

**THE SIGN OF GRIEF IN THE MUSIC VIDEOS FROM THE  
ALBUM “CRAZIEST THING HAPPENED IN MY  
BACKYARD”**

**THESIS**



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THE SIGN OF GRIEF IN THE MUSIC VIDEOS FROM THE ALBUM  
“CRAZIEST THING HAPPENED IN MY BACKYARD”

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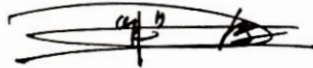
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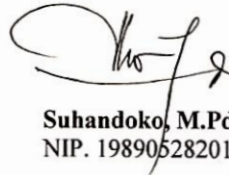
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## ABSTRACT

Rasyidi, M. R. (2022). *The Sign of Grief in The Music Videos from The Album "Craziest Thing Happened in My Backyard."* English Department, Faculty of Arts and Humanities. UIN Sunan Ampel Surabaya. Advisor: Prof. Dr. A. Dzo'ul Milal, M.Pd.

Keywords: semiotics, signs, stages of grief, music video.

This research focuses on analyzing the sign of grief that appear in the music videos from the album "Craziest Thing Happened in My Backyard." The researcher conducted this research using semiotic theory by Charles Sanders Peirce, followed by the stages of grief theory composed by Elisabeth Kübler-Ross. This research aims to explain all of the signs found in the music videos, including their meaning, and the relation between the signs and the stage of grief. The researcher applied a descriptive-qualitative approach in this analysis. The researcher analyzed the images, words, and nonverbal cues that appear in the music videos.

In this study, the researcher found 13 signs related to grief from 5 music videos included in the album. There are 3 signs of symbols, rhemes, and dicents, followed by 2 signs of an index, 1 sign of sinsign, and an icon. The interpretation of each sign emphasizes the themes from each music video. The first music video spoke about the insanity of being cheated. The second music video tells about the main character's work hours. The third music video follows it with the theme of obsession. The obsession came from the man's actions in the music video. The fourth music video delivered the theme of reminiscing. The last music video emphasizes the tremendous grief of the man after regretting all of his actions. Besides, the researcher found that the signs were representing the stages of grief. However, only four stages were obtained from the music videos. There are 6 signs of denial, 5 signs of depression, and 1 sign of anger and bargaining. From the findings, it can be concluded that the album tells the story of a man who suffered after being cheated on, losing someone he loved, and failing to accept reality.

## ABSTRAK

Rasyidi, M. R. (2022). *Tanda Kesedihan dalam video musik dari album “Craziest Thing Happened in My Backyard.”* Program Studi Sastra Inggris, Fakultas Adab dan Humaniora. UIN Sunan Ampel Surabaya. Dosen Pembimbing: Prof. Dr. A. Dzo’ul Milal, M.Pd.

Kata Kunci: semiotika, tanda, tahapan kesedihan, video musik.

Penelitian ini berfokus pada analisis tanda kesedihan yang muncul pada video musik dari album “Craziest Thing Happened in My Backyard.” Peneliti melakukan penelitian ini dengan menggunakan teori semiotika oleh Charles Sanders Peirce, dilanjutkan dengan tahapan teori kesedihan yang disusun oleh Elisabeth Kübler-Ross. Penelitian ini bertujuan untuk menjelaskan semua tanda yang ditemukan dalam video musik, termasuk maknanya, dan hubungan antara tanda-tanda tersebut dengan tahapan berduka. Peneliti menerapkan pendekatan deskriptif-kualitatif dalam analisis ini. Peneliti menganalisis gambar, kata-kata, dan isyarat nonverbal yang muncul di video musik.

Dalam penelitian ini, peneliti menemukan 13 tanda terkait kesedihan dari 5 video musik yang terdapat dalam album tersebut. Ada 3 tanda simbol, rhema, dan disen, diikuti 2 tanda indeks, 1 tanda sinsign, dan ikon. Penafsiran setiap tanda menekankan tema dari setiap video musik. Video musik pertama berbicara tentang kegilaan setelah ditipu. Video musik kedua menceritakan tentang jam kerja karakter utama. Video musik ketiga bertema obsesi. Obsesi muncul dari aksi pria tersebut dalam video musik tersebut. Video musik keempat mengusung tema mengenang. Video musik terakhir menekankan kesedihan yang luar biasa dari pria itu setelah menyesali semua tindakannya. Selain itu, peneliti menemukan bahwa tanda-tanda tersebut mewakili tahapan-tahapan kesedihan. Namun, hanya empat tahapan yang didapat dari video musik tersebut. Ada 6 tanda penyangkalan, 5 tanda depresi, dan 1 tanda marah dan tawar menawar. Dari temuan tersebut, dapat disimpulkan bahwa album tersebut bercerita tentang seorang pria yang menderita setelah diselingkuhi, kehilangan seseorang yang dicintainya, dan gagal menerima kenyataan.

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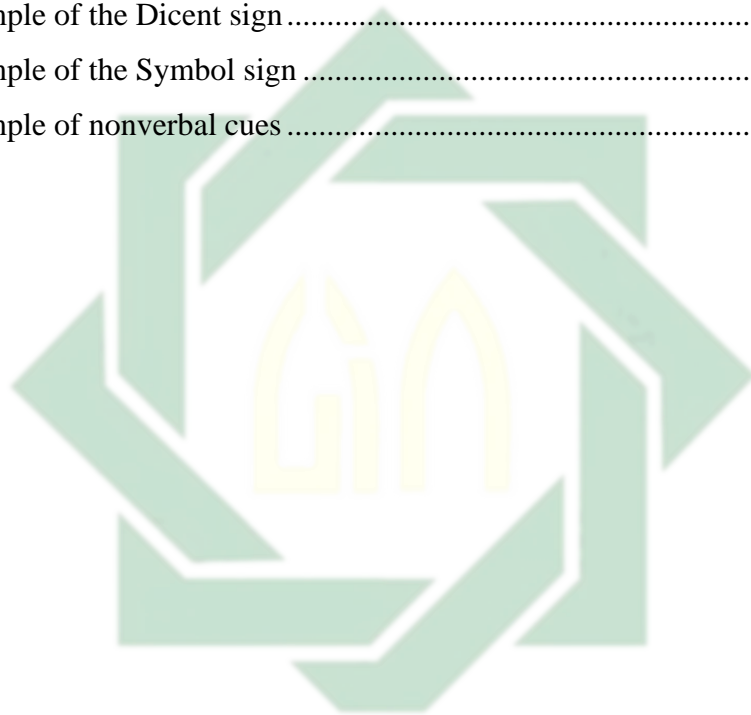
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# CHAPTER I

## INTRODUCTION

This chapter contains the background of the study and a broad definition of semiotics. In addition, this chapter also covers the problem of the study, the significance of the study, the scope and limitations, and the definitions of key terms.

### 1.1 Background of the Study

Communication is one of the activities that cannot be eliminated from human life. In addition, communication is one of the essential factors for human life to run well. With the communication, exchange or giving and receiving of information occurs. In this modern era, media use as a communication tool is getting wider depending on its function. One of the widely used media is entertainment medium. Entertainment media is a medium in the verbal or nonverbal form that is used by people or companies mainly to entertain the public. The entertainment media leads people to express their feelings or events that catch the public's attention and entertain them.

Entertainment media have diverse forms, such as newspapers, magazines, TV shows, films, music, video, and music video. According to *Dictionary.com*, a music video is one of the several ways to promote the artist's song with special effects and dramatization scenes. The music video scene mostly tells a story that represents the song. Otherwise, a music video may speak its own story and the opposite with the lyrics or the song. Aufderheide (1986) explains that music video has its features as social expression since it is an unrestricted element to make the

audiences communicate with themselves. The music video may speak up by itself since it can tell the song's story. It makes artists unique, in the ideas that appear in their music videos. Thus, the audience can understand anything that roles as a sign, including gestures, images, tones, and colors, that appear in the music video based on their interpretation.

Grief is one of the themes used by many singers for their songs and their music video. It is close to everybody without us knowing it. People have experienced grief for many reasons, including losing their loved ones, losing jobs, or suffering from a chronic disease. People experience grief in diverse stages, and people can feel different stages for the same excuses. According to Kübler-Ross (1969), there are several stages of grief, including denial, anger, bargaining, depression, and acceptance. To conclude, people can experience grief depending on the reality they have been through.

Signs are prevailing in this world since they can be found easily, such as stop signs or traffic lights. Those lights on traffic lights have their meaning. Red is a sign to stop, yellow is reduced speed or ready, and green is the driver can go. The interpretation of the colors of traffic lights and the definition from Daniel Chandler (2017) about a sign is aligned. He stated that a sign is everything that illustrates something else when somebody interprets it, including words, pictures, colors, and gestures. In this digital era, signs can be found easily through the internet. There is always a sign on murals uploaded on the internet, movie or film, or even music videos that are available online. Therefore, signs can be found almost everywhere in this world.

Linguistics has various branches, including semiotics: the study of a sign. Umberto Eco (as cited in Chandler, 2017) stated that semiotics deal with everything possible to be interpreted as a sign. It means that everything in this world can be determined as a sign as long as somebody interprets it as something that stands for another thing. Meanwhile, Saussure in Sebeok (2001) defined semiotics into two terms, signifier, something physical, and signified, the ideas that signifier refers to. It means that every sign has a connection with the interpretation based on the person who determines it. Besides, in Copley (2001), Peirce defined semiotics as something connected to something else based on the person who defines it. It means that a sign's meaning stands for something else depending on the person who interprets it. Therefore, semiotics is a study related to a sign that stands for something else and has a relation between the thing and another thing based on the person's perspective.

The language used in this world always contains a sign. Saussure (1959) explained, "language is a system of signs that express ideas." It means communication is not always through conversation between people. It may appear in any form that expresses the ideas, such as gestures, colors, and pictures. Therefore, a sign is practicable for communication because of several things. Peirce defines semiotics into specific parts. The parts are representamen, object, and interpretant (Short, 2007). A sign, or representamen, stands to somebody for something in some respect or capacity. The object is the sign that symbolizes something. The interpretant is the idea that gives the sign a rise.

Recently, various researchers have conducted semiotic studies. However, the researchers use various data sources to conduct their research. The research conducted by Putri and Putri (2020), Ivanie (2021), Irmayana (2020), and Maulita (2020) focused on music videos or video clips as their data source. On the other hand, the study conducted by Persada (2020) and Hawan (2018) focused on the movie poster as their data source. Furthermore, Pauzan (2018) uses film as his data source.

The research conducted by Putri and Putri (2020) examines the representation of toxic relationships in the video clip entitled “You in Me” by K-pop group K.A.R.D. The authors use Roland Barthes's theory to conduct their research. After using a descriptive analysis approach, the author finds that the representation of a toxic relationship occurred in the video clip. The tendencies to possess and dominate are signs of a toxic relationship found in the video clip. Otherwise, Ivanie (2021) examined the women's resistance representation in the video clip “Lathi” by Weird Genius. The author employed the media text analysis method to reveal the representation of women's resistance. By using Roland Barthes's theory, the author found evidence of women's resistance in the video clip which consists of four points. First, a women’s awareness of her weaknesses. Second, the changes in women’s life after the arrival of a man. Third, the appearance of strength in a woman. Fourth, the women’s resistance to fight for their freedom. Both the studies by Putri and Putri (2020) and Ivanie (2021) found that the representation of toxic relationships and women resistance occurred because of men.



Furthermore, the study conducted by Irmayana (2020) focused on the self-individuation process in seven characters that occurred in the BTS Universe music videos. The author uses Roland Barthes's semiotic theory and Carl Jung's theory of the self-individuation process to analyze the characters in the music videos. Nevertheless, the author found that the seven characters did not succeed in the process of self-individuation, which consists of persona, shadow, anima/animus, and self. The study developed by Maulita (2020) focused on self-love representation in the selected BTS music videos. The author uses Roland Barthes's theory to analyze music videos. The author found that the selected music videos conveyed the representation of self-love messages by visualizing the metaphors of scenes from four selected music videos. Based on the author's findings, self-love can be achieved through four points. First, love yourself before others. Second, happiness is achieved from within. Third, being yourself will bring happiness. Fourth, loving yourself is the answer to getting happiness. Unlike the studies by Putri and Putri (2020) and Ivanie (2021), the study composed by Irmayana (2020) and Maulita (2020) discussed the personality of individuality presented in a music video.

The study conducted by Persada (2020) focused on the semiotic analysis of the Gundala movie poster. The author employed Ferdinand de Saussure's semiotic theory to analyze the movie poster. As a result, the author found that the visual elements from the movie poster conveyed the message and the purpose of the movie. On the other hand, the study developed by Hawan (2018) focused on semiotic analysis of the movie poster of Pirates of the Caribbean. Dissimilar to the

previous study, this research uses Charles Sanders Peirce's theory of semiotic and the concept of advertising by Gillian Dyer, and the concept of color meaning by Anna Wierzbicka to analyze the movie poster. The author also uses four movie posters from Pirates of the Caribbean movie as his data source. The author found that the semiotic signs in the movie poster are visual and verbal. The meaning of semiotic signs is interpreted through Charles Sanders Peirce's theory.

On the contrary, the study conducted by Pauzan (2018) uses film as his data source. The study focused on the semiotic analysis of John Wick 1 film by employing Charles Sanders Peirce's semiotic theory. The author uses a descriptive approach to analyze the film. As a result, the study revealed that nine kinds of signs occurred in the film. However, the author only focuses on three kinds of signs: icon, index, and symbol, to be analyzed further in the research. The author found sixteen icons, twelve indexes, and nine symbols in some John Wick 1 film scenes.

Several studies have been conducted using Roland Barthes's theory. Barthes advance the theory from Ferdinand de Saussure about the signifier and signified. Barthes then proposed the theory of denotation and connotation based on Saussure's theory. Denotation consists of the signifier and the signified. For example, the rose is the signifier, and the flower that bloomed with a fragrant smell is the signified. The denotation of the sign is a rose that bloomed with a fragrant smell. Then the concept of connotation happened. The denotation of a rose that bloomed with a fragrant smell signified a girl, but this signified depends on the context. The second signified is the connotation of the sign. Then Barthes

added a Myth. A Myth is determined based on the message it conveys (Zaimar, 2008).

Compared to Peirce's semiotic theory, the concept of Roland Barthes's semiotic theory to determine the sign have to undergo several steps to achieve the meaning of the sign. In Peirce, the sign's meaning is determined through the triadic relation of semiotics, including representamen, object, and interpretant. However, each relation has its category depending on the three modes of being. The sign that people see is the representamen, the object is the sign that the representamen refers to, and the interpretant is the thoughts in people's minds. Thus, the meaning of the sign can be achieved not in complicated ways. Therefore, the researcher chooses to use Peirce's semiotic theory to achieve an understanding of the signs of grief in the music videos from the album "Craziest Thing Happened in My Backyard."

Based on the previous studies, the majority of the researcher focused on examining their research using denotation and connotation from Roland Barthes's theory. Moreover, numerous studies use foreign works as their data source. Only particular researchers that analyze their data source use Charles Sanders Peirce's theory to the best of the researcher's knowledge. Furthermore, this present study uses the works of Indonesian artists as their data source. Therefore, this research focuses on investigating the semiotic signs using the triadic meaning of semiotics by Charles Sanders Peirce's theory, which are representamen, object, and interpretant.

The researcher also used the five stages of grief theory composed by Elisabeth Kübler-Ross (1969) to describe the stages of grief that appear in the music videos. To the best of the researcher's knowledge, various studies rarely employ Elisabeth Kübler-Ross's theory of the five stages of grief in analyzing the data source. The researcher also used nonverbal sign theory to analyze the sign. Besides, the researcher also uses the music videos from the album entitled "Craziest Thing Happened in My Backyard" by Ardhito Pramono and supported by Athea Visual as the Video Editor. Hence, the researcher analyzed Athea Visual's music videos in Ardhito Pramono's album called "Craziest Thing Happened in My Backyard."

Only a small number of studies, to the best of the researcher's knowledge, used Elisabeth Kübler-Ross's theory of the five stages of grief as their theoretical foundation. Elisabeth Kübler-Ross (1969) developed the theory in her book entitled "On Death and Dying." Kübler-Ross and Kessler (2014) describes each of the stages, denial, anger, bargaining, depression, and acceptance, are the response to loss. Furthermore, the five stages are the foundation that helps us learn to live without the one we lost (Kübler-Ross & Kessler, 2014). In Hango (2015), Kübler-Ross claimed that someone who went through the grief process did not always perceive all grief stages or even endure them in the prescribed order. Depending on how each individual reacts to the grief, some may experience two or more stages. Therefore, the appearance of the five stages of grief may vary depending on what the individuals experienced with the one they lost. It can be something or somebody.

Ardhito Pramono's album is applicable to be analyzed using semiotic analysis and Peirce's theory. Ardhito Pramono is one of the well-known musicians in Indonesia. His songs are popular among youngsters overseas, like in South Korea. Ardhito Pramono is also making an album specifically for children. He believes that he is responsible for making a song for children since only a few songs are related to children. His album named "Craziest Thing Happened in My Backyard" is the album that made him gain popularity. "Craziest Thing Happened in My Backyard" is one of the albums released in 2020. His personality influenced the music videos listed in his album. Athea Visual as the video editor assisted in the execution of the music video concept. Therefore, the concept of the music videos was carried out successively and had its own story to analyze thoroughly.

The album consists of 5 songs, and each song has a different vibe and different length. The first song, "Trash Talkin'", has 4 minutes and 2 seconds, "925" has 3 minutes and 14 seconds, and "Here We Go Again / Fanboi" has 3 minutes and 31 seconds. The fourth, "Plaza Avenue", has 4 minutes and 6 seconds, and "Happy" with 3 minutes and 37 seconds. In total, the album's length is 17 minutes and 54 seconds. The music videos from each song are different since each song talks about a different thing. According to Marhendri (2020), the album discusses Ardhito Pramono's murky experience. For example, the first song of the album called "Trash Talkin'" talks about loyalty. "925" describes hard work that does not end well. "Here We Go Again / Fanboi" expresses a romance that does not end well. "Plaza Avenue" speaks about memories. The last song is "Happy," which tells about regrets. Hence, the five stages of grief theory are also

applicable to use for analyzing the sign that occurs in music videos. Thus, Ardhito Pramono's experience influenced the taste of his songs, including music videos.

This research analyzed Ardhito Pramono's album using semiotic analysis through music videos. Thus, the researcher employed Charles Sanders Peirce's theory of semiotic. Peirce (1931) divided semiotics into three parts, representamen, interpretant, and object. Based on the explanation above, the researcher aims to analyze the music videos from the album "Craziest Thing Happened in My Backyard" using semiotic analysis by employing Charles Sanders Peirce's semiotic theory. The five stages of grief (1969) by Elizabeth Kübler-Ross and nonverbal sign theory are used to support analyzing the sign.

### **1.2 Problem of the Research**

From the background of the study above, the researcher requires to fulfill the formulated problems that appeared in Ardhito Pramono's album as follows:

1. What are the signs found in each music video of "Craziest Thing Happened in My Backyard"?
2. What does the interpretation of signs found in each music video of "Craziest Thing Happened in My Backyard"?
3. How are the stages of grief described in the music videos from the album "Craziest Thing Happened in My Backyard"?

### **1.3 Significance of the Study**

This research leads to enhancing the knowledge in the linguistic field, especially in semiotic. Theoretically, this research can help extend semiotic

understanding, especially in the music videos using Charles Sanders Peirce's theory. From the result, the researcher hopes that the readers can understand the meaning of the sign in the music videos. The researcher also expects that this research provides an understanding of grief stages, which are not only described in the music videos but also occur in real-life situations.

#### **1.4 Scope and Limitation**

This research only uses the music videos from Ardhito Pramono's album, "Craziest Thing Happened in My Backyard", as the data source. The researcher limits the subject of the research to the music videos listed in the album, which are "Trash Talkin'", "925", "Here We Go Again / Fanboi", "Plaza Avenue", and "Happy". This research analyzed the whole scenes of each music video and explain the context. The limitation expected to make the researcher focus on analyzing signs that appear in the music videos.

#### **1.5 Definitions of Key Terms**

*Semiotics* is the study of signs, it can be in a form of pictures, gestures, words, colors, or any other thing that can stand for something else.

*Sign of Grief* is a sign in the form of nonverbal cues or signs that describes the five stages of grief by Elisabeth Kübler-Ross.

*Album* is a collection of recorded audios that are released together as a whole work.

*Music video* is a commercial video that features a song with some special effects or styles

*Craziest Thing Happened in My Backyard* is one of Ardhito Pramono's albums released in early 2020.



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## CHAPTER II

### REVIEW OF LITERATURE

This chapter contains a brief definition of semiotic, including the semiotic theory by Charles Sanders Peirce. Furthermore, this chapter also includes the five stages of grief and nonverbal sign. Nonetheless, this chapter also covers the album made by Ardhito Pramono.

#### 2.1 Semiotics

Linguistics has various branches of landscape, including semiotic. The word semiotic is come from the Greek “*Semeion*,” meaning a sign. Semiotics in Cambridge Dictionary (*dictionary.cambridge*) means the study of signs and symbols. According to Chandler (2017), the term semiotic is the study of a sign. The term semiotic has several definitions and concepts from diverse semioticians. However, these two persons become the reference of modern semiotics, Ferdinand de Saussure (1857-1913), an expert in the linguistic study from Switzerland, and Charles Sanders Peirce (1839-1914), a philosopher from America.

Ferdinand de Saussure led a massive update on linguistics and was known as “The Father of Modern Linguistics,” followed by Charles Sanders Peirce in different places and times. Saussure on Chandler (2017) defined a sign in two features, signifier, the physical form of a sign, the tangible form that humans can hear and see, and signified, a concept in mind, the internal response to the signifier. The two features united like one side of a coin. For example, if somebody hears the word tree, the whole picture of the idea or concept of a tree appears in his mind. The word tree is the signifier, and the concept in our mind

about a tree is the signified. To conclude, a sign is a physical thing that individuals can understand the concept of the thing inside their minds.

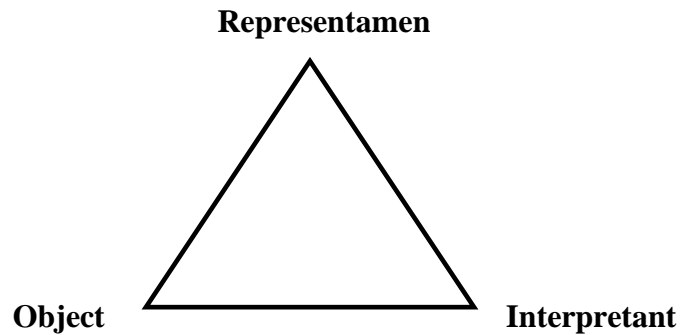
Born in Massachusetts, Peirce's semiotic model started in the late 1860s. In contrast with the Saussurean semiotic model, the Peiercan model of semiotic developed a triadic model consisting of three components: representamen, object, and interpretant (Chandler, 2017). Each element has its function. The representamen is a sign representing another thing, the object is the represented sign that the sign refers to, and the interpretant is the result of the sign. For example, an image of the four-leaf clover represents the physical form of the clover, and considered lucky is the interpretation of the four-leaf clover. The image here is the representamen, the real clover is the object, and the interpretation of being lucky is the interpretant. To sum up, a sign is anything that represents the object and leads the interpretation based on the interpreter's thoughts.

## **2.2 Charles Sanders Peirce's Semiotic Theory**

Signs are not only used for a representation of something else, but it also functions as utilized in communication. Communication may vary based on the context and how the sign is delivered to the receiver. Peirce characterized semiotics as the ideas about signs and everything related precisely to the way they function, and their relationship with the other sign, sender, and receiver. Therefore, everything in this world that can imitate another thing based on any interpreter's idea, is a sign.

A sign is properly categorized based on the three modes of being. It is a **sign** which brings an **object** into relation with an **interpretant** (Peirce, 1977). A sign is executed sequentially in each of the three modes of being: it is something within itself, in connection with an object, and the representation between a thing and an object for interpretants. Each of the modes accommodates several elements. Something within themselves may be a quality, facts, or the nature of laws. In connection with an object may be a value of similarity, non-perceptual relation, or virtue of habits. In the representation between a thing and an object, signs may represent their object as a quality, fact, or law. Thus, a thing is determined as a sign if the thing denoted three modes of being: within itself, in connection with an object, and in the relation between the thing and the object.

According to Peirce, semiotics is the form of collaboration of three sign components. Those are the representamen, object, and interpretant. Representamen is a sign or thing representing another thing, the physical form is the object, and the meaning or thoughts people get from the sign is interpretant (Danesi, 2004). Peirce also explained that the three components of a sign are allied to each other, and later on, Peirce called it triadic relations. The triadic relations are the fundamental components of Peirce's Semiotic theory. Based on the explanation, Peirce believed that the word "tree" is the representamen of the sign, the physical form of a tree is the object, and the thoughts in the human brain related to the tree, such as leaves, green, and tall are the interpretant.



**Figure 2.1 Triadic Relation of Semiotics by Peirce**

The triadic relation provides three divisions or trichotomies based on the modes of being. The first trichotomy is a representamen which a sign can be a qualisign, a sinsign, or a legisign, the second trichotomy is the object, a sign can be an icon, an index, or a symbol, and the third trichotomy is the interpretant with a dicent, an argument, or a rheme (Peirce, 1931).

### **2.2.1 Representamen**

Representamen is a sign that always conveys information about the object it represents. For example, the image of fire. The image of fire here functions as the representamen. The image portrays information about the object “fire” in the image, such as the colors red, orange, and yellow and the teardrop shape. From the image, people can understand that the object probably has the same color as the image. Therefore, a representamen is a sign that represents the object in some adequacy.



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**Figure 2.2: Fire Illustration**

According to Peirce (1931), a sign may term a qualisign, a sinsign, or a legisign. These three divisions are categorized based on the first modes of being, which within itself, there is pure quality, a fact, or the nature of laws.

### **2.2.1.1 Qualisign**

Qualisign refers to the characteristics of a representational object, such as its appearance or essential quality. Until it manifests, the quality may not necessarily serve as a sign. For example, a color. People believe that color exists without any relevance to something else. People have an understanding of “color-ness” that they can think freely of colored objects. As a result, qualisign is a quality that is absolute and does not relate to another thing until that other thing manifests it.

### **2.2.1.2 Sinsign**

Sinsign refers to an exact thing or temporal event which functions as a sign. The thing or the event implies the features of space or time. It associates with qualisign or several qualisigns because it is only disclosed through qualities—for example, the fire alarm. The alarm on the apartment or the office activates if the

temperature rises to its limit and smoke occurs. Therefore, the alarm is a sign because it is alert through the occupancy of high temperatures or smoke inside the building.

### **2.2.1.3 Legisign**

Legisign is a socially acceptable conventional sign. For instance, traditions, marks of territory, or traffic lights. Indonesian, especially Javanese people, often eat using their bare hands. It is not portrayed as poverty but as part of Javanese culture. At that time, Indonesian did not know much about silverware from the Portuguese (Auni, 2021). Hence, depending on their food, they usually use their hands rather than spoons and forks. As a result, eating with bare hands is acceptable because it is a part of Javanese culture and is widely agreed upon by Indonesian society.

Another example is a ticket for a music show. The ticket here serves as a sign of an upcoming music show. It does not function as a piece of paper with a date or place written on it. People can understand by seeing the ticket that there is a show somewhere. Thus, the ticket is considered as legisign, because it dragged society to understand the appearance of music in the area.

### **2.2.2 Object**

An object is the thing the sign refers to, although it does not require existence. It can be an accurate or unreal, or expected future existence. For example, the image of fire represents the actual fire. Fire does not have to exist where the sign occurs, but fire does exist in this universe. Thus, the actual fire is the object that

the sign assign. Another instance is a unicorn. Whether it exists or not, the concept of a unicorn is a horse with a horn. The fact is, a unicorn is a thing.

According to Peirce (1931), a sign may term an icon, index, or symbol. The trichotomy of an object is categorized based on the relation of a sign to its dynamic object. It is the characters in itself, the same existential relation to the object, or its relation to an interpretant.

#### **2.2.2.1 Icon**

Peirce defined an icon as a sign which would stand for the character that refers to the semiotic object, whether the object exists or not (Peirce, 1931). Icon refers to a sign that relates to its semiotic object with some respect or similarity, for example, portrait and maps (Cobley, 2001). On the other hand, Danesi (2004) explained that an icon is a sign that stands for the object through imitation, replication, or simulation. Therefore, the icon's primary function is imitations, samples, or examples. Example of an icon is photos, words, or charts.

#### **2.2.2.2 Index**

An index is a sign which refers to the object that has a relationship with the sign that can be recognized. An index may be a sign that refers to something or somebody in terms of its presence, an area in time or space, or a connection to something or somebody else (Sebeok, 2001). For example, there is no smoke if there is no fire. The smoke here is an index. Peirce (1931) explained that an index is something that catches the attention. According to Danesi (2004), an index is a sign that indicates the object or puts the connection between the objects. For

example, the smoke is the index of fire and directs us to where the fire is or the pointed object from the index finger.

### **2.2.2.3 Symbol**

A symbol is a sign issued on an object usually associated with general ideas. Peirce (1931) explained that a symbol is a sign that the connection to its object is applied character, which is the same as a universal sign. Sometimes, the sign can be a tangible symbol in the language. Examples of symbols are Morse code, numbers, and traffic lights. Peirce (as cited in Chandler, 2017) stated that symbol is generally arbitrary and commonly agreed upon by the people.

### **2.2.3 Interpretant**

The interpretant is the connection between the representamen and the object. Peirce (2007) determined the interpretant as the mind of an interpreter to a recognition, which the notion is the connection between the sign and the object. For example, an image of fire. The object related to the image of fire is the actual fire, but each interpreter has their approach related to the image. The interpreter may think about a lighter, a burning incident, or even anger.

According to Peirce (1955), a sign may term rheme, dicisign or dicent sign, and argument. The trichotomy of an interpretant is designed based on the representation of a sign as a possibility, fact, or law.

#### **2.2.3.1 Rheme**

Rheme is a sign that guides the interpreter to identify the interpretant by emphasizing the sign's qualitative characteristics. The interpretation of the sign is



not necessarily the truth. It may or may not exist or is not valid. Therefore, any time the interpreter understands a sign based on the qualities it suggests that its object might possess, the interpreter generates an interpretant that classifies the sign as a rheme (Atkin, 2006). For example, a wet shirt indicates the person is sweating or splashed with water, or swollen eyes indicate the person lacks sleep or after crying overnight.

### **2.2.3.2 Dicient**

A sign that leads the interpreter to focus on the existential features applied in the object and define the interpretant based on it is called a Dicient or Dicient Sign or Dicisign. If the interpreter understands that the existential features are describing the fact of the sign, thus the sign is dicient (Atkin, 2006). For instance, the ride slowly sign is frequently posted near a school because many children cross or walk along the street.

### **2.2.3.3 Argument**

An argument is a sign that encourages the interpreter to determine the interpretant by concentrating on the conventional or rule features applied in the interpretant (Atkin, 2006). Meanwhile, Hébert (2019) said that argument develops the rule which links the representamen and the object. Thus, an argument always consists of a legisign as its representamen and a symbol as its object. For example, if the traffic lights turn red, there is an order to stop the vehicle.

## **2.3 The Five Stages of Grief**

Grief has different causes and processes for each person, affecting each person differently. According to Kübler-Ross and Kessler (2014), grief is the natural reaction to loss. However, there is no particular reaction to loss in any cause because there is no regular or ordinary loss. A loss could be anything like a bad test grade, job loss, or illness. After interviewing a minimum of two hundred patients, Kübler-Ross (1969) observed five stages associated with the emotions of grief. There are denial, anger, bargaining, depression, and acceptance. However, individuals may undergo all the stages, revisit the stage, or even skip the stage (Hango, 2015). In short, the five stages are the natural emotion of grief that occurs after a loss.

### **2.3.1 Denial**

Kübler-Ross interviewed two hundred patients; some reacted the same way after knowing their illness with the statement, "this is someone else's medical report" or "this can not be me." This reaction is called denial. The first-time individuals enter the denial stage, they may act by being paralyzed in shock. According to Kübler-Ross (1969), denial serves as a protective shield following surprising or shocking news and occasionally enables the patient to gather himself from time to time. Furthermore, denial is frequently in the shape of a temporal defense mechanism, which a piece of acceptance will soon replace. However, it does not eliminate the possibility of oneself returning to denial.

### **2.3.2 Anger**

The anger stage describes itself in many ways. People may anger their loved ones because they did not take better care of them or are angry after knowing that the student's effort did not leave a good mark on the result. Feelings of rage, anger, envy, and resentment take the place of the initial stage of denial when it is no longer possible to control it (Kübler-Ross, 1969). Furthermore, according to Kübler-Ross and Kessler (2014), anger has no boundaries. It has the potential to erupt not only into family or friends but also into God. The person who dealt with the loss may ask for God's power or will. The individual may feel the unfairness of reality. Moreover, the typical response to the injustices of loss is anger (Kübler-Ross & Kessler, 2014). In the end, the anger will fade, and the feelings of loss will resurface. In short, anger is the typical reaction to the unfairness of loss once the denial is no longer controllable.

### **2.3.3 Bargaining**

The bargaining stage occurs after little acceptance of the loss. It is not full acceptance as in the other stage discussed, yet it only happened for brief periods. After blaming God's power and will, individuals occasionally will come into some agreement with Him, which may change the reality. For example, if the student fails the test, he may ask for some agreement. If he can succeed in the test, he will never come late again. Individuals use a "what if" or "if only" statement when giving themselves a momentary escape from their sorrow (Wang & Wang, 2021). Moreover, bargaining is the attempt to postpone, with the agreement of offering good behavior in exchange for the reality that individuals want (Kübler-Ross,

1969). Thus, in exchange for good behavior, the bargaining stage occurs in some agreements. It gives the individuals a temporary escape from their losses with the "if only" or "what if" statement.

### **2.3.4 Depression**

Depression is one of the many necessary steps along the way if grieving is a healing process. Based on Kübler-Ross (1969), there are two kinds of depression, reactive depression, and preparatory depression. Reactive depression comes in response to external circumstances, such as Kübler-Ross's patients losing possession because of the extensive hospital bills, followed by loss of jobs due to many absences (Kübler-Ross, 1969). It makes the individuals pressured by the external environment. Preparatory depression is usually the opposite of reactive depression. In preparatory depression, an individual must come to terms with the impending loss of everyone and everything they hold (Kübler-Ross, 1969). Depression also has helpful features when grieving (Kübler-Ross & Kessler, 2014). The individual becomes more deliberate about the loss due to the slowing down. It makes the person rebuild. Therefore, depression is the fundamental stage that makes the individual more invulnerable to approaching losses.

### **2.3.5 Acceptance**

This stage is about accepting the reality that the person's losses are unavoidable, accepting the new reality as the only reality. Even though it is uncomfortable to lose a loved one, individuals eventually realize that they can not turn back time. As a result, they must learn to adapt to and accept that their loved

one has passed away. According to Kübler-Ross and Kessler (2014), acceptance is not the same as liking a situation. It involves accepting everything lost and learning to live with it. However, despite how many stages the person goes through, the final stage is always acceptance (Wang & Wang, 2021). To conclude, acceptance is the final stage everyone passes after undergoing the grief process by accepting reality and adapting to live in it.

#### **2.4 Nonverbal Sign**

Communication always occurs in our everyday life. How it appears depends on how the receiver understands the discourse and how the sender conveys it. There are two kinds of how communication delivered, verbal and nonverbal. Nonverbal communication refers to sending and receiving wordless discourse (Givens, 2002). Employing wordless discourse means facial expressions, gestures, and postures. The primary sources of nonverbal messages the person receives are the human senses of touch, taste, sight, hearing, and smell, including signs, symbols, colors, facial expressions, gestures, stance, and intuition (Rais, 2020). As a result, the discourse conveys nonverbal cues or signs based on the senses of the sender and the recipient.

The sender conveys nonverbal cues such as gestures, facial expressions, or eye contact, and the receiver understands the messages through the nonverbal cues. Nonverbal cues include the sender's behavior when delivering the message using nonverbal signs. Therefore, conscious or unconscious postures, gestures, or facial expressions express nonverbal cues. The explanation is in the following.

### **2.4.1 Posture**

Posture appears to be more critical than gestures in communicating emotion. According to Givens (2002), the body's stance or parts is called posture. It is the fixed body position that associates more with the emotion of the individual. Another important indicator of the deepness of some emotional states is posture (Knapp, Hall, and Horgan, 2014). For instance, standing tall and placing the hand on the hips conveys power and assertiveness, or sitting while the fist holding head signifies the thinking posture.

### **2.4.2 Gesture**

A gesture is more straightforward than a posture since it is a temporary act often used to respond to the conversation. The fact that gestures can more efficiently describe action sequences than words defines them (Eaves & Leathers (2018). For example, a thumbs-up while the mouth is stuffed with food or using both hands to measure which Tupperware bottle needs to carry.

### **2.4.3 Facial Expression**

Facial expression gives the emotion or feeling a rise when it comes to a conversation. Within the context, the expression can reflect the opposite of feelings or emotions. According to Lambert (2008), there are universal facial expressions: happiness, sadness, surprise, fear, anger, and disgust. Furthermore, Eaves and Leathers (2018) define a facial expression as divided into two categories, representational and presentational. Representational means that the facial expression represents the feelings that someone felt. On the opposite, the

presentational use to perform or design to be seen by others. For example, they use a disgusting expression when they smell something unpleasant, or a person uses a fake smile to maintain the atmosphere in the conversation. In short, facial expression contains the feelings or emotions someone else felt during the conversation or within the context.

## 2.5 “Craziest Thing Happened in My Backyard” Album

“Craziest Thing Happened in My Backyard” is the second album of Ardhito Pramono. It was published on February 28<sup>th</sup>, 2020, and consists of 5 songs. Each of the songs has different ideas between them. The first song listed is “Trash Talkin”, followed by “925”, “Here We Go Again / Fanboi”, “Plaza Avenue”, and “Happy”. Ardhito Pramono wrote all the songs based on his experience.

“Trash Talkin” talks about a relationship that doesn’t end well because of loyalty. The lyric itself talks about how his wife had turned her back on him. She cheated on Ardhito and slept with someone else. The lyric also used the third point of view, so it is like Ardhito is being scolded within the song. The music video itself shows how Ardhito is busy catching his career by running randomly and doesn’t have the chance for family time.

“925” is talk about Ardhito’s hard work to survive and live happily. If “Trash Talkin” talks about how his wife cheated on him, “925” talks about what happened to Ardhito at that time. In the music video, he did several jobs in different places. Selling life insurance, delivering mail, singing live music in the street, and becoming a salesman. Ardhito also passed by a girl that is his girlfriend in the real situation.

“Here We Go Again / Fanboi” is talk about romance, where Ardhito is obsessed with a girl that he met in the second song. Her real name is Jeanne. In the music video, Ardhito and Jeanne are a couple. Ardhito feels obsessed with Jeanne and doesn't want anybody to have her. In the music video, Ardhito gave her a beer that sadly, made Jeanne pass away because of poison. After killing his couple, Ardhito seems happy because Jeanne can't go anywhere else since she has died.

“Plaza Avenue” is talk about memories. In the music video, Ardhito smiles so often when there's no something funny. It is because he is memorizing his memory and feel happy about it. The music video also captured some pictures that have the possibility of Ardhito and his wife have been there. Ardhito also marries a bottle of champagne. He thinks that the champagne itself is his wife when he was having a marriage.

“Happy” talks about regret. This song also uses a slow tempo to emphasize the sadness of Ardhito. In the music video, Ardhito is just wandering around with his black suitcase. Ardhito also felt how hurt it is when somebody that he loves is gone. At the end of the music video, the suitcase suddenly opened because it was heavy and Ardhito dropped it. It turns out that there's a hand came out of the suitcase.



## **CHAPTER III**

### **RESEARCH METHODS**

This chapter consists of several sub-chapters such as research design, data collection, research instrument, and data analysis techniques.

#### **3.1 Research Design**

The researcher used descriptive qualitative research to conduct the research. The main idea of the descriptive approach is to describe a phenomenon or an event and the attribute (Nassaji, 2015). Moreover, according to John Creswell and David Creswell (2018), the qualitative method depends on words and image data. However, Flick (2022) defines that qualitative research aims to outline the messages or representations based on the collected data. In other words, qualitative research aims to define the interpretation of the collected data, specifically in the form of words and images. Therefore, a descriptive qualitative approach is appropriate for this study because the study focuses more on analyzing images, words, and nonverbal cues from the music videos in the album "Craziest Thing Happened in My Backyard." It is adapted to gather, identify, analyze, and describe the signs in the music videos.

#### **3.2 Data Collection**

This sub-chapter pictured the research data, subject of the study, research instruments, data collection techniques, and data analysis.

### **3.2.1 Research Data**

All of the music videos included in Ardhito Pramono's album "Craziest Thing Happened in My Backyard" served as this study's fundamental source of information. The data for this research is the screen-captured images that have signs of grief, words, and nonverbal cues such as gestures, postures, and facial expressions.

### **3.2.2 Data Source and Subject of the Study**

The researcher took the data from five music videos, including "Trash Talkin," "925," "Here We Go Again / Fanboi," "Plaza Avenue," and "Happy." The researcher used the entire music videos from the album. The album can be found and watched through a video-sharing website called YouTube on [www.youtube.com](http://www.youtube.com) and it can be downloaded for free on Playstore and App Store.

### **3.2.3 Research Instruments**

Research instruments are the tools used to process the data (Sugiarti, Andalas, and Setiawan, 2020). The researcher is the human instrument in this research as he identified, classified, described, and concluded the findings. Thus, the researcher must understand his capability to accomplish the research. The researcher also used other instruments to support analyzing the data, including a laptop, book references, and websites.

### 3.2.4 Data Collection Techniques

The data collection technique is the method by which the researcher gathers data. In this study, the researcher used data collection techniques in the following steps:

1. Searching the music video

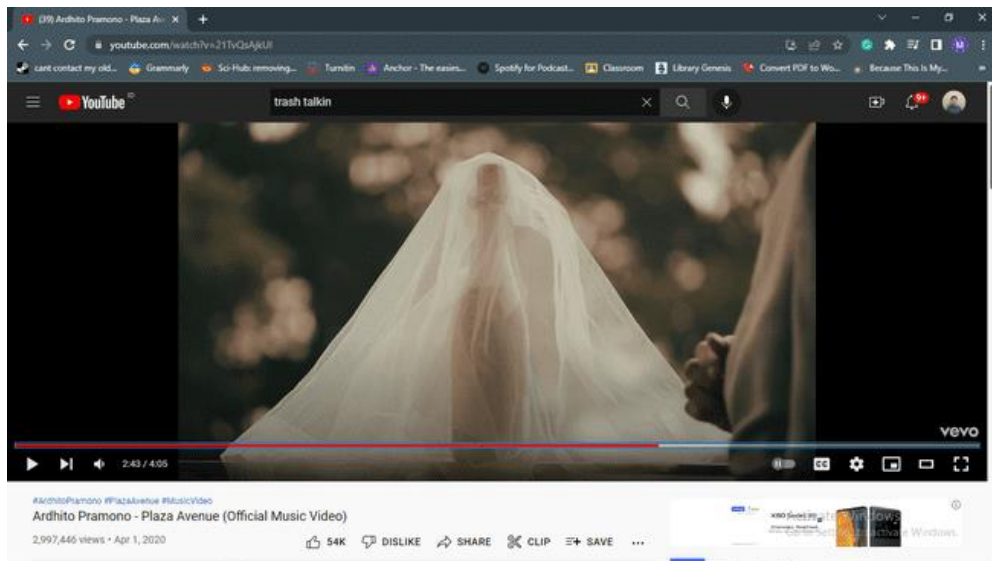
The researcher searched the enlisted music videos from the album “Craziest Thing Happened in My Backyard” on YouTube through the application or the website at [www.youtube.com](http://www.youtube.com).

2. Watching the music videos

The researcher watched the music videos in a particular order, from the first until the fifth music video. The researcher also watched the music video several times to gather the data and understand each music video. The total duration of all the music videos is around 17 minutes.

3. Screen-capturing the music video

The researcher took screenshots from the music videos that indicate the signs of grief in the form of words or images. The researcher also captured images that possess nonverbal cues, such as posture, gesture, and facial expression, which indicate the grief stages. Nonetheless, the screenshots should portray grief stages, including denial, anger, bargaining, depression, and acceptance to fulfill the criteria.



**Figure 3.1: Screen-capturing the Music Video**

#### 4. Identifying the data

After watching the music videos, the researcher marked the gathered data.

The researcher marked the image indicating signs related to grief stages pictured in the music videos by circling the image with several colors. The researcher also marked the gathered data by selecting nonverbal cues, which are posture, gesture, and facial expression. The researcher used different colors to circle the five stages of grief, following the Kübler-Ross framework. The researcher circled the stages with colored circles in the following:

1. Denial: Green circle
2. Anger: Red circle
3. Bargaining: Blue circle
4. Depression: Turquoise circle
5. Acceptance: Pink circle

The following is an example of identifying process.



**Figure 3.2: Marking the sign with a green colored circle**

The researcher marked the image that contains the sign with a green circle. In Figure 3.2, the champagne is covered with a wedding veil that a bride usually uses at the wedding. It is clear to see that the champagne replaced the bride's position. The wedding veil is proof of the sign the researcher has marked.

### 3.3 Data Analysis

In this chapter, the researcher briefly explained the mechanism of examining the data. There were classifying, describing and interpreting, and drawing a conclusion. The following procedures are the following.

#### 3.3.1 Classifying

The researcher classified the sign based on Peirce's theory, which consists of nine types of signs. Nonetheless, the researcher also classified the sign of grief from the marked data. The following are the tables of the frequency of sign types and the grief stages that appear in the music videos.

**Table 3.1 The Frequency of Sign Types in The Music Videos from The Album Craziest Thing Happened in My Backyard**

<b>Types of Sign</b>	<b>Data Findings</b>
Qualisign	
Legisign	
Sinsign	
Icon	
Index	
Symbol	
Rheme	
Dicent	
Argument	
<b>Total</b>	

Table 3.1 serves the frequency of sign types that appear in the music videos. The table consists of nine types of signs, including qualisign, legisign, sinsign, icon, index, symbol, rheme, dicent, and argument.

**Table 3.2 The Frequency of Grief Stages in The Music Videos from The Album Craziest Thing Happened in My Backyard**

<b>Stages of Grief</b>	<b>Data Findings</b>
Denial	
Anger	
Bargaining	
Depression	
Acceptance	
<b>Total</b>	

Table 3.2 serves the frequency of grief stages that appear in the music videos, including denial, anger, bargaining, depression, and acceptance. The frequency of grief stages was achieved from the same sign of grief.



**Figure 3.3: Example of the Dicent sign**

In Figure 3.3, the man is holding an envelope. Inside the envelope is his salary. It means that the envelope is the salary's envelope. Thus, the envelope is a proof of sign that the researcher has found. According to Peirce (1931), the envelope is considered as Dicent, because the envelope describes the fact that the man is a person who already has a job and today is his payday.

### **3.3.2 Describing and Interpreting**

In this step, the researcher answered the first research question by describing the types of signs from the gathered data based on the kind of signs composed by Peirce (1931), which are the representamen, object, and interpretant. An example of examining data is in the following.



**Figure 3.4: Example of the Symbol sign**

The researcher began to interpret the signs after the researcher drew a yellow circle on the image. Figure 3.4 shows the yellow circle surrounding the wedding veil with champagne beneath it. According to Peirce (1931), a sign based on a convention or community agreement, which is the same as a universal sign, is called a Symbol. Thus, the wedding veil serves as a symbol because most of the brides will wear it during the marriage as part of the wedding dress.

Next, the researcher revealed the interpretation of the sign to fulfill the second research question. From Figure 3.4, the wedding veil here represents the wedding. It is the same when the wedding veil is positioned on top of the champagne because it covers the bride's head when it comes to a wedding. Therefore, the interpretation of the wedding veil is that the man is marrying the bride; in this case, the bride is a bottle of champagne he loves the most. The man loves champagne because it often appears in one of music videos. The man marrying the champagne also represents that he is marrying the loved one.



After interpreting the sign, the researcher also interprets the five stages of grief based on Elisabeth Kübler-Ross's (1969) theory, including denial, anger, bargaining, depression, and acceptance, from the signs and nonverbal cues in the music video. To resolve the third research question, the researcher described the connection between the signs or the nonverbal cues and the five stages of grief theory. The following is an example of how the researcher interpreted and described the data based on nonverbal cues.



**Figure 3.5: Example of nonverbal cues**

The researcher started to interpret the nonverbal cues from the identified data. In Figure 3.5, the researcher drew a red circle around the fist and the face, which are part of the gesture and facial expression.

In Figure 3.5, the man's hand is clenched, hitting the phone inside the phonebooth. It indicates that the man expresses his angry emotions. Furthermore, the man is frowning his face while gritting his teeth, which illustrates that the man

is expressing anger. Thus, based on Kübler-Ross (1969), the facial expression and the gesture in Figure 3.4 are considered anger.

### 3.3.3 Drawing Conclusion

In this section, the researcher provided the conclusion based on the findings and answers to the research questions, followed by the summary and suggestions for future studies related to the topic.



## **CHAPTER IV**

### **FINDINGS AND DISCUSSION**

This chapter is essential in the present research. The researcher reports the analysis in this chapter, including the findings and the discussion. Furthermore, this chapter presented the findings and discussion to answer the research questions.

#### **4.1 Findings**

In this section, the researcher presented the analysis based on the research questions: (1) What are the signs found in each music video of “Craziest Thing Happened in My Backyard”? (2) What does the interpretation of signs found in each music video of “Craziest Thing happen in My Backyard”? (3) How are the stages of grief described in the music videos from the album “Craziest Thing Happened in My Backyard”?

##### **4.1.1 Signs in The Music Videos**

The researcher presented the data in this section to answer the first research question. The researcher found the sign related to grief in each music video from the album “Craziest Thing Happened in My Backyard.” The first until the fourth music video has two signs. Meanwhile, the fifth music video has five signs.

Furthermore, the researcher found six of nine signs composed by Peirce (1931). It includes sinsign, icon, index, symbol, rheme, and dicent. Furthermore, the researcher also found signs of grief from nonverbal cues, which are posture, gesture, and facial expression. The researcher found several signs from the video

that used nonverbal cues to express something related to the theme of each music video. The following is the table of data findings related to the types of signs.

**Table 4.1 The Frequency of Sign Types in The Music Videos from The Album Craziest Thing Happened in My Backyard**

Types of Sign	Data Findings
Sinsign	1
Icon	1
Index	2
Symbol	3
Rheme	3
Dicent	3
<b>Total</b>	<b>13</b>

Table 4.1 serves the data in which the music videos from the album “Craziest Thing Happened in My Backyard” use 13 signs related to grief. The most frequent signs found in the music videos are Symbol, Rheme, and Dicent with 3 data, followed by Index with 2 data, then Sinsign, and Icon with one datum.

#### 4.1.1.1 Sinsign

Sinsign is a sign that refers to the exact thing or the temporal event which functions as a sign. For example, floods mean there is heavy rain happening in the area.

## Datum 1

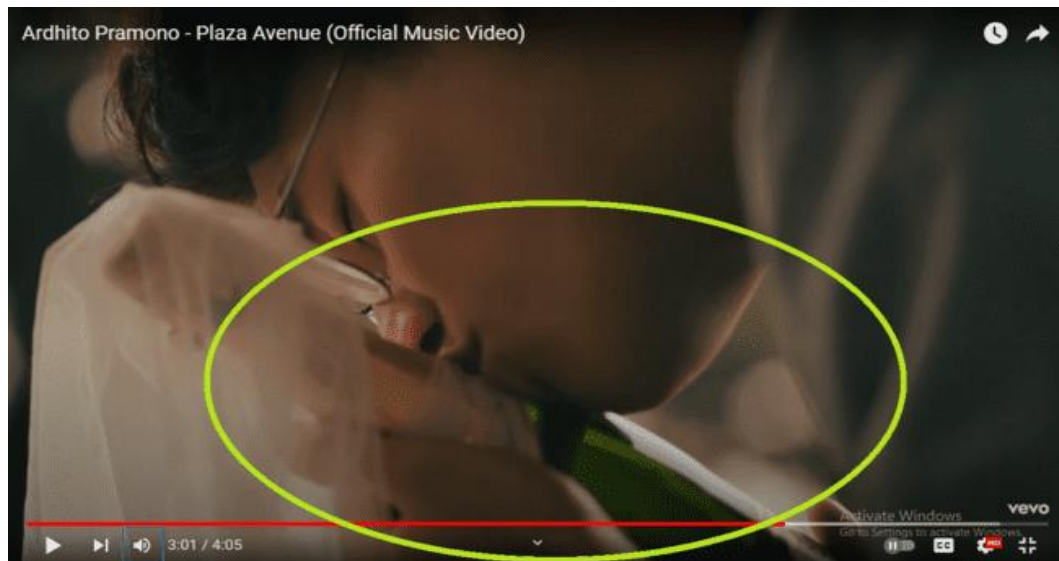


The image is from the third music video at 2:50 time frame. The image shows a girl lying in bed while the man is about to jump in. In the image, the bed is big enough for two people. Thus, the scene should be inside the man's bedroom. However, the candles catch the researcher's attention. There are four candles used to lighten the bedroom. Based on Peirce (1931), the candles are categorized as Sinsign because the candles describe the temporal event in which candles function as a light source when a blackout occurs in the area or for dinner decoration.

### 4.1.1.2 Icon

In this part, the researcher presented the datum with a sign categorized as an Icon. An icon is a sign that stands for something else through replication or imitation (Danesi, 2004), for example, a photo, portrait, or map.

## Datum 2



In the image, the man is kissing champagne that has a wedding veil on top of it. The researcher circled the champagne with green color because it represents the sign. The image is from the fourth music video at 3:01 time frame. The man is kissing the champagne with a wedding veil in the image. The kissing scene is a part of the wedding event after the groom, and the bride is legally married. Based on Peirce (1931), champagne is indicated as an Icon because it functions as an imitation of a bride.

### 4.1.1.3 Index

An index is a sign that refers to something or somebody in terms of its presence, an area in time or space, or a connection to something or somebody else (Sebeok, 2001). For example, smoke is the index of fire. The smoke pointed out the fire's location.

### Datum 3



The image is the same as datum 1. The image is from the third music video at 2:50 time frame. However, the researcher circled different parts of the image with green color. The researcher circled the human legs on the right side of the image. The legs are unknown, but it should be a woman because a dress is beside it. According to Peirce in Sebeok (2001), the legs are categorized as an Index because it tells that somebody else should be inside the room, whether a man or woman, and whether he or she is alive or not.

UIN SUNAN AMPEL  
S U R A B A Y A

## Datum 4



The image shows a man sitting beside a suitcase. The image is from the fifth music video at the 3:02 time frame. The researcher circled the suitcase where the human hand appeared from inside. A hand that happened to be a woman's hand appears from inside the case. In the video, the man dropped the case, and suddenly a hand burst out from inside the case. According to Peirce (1931), the hand is categorized as an Index because it points out that somebody is inside the suitcase.

### 4.1.1.4 Symbol

A symbol is a sign that is generally arbitrary and commonly agreed upon by the people (Peirce in Chandler, 2017). Furthermore, a symbol is a sign issued on an object usually associated with general ideas. For example, the morse code, numbers, or traffic lights.

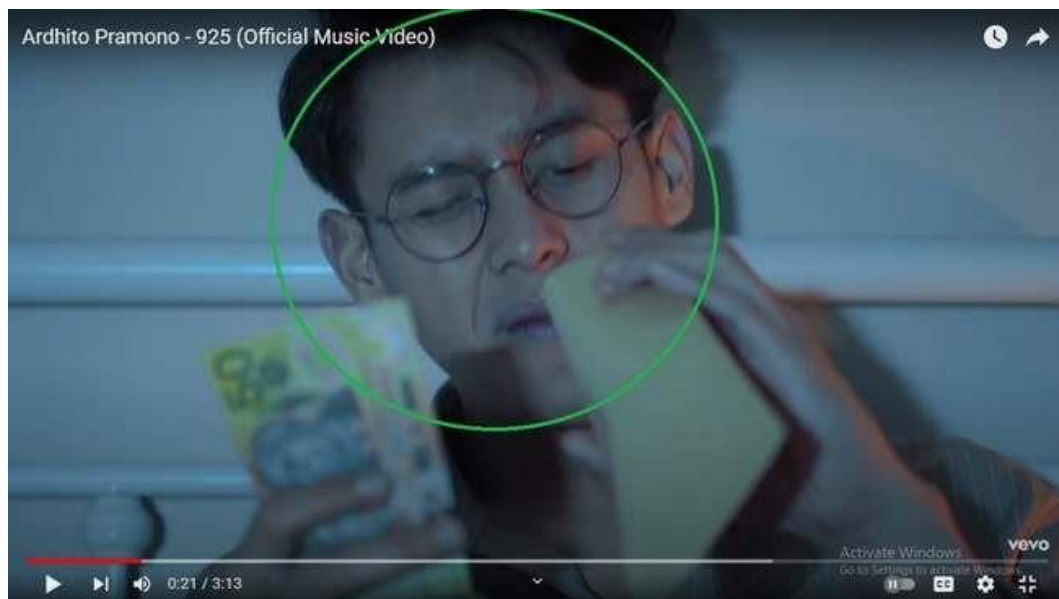


### Datum 5



The researcher circled the wedding veil taken from the fourth music video at 2:43 time frame. From the image, it looks like a wedding is about to happen. The champagne is covered with a wedding veil that a bride usually uses at the wedding. The champagne replaced the bride's position because of the wedding veil. According to Peirce (1931), the wedding veil here is categorized as a Symbol because people agreed that if someone wore it, she should be getting married in a few moments. It also serves as a part of the bride's costume, even if the bride is a bottle of champagne.

## Datum 6



The image is from the second music video at 0:21 time frame. In the image, the man frowns on his forehead and closes his right eye to look inside the envelope. In the video, the man counts the money he got from the envelope. However, the man seems disappointed with it and looks back inside the envelope to check whether there is money left. The man shut his eye to get more focus to look inside the envelope. According to Peirce (1931), the man's facial expression indicates a Symbol because people agreed that the expression uses when people needed more focus to look at things.

## Datum 7



In the image, the man looks angry and hits the phone inside the booth. The image is from the fifth music video at 2:29 time frame. In the video, the man's hand is fisting and hitting the phone repeatedly. Nonetheless, the man is also gritting his teeth and frowning his forehead while his head is bowing down. In the video, the man looks angry after receiving no answer from the call he made. According to Peirce (1931), the man's expression combined with the gesture of fisting is considered as Symbol sign because the community agreed that the signs use when someone is angry, to show power, or to terrify others.

### 4.1.1.5 Rheme

Rheme is a sign that guides the interpreter to identify the interpretant by emphasizing the sign's qualitative characteristics. However, the interpretation is not necessarily the truth.

## Datum 8



The image is from the first music video at 3:17 time frame. In the image, the man is lying on the ground while wearing a suit and glasses, moreover, the man lies after putting his briefcase on the ground and opening it. The man is smiling and staring empty while spreading his hands. Based on Peirce (1931), the man's expression indicates a Rheme sign because the man is smiling but his eyes are said differently if the smile emphasizes happiness. Therefore, the happiness from the smile may or may not be valid.

## Datum 9



The image is from the fifth music video at 1:08 time frame. In the image, the man stands still while staring at the sky and exhales his breath after inhaling the cigarette. The smoke coming from the man's mouth means that the man exhaled after inhaling the cigarette. In the video, the man stands still and does not move while staring at the sky, perhaps staring with emptiness. According to Peirce (1931), the man's posture indicates a Rheme because people usually used the posture to stare at the space whether to enjoy the night or to think about reality.

## Datum 10



The image is from the fifth music video at 1:56 time frame. In the image, the man is sitting beside the road wire fence. Furthermore, the man is also gripping the fence. In the image, the man is sitting on the pedestrian path on the upper of a road. However, not only is the man gripping the fence, but also the man is staring with emptiness. The man's shoulder looks like touching the fence, which indicates the man is lean on it. Based on Peirce (1931), the man's expression combined with the gesture indicates a Rheme, because the man's expression can be interpreted as hunger, sadness, exhaustion, or even thinking about suicide.

### 4.1.1.6 Dicient

The researcher presented the information from a sign that was classified as a Dicient in this section. Dicient is a sign that leads the interpreter to focus on the existential features applied in the object and defines it as a fact. For example, a

sign that says, under CCTV surveillance, means that perhaps the area has been theft before.

### Datum 11



The image is from the first music video at 0:32 time frame. In the image, the man is smoking a cigar and about to close his briefcase. Beside the briefcase, there is a house miniature. The researcher circled the cigarettes in the man's hand and his ear. The man is smoking a cigarette and preparing for another cigarette on top of his right ear. According to Peirce (1931), the cigarettes here serve as Dicot because it serves as a fact that the man is addicted to smoking cigarettes.

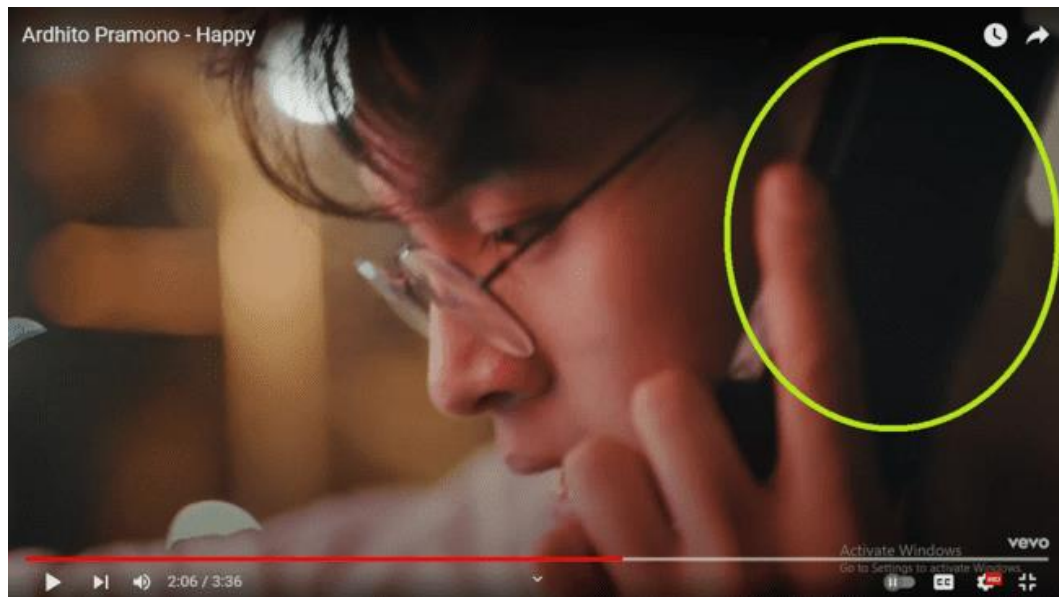
**Datum 12**

The researcher combined two images that had a sign on them. The images are from the second music video at 0:07 – 0:09 time frame. The man is holding an envelope which is inside the salary. According to Peirce (1931), the envelope is considered as Dicient because the envelope describes the fact that the man is a person who already has a job and probably today is his payday.

UIN SUNAN AMPEL  
S U R A B A Y A



### Datum 13



The image is from the fifth music video at 2:06 time frame. In the music video, the man tries to call someone using a phone booth near the street. However, it seems that the man did not receive any answer. According to Peirce (1931), the telephone indicates a Dicient sign because the phone booth is needed when someone is outside or has run out of phone battery power and is attempting to call home or relatives or in an emergency.

#### 4.1.2 Interpretation of The Signs

The researcher presented the data in this part to answer the second research question. The interpretation of data findings is gathered from the researcher's knowledge since the researcher serves as one of the instruments. Below are the interpretations of the data findings.

### **The Interpretation of Datum 1**

In the image, the candles lighten the room and perhaps set the man's mood. Candles usually function for aesthetic purposes, such as decoration or to set up the mood. Nevertheless, it mainly functions to lighten the room when there is no electricity. In the image, the candles function as the light source in the room. However, in the image, the bedroom should have a lamp or any other source of light in the room since it is necessary to have one. In opposition, the man did not have any lamps or other sources of light rather than candles and probably the street lamp. It means the man uses the candles on purpose, whether as a light source or as decorations.

### **The Interpretation of Datum 2**

The scene happened after the man opened the wedding veil attached to the champagne. The scene also happens on the gazebo. However, the champagne has the same position as the bride at the wedding. The man shows that by marrying the champagne, the champagne is equal to his wife. Furthermore, kissing the champagne indicates that the wedding is "successful" since the kissing part ends the wedding process. Thus, it concludes that the man successfully marries the champagne to reminisce about his wedding with his wife.

### **The Interpretation of Datum 3**

The legs are sitting still on a bench inside the room. Based on the researcher's sense, it is unusual to see human legs sitting on a bench inside a room. Nevertheless, the legs are standing still and not moving at all. Based on the

previous music video, the legs are probably from the man's wife, who has died before. The man is the culprit of his wife because he also killed his girlfriend with a glass of poisonous champagne. However, the man did not bury his wife's corpse, maybe because he still did not want to lose his wife even if she was already dead. Therefore, the legs are probably from the man's wife, that is already dead. Yet, the cause of death is still unknown.

#### **The Interpretation of Datum 4**

The man accidentally dropped the suitcase in the video because he felt heavy after carrying it. Then after he accidentally dropped it, the hand appeared from inside the case. From the video, the hand should be from his girlfriend he just killed in the third video; “Here We Go Again / Fanboi” because the girlfriend's hair is visible for a little in the video. Therefore, it shows the man carrying it anywhere because he wants not to lose her, even though it is not normal behavior.

#### **The Interpretation of Datum 5**

The wedding veil covers the bottle of champagne. However, the place taken is not in the aisle or inside the building. The scene happens at the gazebo in the park. Furthermore, the wedding veil is part of the wedding dress. The music video uses the wedding veil to portray the wedding event. Even though the bride is not human, the wedding veil still stands out the most because it resembles the wedding event. The wedding veil was also not used in daily life because the wedding is a sacred event in human relationships. Therefore, the purpose of the

wedding veil is to underline the wedding ceremony between the man and the champagne.

### **The Interpretation of Datum 6**

The man frowns inside the circle, shutting his right eye to see the inside of the pay envelope. Frowning is usually used when someone is uncomfortable with the situation. For example, a man in the cinema converses with his friend beside him. However, the movie has already begun, making the others uncomfortable. Because of the noise, they typically frown on their foreheads. Furthermore, closing one eye is usually associated with when someone uses binoculars or a telescope to focus more on one eye. Therefore, the researcher believes that the man is uncomfortable with the amount of the salary he got from the company.

### **The Interpretation of Datum 7**

The man frowned his forehead and gritted his teeth. Hence, frowning and gritting are shown when somebody is mad at something or a situation. Gritting expression is usually associated with power or frightening because it gives prominence to the cheek muscles. Furthermore, the man's hand is clenching. Clenching is usually associated with fists, punches, or destruction. In the video, the man punches the phone like he is trying to beat someone. Therefore, it can conclude that the man is expressing anger and unleashing it on the phone inside the phone booth.

### **The Interpretation of Datum 8**

Inside the circle, the man expresses some emotions through his facial expressions, including a smile and a blank stare. The man is smiling while staring emptily at the sky while lying on the ground. Hence, a smile is usually associated with an expression of happiness. However, a smile is not always expressing happiness. It used to cover up genuine emotion and pretend that everything was fine. However, the man smiles and associates with the empty stare in the image. Therefore, the researcher believes that the man uses a fake smile to hide his genuine emotions.

### **The Interpretation of Datum 9**

Inside the circle, the man stands still and stares at the sky while exhaling the cigar. However, while staring at the sky, the man shows no emotion on his face. The man remains calm while releasing the smoke into the air. Furthermore, the man's posture, standing still and looking up at the sky, usually associate when somebody is trying to reminisce a moment. If the memory fills with happiness, the person can smile or blink slowly. Hence, if the memory fills with grief, no smile can be seen on the person's face. Therefore, the researcher affirms that the man is trying to memorize the past of his wife or his girlfriend.

### **The Interpretation of Datum 10**

The man expressed his emotion through his facial expression. The man has an empty stare and stares to the front. Then he almost shuts his eyes before the scene changes. It shows that the man has many things on his mind because of the

situation. Furthermore, the man is also gripping the fence while staring empty. The gripping gesture usually associates when someone is not ready or does not want to let go of something. For example, when a couple breaks up, the man does not want to let her go and holds the girl's arm tightly. Therefore, the man expressed the grief of being left alone through his facial expression combined with the hand gesture.

### **The Interpretation of Datum 11**

In the image, the man had already lit the cigarette in his hand, and he prepared one more cigar on his ear. However, placing a cigar on top of an ear is unusual for some smokers. Because if they want to smoke more, they can take them one by one from the package. Putting the cigar on top of the ear is unnecessary unless someone is addicted to smoking or has left the package elsewhere. Furthermore, putting smoke on top of the ear has a high risk. It can be lost or bent into two. Thus, the interpretation of cigarettes is that the man is highly addicted to cigarettes.

### **The Interpretation of Datum 12**

The man is holding the envelope that has his salary. The man opened up the envelope and received his salary before he went to sleep. The pajama worn by the man is the evidence. However, the salary slip gave when a person has done the job for at least 30 days or depends on the job agreement. In the image, the man opens the envelope from the company. However, the company seems unprofessional because nothing is attached to the envelope, such as the man's

name, company address, or even the company logo. It does lead to dissatisfaction mood from the man high. Therefore, the envelope means that the man already has the job for 30 days or less, depending on the agreement, and today is his payday.

### **The Interpretation of Datum 13**

In the image presented, the man is holding a phone inside the booth. In the video, the man is trying to make a call. However, it remains unclear whom he is trying to call. To the researcher's knowledge, the man is trying to call his wife's or his girlfriend's number or home since the video tells about the grief after the man loses someone he loves. Moreover, he did not receive any answer from it. Therefore, he is trying to call his wife or girlfriend, whom he just left behind in his house, because he looks desperately needed an answer while holding the telephone.

The implication of the signs in the music videos differs from each other based on the themes of the music video. As a result, the signs were used to emphasize the themes from each music video. The first music video, "Trash Talkin'", can be interpreted as the perspective of being cheated. While the second music video, "925", can be interpreted as the man's stiff career that is difficult to live, but he has to. "Here We Go Again / Fanboi" can be interpreted as the man's obsession with his loved ones. The fourth music video, "Plaza Avenue", can be interpreted as the man's memories about his marriage. The last music video, "Happy", can be interpreted as the man's tremendous grief after he realized that everything he loved was gone. That is the interpretation of each music video the researcher finds from the signs.

### 4.1.3 The Representation of Grief Stages in The Music Videos

In this part, the researcher presented the data to fulfill the third research question: the connection between the sign and the stages of grief. The data are presented based on the stages of grief theory composed by Elisabeth Kübler-Ross, which are denial, anger, bargaining, depression, and acceptance. Denial is in the form of a defensive mechanism following unexpected news. Anger is a typical response to the unfairness of loss when denial becomes uncontrollable. Bargaining is a form of action that exchanges good behavior with the reality that the individual wants. Depression is a stage in which an individual suffers from external circumstances or internal thoughts. Acceptance is the final stage people undergo after accepting the new reality as the only reality.

The researcher found four types of stages from the music videos. It includes denial, anger, bargaining, and depression. Besides, the acceptance stage can not be found in music videos. The following is the table of data findings related to the stages of grief.

**Table 4.2 The Frequency of Grief Stages in The Music Videos from The Album Craziest Thing Happened in My Backyard**

Stages of Grief	Data Findings
Denial	6
Anger	1
Bargaining	1
Depression	5
<b>Total</b>	<b>13</b>



Table 4.2 serves the data in which the music videos use 4 stages of grief. The most frequent stages found in the music videos are Denial with 6 data, followed by Depression with 5 data, then Anger and Bargaining with one datum. Below is the overview of the grief stages.

#### **4.1.3.1 Denial**

The researcher found 6 data of denial from the second, third, fourth, and fifth music videos. The denial occurred to emphasize the man's act of denying reality. In the second music video, the man let the envelope of his salary slip from his hand. In the third music video, the man did not bury his wife's body but kept it inside his room. In the fourth music video, the man had married a bottle of champagne as a replacement for his bride. In the last music video, the man tried to call somebody else but receive no answer from it. In this case, he tried to call home when his girlfriend or wife should be there. The following is the overview of the denial:

#### **The Representation of Denial in Datum 2**

The researcher defines that the champagne has the same position as a bride. Furthermore, the researcher also emphasizes the use of champagne in the video. At the wedding, the groom and the bride should have kissed to end the wedding ceremony. However, it shows the man kissing the champagne covered with the wedding veil. It is evident that the champagne functions as a replicate of his wife. The man still remembered his wife by redoing the wedding. Based on Kübler-Ross's theory, the man is in a level of denial because the man uses champagne to

replace the bride. Therefore, the use of champagne here is to emphasize the denial stage that the man has.

### **The Representation of Denial in Datum 3**

The legs are sitting still in the room. However, it looks like it did not place in the hiding spot. If the legs are from the corpse of the man's wife, the man did not try to hide them. However, the man placed it inside his room to fulfill his satisfaction. The man here did not want to lose his wife even for burial because he probably still loved her. Thus, based on Kübler-Ross (1969), the legs portrayed the denial stage because the man still did not want to lose his wife. He did not accept the reality that his wife was already gone.

### **The Representation of Denial in Datum 5**

The wedding veil serves as the figure of a wedding ceremony. The man seems to want to reminisce about his wedding ceremony. Furthermore, he uses the wedding veil from the wedding dress's part to emphasize that he is having a wedding. It shows that the man still loves his girlfriend and is about to marry her, but he does not with her anymore. His girlfriend died with his hand from the previous music videos. According to Kübler-Ross, the denial stage serves as the defensive act of grief. Nevertheless, the wedding ceremony in the video serves as the defensive mechanism that the bride he is about to marry has already died, and he replaced it with a bottle of champagne. Thus, the man is in denial because he denies that his girlfriend has died and is still holding a wedding ceremony.

### **The Representation of Denial in Datum 6**

Before sleep, the man is counting his salary from his company. However, the man frowned his forehead and closed his right eye to take a peek inside the envelope, as to whether there was money left or not. It seems that the man is not satisfied with his salary after he works hard for it. The music video title means the working hour, from 9 AM until 5 PM daily. According to Kübler-Ross (1969), the man is in the denial stage because his expression expresses his disbelief regarding his salary. Closing his right eye is one of the actions he could do to check if it is true or not and if that is all the money he got.

### **The Representation of Denial in Datum 12**

The man threw the envelope when he knew that inside the envelope there was no more money left after he had just grabbed them all. After the man makes sure the envelope has nothing wrong with it, the man lets the envelope slip from his hand, indicating expressed disbelief. From Kübler-Ross's five stages of grief theory, disbelief expression indicates the stage of denial. Because the person did not accept the reality that just happened in his life, his salary does not match his expectations.

### **The Representation of Denial in Datum 13**

In the fifth music video, the man is trying to call someone. When somebody is making a call, they involve emotion. Emotion is involved because it talks as if the caller is talking directly with the receiver. The image shows that the man wants an answer from someone he just called. Although after he got no answer, he

just got mad about it. It is possible because the man is trying to call his loved one. However, he did not receive any answer because his loved one had already gone, even if it was his wife or girlfriend. Based on Kübler-Ross, the man's action is considered on the level of denial because he denies that his wife or girlfriend has already died by calling home where they should be.

#### **4.1.3.2 Anger**

The researcher found only 1 data of anger from the last music video. The anger occurred after the man did not receive any answer to the call and he hit the phone several times to express his anger. He also emphasizes his anger by clenching his teeth when he was hitting the phone. The following is the overview of the data:

##### **The Representation of Anger in Datum 7**

The image shows the man hitting the phone inside the booth after not receiving any answer to the call he just made. It indicates that the man expresses his angry emotions. Furthermore, the man is frowning his face while gritting his teeth, which illustrates that the man is expressing anger. Therefore, according to Kübler-Ross, the man's facial expression and hand gestures are categorized in the anger stage.

#### **4.1.3.3 Bargaining**

All of the music videos have only one bargaining data. The bargaining occurred in the last music video. It is portrayed through a suitcase brought by the

man. Inside the suitcase is the body of his girlfriend that he poisoned earlier.

People can enter the bargaining stage when they trying to exchange a reality.

#### **The Representation of Bargaining in Datum 4**

The man is carrying the case with a corpse inside from the beginning until the end of the video. However, it can happen for some reasons. First, the man did want to lose her wife or his girlfriend and put the corpse inside the case. Second, the man is trying to reimburse everything he did, such as poisoning his girlfriend or murdering his wife. Then he brings the case to compensate for everything until he gets what he wants. According to Kübler-Ross, bargaining is an attempt to offer good behavior in exchange for reality. Therefore, the man is on the stage of bargaining because he is bargaining with Almighty God for his good behavior by bringing the corpse with him everywhere.

#### **4.1.3.4 Depression**

The researcher found 5 data from three music videos including “Trash Talkin’”, “Here We Go Again/Fanboi”, and “Happy.” The depression appeared because the enormous of disappointment that he felt for several reasons. One of the reasons he entered the depression stage is because his wife having an affair with someone else. Followed by the third video when he tried to isolate his bedroom by using candles. Then he emphasizes the depression by staring at the sky with a blank face. The following is the overview of the depression stage:

### **The Representation of Depression in Datum 1**

The researcher highlighted the candles inside the bedroom. However, the use of candles is different from what it intended. The man uses the candles as his source of light. Furthermore, according to Kübler-Ross, the candles indicate the room's isolation as a response to external factors. The use of candles here emphasizes that the man's bedroom isolates him from the world since depressed people like to isolate themselves from the world. It is unusual because a bedroom is usually supported with enough light since it is used daily to sleep. To conclude, the candles indicate the depression stage because it serves as the source of light and is used to isolate the man from reality.

### **The Representation of Depression in Datum 8**

In the image, the man is lying on the field while smiling like he is happy. However, the man is lying in the video after putting his briefcase on the field with career stickers. Furthermore, the man's eyes stare blankly. Thus, the smile is not a sign of happiness but the opposite. Based on the lyrics, the smile represents his deep sorrow after knowing his wife is cheating on him. Therefore, based on the Kübler-Ross theory, datum nine is on the stage of depression because the man's eyes feel empty, and he uses a fake smile to pretend and hide his profound grief.

### **The Representation of Depression in Datum 9**

In the image, the man stands still and looks at the sky with his head straight up. The posture shows that the man is trying to surrender and beg simultaneously because the hands are drooping down. He feels enough with all his grief,

especially when his girlfriend or wife has died. Furthermore, the man does exhale after inhaling the cigarette. It is visible where the smoke appears from the man's mouth. Therefore, according to Kübler-Ross (1931), the man's posture is on the level of depression because he lost his wife and girlfriend, whom he loved the most. Hence, he also breathes out to emphasize that he is exhausted from reality.

### **The Representation of Depression in Datum 10**

The picture shows the man sitting beside the fence and gripping it. From his facial expression, the man expressed the greatness of grief. The empty stare is associated with the expression of depression. Depressed people tend to lose focus when they feel depressed. Furthermore, the man also grips the fence to express his feelings of loss. The man did not want to let go of his beloved wife and girlfriend. Therefore, based on the Kübler-Ross theory, the man is on a depressed level from his facial expression and gripping gesture.

### **The Representation of Depression in Datum 11**

The researcher stated that the man in the video is addicted to smoking. Moreover, according to Givens (2012), the cigarette is related to the smoker because it has an antidepressant-like effect on the brain that helps the smoker improve their mood from depression. Hence, based on Kübler-Ross's theory, the man's depression is considered reactive depression because it comes from external circumstances such as his job and family. Therefore, the use of cigars in the music video is to express the depression stage that the man has.

The music videos show that there is a representation of stages of grief from Kübler-Ross's theory. However, the music videos do not involve all of the stages in any case. The second through fifth music videos in a series contains the denial stages, there is no denial stage in the first music video. The second stage is the anger stage, which only occurred in the fifth music video called "Happy," when the man was punching the phone inside the phone booth after making a call to someone else. The bargaining stage happened in the fifth music video, where the man brought his briefcase stuffed with a human body. The man brought the case anywhere he went. The fourth stage, depression, frequently occurred in the music videos with five signs from 13 data. In the data, the depression stages occurred in the first, third, and fifth music videos. However, the music videos do not feature the acceptance stage, which is the fifth stage of grief. The last music video ended with the man still trying to bring his briefcase anywhere after dropping it in the alley.

#### **4.2 Discussion**

The meaning of a song can be conveyed in a music video in its unique way. For the audience to both enjoy and comprehend the music video, it is made as visually appealing as possible. The theme and content of the song are frequently supported by the addition of signs that stand in for various things. Five music videos from the album "Craziest Thing Happened in My Backyard" use signs to support the theme of their respective music videos.

The first music video has rheme and dicent signs that are previewed in datum 8 and datum 11. The signs are associated with the stage of depression,



respectively it comes after the man knew about the affair of his wife with a cheater. It can be concluded that the first music video tries to emphasize the man's depression after he finds out about the affair of his wife. The second music video has two signs categorized as symbol and dicent, from datum 6 and datum 12. The signs are associated with the stage of denial. The denial representation comes from the envelope and the man's facial expression, which denies the salary that he received that day. Therefore, the second music video emphasized the man's disappointment about his salary after working hard.

The third music video has sinsign and index signs, it can be seen in datum 1 and datum 3. Datum 1 is related to the stage of depression that is visualized from the candles. However, datum 3 is associated with the stage of denial because the man keeps his wife's body inside the bedroom. Thus, the third music video raised the man's strange behavior because he kept his wife's body and lit the candles inside his room. The fourth music video has an icon and symbol sign that is reviewed in datum 2 and datum 5. The signs are associated with the stage of denial. The man used a bottle of champagne covered with a wedding veil as an imitation of his bride. Thus, the fourth music video arise the denial theme after the man denied that his wife has already died by trying to redo the wedding.

The fifth music video has five signs, consisting of an index, a symbol, 2 rhemes, and a dicent. Each sign has a different correlation with the stage of grief. Datum 4 is related to the stage of bargaining. Datum 7 is related to the stage of anger. However, datums 9 and 10 related to the stage of depression. Datum 13 is related to the stage of denial. To conclude, the fifth music video portrays the state

of a man who is at his lowest point after everything he has been through and appears to regret everything he did, despite having different grief stages.

The music video seems to show the audience how it is dealing with major grief after losing loved ones. How the struggle came from different aspects, such as work, the cheater, and being left alone. The music videos show the never-ending fight between the man and his inner self. The music videos seem to emphasize the depression of the man after losing someone that he loved, which could be seen in the last music video that the depression stage occurred twice. However, the researcher found the same depression portrayal in the music video, yet, it is concluded into one finding because it has the same occurrences and meaning. The last music video also serves as the climax of the album and shows the audience the never-ending grief. Therefore, depression performs as the main theme of the album, because the denial stages lead to a greater depression that the man felt throughout the music videos.

The creator of the album seems trying to deliver the message of how depressed a person is after a breakup. It is often that after a breakup, people did not want to do anything and they think that it is meaningless to live without their ex-boyfriend or girlfriend. It supports the previous study entitled "*Kecenderungan Depresi Ditinjau Dari Kematangan Emosi dan Perasaan Putus Cinta Pada Mahasiswa*" which is written by Firda Seftiana Krismiati in 2021. Her study on how emotional maturity and the feeling of a breakup affect the tendency of depression. Firda (2021) found that the higher the emotional maturity, the lower depressive tendencies, and the higher the feeling of a breakup, the higher the

tendency to depression in college students. One of her respondents said that she often to daydreaming after having a breakup, and another respondent said that she blames herself and regrets what she has done to his ex-boyfriend. Although the topic and the theories are different, it also shows the same symptoms of depression between the respondent and the man in the music videos. It can be concluded that the depression stage could be found after a person has a breakup, and it happened more often to someone with less emotional maturity.

This research found that semiotic study is not limited to analyzing images, pictures, or text. It is also beneficial to analyze video, especially using the semiotic theory from Charles Sanders Peirce about nine kinds of signs. It supports the previous Pauzan (2018) study entitled "A Semiotic Analysis of the John Wick 1 Film Using Charles Sanders Peirce's Semiotic Theory," which also uses film as its research target. As a result, Pauzan found that nine kinds of signs did appear in the film. However, He only focuses on analyzing signs as the objects which conclude the icon, index, and symbol. In his research, he interpreted the connection between the sign and the object that produced an interpretant to determine the sign's meaning.

On the contrary, the present research did analyze all of the signs found in the music video: sinsign, icon, index, symbol, rheme, and dicent. Furthermore, the researcher interpreted the meaning of the sign related to the grief situation using the stages of grief theory by Kübler-Ross. Thus, the meaning of the signs can be achieved which aims to highlight the themes of the music videos. Therefore, semiotic analysis is not restricted to analysis only by semiotic theory. It is possible

to analyze semiotic research by fusing various theories from different areas of study.



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S U R A B A Y A

## CHAPTER V

### CONCLUSION AND SUGGESTION

The researcher presents the conclusion in this chapter, following the recommendation for a future researcher to conduct research in the semiotic field.

#### 5.1 Conclusion

The researcher concludes after reviewing and analyzing the data from the previous chapter. This research analyzed the music videos of the album “Craziest Thing Happened in My Backyard” using Peirce’s semiotic approach, supported by the five stages of grief theory from Kübler-Ross. This study focuses on the types of signs connected to the grief stages in music videos, alongside the interpretation of each sign. Based on the findings, the researcher found six types of signs in the music videos: sinsign, icon, index, symbol, rheme, and dicent. Symbols, rheme, and dicent are the prominent signs throughout the music videos with three occurrences.

The interpretation of every sign comes from the background of music videos combined, with the experience, knowledge, and cases that happened in reality. The researcher matched the music video's theme with the meaning of every sign in the music video after finding the interpretations of each sign. The first music video spoke about the insanity of being cheated. The second music video tells about the main character's work hours. The third music video follows it with the theme of obsession. The obsession came from the man's actions in the music video. The fourth music video delivered the theme of reminiscing. In the fourth music video, the man married a bottle of champagne to alternate the bride. The

last music video emphasizes the tremendous grief of the man after regretting all of his actions.

Furthermore, the researcher found four stages of grief in the music videos: denial, anger, bargaining, and depression. The first music video uses the depression stages to emphasize the bizarreness of being cheated. The second music video emphasizes the unfairness of reality with denial. The third music video uses the denial and the depression stage to highlight the man's obsession. The denial stage is followed in the fourth music video when the man substitutes the bride with a bottle of champagne. Lastly, the fifth music video has the most complex of grief stages with the use of denial, anger, bargaining, and depression. It happened after the man's regrets and trying to deal with reality. It can conclude that the stages of grief set the goals to highlight the themes of each music video. Thus, according to the stages of grief used in the music videos, the album "Craziest Thing Happened in My Backyard" tells the story of a man who suffered after being cheated and failed to accept reality.

The researcher also provides solutions for the reader when experiencing the grief stages. First, the reader can try to accept reality little by little. It may hard at the beginning but in the end, life must go on. Second, it is fine to express the grief that the reader felt. However, it also needed to be balanced with happiness. Do some fun activity that makes the reader happy and relieved. Lastly, the reader should believe in Almighty God, Allah SWT, for his blessings and the faith He gives to us. Allah SWT said in Q.S. Ali-Imran 173: "Sufficient for us is Allah, and (He is) the best Disposer of affairs."

## 5.2 Suggestion

The researcher suggests that the future researcher use the semiotic approach to analyze different video concepts, such as talk shows, short movies, or trailers. Moreover, the future researcher can use Kübler-Ross's five stages of grief theory as a support theory. Since research conducted using Kübler-Ross's theory is still rare in the literature study. Nonetheless, the researcher also suggests using different semiotic theories, such as Roland Barthes, or Ferdinand De Saussure, to conduct the research.

Secondly, the researcher also suggests using semiotic approaches to analyze local clothing brands. Indonesia has plenty of clothing brands to analyze with a semiotic approach. It is also easier to find in this digital era, primarily through social media. The result may generate people's interest in purchasing local products. It will enable researchers in the future to find a variety of references.

Lastly, the researcher suggests using the Islamic perspective as the fundamental approach and trying to elaborate on the stages of grief theory. Since the grief stages are related to human life and experience. It also gives rise awareness to the future reader about how grief is viewed in the Islamic way, and how it should be treated in daily life through the Islamic sense.

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