saying that the place is "*the dark side of the force*" (2). In the next two lines, 3 and 4, the speaker gives the description again that the place is where no one dares to go and only "*the devil*" who knows the place. The repetition of the words "*dark*" and "*cold*" also found in these next following lines

> A world so **dark**
> A world so **cold**
> A world where only some will go
> But not return, when will they learn
> Were do they go god only knows
> Stay Wide Awake (11-16)

Here again, the speaker uses the words "*dark*" and "*cold*" to describe the place the speaker and the listener is going to. The speaker then gives another description about the place: that this place is not just a place, this is the place where not everyone has the will to go. However, as described in the next line,

once go there, there is no turning back. Then the speaker seems to wonder to himself as he asks why ‘they’ never learn, and where do ‘they’ go, then he replies that only God who knows.

The repetition of the words “*dark*” and “*cold*” do not stop there. The speaker again says those words as in the following lines

> So **dark** and so **cold** my friends don't know this **other side of me**
> There's a monster inside of me it's quite ugly and it frightens me (44-45)

Here the speaker repeats those words to give another description about the place. However, in these lines, the speaker gives a suprising description. It turns out, that the place and the world the speaker is referring to in the beginning of the lyric, is something inside him. It shows in the first line when the speaker tells that the place which is so dark and so cold is his other side where no one knows about it. The speaker then tells again that in his other side, there is an ugly monster and it scares him.

Those repetition words also can be categorized as the conative function. From the use of imperative words “*follow me*” which are repeated twice, it indicates that the speaker persuades the listener to follow him to some place which he describes as the ‘dark’ and ‘cold’ place. The listener is given a desire and is provoked to follow the speaker.

Another examination is through the narration. Narrative device is obviously seen and can be identified by looking into these following lines

> I enter Central Park, it's dark, it's winter in December
> I see my target, put my car in park and approach a tender
> Young girl by the name of Brenda and I pretend to befriend her

Sit down beside her like a spider
Hi there, girl, you mighta heard of me before
See whore, you're the kinda girl that I'da
Assault and rape and figure why not try to make your pussy wider
Fuck you with an umbrella, then open it up while that shit's inside ya
I'm the kinda guy that's mild but I might flip and get a little bit wilder
Impregnate a lesbian (18-25)

In these lines, the speaker is the subject of the narration.The speaker puts himself in a park on December when the speaker sees his target and comes to her. Turns out in the second line the speaker seems to get acquainted and knows that the target is a young girl name Brenda. The speaker seems to convinces the girl that he is a nice guy, when he it is not, as he uses the word ‘pretend’. The speaker then tells that he is sitting next to her as he starts to make a conversation. However, the conversation begins in impolite way. First, the speaker assumes that the girl already knows him, then next, the speaker greets the young girl as ‘whore’ which is a rude word directed to a woman who engages in sexual acts for money. Then the speaker tells the girl that she is the kind of girl that the speaker will give an attack and rape and do other ill-treatment. However, after the speaker mentions such terrible things, in the last two lines, he states himself that he is the kind of mild guy. Mild is a word denotes to the person who is gentle in nature or behavior and not strong in action. Still, the speaker then tells again that he might flip and get a little bit wilder. It can be meant that his mild behavior may sometimes change and turn into something wild, which in the next line he gives an example that is impregnate a lesbian. Such ill-treatment that the speaker does to a young girl, actually, refers to the real event. It can be seen in these following lines

you see I might just be **Ted Bundy**
Or **Satan**
I'm crazy but it's alright with me, man (57-58)

In the first line, the speaker identifies himself as Ted Bundy. As according to Murderpedia written by Juan Ignacio Blanco, Ted Bundy refers to Theodore Robert "Ted" Bundy who is known as American serial killer, rapist, and kidnapper. He is punished for his action which assaulted and murdered numerous young women and girls. It is known also that because his handsome and his charismatic, he easily approaches women and girls in public places. After he got to know his victim, he then assaulted them at more secluded locations to do such sexual acts. Besides Ted Bundy, the speaker also compares himself with "Satan". As cited in Merriam-Webster dictionary (2014), "Satan" is 'the rebellious angel who in Christian belief is the adversary of God and lord of evil'. Indirectly, the speaker identifies himself as bad person as he compares himself to Ted Bundy, and or as the adversary of God as he compares himself to Satan. The speaker says in the last line that he is crazy, yet he seems fine with it.

By examining the narration, it is found that 'I' is the subject and also as the sender of the lyric. The speaker has a role as the sender because he provokes or motivates an action. The action is to follow the speaker to the 'cold' and 'dark' place. 'you' becomes the receiver of the action and it refers to the listener of the lyric and the people as universal.

4.3.2 Second Order of Signification of Stay Wide Awake Lyric

From the above explanation of the conative function, it is found the speaker persuades the listener to follow him to some place which he describes as the dark and cold place. For the repetition words, as what has been discussed before, the word "*follow me*" which is repeated twice indicates that the speaker really wants the listener to go with him. Another repetition words are "*dark*" and "*cold*" which are repeated twelve times. The word 'dark' can be correlated with wickedness or evil and it can be seen from the using of the word 'dark' which is always associated with evil, ugliness, scary monsters, and other super creepy things. It refers to the Western culture where 'dark' is marked by 'darkness' and 'blackness'. In the Bible itself, it stands for the devil, the evil, the pain and the misfortune. It also can be associated with the hatred or the enmity. In the figure of speech, it gives people the feeling of terror. These expressions of 'dark' are all related to the bad, evil, indignant characteristics in Western culture. In this lyric 'dark' is also associated with 'cold' which is described as the same place. It is because usually, the place which is dark, it has a relatively low temperature.

The words 'dark' and 'cold' are used to describe the place they are heading to, which then turns out, refers to the speaker himself. It is based on the lyric saying "*so dark and so cold my friends don't know this other side of me"* (12). The speaker uses another reference to the place, they are "*the dark side of the force*" (2), and "*the devil only knows of this world*" (4).

First, "*the dark side of the force*" denotes that there is a side of the force which is dark. 'force' can be defined as a strength or power. So if it is correlated

with the connotative meaning of ‘dark’, it indicates that “the dark side of the force” means the speaker’s other side has an evil power. The next description about his other side is that ‘*the devil only knows of this world so dark*’ (4). The term ‘devil’ is sometimes used to refer to demons, and it more often refers to the evil spirit. The part of the lyric indicates that the place inside the speaker is so powerful and the devil possesses the place which makes the speaker afraid as seen from the line “*there's a monster inside of me it's quite ugly and it frightens me”* (13). Thus, the speaker tries to explain that inside him there is an evil power which is so powerful and he cannot control it since only the devil who knows the place.

The next is the speaker’s description of equaling himself to Ted Bundy and Satan. His equaling to Ted Bundy indicates that the speaker associates himself as a serial killer, rapist, and kidnapper. Next, he even calls himself as Satan. As cited in Oxford dictionary (2008: 390), Satan is a synonym word for Devil which the speaker has mentioned before as the only one who knows the darkness of the place. Beside Devil, the word ‘satan’ is also associated with Lucifer. Lucifer is the Fallen Angel whose name changed into Satan after he has been cast out of heaven. As the matter of fact, what lies inside the mindset of the Illuminati is that Satan is the one who has to be worshipped. ‘Satan’ which is synonym with ‘Lucifer’ is the ‘God’ for them. The religion and philosophy of the Illuminati members is that of Lucifierianism or Satanism.

4.3.3 Interpretation of Stay Wide Awake Lyric

Based on the elaboration of the lyric above, the Illuminati's reference in Stay Wide Awake lyric is shown in the repetition of the words "dark" and "cold" . The words "dark" and "cold" give an evil impression. The repetition itself emphasizes a particular theme. The speaker persuades the listener to follow him to the dark and cold place, which then is known that it is the other side of him. In the dark place, the speaker identifies himself as Ted Bundy, who is the bad guy, or as Satan. So it can be concluded that the speaker declared himself as Satan who persuades the listener to do sin and the sin is reflected by the bad behavior of Ted Bundy, who is a killer and a kidnapper.

4.4 Orders of Signification of My Darling Lyric

4.4.1 First Order of Signification of My Darling Lyric

The linguistic devices found in this lyric are the repetition and the use of direct speech. This lyric is also examined through the narration device. First, the repetition words found in this lyric are "*soul*" and "*mirror*". Those repetition words are repeated four times each. The following are the parts of the lyric that use the word 'soul': "*who are willing to sell*/*their souls for this rap game"* (24-25)*, "your soul's mine"* (57)*, "you sold your soul to me"* (92), and *"I possess your soul"* (34). The use of the word 'soul' in those parts of the lyric indicates the act of selling soul which is shown in the words "*to sell their souls*" and "*you sold your soul to me*". The lyric also shows there is someone who seems to remind the one who has sold his soul and the soul is no longer his/her own soul anymore.

‘mirror’ is another word which is repeated and it can be seen in these following parts of the lyric: “*I look in the mirror”* (29), *“The mirror grows lips and it whispers "Come nearer""* (30), *“Fuck this mirror! AHHHHHHH”* (69), *“"I'm not in the mirror I'm inside you”* (70). In the plane of denotation itself, ‘mirror’ can be defined as ‘a surface, typically of glass coated with a metal amalgam, which reflects a clear image’. Mirror shows a reflection that stands in front of it. In the lyric, it says that the one who looks the mirror is the speaker itself when the speaker says “*I look in the mirror”* (29). From this, it can be assumed that actually, the speaker is talking either to himself and his own mind. However, the speaker seems angry to himself that he gives it a curse word.

Another examination is through the direct speech occurs in the lyric. The direct speech used by the speaker indicates that the speaker wants to engage the listener fully and gives the view directly to the listener. The direct speech happens between the speaker and the mirror which is the speaker himself as seen in the following lines:

> "Shady, I know you're in there, so where? Come here
> Talk to me, sit here, pull up a chair
> Why don't you cut your hair? Hahahahaha
> Dye it back, come on, try it" AHHHHHHHHH
> No, I told you, leave me the fuck alone will you?
> "But I'm here to rebuild you", But I already killed you!
> "But Shady, we were meant for eachother
> Think about your mother", yeah so what of her?
> "Well think about what she did to you and your little brother
> All them foster homes...", fuck you motherfucker!
> I had you beat "No I was playin' possom, remember?
> I let you watch your little girls blossom
> I gave you enough time, **your soul’s mine**
> I'm taking it back", you fucking bitch WHY!
> "Because I love you, look a little closer
> Isn't that us on that poster? haha" (39-54)

The direct speech above shows that the speaker takes the listener to see that there is a conversation happens. The conversation happens between the speaker and himself as the mirror. The speaker is known then as “Shady”. The change of the conversation between Shady and the mirror can be seen from the use of the punctuation quotation mark “”. The mirror’s words is in the quote, while Shady is in not. It can be seen that the first four lines the direct speech is uttered by the mirror. The mirror invites Shady to sit near him and have a little talk to him. However in the fifth line, from the direct speech of Shady, it indicates that he looks do not want to be bothered and asks the mirror to leave him alone. The mirror refuses Shady’s request as in the next line the mirror tries to convince Shady that he is here to ‘rebuild’ him. Shady’s direct speech telling that he had killed the mirror shows that he starts to angry. However in the next following lines the direct speech uttered by the mirror shows that the mirror keeps persuading Shady that they cannot be separated. the mirror then asks Shady to remember about his mother and all she did in the past. Shady says again that he had beaten him, but the mirror answers that he was just ‘playing possom’. The next direct speech uttered by the mirror in the line 56 and 57 saying “*I let you watch your little girls blossom*/*I gave you enough time, your soul’s mine I'm taking it back”* shows that the mirror keeps reminding Shady of what the mirror has given to him. The mirror then points out that Shady’s soul is owned by the mirror, and he wants to take it back. The direct speech does not stop there, it continues in the next following lines.

> "Shady, listen... "SHADY!", you hear that?
> They're screaming for you, I can bring your career back"

But I don't want it back! "Yes you do..."
No I don't! "Yes you do, you're gonna regret it later!"
No I won't! (55-59)

From the first line, it can be seen that in the direct speech uttered by the mirror by using the word ‘listen’, it indicates that the mirror asks Shady to give his attention to him. Then the mirror gives Shady a question that if Shady can hear his name is shouted. Then, in the next line, Shady is forced by him. From the second line, he seems to persuade Shady by offering to bring Shady’s career back. Shady’s refusal to what the mirror is persuaded is shown in the next line. the mirror keeps forcing and it happens for the next three lines.

Fuck this **mirror**! AHHHHHHH
"I'm not in the **mirror**, I'm inside you, let me guide you"
Fuck you, die you son of a bitch
"Put the gun down", BYE BYE!
Ok I'm still alive, "So am I too!
You can't kill a spirit, even if you tried to
Haha, **you sold your soul to me**, need I remind you?
You remember that night you, prayed to god
You'd give anything to get a record deal, well Dre signed you
This is what you wanted your whole life Marshall, right through
Look at this house, look at these cars, I'm so nice, wooo!
Oh, but you didn't know, fame has a price too (69-80)

In the first line, Shady’s direct speech utters the curse word indicates his anger to the mirror. However the mirror then says that he is not in the mirror, but he is inside Shady. The direct speech in the third line which is uttered by Shady also indicates that Shady is so angry to the mirror and wants him to die. The mirror’s order which is given to Shady in the next line shows that Shady is holding a gun and ready to shoot. Shady’s direct speech in the next line implies that he had shot but either Shady and the mirror is still alive. the mirror then says

that Shady cannot kill a spirit. the mirror then gives direct speech again to remind Shady that he had sold his soul to the mirror. In the next following lines the mirror still continue to remind Shady that Shady once would to give anything to get a record deal, and how Shady got the house and cars. the mirror also says that the fame that Shady got has a price. Beside reminding the speaker, the mirror also persuades the speaker by repeating to say that the mirror and Shady cannot be separated. It can be seen in the chorus of the lyric as the part of the lyric which is always repeated. The chorus is:

> My Darling, I don't ever want you to leave me
> My Darling, you and me were meant to be together
> My Darling, and if I cannot have you, no one can, you're my
> My Darling, cause **I possess your soul, your mind, your heart and your body** (31-34)

Those lines are the direct speech that the mirror utters to the speaker as an inducement. The mirror keeps calling the speaker by ‘darling’. The speaker keeps persuading the speaker by saying that the mirror does not want the speaker to leave him. The mirror also says that they are meant to be together. In the third line, the mirror seems to threaten the speaker by saying that there is no one can have him if the mirror cannot as well. Then in the last line the mirror emphasizes by saying that he possess the speaker

After the linguistic devices, this lyric is also examined through the narration devices in these following lines

> Always thought if you was gonna murder somebody you should face em
> Tell em why, look them dead in the eye, then waste em
> And the dark shall emerge from the fiery depths of hell
> And swallow the shell of the hollow who dwell
> And the shadows of all who are willing to **sell**

their souls, for this rap game,
now follow me
There's nothing else for me to say, my public adores me
Everybody bores me, they're just so corny
So at night before I sleep, I look in the **mirror**
The **mirror** grows lips and it whispers "Come nearer" (20-30)

In these lines, the speaker says that if the listener was going to murder somebody, then they have to face them, give the reason of killing them, look them dying in the eye, then throw the corpse away. The speaker also tells about the dark which may appear as the situation after killing somebody. In the next line, the speaker then takes the listener to another topic. The speaker then says that his public adores him but yet they bore him because they are corny. It makes him want to look in the mirror at night before he sleeps, but the mirror then whispers him to come nearer.

Based on the elaboration of the narration device above, it shows that the speaker has a role as the sender who gives a desire to act. The desire is directed to ‘you’ as the receiver. ‘you’ in this context refers to the listener of the lyric. The desire itself is given as if the listener is going to commit murder.

4.4.2 Second Order of Signification of My Darling Lyric

From the elaboration of the narration, it can be indicated that the speaker suggests the listener to do murder. From the way the speaker gives his suggestion, it can be seen that the suggestion shows such horrible act as the speaker says that when do murder the listener should face them, tell them the reason for murdering, look them dying in the eye, then throw the corpse away (20). The suggestion of

the act can be related to the self-destructive behavior that the Illuminati encourages.

However, almost the whole content of the lyric is about the conversation between Shady and the mirror which is indicated by himself. From the whole conversation, it can be seen that the speaker has a debate with himself. The debate shows that the speaker refuses to be famous again. It can be seen by how the speaker's denial in the lines ""*...I can bring your career back"/But I don't want it back!* (18-19). On one side, the mirror keeps persuading the speaker by promising to bring back the speaker's career. However, the speaker keeps refusing the mirror. Then, to persuade the speaker to go back to fame again, the mirror keeps reminding the speaker for what he had done by saying it repeatedly. The mirror's words which is repeated is about the 'soul'.. The first comes when the speaker says '*...who are willing to sell/their souls, for this rap game*' (24-25). According to Mike Min (2010), 'rap game' is used by rap artists to refer to the act of getting record deals and getting rich. It is strengthened by the statement of the mirror when he reminds the speaker about a record deal, things mentioned are house and cars, and statement saying that "*fame has a price too*" (20). It is correlated with the act of selling soul that the Illuminati do in order to get fame and wealth. Turns out, the speaker seems to do such thing and it is shown in this lyric when the man keeps reminding the speaker that he sold his soul to the man.

4.4.3. Interpretation of My Darling Lyric

Based on the elaboration of the lyric above, this lyric provokes self-destructive behavior by encouraging the act of violence. Again, it is correlated with the goal of the Illuminati which is to destruct behavior of people. Besides, this lyric also tells about the debate between the speaker and the mirror. The mirror, turns out, is the speaker itself. Here in this lyric, the speaker seems to argue with his other side and want to be apart from it. A correlation between this lyric and the Illuminati is that this lyric is an illustration of the debate occurs between the speaker and the part of him being Illuminati. It can be seen when the speaker's part keep reminding the speaker that his soul has been sold, and that the Illuminati has given him a fame. Thus, it can be interpreted that when one has become the member of illuminati s/he cannot be parted with it.