

## The Representation of Personal Resilience in Ghea Indrawari's Song *Terima Kasih Sudah Bertahan*: A Semiotic Analysis

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### ABSTRACT

*Terima Kasih Sudah Bertahan* is a song by Ghea Indrawari that narrates an emotional journey and personal experiences in facing life's challenges. This study aims to analyze the representation of personal resilience in the song through three aspects: commitment, control, and challenge, using Roland Barthes' semiotic approach. The research data includes verbal texts (song lyrics) and nonverbal texts (visuals from the music video) sourced from the YouTube channel HITS Records – Music Video *Terima Kasih Sudah Bertahan*. Data collection techniques involved listening, note-taking, and screenshot methods. The research employs a descriptive qualitative approach, focusing more on meaning-making than generalization. The findings reveal that the representation of personal resilience in this song is portrayed through a strong commitment to endure and not give up, effective self-control in facing difficulties, and challenges faced with courage and determination.

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### 1. Introduction

Symbols serve as signs with meanings that depend on context, while the desire to express moral identity is a basic human need. The advancement of technology, including television, radio, and music, has expanded the ways in which messages are delivered (Amir et al., 2022; Yaumi et al., 2024; Andini et al., 2022). In Indonesia, music has become an essential part of daily life, not only as entertainment but also as a medium of expression that influences emotions. Music is considered a universal language, capable of conveying life values, including resilience in overcoming difficulties (Sosrohadi, 2024; Karimullah, 2024; Ko et al., 2025; Jariah et al., 2022). Singers and musicians use music to express emotions and perspectives, with lyrics functioning as poetry rich in meaning (Sosrohadi, 2021; Onwuegbuzie & Kara, 2024; Junaid et al., 2023; Muchtar et al., 2023).

Semiotics, particularly Roland Barthes' theory, is utilized to understand how signs in song lyrics convey meaning through denotation, connotation, and myth (Wicaksono et al., 2021; Yaumi et al., 2023; Dalyan et al., 2024). This study highlights Ghea Indrawari, a young musician who released the song *Terima Kasih Sudah Bertahan*, which portrays personal resilience through its lyrics. The song offers inspiration and support to listeners facing life's challenges. More than just a musical composition, *Terima Kasih Sudah Bertahan* reflects Ghea Indrawari's emotional journey in confronting adversity. Through its lyrics, she communicates a message of perseverance, providing hope to those struggling. This research focuses on how personal resilience is articulated through commitment, control, and challenge, as well as how cultural values are embedded in the lyrics.

The study aims to analyze personal resilience in the song through three aspects—commitment, control, and challenge—while also exploring the cultural values conveyed in the lyrics. A qualitative descriptive method with semiotic analysis is employed to achieve this objective. The research is expected to offer new insights into how music conveys moral and cultural messages, thereby enriching public appreciation of artistic works. By conducting this study, the research seeks to bridge the gap in understanding how resilience is represented in Indonesian music. While previous studies have examined music as an expression of emotion, research on semiotics in the context of personal resilience remains limited. This study provides a deeper exploration of how song lyrics create emotional and social resonance among listeners, contributing to the development of semiotic studies in music.

To ensure a comprehensive analysis, the researcher begins by reviewing previous studies relevant to the current research. This approach helps in obtaining supporting references, making comparisons, and strengthening the theoretical framework of the study. Several previous studies have examined semiotics using Roland Barthes' descriptive qualitative analysis. One study analyzed self-improvement themes in Tulus' song *Diri*, revealing its motivational messages for personal growth and acceptance. Another study explored the representation of women in Nadin Amizah's *Rayuan Perempuan Gila*, examining how the lyrics depict mental struggles, self-doubt, and toxic relationships. A third study focused on the theme of self-love in Yura Yunita's *Tutur Batin*, emphasizing the importance of self-acceptance and resisting societal pressures.

While these studies share a common theoretical foundation in Roland Barthes' semiotics and focus on song lyrics, they differ in thematic emphasis. Prior research examined self-improvement, female representation, and self-love, whereas this study investigates personal resilience as a semiotic representation in *Terima Kasih Sudah Bertahan* by Ghea Indrawari.

### 1.1 Semiotics View

Semiotics is the study of signs in human life. The term comes from the Greek *semeion*, meaning "sign." Signs represent something else based on social conventions and are not isolated but part of a broader system. Semiotics examines objects, events, and cultural elements as meaningful signs (Wibowo, 2013), including words, images, sounds, gestures, and objects. Scholars study signs within structured systems like media and genres rather than as independent symbols.

Ferdinand de Saussure (1958) and Charles Sanders Peirce (1916) are considered the founders of modern semiotics, with contributions from Roland Barthes, C.K. Ogden, I.A. Richards, and Michael Riffaterre. Saussure introduced the relationship between the signifier (physical form) and signified (meaning), emphasizing social agreements in interpreting signs. The 1974 Semiotics Congress in Milan solidified the field's focus on semantics, pragmatics, and the connection between signs and meaning in communication. European linguistics, influenced by Saussure, later distinguished itself from philosophical semiotics through scholars like Jakobson and Hjelmslev.

Roland Barthes (1957) expanded semiotics beyond Saussure's framework, emphasizing how people construct meaning in everyday life. He argued that objects function as signs conveying hidden messages and extended semiotics to include myths and cultural narratives (1964). Unlike traditional approaches, Barthes viewed meaning as an evolving process beyond language, encompassing all aspects of social life as interconnected sign systems. His theory, known for its critical depth, is widely used in contemporary semiotic analysis.

### 1.2 Roland Barthes Semiotic Theory

Roland Barthes was born in Chevourg on November 12, 1915. He studied French literature and classical languages at the University of Paris before teaching French in Romania and Egypt. Later, he joined the National Center for Scientific Research, focusing on sociology and lexicology (Ilmi, 2017). As a semiotics expert, Barthes significantly contributed to literature and linguistics. He built upon Ferdinand de Saussure's theories, expanding the study of signs and meaning, particularly in cultural and literary contexts. Unlike Saussure, who emphasized linguistic structures, Barthes focused on how meaning changes based on context and interpretation.

Barthes introduced the concept of order of signification, which consists of two levels: denotation (literal meaning) and connotation (deeper, culturally influenced meaning). In the second stage, signs acquire emotional and ideological significance through myths. According to Barthes, myths function as messages perceived as truth, even without objective evidence. These myths evolve over time, reflecting and legitimizing the dominant values of a society (Wibisono & Sari, 2021). By analyzing how myths shape perception, Barthes demonstrated how cultural narratives influence meaning beyond language.

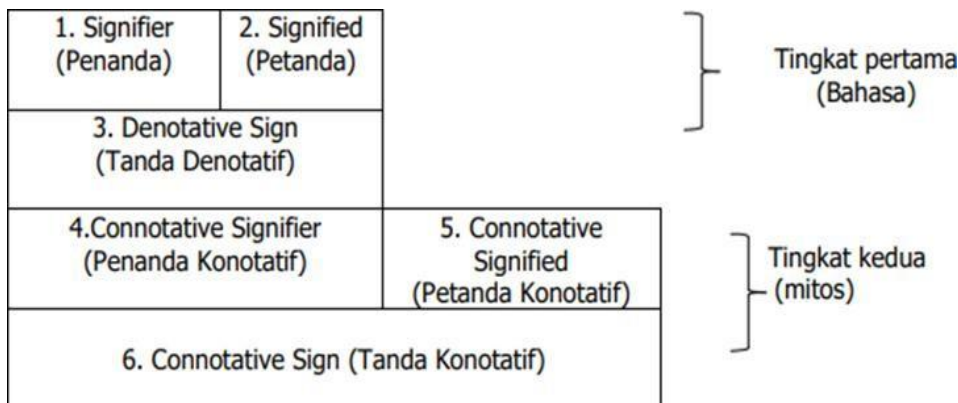


Figure 1. Roland Barthes' Semiotic Map

Barthes' semiotic model includes three stages of signification: denotation, connotation, and myth. In his semiology, denotation serves as the primary level of meaning, connotation as the second, and myth as the final stage, where meanings are shaped by historical and cultural ideologies. This framework allows for a deeper understanding of how meaning is constructed and reinforced in various forms of communication.

### 1.3 Semiotics in Literary Works

In literary studies, the terms heuristic and hermeneutic are commonly used, particularly within the framework of semiotics. Heuristic learning refers to the initial stage of reading, where a text is understood at a surface level based on its linguistic and structural elements. In contrast, hermeneutic reading involves deeper interpretation, uncovering implicit meanings through critical analysis. These two processes are sequential, with heuristic reading serving as the foundation for hermeneutic analysis, allowing for a more comprehensive understanding of a literary work.

According to Riffaterre (1978), hermeneutic interpretation is a retroactive process, meaning that understanding a text requires multiple readings and continuous interaction with its deeper meanings. This approach emphasizes that literary meaning is not fixed but evolves through interpretation, influenced by cultural, historical, and contextual factors. As a result, semiotics in literature highlights how texts generate meaning beyond their literal content, encouraging readers to engage critically with the underlying messages and symbols.

## 2. Methodology

The study adopts a qualitative descriptive method, focusing more on interpretation rather than generalization. As emphasized by Creswell (2013), qualitative research aims to provide an in-depth understanding of meaning within specific contexts, making it suitable for analyzing how resilience is portrayed in music. The findings reveal that personal resilience in the song is represented through a strong commitment to endure and not give up, self-control in facing difficulties, and the courage and determination to overcome challenges. Through this approach, the study highlights how music and visuals work together to convey deeper meanings related to perseverance and strength.

## 3. Result and Discussion

This study examines the representation of personal resilience in the song *Terima Kasih Sudah Bertahan* by Ghea Indrawari, analyzed through three theoretical frameworks. Personal resilience consists of three aspects: commitment, control, and challenge. Roland Barthes' semiotics is employed to analyze resilience through three levels of signs: denotation, connotation, and myth.

Riffaterre's concept of discontinuity of expression is specifically applied at the connotation stage to explore the displacement of meaning, distortion of meaning, and creation of meaning (1978). Additionally, cultural values framework is used to examine cultural values in the song, which include human relationships with God, nature, society, others, and oneself.

### 3.1 Representation of the Three Aspects of Personal Resilience in the Song *Terima Kasih Sudah Bertahan* by Ghea Indrawari

Personal resilience is a quality that enables individuals to face difficult situations. People with high resilience exhibit attitudes that help them withstand pressure. This song represents personal resilience through three aspects: commitment,

control, and challenge. In the context of *Terima Kasih Sudah Bertahan* by Ghea Indrawari, these aspects of resilience are reflected in the lyrics and emotions conveyed throughout the song. Based on observations, the researcher classified the data into several categories of personal resilience representation, as outlined below.

### 3.1.1 Representation of Commitment in Personal Resilience

Commitment in personal resilience refers to an individual's attachment to goals, principles, or values that serve as a foundation to persist and fight despite obstacles. Commitment is a key aspect of personal resilience because it represents dedication and consistency in remaining steadfast during challenging situations. In *Terima Kasih Sudah Bertahan*, commitment is reflected through the lyrics and the overall message of the song. The song expresses gratitude and appreciation toward someone who has chosen to stay, indicating a deep attachment to a relationship or struggle. The following data illustrate the commitment aspect of personal resilience as found in the song *Terima Kasih Sudah Bertahan* by Ghea Indrawari.

**Data 1:** Verbal and Nonverbal Texts of Commitment in Personal Resilience



*Trima kasih sudah bertahan*

Ghea is seen closing her eyes with an expression full of emotion, as if conveying gratitude and relief. She places her hand on her chest, wearing a white lace glove, adding a deep emotional touch. Her hair is adorned with pink ribbons, enhancing the soft and feminine ambiance. The slightly blurred background of purple flowers creates a peaceful and romantic atmosphere, reinforcing the emotional message of the song. Her posture and expression depict a moment of reflection and heartfelt sincerity.

**Data 2:** Verbal and Nonverbal Texts of Commitment in Personal Resilience



*Trima kasih kau tak berhenti*

Ghea is seen smiling while glancing back, with an expression that reflects peace and confidence. Her hair, styled in a simple braid, adds a natural and gentle touch. She wears a pastel purple corset dress with elegant details that enhance

her grace. The background features a vast expanse of green grass and trees, creating a serene and natural atmosphere that supports the reflective message of this scene. Ghea's expression and pose exude an aura of optimism and hope, as if conveying that life's journey, despite its challenges, still holds beauty to be cherished.

### 3.1.2 Representation of Control in Personal Resilience

Control in Personal Resilience refers to an individual's ability to manage situations and emotions when facing difficulties. The representation of control demonstrates confidence, the ability to remain calm, and actions that reflect strength in making the right decisions. Characters involved in this narrative are often portrayed as maintaining composure and self-assurance despite challenging circumstances. The following data presents instances of control in personal resilience as found in Ghea Indrawari's song *Terima Kasih Sudah Bertahan*.

**Data 3:** Verbal and Nonverbal Text of Control in Personal Resilience



*Aku tau dunia sering tak adil*

Ghea, as the main character, is portrayed with a calm expression and a hopeful smile, reflecting optimism amid life's challenges. The background features a garden adorned with brightly colored flowers, creating a peaceful and cheerful atmosphere, though slightly blurred in detail. Ghea wears a light pink dress, complemented by ribbon accessories in her hair, emphasizing her softness and elegance, aligning with the positive and hopeful mood.

**Data 4:** Verbal and Nonverbal Text of Control in Personal Resilience



*Dunia sering tak mudah*

Ghea is seen running away from the camera, with a backdrop of lush, green natural scenery. Tall trees and a vast stretch of grass create a cool and tranquil atmosphere, while also hinting at a sense of solitude and contemplation. The

slightly blurred landscape, softened by a thin mist, adds a melancholic and reflective touch, portraying a deep emotional journey. The dominance of green tones blended with shades of gray creates a contrast that enhances the introspective mood. Ghea's movement away from the camera symbolizes a journey toward acceptance, reinforcing the visual narrative that aligns with the song's lyrics about resilience in facing life's challenges.

### 3.1.3 Representation of Challenges in Personal Resilience

Challenges focus on the obstacles or difficulties individuals face in their life journey. They are portrayed as conditions that require individuals to endure, adapt, and overcome hardships with determination and perseverance. In this representation, the character is shown striving to overcome obstacles, demonstrating a strong spirit in facing adversity. The following are data on challenges in personal resilience found in the song *Terima Kasih Sudah Bertahan* by Ghea Indrawari.

**Data 5:** Verbal and Nonverbal Text of Challenges in Personal Resilience



*Ada yang berbeda darimu*

Ghea is depicted painting with a serious and focused expression, creating a deep impression of the creative process she is engaged in. She wears an elegant pastel purple gown, complemented by long gloves that enhance her feminine and graceful appearance. The background continues to showcase lush green nature, providing a peaceful and reflective atmosphere. The brush and palette in her hands, along with the canvas before her, emphasize the creative and introspective ambiance, as if painting serves as a medium for Ghea to express her emotions and thoughts. These visual elements support the theme of the song, highlighting the importance of self-reflection and resilience in navigating life.

**Data 6:** Verbal and Nonverbal Text of Challenges in Personal Resilience



*Kau kan kau kan menang*

She appears with an open-handed pose, conveying warmth and acceptance. Her hair is adorned with a small pink ribbon, adding a feminine and cheerful touch. Wearing a pastel pink dress with a large bow and white lace gloves, she exudes an elegant aura. The background of a green and red garden creates a vibrant atmosphere, while her gentle smile reflects trust and support, harmonizing with the soothing visual elements.

### 3.1.4 Semiotics in the Representation of Personal Resilience in the Song *Terima Kasih Sudah Bertahan* by Ghea Indrawari

Roland Barthes' semiotics is an analytical method aimed at exploring the meaning embedded within a text through three levels of signs: denotation, connotation, and myth. This approach suggests that the meaning of a text is not limited to its literal interpretation (denotation) but also includes deeper interpretations influenced by social, cultural, and ideological contexts (connotation), as well as the value systems that shape collective perceptions in society (myth).

At the connotative level, the theory of discontinuity of expression, which consists of the distorting of meaning, displacing of meaning, and creating of meaning, is specifically applied to uncover hidden meanings that are not immediately apparent in the text. The application of Riffaterre's theory strengthens the semiotic analysis by exploring how connotative meanings are formed through shifts, deviations, and creations of meaning, providing a deeper understanding of the representation of personal resilience in the song lyrics. Based on the observations, the researcher classifies the data into three levels of Roland Barthes' semiotic analysis found in the song *Terima Kasih Sudah Bertahan* by Ghea Indrawari, as follows.

#### a. Denotative Meaning

The song *Terima Kasih Sudah Bertahan* by Ghea Indrawari conveys themes of commitment, control, and challenges in personal resilience through both its lyrics and visual representation. Commitment is explicitly expressed in lines like "*Trima kasih sudah bertahan*" and "*Trima kasih kau tak berhenti*," which directly express gratitude for perseverance. This is visually supported by Ghea's heartfelt expressions, such as placing her hand on her chest with closed eyes, a white lace glove enhancing the emotional weight, and a serene background of purple flowers. Another scene, where she smiles and looks back in a pastel purple corset dress against a backdrop of green fields, reflects warmth and optimism, reinforcing her steadfastness. Control in personal resilience is represented in the lyrics "*Aku tau dunia sering tak adil*" and "*Dunia sering tak mudah*," which acknowledge life's challenges while maintaining a calm and hopeful outlook. Ghea's composed expression and soft smile, set against a bright garden of flowers, suggest her ability to manage difficulties with grace. Another visual, where she is running through a misty green landscape, symbolizes movement towards acceptance, reinforcing the theme of emotional resilience. Challenges in personal resilience are depicted in lines like "*Ada yang berbeda darimu*" and "*Kau kan menang*," which highlight struggles and eventual triumph. This is reflected in the visual of Ghea painting with deep concentration, dressed in an elegant pastel gown, indicating introspection and self-expression. Another scene, where she stands with open hands, a soft smile, and a pastel pink dress with a large bow, conveys a sense of acceptance and support, portraying resilience as a journey of perseverance and self-growth. The combination of lyrical and visual elements in the song presents a clear denotative meaning of perseverance, gratitude, and the ability to withstand life's challenges with grace.

#### b. Connotative meaning

In *Terima Kasih Sudah Bertahan* by Ghea Indrawari, Michael Riffaterre's framework of connotation—through displacement, distortion, and creation of meaning—reveals the song's deeper exploration of commitment, control, and challenges in personal resilience. The lyric *Terima Kasih Sudah Bertahan* ("Thank you for staying") displaces the typical meaning of gratitude, transforming it into a profound acknowledgment of emotional attachment and the strength to persevere through adversity. This shift is visually represented by Ghea's hand on her chest and her emotionally charged expression, symbolizing a deeper commitment to a relationship or cause. The peaceful imagery of purple flowers and soft lighting enhances this sense of gratitude and resilience, conveying a message that goes beyond simple thanks.

Similarly, the lyric *Aku tau dunia sering tak adil* ("I know the world is often unfair") distorts the common view of life's injustices by reinterpreting them as opportunities for self-control and optimism. Ghea's calm demeanor and hopeful expression reinforce this distorted meaning, suggesting that resilience is about maintaining composure amidst unfairness. The lyric *Ada yang berbeda darimu* ("There's something different about you") creates new meaning by reframing life's challenges as catalysts for growth and introspection. The visual of Ghea painting, along with the serene, lush background, symbolizes the creative process of navigating adversity, highlighting how challenges can foster personal transformation.

and resilience. Through these layered meanings, the song offers a rich narrative on resilience, emphasizing its emotional depth and empowering nature.

c. The meaning of myth

Myths that develop within a society often result from connotations formed over time, shaping collective beliefs that become part of the culture. In the context of the song *Terima Kasih Sudah Bertahan* by Ghea Indrawari, these myths reflect the understanding of commitment, control, and challenges in personal resilience. For example, the lyrics *Terima kasih sudah bertahan* express commitment in a relationship that endures despite difficulties. Ghea's emotional expression, with her hand on her chest and a background of soft purple flowers, reinforces the myth that resilience comes from loyalty and dedication, as well as the awareness of valuing someone who stays in a relationship. Thus, the song transforms the connotation from just an expression of gratitude into a symbol of devotion and appreciation for shared struggles.

Furthermore, the myth of control in personal resilience can be found in the lyrics *Aku tahu dunia sering tak adil*, which indicates that even though the world is often unfair, individuals can still control their emotional responses. In this sense, control is about the ability to remain calm and firm despite challenging circumstances. Ghea's calm expression and hopeful smile in the midst of a bright garden background illustrate the myth that personal resilience creates the strength to endure through composure. Meanwhile, challenges depicted in the lyrics *Ada yang berbeda darimu* show how difficulties can lead individuals to deep self-reflection. This myth connects life's challenges with a creative and introspective process that can trigger personal growth, as illustrated by Ghea painting with intense focus, suggesting that challenges are part of the journey toward self-understanding and resilience.

### 3.1.5 The cultural values in the song *Terima Kasih Sudah Bertahan* by Ghea Indrawari

a. Cultural Values of the Relationship Between Humans and God

The cultural value of the relationship between humans and God reflects an individual's belief in and submission to a higher power. This value is expressed through prayers, piety, and the belief that everything happens according to God's will. In Ghea Indrawari's song *Terima Kasih Sudah Bertahan*, this relationship is portrayed through themes of gratitude and resilience, as the lyrics emphasize how perseverance is a gift and a result of divine grace. The emotional depth and sincerity in the song reflect an acknowledgment that life's struggles are faced with strength that is, in part, granted by a higher power.

b. Cultural Values of the Relationship Between Humans and Nature

The cultural value of the relationship between humans and nature illustrates how humanity views nature as not only something to be respected but also preserved. In many cultures, nature is seen as an inseparable part of human life, with values that encourage humans to live in harmony with it, respect its power, and protect the survival of all living beings. The song *Terima Kasih Sudah Bertahan* indirectly highlights these values by symbolizing the natural elements around the character, such as the lush green environments and peaceful settings, which mirror the balance and resilience found in both nature and the individual's journey. This connection emphasizes the importance of coexistence and the nurturing of one's environment as a source of strength.

c. Cultural Values of the Relationship Between Humans and Society

The cultural value of the relationship between humans and society refers to how individuals interact and contribute to their communities. It encompasses values such as togetherness, where people are taught to support each other and collaborate. Social norms guide behavior and relationships within the community, ensuring that collective interests are prioritized for the greater good. In the song *Terima Kasih Sudah Bertahan*, the lyrics suggest the importance of standing by one another, reflecting the supportive nature of relationships within society. Ghea Indrawari's portrayal of emotional connection and mutual support underscores these values, depicting the strength found in community solidarity and the ability to overcome challenges together.

d. Cultural Values of the Relationship Between Humans and Other People

The cultural value of the relationship between humans and others emphasizes the importance of interactions based on mutual understanding and respect. In this cultural context, values such as kindness, politeness, and appreciation for differences are central to every interaction. Individuals are taught to maintain positive relationships by being open, sharing, and respecting others' rights and feelings, thus creating harmonious and beneficial connections. In *Terima Kasih*



*Sudah Bertahan*, this value is reflected in the way Ghea's character shows appreciation and gratitude for someone who has remained by her side, demonstrating respect and the strength of interpersonal relationships in the face of adversity.

e. Cultural Values of the Relationship Between Humans and Themselves

The cultural value of the relationship between humans and themselves highlights the importance of mental and emotional strength. It involves self-awareness, responsibility, and the ability to overcome life's challenges. This value teaches hard work, perseverance, and the drive to continually improve oneself, aiming to reach one's fullest potential in all aspects of life, both personal and professional. In *Terima Kasih Sudah Bertahan*, Ghea Indrawari's emotional expressions of reflection and gratitude suggest an internal journey of growth and resilience. Her portrayal of persistence and self-reflection serves as a reminder of the importance of self-care and self-determination in the face of life's obstacles.

#### 4. Conclusion

Based on the results of the research and data analysis in the song *Terima Kasih Sudah Bertahan*, used in the study "Representation of Personal Resilience in Ghea Indrawari's *Terima Kasih Sudah Bertahan*: A Semiotic Study," the author concludes that the representation of personal resilience in this song is reflected through three main aspects: commitment, control, and challenges. The song portrays how personal resilience is grounded in a strong commitment to endure and not give up, good self-control when facing difficulties, and the courage and determination to overcome challenges.

Semiotics, concerning the meanings of denotation, connotation, and myths, alongside the concept of discontinuity of expression focusing on connotative meanings through shifts in meaning, deviations, and the creation of new meanings, can reveal deeper meanings within the song *Terima Kasih Sudah Bertahan* by Ghea Indrawari. The cultural values embedded in the song reflect the relationship between humans and God, nature, society, others, and themselves, which support the strengthening of personal resilience in both social and spiritual contexts. The song carries a profound meaning about the importance of personal resilience in facing life's challenges with perseverance, good self-control, and the courage to keep fighting despite difficulties. *Terima Kasih Sudah Bertahan* is not merely a musical composition but also a reflection of life's journey, full of trials, and achievements that deserve to be appreciated.

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