



SEMIOTIC STRATEGIES EMPLOYED ON “HELL N BACK” MUSIC VIDEO FROM BAKAR

Kadek Deby Widhia Pramesthi¹

Universitas Mahasaraswati Denpasar, Indonesia

Debywidhia20@gmail.com

I Gde Agoes Caskara Surya Putra²

Universitas Mahasaraswati Denpasar, Indonesia

ajuscaskara@unmas.ac.id

Abstract

This study aims to provide a comprehensive semiotic analysis of the “Hell N Back” music video, revealing how various strategies are used to construct meaning and involve the audience. This research refers to the denotative and connotative meanings in the music video of Bakar's "Hell N Back", using the semiotic theories of Ferdinand de Saussure and Roland Barthes. By examining music video, this study investigates how language and symbolism are used to convey emotional states and relationship dynamics. Saussure's approach helped identify the signifiers and signified contained in the music video and Barthes' approach further distinguishes between the denotative literal meaning and the connotative cultural of the phrases. The method of this research uses descriptive-qualitative method to investigate and comprehend every element of the subject under study. To collect the data, the researcher conducted several stages to collect data. First, search for Bakar's music video entitled “Hell N Back” on the YouTube platform. Second, watch it repeatedly while taking notes that have verbal and non-verbal signs. Last, take screenshots of the parts that have both verbal and non-verbal signs. In this music video, the author found six verbal-signs and four non-verbal signs to be analyzed. Overall, the verbal signs in the lyrics reflect the themes of struggle, recovery, and honesty, while the non-verbal signs in the music video highlight this emotional narrative through the images and symbols used.

Keywords: *Verbal-sign, Non-verbal-sign, Music Video*

INTRODUCTION

Signs are prevalent in many facets of life and denote particular ideas or meanings (Darmayanti, 2023). Signs and symbols in language have a study called semiotics. Semiotics is an interdisciplinary field that draws inspiration from linguistics, philosophy, psychology, anthropology, and other fields (Lubis et al., 2019). Semiotics is the most useful method for studying sign communication since signs are the foundation of all communication and are used in it constantly (Alex, 2004). Therefore, semiotics is the study of how signs and symbols are used to convey meaning. It helps us understand how information is conveyed and received in various contexts. Language allows us to share

information and understand each other. Semiotics is like learning how we read messages from everything around the world. The term semiotics (often referred to as 'semiology') comes from the Greek word *semeion* which means 'sign' (Mayr, 2013). Signs convey meaning through the relationship between the signifier (what is seen or heard) and the signified (the meaning of the sign). Within the field of semiotics, signs are images, gestures, phrases, sounds, and things that convey a different meaning than their actual form (Sebeok, 2001: 4). This claim is consistent with that made by (Pawito, 2007: 155–156), who states that deciphering signs involves identifying the meaning inside the "text."

Semantics, on the other hand, is the study of meaning in language (Hurford, Heasley, and Smith, 2010; Yule, 2010) that focuses specifically on the meanings that linguistic signs contain. In music videos, semantics allows us to explore how song lyrics (as verbal signs) convey literal meanings (denotation) and additional meanings or nuances (connotation) that form a profound experience for the listener. Text and words are interacted with in verbal signs (Chandler, 2007) while non-verbal is an image or picture that represents a thing or result someone have planned to produce (Swarniti, 2022). "Human beings use verbal communication as much as non-verbal communication" (Pratiwi, et al, 2021). "The use of semantics will be very helpful in in parsing problems related to the understanding of a word or the connotation of that word" (Fitria, 2023).

The object of this study is a music video from Bakar with the title Hell n Back published on August 16, 2019, because this music video has signs and meanings that are different from the commonly known meanings. This music video was chosen for analysis because it is rich in visual and auditory signs that convey unique and interesting meanings, which are different from the interpretations more commonly seen in mainstream media and this music video doesn't follow the usual trends. Instead, it uses unusually creative elements to explore deeper themes.

This study is focused on examining the verbal and nonverbal signs used in Bakar's "Hell N Back" music video. Songs and lyrics have been investigated by previous research using semiotics theories (Denisa and Merrita, 2023; Fadila and Nisa, 2024). However, the results were varied because of the different objectives of the study. Relating to the theory of semantics. Denisa and Merrita (2023) applied the semiotics using Barthes' notion of semiotics. On the other hand, Fadila and Nisa (2024) used Ferdinand de Saussure's semiotic theory. The previous study (Fadila and Nisa, 2024) aims to obtain the material aspects of language—what is seen, heard, or read (signifier)—and the corresponding

mental images or concepts (signified) while the other previous study explores the meaning of self-confidence within them by unpacking the messages appeared (Denisa and Merrita, 2023). The purpose of this study is to identify and understand the meaning and emotional content conveyed by the music video using verbal and nonverbal signs. This research will specifically examine how the lyrics, pictures and symbols in the video influence the narrative and ideas that the artist wants to convey. The research learns to provide a more complete understanding of how these signs function within a larger cultural and social context by applying semiotic theory.

METHODs

In this study, a qualitative descriptive method was applied. Qualitative research is the act of collecting, analyzing, and interpreting verbal and visual data to explain a specific circumstance (Gay, 2006). In addition, qualitative research is also defined as an on relationships, actions, circumstances, or quality material (Bogdan & Biklen, 1982). They emphasize that qualitative research focuses on a deep understanding of the context and meaning of social interactions and other problems. In the context of this research, the descriptive qualitative approach allows researchers to explore and understand in depth various aspects of the problem under study, as well as identify patterns and themes that may emerge from the data collected. The three processes of qualitative analysis used in this research's data analysis process are reduction, display, and conclusion-making (Silverman 2009: 234).


The data source is from Music video from Bakar with title "Hell N Back". This process involves in-depth observations and a lot of data collection to provide deeper insights into the subject under study. The data collection process of the "Hell N Back" music video consisted of several important steps to ensure an accurate and comprehensive review of the music video. To completely understand the music video's content, the first step was searching music video by Bakar with title "Hell N Back" and watching it several times. The emphasis here will be on a variety of components, including song lyrics, symbolism, and visual representations. Following every screening and audio session, the researcher will document early findings and highlight any notable elements. To document the sites and pictures that appear in the video, thorough notes and screenshots will be taken during the observation. The purpose of this method is to provide an in-depth and detailed description of the problem under study, by prioritizing the process of

interpretation and thorough data analysis. In this analysis, the author uses theory from Saussure (1916) and Barthes (1967) to get deeper understanding about the topic.

FINDINGS AND DISCUSSIONS

Finding

In this research found six verbal sign and four non-verbal signs on music video “Hell N back” by Bakar. The combination of verbal and non-verbal signs in the music video creates a narrative of emotional struggle, recovery, and sincerity. The music video uses these signs to tell the story of moving from adversity to peace and strength through resilience and personal growth. A semiotic approach helps in understanding the complex messages and wider cultural context contained in the music video. The details as below:

Aspect	Detail	Percentage
Verbal sign	<i>“Could you tell where my head was at when you found me?”</i> <i>“Me and you went to hell and back just to find peace”</i> <i>“Man, I thought I had everything, I was lonely”</i> <i>“Now you're my everything, I was lonely”</i>	60%
	<i>“I mixed a lot of love with a lot of drugs, then I found you”</i> <i>“She liked petty crimes, she had green eyes like Mountain Dew”</i> <i>“And where she go, I'll never know</i> <i>Her friends bounced too”</i> <i>“I guess it's their loss 'cause they'll never know what we'll amount to”</i>	
	<i>“Would you be my light, be my yellow?”</i> <i>“P.Y.T walking down portobello”</i> <i>“Put a smile on this face at the end of the day”</i> <i>“MDMA helped us fly away”</i> <i>“Who'da known, who'da known you would save my life?”</i> <i>“Who'da known, who'da known you would fly my kite?”</i> <i>“Could you tell, could you tell? Could you tell?”</i>	
	<i>“I remember, I remember I was all alone”</i> <i>“Late night, you would call my phone”</i> <i>“Just to check if I was blessed 'cause you knew I was low”</i> <i>“Head gone rolling off the throne”</i> <i>“I remember, I remember we was in the park”</i> <i>“Late night, made love on the grass”</i> <i>“Got my head in the clouds, counting all my stars”</i> <i>“In my ears, said the world was ours”</i>	
Non-verbal signs	<i>“Go to hell and back just to heal my wounds”</i> <i>“‘Cause it gets like that, wrong side of the moon”</i> <i>“No tomb can't moon, you're my Cleopatra”</i> <i>“No side ting, don't need a backup”</i> <i>“Need a real one, don't need an actor”</i> <i>“And last one today, think you won a BAFTA”</i> <i>“Come and be my girl, yeah”</i>	40%
		




		
		
		
Total	10 data	100%

Table 1. Finding of Discussions

Discussion

Verbal sign

In the "Hell N Back" music video, Bakar tells a story through bold and emotional lyrics. These lyrics not only tell of his personal experiences and life journey, but also convey positive messages about toughness, the healing process, and finding peace within oneself. Every word Bakar's sing has a deep meaning that helps the listener to feel and understand the feelings he wants to convey in the song. this can be seen from the following lyric quotation:

Data 1:

"Could you tell where my head was at when you found me?"

"Me and you went to hell and back just to find peace"

"Man, I thought I had everything, I was lonely"

"Now you're my everything, I was lonely"

Minute 00:19 – 00:36

Based on these quotations, the meaning of signs comes from the relationship between the 'signifier' (sound or image) and the 'signified' (concept). The signifiers of these lyrics are words and phrases such as "head", "hell and back", "find peace", "everything", and "lonely". The signifier is the concept that these words carry. "Head" signifies mental or state of mind, "hell and back" signifies extreme hardship, "find peace" signifies achieving tranquility, "everything" signifies material success or basic success, and "lonely" signifies lack of emotional fulfillment. Together, these signifiers and signs build a narrative of emotional struggle and ultimately comfort in friendship. It shows a person's journey from confusion and hardship to peace and friendship.

Using Barthes' theory of semiotics, the denotative meaning is very clear, describing their state of mind when they are found by others, their shared struggle to find peace, and the realization that despite having everything, they feel lonely until they find others who matter. The connotative meaning delves deeper into the cultural and emotional context. In the line "Could you tell where my head was at when you found me" connotes being confused or lost before finding a clue. In the line of "Me and you went to hell and back just to find a peace" connotes surviving extreme hardship for emotional peace. The phrase of "Man, I thought I had everything, I was lonely" connotes the emptiness of material success without emotional fulfillment, a common cultural theme and the last phrase of "Now you're my everything, I feel lonely" connotes a profound shift from loneliness to fulfillment through true friendship.

In the second part, Bakar talks about a past full of problems, bad relationships, and drug use before meeting his current partner. The lyrics describe a life that was once unstable, but eventually found hope and happiness in a new relationship, despite the many problems and challenges of the past. this can be seen from the following lyrics quotation:

Data 2:

"I mixed a lot of love with a lot of drugs, then I found you"

"She liked petty crimes, she had green eyes like Mountain Dew"

"And where she go, I'll never know"

Her friends bounced too"

"I guess it's their loss 'cause they'll never know what we'll amount to"

Minute 00:38 – 00:55

The quotations above, from the perspective of Saussure's theory, shows the signifiers (words and phrases) in the lyrics include "love", "drugs", "petty crime", "green eyes", "Mountain Dew", "bouncing friends", and "losing them". The signifiers refer to the concepts evoked by the words, ranging from romantic relationships and rebellion to loss and missed potential.

Using Barthes' denotative theory, the lyrics tell the story of a relationship born out of a combination of love and drugs. The woman in the lyrics, who enjoys a bit of illegal activity, has very attractive green eyes. in the end, the woman disappears with her friends. The singer reflects on how the woman's friends will never understand the potential of the relationship. In connotative meaning the phrase of "I mixed a lot of love with a lot of drugs, then I found you" connotes an intense, stormy relationship characterized by passion and potentially destructive behavior. In the next line, the highlighted word or phrase is "petty crimes" which refers to a free spirit of rebellion meanwhile "green eyes

like Mountain Dew” refers to something that seems alive and real that emphasizes a unique and alluring impression. That phrase uses a simile that compares the singer's partner who has green eyes to the color of mountain dew. In the other line, "And where she go, I'll never know. Her friends bounced too” describes a concrete situation but also describes a fragile and uncertain emotional state. It reflects the depth of loss and instability the singer is experiencing, portraying a deep fragility and loneliness in the face of this situation. And the last line "I guess it's their loss 'cause they'll never know what we'll amount to." refers to a sense of missed opportunity and unfulfilled potential, highlighting the depth and significance that can be seen in the singer's relationship with his girlfriend.

In the third part, through his lyrics, Bakar describes moments of happiness and enjoyment that come from a relationship full of love and joy. Loved ones become a source of light and happiness, helping to overcome daily challenges and providing a sense of comfort and fulfillment at the end of the day. his lyrics also show that they seek ways to escape reality and achieve a feeling of euphoria and freedom. This can be seen from the quotation of the following lyrics:

Data 3:

“Would you be my light, be my yellow?”

“P.Y.T walking down portobello”

“Put a smile on this face at the end of the day”

“MDMA helped us fly away”

Minute 00:57 – 01:06

Based on the quotations above, the phrase “Would you be my light, be my yellow?” use the signifiers "light" and "yellow" to bring up the concepts of optimism, hope, warmth, and happiness, indicating the singer's desire for emotional support as well as happiness. The line "P.Y.T walking down Portobello" employs "P.Y.T" (Pretty Young Thing) and "Portobello" to signify youth, beauty and enthusiasm to create a sharp look of an attractive person in a lively and culturally rich setting. "Put a smile on this face at the end of the day" uses the signifiers "smile" and "end of the day" to show happiness, satisfaction and completion, reflecting the singer's longing for emotional release after a challenging day. The phrase "MDMA helped us fly away" uses "MDMA" and "fly away" to signify euphoria, escape, and transcendence, indicating the use of the drug to achieve a state of emotional release and detachment from reality.

To expand the meaning of the image, it is required to use Barthes' theory to find the appropriate denotation and connotation meanings. To analyze the denotative and connotative meanings of the lyrics from "Hell N Back" by Bakar, will be using theory of Barthes. Overall, the lyrics describe a complex emotional journey in search of support, happiness and escape from everyday reality. Denotatively, the singer asks someone to be a source of light and yellow literally means to be bright and sunny in their life. The singer also describes a beautiful young girl walking along Portobello Street, hoping that someone can make them smile at the end of the day, and mentions that MDMA helps them feel like flying.

Connotatively, the phrase "Would you be my light, be my yellow?" is a metaphor that asks someone to be a source of guidance, inspiration, happiness, and positive energy in the singer's life. "light" and "yellow" suggesting that the singer seeks emotional support and positive encouragement in their life. The phrase "P.Y.T walking down Portobello" not only describes beauty and youthfulness but also refers to the vibrant and multicultural atmosphere of the street, creating an idealized image of cheerfulness and colorful urban life. The wish to "put a smile on this face at the end of the day" indicates a deep need for emotional fulfillment and tranquility after enduring daily challenges and hardships.

Finally, the reference to MDMA, known as a drug, often used in the context of parties and to create feelings of euphoria, signifies the search for emotional escape and the strengthening of interpersonal connections, reflecting the desire to push beyond the boundaries of everyday reality and find temporary relief and happiness. As a result, the lyrics convey a full picture of the search for happiness, emotional support and escape from reality, using rich symbolism and deep connotations to describe the singer's feelings and hopes in the face of life's dynamics.

In the fourth part, Bakar communicates gratitude, admiration and reflections on a relationship that has made a big impact, carried the singer through difficult times and provided a feeling of freedom and happiness. Here is a quotation of the lyrics:

Data 4:

"Who'da known, who'da known you would save my life?"

"Who'da known, who'da known you would fly my kite?"

"Could you tell, could you tell? Could you tell?"

Minute 01:06 – 01:13

From the quotations above, the signifiers based on those lyrics is "Who'da known" which mean an expression of surprise or disbelief about an unexpected outcome,

the other signifier is "save my life?" it means the person has been of significant assistance to the singer, either literally or figuratively. The line of "Who'da known, who'da known you would fly my kite?" employs "fly my kite?" which indicates that the person being talked about brings joy, freedom, or improvement to the singer's life. The next line which is "Could you tell, could you tell? Could you tell?" employs "could you tell" which refers to a question of if the individual can anticipate the impact that will occur.

To extend the meaning of those lyrics Barthes's theory used to find the denotative and connotative meaning. Denotatively, those lyrics are a straightforward statement that someone has saved the singer's life and made her happy, followed by the question of whether the person realizes the impact. Connotatively, those lyrics convey gratitude and amazement at the positive influence someone has had, both emotionally and spiritually. The singer expresses that the person has been a savior and a source of happiness, and there is curiosity about whether the person realizes the great impact they have had. The addition of figurative language in the phrase "save my life" is used figuratively to describe someone who has provided significant emotional or spiritual support, thereby profoundly changing or improving the singer's life and the use of the phrase "Fly my kite" is not meant literally as flying a kite. Figuratively, it means to bring happiness, freedom or joy into one's life. A kite flying high symbolizes feeling happy, free, and inspired, so a person who "fly my kite" is someone who makes the writer feel alive and vibrant.

Furthermore, in the fifth part, Bakar's lyrics describe an emotional journey from loneliness and hardship to happiness and closeness through the support and love of others. Memories of difficult times are balanced with beautiful memories that create feelings of optimism and dreams for a bright future together. This can be seen from the quotation of the following lyrics:

Data 5:

"I remember, I remember I was all alone"
"Late night, you would call my phone"
"Just to check if I was blessed 'cause you knew I was low"
"Head gone rolling off the throne"
"I remember, I remember we was in the park"
"Late night, made love on the grass"
"Got my head in the clouds, counting all my stars"
"In my ears, said the world was ours"

Minute 01:51 – 02:10

From the quotations above, based perspective of Saussure's theory, the signifier in these lyrics includes words and phrases such as "all alone," "call my phone," "blessed,"

“low,” “head gone rolling off the throne,” “in the park,” “made love on the grass,” “head in the clouds,” “counting all my stars,” and “the world was ours.” The signified of these words includes concepts such as loneliness, emotional support, sadness, loss of control, freedom, love, happiness, dreams, and ownership of the world. To extend the meaning of those lyrics Barthes’s theory used to find the denotative and connotative meaning. Denotatively, those lyrics are a simple narrative of someone remembering the past when they felt lonely and someone called them late at night to provide emotional support, as well as memories of time spent together in the park at night, making love on the grass, feeling happy and dreaming together. The connotations of the lyrics are much deeper, encompassing intense feelings of connection and support in times of loneliness, as well as deep experiences of love that bring a sense of freedom and ownership of the world. It also reflects nostalgia for a time when the world felt full of possibility and hope, with togetherness providing deep meaning and happiness. Adding figurative language such as “Head gone rolling off the throne” which can be metaphorically described as illustrating a situation of emotional instability or loss of control, rather than an actual physical happening, the phrase “Got my head in the clouds” can be metaphorically interpreted as daydreaming, often with a positive connotation of feeling happy or hopeful. In this context, it suggests that the singer is feeling euphoric or dreamy because of the love and relationship they are experiencing. The phrase “Counting all my stars” is metaphor can be interpreted as acknowledging or appreciating someone. In this case, it shows that the singer feels grateful and lucky, most likely because of the love and happiness they are experiencing and the phrase “The world was ours” is an exaggerated expression to express a feeling of unlimited potential and ownership of one's destiny. It conveys a sense of empathy and shared dreams, implying that the speaker and their partner feel invincible and capable of achieving anything together.

In the sixth part, the lyrics talk about emotional struggles, deep respect, the desire for a genuine relationship, and the hope of sharing the future with one's partner. This can be seen from the quotation of the following lyrics:

Data 6:

“Go to hell and back just to heal my wounds”
“‘Cause it gets like that, wrong side of the moon”
“No tomb can't moon, you're my Cleopatra”
“No side ting, don't need a backup”
“Need a real one, don't need an actor”
“And last one today, think you won a BAFTA”
“Come and be my girl, yeah”

Minute 02:10 – 02:27

From the quotations above, based perspective of Saussure's theory, the signifier in these lyrics includes words and phrases such as "Go to hell and back," "heal my wounds," "wrong side of the moon," "no tomb," "Cleopatra," "side ting," "backup," "real one," "actor," "BAFTA." The signified of these words includes concepts such as great sacrifice, healing, hardship, freedom, girl power, serious relationships, authenticity, falseness, and appreciation.

To extend the meaning of those lyrics Barthes's theory used to find the denotative and connotative meaning. Denotatively, those lyrics are describing someone who is prepared to face extreme suffering to heal their emotional hurts. It reflects a willingness to do whatever it takes to achieve healing and happiness. The lyrics also mention various symbols that describe a strong and serious relationship, such as not needing an extra or backup relationship and wanting someone genuine and sincere.

Connotatively, "Go to hell and back" has a metaphorical meaning of being prepared to face great difficulties or suffering to achieve a goal or cure, the phrase "Wrong side of the moon" metaphorically means that the singer is facing the dark side or difficult challenges in life, the phrase "No tomb can't hold you, you're my Cleopatra" implies that a person who is desired is like Cleopatra who is very strong, beautiful, and unstoppable, and the phrase "Need a real one, don't need an actor" means that the singer is trying to find someone who is genuine and sincere, not a pretender. It can be inferred that the lyrics describe the emotional journey of someone who is ready to face great adversity to heal their emotional wounds and find a genuine and strong relationship. The use of various figurative language emphasizes the message of sacrifice, the desire for a sincere and non-pretentious person, and rewards strength and endurance in relationships.

Non-verbal sign

There are four non-verbal signs found in music video by Bakar with title "Hell N Back". The non-verbal sign that consists of the artist's emotional journey through difficult moments in his relationship, which ends in strength and serenity, can be seen through non-verbal signs in the video. The highs and lows of the relationship are represented by the video's alternating scenes of natural and urban settings. Bakar explores his own development and the power of love, ultimately discovering peace and strength. This

picture story reflects the song's message of accomplishing goals and coming to terms with one another. which will be explained below:



Figure 1

Based on Saussure's theory, the signifier in this picture is the man walking alone on the path, while the signified refers to feelings of loneliness, personal journey, search for peace and self-reflection. The single figure walking down a path is the real image that we perceive, and it is the signifier. Indicated are the feelings and thoughts that this picture arouses, implying that after overcoming difficulties a person is reflecting on life and looking for inner peace. This is very suitable for the idea of this song, which is to find peace and overcome difficulties. After using Saussure's theory, we can investigate the connotative and denotative meanings based on Barthes' theory. The denotative meaning of figure 1 is that the image shows a person wearing a jacket taking a walk along a natural-looking route surrounded by bushes and trees. The feeling of peace and silence is enhanced by the cloudy sky and the surrounding mountains. The connotative meaning of figure 1 shows the lonely guy strolling represents every individual's own path through life. The empty and wide pathway hints at a challenging and introspective journey and the gloomy sky and mountain backdrop give a sense of silence. It symbolizes a state of intense introspection when a person examines their life and seeks meaning or purpose.

This image reflects a period of deep self-reflection where one seeks to understand their existence and purpose. The vast and endless road symbolizes the search for inner peace and tranquility. This image represents emotional and personal growth after overcoming difficulties. The song tells the story of a person's journey through pain, recovery and self-awareness.



Figure 2

This figure continues the journey from figure 1. Based on Saussure's theory, the signifier in this picture is a lighter flame in front of the man's face while the signified represents hope, a source of warmth, or a guiding light during difficult times.

Additionally, the denotative meaning of this figure is A man closely observing the flame from a lighter, which is brought close to his face. The background shows an open natural landscape, possibly symbolizing freedom or wide journeys meanwhile the connotative meaning is fire traditionally associated with transformation, renewal and resilience. Flames can represent someone's inner strength and ability to welcome personal development in a period of hardship.

This close-up view of the flame captures a moment of intense introspection and reflection. It is a turning point when a person reflects on their experiences and emerges with a new sense of purpose. Fire can also represent purity. Within the lyrics of this song, fire might stand for the letting go of the past and the rebirth of a more resilient, stronger version of oneself.



Figure 3

Based on Saussure's story, the signifier of this figure is shows Bakar standing on a lifeguard tower with the words "LIFEGUARD OFF-DUTY" and the warning "KEEP OFF" while the signified refers to suggests rebellion or disobedience, being where one should not be. It also implies a moment of solitude and reflection, perhaps emphasizing the theme of isolation or reflection. To extend the meaning of the sign, the author using theory of Barthes to find the denotative and connotative meaning based on that image. The denotative meaning of this image is showing a man standing on a disused coast guard tower, with the warning clearly visible while the connotative meaning is The position of the drawn person is on the lifeguard tower. The lifeguard tower is usually used to watch over others, but here it is empty and unused, implying a feeling of solitude or being unguarded, reflecting the emotional journey in the song. although there is a "KEEP OFF" sign which symbolizes breaking the rules and challenging the norm. This relates to the song's theme of overcoming challenges and fighting adversity. Standing on the tower

gives a higher vantage point, implying looking at life from a higher perspective or reflecting on past experiences.



Figure 4.

The change background color from blue light to colorful lights hint at the continuation change of the journey from the previous figure. Based on Saussure's theory, the signifier in Figure 4 shows that a person who raises his hand slightly as if he is holding a glass. This action can signify celebration, success, or reflection, indicating a moment of triumph or recognition of one's personal journey. It suggests a pivotal moment where one recognizes the progress one has made and the challenges one has overcome, aligning with the overarching theme of resilience and self-discovery in "Hell N Back."

To expand the meaning of the image, it is required to use Barthes' theory to find the appropriate denotation and connotation meanings. The denotation meaning is that this image literally shows a person with their hands raised, looking like they were holding or lifting a glass, against the background of a sunset filled with colorful lights.

CONCLUSION

In this research, the author analyzes Bakar's music video entitled "Hell N Back" using Saussure and Barthes' semiotic theories to understand the denotation and connotation meanings of verbal and non-verbal signs. Based on the results and discussion that have been presented, there are six verbal signs and four non-verbal signs that can be identified and analyzed. This study found that the lyrics of the song Bakar describe the singer's emotional struggle and personal journey from hard times to peace and becoming strong. The verbal signs in the lyrics reflect the themes of struggle, healing, and sincerity, while the non-verbal signs in the music video reinforce this emotional narrative through the images and symbols used.

Overall, this analysis shows how the use of language and symbols in music videos can convey deep emotional states and dynamic relationships. The semiotic approach allows us to understand the more complex messages and broader cultural context

contained in the music video. As such, this research provides greater insight into how verbal and non-verbal signs function within a broader cultural and social context.

REFERENCES

- Alex, S. (2004). *Semiotika Komunikasi*. Bandung: Remaja Rosdakarya
- Barthes, R. (1964). *Elements of Semiology* (trans. Annette Lavers & Colin Smith). London: Jonathan Cape
- Bogdan, R., & Biklen, S. K. (1982). *Qualitative research for education*. Allyn & Bacon.
- Chandler, D. (2007). *Semiotics: The Basic Second Edition*. New York: Taylor & Francis
- Darmayanti, M., & Marantika, I. M. Y. (2023). A VERBAL AND NON-VERBAL SIGN FOUND IN TITANIC MOVIE POSTER. *Journal of Humanities, Social Science, Public Administration and Management (HUSOCPUMENT)*, 3(1), 15-21.
<https://doi.org/10.51715/husocpument.v3i1.257>
- Fitria, N.S. (2023). A Semiotics Analysis Found on Music Video of You Belong with Me by Taylor Swift. *PRAGMATICA: Journal of Linguistics and Literature*, 1(1), 39–46.
<https://doi.org/10.60153/pragmatica.v1i1.17>
- Gay, L.R., Mills, G.E., & Airasian, P. (2006). *Educational Research: Competencies for Analysis and Application*. New Jersey: Pearson Prentice Hall.
- Hurford, J.R., Heasley, B., Smith, M.B. (2010). *Semantics a Coursebook*. Cambridge: Cambridge University Press.
- Lubis, B. N. A., Gurning, B., & Saragih, A. (2019). Verbal semiotics resources employed in advertising cigarettes on TV in Indonesia. *Journal of Languages and Culture*, 10(1), 1-4.
<https://doi.org/10.5897/JLC2018.0489>
- Mayr, S. W. (2013). Reading culture in TV commercials: A semiotic analysis of a TV commercial for the purpose of teaching culture to foreign language students. *International Journal of Arts and Commerce*. Vol. 2(1). Pp: 86-100.
- Pawito. (2007). *Penelitian Komunikasi Kualitatif*. Jogjakarta: LKiS Pelangi Nusantara.
- Pratiwi, D. P. E., Widiadnya, I.G.A.V., Sari, N. L. E.P. (2021). The Analysis of Semiotic Signs on Forest Fires' Posters. *Journal of Arts and Humanities*, 25(2), 135-144.
<https://doi.org/10.24843/JH.2021.v25.i02.p02>
- Saussure, F. (1916). *Course in General Linguistics* (trans. Roy Harris). London: Duckworth.
- Sebeok, T.A. (2001). *Signs: An Introduction to Semiotics*. Toronto Buffalo London: University of Toronto Press.
- Silverman, D. (2009). *Doing Qualitative Research*. SAGE.
- Swarniti, N.W. (2022). TRANSLATION OF WISE WORDS FOUND IN INSTAGRAM CAPTIONS. *Linguistics, Literature, Culture and Arts International Seminar*. 2022, 39-47.
- Yule, G. (2010). *The Study of Language-Fourth Edition*. Cambridge: Cambridge University Press.
- Youtube. (2019). *Bakar – Hell N Back*. Retrieved from
<https://youtu.be/BdrNvQ4YCng?si=gSIKzKlisxs4ITDk>.