

Representation of The Lyrics of The Song LDR by Denny Caknan as a Communication Media for Expressing Love/Longing

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ABSTRACT

Representing expressions of love and longing in long-distance relationships. Using Roland Barthes' semiotic analysis method, the research reveals three levels of meaning: denotation, connotation, and myth. At the denotative level, the song narrates the challenges and dynamics of long-distance relationships. Connotatively, it conveys emotions of longing, hope, and loyalty. Meanwhile, the embedded myth reflects social values about true love that endures despite distance. The results of this research represent the expression of love/longing in the song LDR by Denny Caknan. The researcher employed a qualitative research method, and the data obtained was analyzed using Roland Barthes' semiotics. By classifying several lyrics, the findings are as follows: (1) feeling longing for a loved one, (2) yearning for the voice of the beloved, (3) a request to keep loving, (4) exclusively loving the beloved, (5) being the one who understands the beloved the most, (6) only the beloved can accept their flaws, (7) promising to return and meet the beloved, and (8) tears of longing.

Keywords: Long Distance Relationship, Communication, Semiotics, Roland Barthes, Song Representation

1. INTRODUCTION

Music is a form of conveying a message that is very universal and diverse, one of which contains a message of longing. This study attempts to explore the meaning of the message of longing in the lyrics of a song by Denny Caknan entitled "LDR". Long-distance relationships (LDR) are an emotional challenge often faced by couples who are separated by physical distance. In this context, music, especially songs that talk about love and longing, is an effective medium of communication in expressing feelings that are difficult to express directly. One of the songs that reflects this theme is the work of Denny Caknan, a musician known for his ability to touch the emotions of listeners through simple but profound lyrics. Husein & Tanjung said (Husein & Tanjung, 2022) Song lyrics are a crucial element in the communication conveyed by musicians to their listeners.

The selection of the song LDR by Denny Caknan in this study is based on its popularity among listeners, especially the younger generation who often face long-distance relationship situations. Its poetic and relatable lyrics make it a real representation of the feelings of love and longing experienced by LDR couples. In addition, Denny Caknan's musical style that combines traditional and modern elements further adds to its appeal as a research object.

The urgency of using this song lies in its ability to express deep longing. The lyrics in the LDR song are not just words, but also a reflection of complex emotions. Riswari said (Riswari, 2023) Through the analysis of the lyrics, it can be seen how feelings of longing, hope, and love are expressed in a form that can be understood by the listener. Zam said (Zam et al., 2023) This song plays a role not only as a means of entertainment, but also as an effective communication medium to convey emotions.

Ardelia & Agriyani said (Ardelia & Agriyani, 2023) Roland Barthes' semiotics is used as a method to critically dissect the meaning in the song lyrics. The use of Roland Barthes' semiotic theory has an important role in this study to analyze the meaning contained in the song lyrics. Wibisono said (Wibisono, 2021) that each sign has a denotative and connotative meaning, which can be interpreted differently by the listener. By analyzing the semiotic elements in the lyrics of the LDR song, this study aims to explore how these signs convey expressions of love and longing, and how listeners construct meaning from the lyrics in the context of long-distance relationships. This research is interesting, because in today's contemporary era, music is one of the media for conveying messages and morals that are easily accepted by many groups and generations.

This research topic focuses on the representation of the meaning of longing in the lyrics of the song "LDR" by Denny Caknan, a dangdut musician whose works are

widely loved by today's young people. Contains lyrics that describe feelings of longing, a universal but complex emotion.

Marito said (Marito, nd) Music has a central role in conveying emotional messages. Whether through tone, melody, or lyrics, songs function as a form of communication that involves symbolic understanding. Wibisono said (Wibisono, 2021) In this context, song lyrics are seen as signs that have two levels of meaning, namely denotative meaning (literal meaning) and connotative meaning (deeper and emotional or cultural meaning). Through these signs, songwriters try to convey certain messages to their listeners.

One example of a song that communicates deep feelings, especially about love and longing, is the song "LDR" by Denny Caknan. "LDR" is an abbreviation of "Long Distance Relationship" or long-distance relationship, a common phenomenon in modern life, especially in today's digital era. This song specifically describes the emotional dynamics experienced by couples separated by distance, where direct communication is often limited, and feelings of longing are the main theme.

From a communication perspective, the song "LDR" is an effective medium to express the longing and love felt by individuals in long-distance relationships. This is not just entertainment, but also a means to connect feelings between individuals. In this case, music functions as a medium of interpersonal communication, namely a tool used to convey emotional messages between two or more parties. Through deep lyrics, listeners not only understand the literal message, but are also able to feel the same emotional experience, which makes the song a very powerful communication tool.

Along with the development of communication technology, such as smartphones, social media, and music streaming platforms, songs that raise the theme of long-distance relationships are increasingly gaining attention. Long-distance relationships, or "long distance relationships" (LDR), are one of the consequences of globalization, migration, and high mobility in the modern era. Individuals who are in a relationship in an LDR situation often face great emotional challenges, especially related to longing, worry, and feelings of separation. In this condition, Putri & Hermawati said (Putri & Hermawati, nd) communication is a key element in maintaining emotional intimacy between couples who are separated by distance. However, not all messages can be conveyed through verbal or text communication. There are deeper emotional nuances that can often only be conveyed through richer communication media, such as music.

In this digital era, songs have also become a form of communication media that can be easily accessed and disseminated. Music streaming platforms such as Spotify, YouTube, and Apple Music allow the distribution of songs such as "LDR" to a wider audience, making it an effective mass communication tool. Riswari said (Riswari, 2023) Songs are not only enjoyed as a form of entertainment, but also as a medium to convey personal feelings to an audience who may be feeling the same way.

The song "LDR" by Denny Caknan has several advantages that reflect the social and cultural dynamics in Indonesia, especially in the context of long-distance relationships that are now increasingly relevant. This song successfully describes the feelings of longing experienced by many couples separated by distance, a phenomenon that is widely experienced by Indonesian people, especially those who migrate to big cities to earn a living or continue their education. The main theme of this song, namely love and longing, is a universal feeling that can be felt by anyone, both in urban and rural areas, making it very close to the reality of life for many Indonesians.

In addition, this song reflects the development of popular culture in Indonesia, where local cultural elements, such as Javanese, are combined with themes that are very relevant to modern life. The success of this song shows how music can be a means to convey social and cultural stories, as well as a tool to connect the younger generation with older cultural values. The song "LDR" is not only entertainment, but also a representation of Indonesian culture that combines tradition with modernity, making it a work that stirs many feelings among Indonesian listeners.

2. LITERATURE REVIEW

2.1. Representation

Representation is a way of giving meaning to an object or thing depicted. According to Stuart Hall, representation must be understood through the active and creative role of individuals in giving meaning to the world. Representation is the process by which meaning is given to something through an image or other form. Hall emphasizes that an image or sign can be interpreted differently by each individual, and there is no guarantee that the image or sign will function according to the original intention of its creator.

Chris said (Chris, 2000) every sign has a variety of meanings, and the meaning produced does not always match the original purpose of its creation. Representation is one of the central themes in the study of social sciences, culture, and communication. In general, Cintia said (Cintia, 2008) representation can be understood as a way in which something, be it an object, idea, individual, or group is presented again through various symbolic forms such as language, images, or text. Representation can be interpreted as the use of symbols, such as images, sounds, and others, to convey meaning. These symbols can be verbal or non-verbal signs that describe something that is felt through certain physical means. In an academic context, representation is not only a re-presentation of reality, but also includes how meaning is formed, maintained, and communicated in society. Understanding this concept is essential to assessing how identity, norms, and power work in society.

Representation becomes very important in understanding how meaning and identity are formed in the context of Indonesia's diverse culture. Ajeng said (Ajeng Lara Sati et al., 2021) Cultural representation is often manifested through symbols that are familiar in everyday

life, such as traditional clothing, regional languages, music, and religious practices. For example, batik as a representation of Indonesian culture not only functions as clothing, but also carries deep meanings about history, identity, and cultural heritage. Through batik, we not only see aesthetics, but also understand narratives about the struggle, beauty, and uniqueness of local culture.

2.2 Communication Media

Communication media is a means used to convey messages from one party to another. In a broader context, communication media includes various forms and channels that allow the exchange of information between individuals, groups, or communities. Cahya said (Cahya & Sukendro, 2022) This media plays an important role in building effective communication, both on an interpersonal and mass scale. With the development of technology, communication media is not only limited to traditional media such as newspapers, television, or radio, but also includes digital and online media such as the internet, social media, and instant messaging applications.

Etymologically, the term "media" comes from the Latin *medius* which means "middle" or "intermediary." In the context of communication, media refers to any form or channel that functions as an intermediary in conveying messages. Communication media can be physical tools or technology that helps the communication process occur more efficiently and effectively.

2.3 Roland Barthes' Semiotics

Semiotics is the study of signs and symbols and how they function in communication. Roland Barthes, a French philosopher and cultural critic, is one of the key figures in the development of semiotic theory, particularly as it relates to the interpretation of meaning in popular culture and mass media. Wicaksono said (Wicaksono & Diyah Fitriyani, 2022) Barthes' semiotics is a branch of thought that seeks to understand how signs work, not only as simple communication tools, but as more complex systems influenced by social, cultural, and historical contexts.

Barthes' semiotic theory is very influential in the fields of cultural studies, literature, media, and even politics. Huda said (Huda, 2021) Barthes uses semiotics to explore how meaning is formed, constructed, and communicated through signs, and how these signs can be manipulated for certain purposes. One of the key concepts in Barthes' semiotics is *myth*, namely, the way in which signs in mass culture create meanings that appear natural or 'common sense', when in fact they are ideologically charged.

3. METHODOLOGY

This study will use an Interpretative approach. The Interpretative Paradigm is an approach that focuses on understanding the meaning, interpretation and perspective of individuals or groups towards social reality.

The Interpretative Paradigm emphasizes the importance of understanding context, culture and history in interpreting data. The Interpretative Approach used by researchers in the analysis of the Lyrics of the Song "LDR" by Denny Caknan is based on Roland Barthes' Theory.

The type of research used in this study is the Roland Barthes Media Text Analysis Model Research Type. This Roland Barthes Model was chosen because the researcher wanted to describe the markers and signs contained in the lyrics of the song "LDR" by Denny Caknan, as well as describe the meaning of the language in the song lyrics which are of love/longing in them. This interpretive paradigm approach is expected to be able to base itself on the researcher's interpretation of text and images because with interpretation the researcher can enter and dive into the text in depth, and reveal the meaning of the symbols within it.

4. RESULTS AND DISCUSSION

4.1 Results

4.1.1 Culture as a Communication Medium

Javanese cultural depiction of expressions of Love/Longing in Javanese culture. Javanese culture has a wealth of values that reflect the lives of its people, including in terms of expressions of love and longing. Love and longing in Javanese society are not only considered as personal feelings, but also have social, spiritual, and philosophical dimensions. These values are reflected in various aspects of culture, from language, art, literature, to everyday traditions. Expressions of love and longing in Javanese culture are often conveyed in a subtle way, full of symbolism, and full of meaning.

1. Philosophy of Love and Longing in Javanese Culture

In Javanese philosophy, love is often associated with the concept of harmony and balance. This principle is reflected in the teachings of "Manunggaling Kawula Gusti" which describes the relationship between humans and God as the highest form of love. This philosophy also flows in relationships between humans, where love is seen as a tool to create harmony in the family, society, and the universe.

Longing, on the other hand, is seen as a form of soul journey. In Javanese cultural perspective, longing is not only emotional, but also has a spiritual dimension. This is reflected in expressions such as "Sangkan Paraning Dumadi", which describes human longing to return to its origin, namely God. In the context of human relationships, longing is considered a test of patience and sincerity of love.

2. Expressions of Love in Javanese Art and Literature

Javanese art and literature are one of the main mediums for expressing love and longing. In Javanese songs such as "Kinanthi", "Dhandhanggula", and "Pangkur", love is often described in poetic language and full of symbolism. These songs not only express feelings of love, but also give advice on how love should be protected and respected.

In wayang kulit, love stories such as Rama and Sinta or Arjuna and Srikandi are examples of how love is seen as devotion, loyalty, and struggle. These stories are not only entertaining, but also provide moral lessons about the importance of sincere and loyal love. Classical Javanese literature such as “Serat Centhini” and “Serat Wedhatama” also contain many expressions of love and longing. Through language full of metaphors, this literature describes love as a spiritual journey that requires patience, sacrifice, and self-control.

3. Symbolism in Traditions and Ceremonies

Javanese traditions and ceremonies are also a place to express love and longing. In Javanese traditional wedding traditions, for example, processions such as “Siraman” and “Midodareni” contain symbolism of love and devotion between husband and wife. Philosophies such as “Sedulur Papat Kalima Pancer” teach about the importance of love in maintaining family harmony.

In addition, traditions such as “Ruwatan” and “Sekaten” often involve expressions of love for God and longing to receive His blessings. In the context of human relationships, these traditions also reflect the importance of maintaining harmonious and mutually supportive relationships.

4. Upload purple and language in expressing Love

Javanese has a speech level called “unggah-ungguh basa”, which reflects respect, politeness, and affection. In expressing love, Javanese people often use polite and indirect language. For example, expressions such as “aku tresna marang kowe” (I love you) are rarely said directly. Instead, love is often conveyed through real actions or figurative language.

Longing is also often expressed in subtle and symbolic ways. Phrases such as “nggugah rasa” (arousing feelings) or “pengeling-eling” (reminding) are often used to describe a deep longing that is still restrained within the bounds of politeness.

5. The Role of Music and Song in Expressing Love and Longing

Traditional Javanese music such as gamelan and Macapat songs are often used to express feelings of love and longing. The soft melodies and poetic lyrics are able to touch the hearts of the listeners and convey deep feelings.

In a modern context, Javanese songs such as Deny Caknan's works also serve as a medium for expressing love and longing. The song "LDR", for example, describes a person's emotional struggle in maintaining a long-distance relationship. The simple yet meaningful lyrics reflect Javanese cultural values of sincere love and loyalty.

6. Love and Longing in Everyday Life

In daily life, Javanese people often show love and longing through real actions. For example, parents show love to their children by giving advice and prayers. Husband and wife express love through cooperation and mutual support in daily life. Longing is also often expressed through letters, prayers, or simple gifts. In

Javanese culture, these actions are considered more meaningful than mere words. This reflects the values of honesty, patience, and sincerity in a relationship.

7. Modernization and Transformation of Traditional Values

Along with the development of the times, the expression of love and longing in Javanese culture has undergone a transformation. Social media, for example, has become a new tool for Javanese people to express their feelings. However, traditional values such as politeness, sincerity, and harmony are still maintained.

Javanese songs that are popular among the younger generation show how traditional culture can adapt to changing times without losing its identity. This shows that even though the way it is conveyed changes, the essence of love and longing in Javanese culture remains relevant and respected.

The following is a description of the presentation data that will explain and answer what will be the focus of this study. In this study, the author uses the Roland Barthes Semiotic analysis model. At this stage the author will present the data found and analyzed, because the focus of this study is using the lyrics of the song "LDR" by Denny Caknan, the data that the author presents is only the meaning of the interpretation of the lyrics of the song "LDR". After explaining and understanding the meaning of love/longing and its concept, the author observed the lyrics of the song "LDR" by Denny Caknan.

TABLE 1 Research Lyrics

No	song lyrics	Information
1	Yen aku wes kangen sliramu	Line 1 of stanza 1
2	Yen aku kangen suaramu	Line 3 of stanza 1
3	Teruso sayang aku	Line 2 of stanza 2
4	Feeling neng angenku mong kuwe	Line 1 of stanza 3
5	Seng paling ngerteni aku	Line 2 of stanza 3
6	Iso nampo kurange aku	Line 3 of stanza 3
7	We bakal moleh nemoni	Line 4 of stanza 4
9	Eluh tangis kangenmu	Line 1 of stanza 5

4.1.2 Representation of Music as a Communication

Media in Roland Bartes' Perspective

Implementation of attention to partners in the digital era from a Javanese perspective . The digital era has brought about major changes in the way Javanese people express attention to their partners. Although technology makes communication easier, Javanese cultural values that emphasize politeness, harmony, and attention through real actions are still visible in digital interactions. Javanese people adapt technology without abandoning their cultural characteristics in giving attention to their partners.

Javanese people often use digital communication platforms, such as WhatsApp, Instagram, and Facebook, to stay connected with their partners. In sending messages, Javanese people tend to use refined, polite, and caring language. The use of Javanese in conversation, such as the term "nduk" (to call a young woman affectionately) or "mas" (to call a man respectfully), is often used to show love and care.

Attention is also given through meaningful short messages, such as saying good morning, praying for the safety of your partner, or a reminder to eat. Simple phrases such as "wis mangan durung?" (have you eaten yet?) or "ati-ati yo" (be careful) are forms of attention that often appear in Javanese digital communication.

Javanese people also often comment on their partner's posts with gentle and supportive words, such as "Alhamdulillah, I hope you are always healthy" or "Stay strong, Mas." This reflects Javanese culture which prioritizes politeness and appreciation in relationships. In the digital era, this form of attention has transformed into sending virtual gifts, such as stickers or emojis in messaging applications, to simple transactions such as buying credit or data packages for your partner.

Although it seems modern, this act still reflects the traditional values of Javanese people who emphasize the importance of "gawe seneng" (making one's partner happy) through small but meaningful actions. This gift is often given without the need for a big celebration, in line with the principle of simplicity held by Javanese society.

In long-distance relationships (LDR), video calls are one of the main ways for Javanese couples to maintain attention and emotional connection. When making video calls, couples often use the time to talk about daily activities, give prayers, and strengthen each other. Phrases such as "sing sabar yo, kowe pancen apik" (be patient, you are good) are often used to provide emotional support.

In video calls, Javanese people also tend to insert cultural elements, such as showing traditional food that they are eating or showing the atmosphere of their hometown as a form of attention to their partner who is far away.

Although the digital era allows for more spontaneous communication, Javanese people still maintain the value of politeness in their interactions. For example, not sending messages at inappropriate times, such as late at night, or using impolite language. This attention reflects the Javanese cultural value of respecting the time and comfort of others.

Javanese people often insert symbolism into their attention, even in a digital context. For example, the use of heart emojis or jasmine flowers is not only for aesthetics, but also has a deep meaning about love and the sanctity of relationships. Prayer is also an important part of digital attention, such as sending

a message with the sentence "Semoga Gusti Allah tansah njaga kowe" (May God always protect you).

4.2 Discussions

This tradition of sending prayers shows that the couple's concern is not only worldly, but also includes spiritual aspects, which is one of the characteristics of Javanese culture in maintaining relationships. The digital era does not eliminate traditional values, but rather enriches the way Javanese people show attention to their partners. Adapting technology to local values creates a more dynamic and relevant form of attention. However, the essence of attention is maintained, namely sincerity, politeness, and harmony in the relationship.

1) Hidden feelings as the meaning of communication for Javanese people

In Javanese culture, communication often emphasizes "feelings" or feelings rather than spoken words. This value is known as "tepa selira", which means the ability to feel and understand others without having to express it explicitly. This concept of hidden feelings is an important foundation in building interpersonal relationships, including expressing love and longing. This kind of communication shows the refinement of Javanese culture that places respect and harmony above all else.

Javanese people believe that good relationships are built through understanding without the need for too many words. In this case, hidden feelings become a strong form of communication. Love or longing is more often expressed through everyday behavior, such as attention to the needs of a partner, prayer, or emotional support in difficult situations.

The phrase "aj aja mudah muni" (don't speak too easily) is often used as a reminder that words should be delivered wisely. This principle encourages Javanese people to choose actions as the main form of communication, such as giving their partner's favorite food as a sign of love, or inserting moral messages in everyday stories to show concern.

In Javanese culture, hidden feelings are often expressed through symbols. For example, giving jasmine flowers to a partner is not only aesthetic, but also a symbol of the purity of love. This symbolism is also reflected in traditional ceremonies such as "Midodareni", where the bride and groom are not allowed to meet in person, but communicate with each other through prayer and family intermediaries. This symbolizes the subtlety and respect in conveying feelings of love.

Longing is also expressed through symbols such as simple gifts, such as handicrafts, homemade food, or items with special meaning. For Javanese people, these symbols are more meaningful than verbal statements, because they reflect effort, sincerity, and sacrifice.

Modernization brings new challenges to the concept of hidden feelings. The younger generation of Javanese who are accustomed to the direct

communication style on social media sometimes have difficulty understanding the deeper meaning of non-verbal communication. However, many of them still try to adapt these traditional values to modern life (Rohimah, et.al; 2023).

Javanese songs such as "Dhandhanggula" or "Kinanthi", are often used to convey hidden feelings of love and longing. The poetry in this song uses deep metaphors, so that listeners can feel the emotions without needing an explicit explanation.

Hidden feelings are often a symbol of loyalty in Javanese culture. In long-distance relationships, Javanese people tend to express their love and longing in subtle ways, such as through prayer or writing long letters. They believe that true love does not require many words, but rather loyalty in everyday actions. This loyalty is also reflected in the concept of "ngengingi", which is consistently giving attention to a partner even though they are separated by distance.

The concept of hidden feelings also plays a major role in Javanese family relationships. Parents often show their love for their children through actions, such as preparing food or giving advice in the form of stories. Children are taught to respect their parents through attitudes, such as kissing their hands before leaving or saying thank you in prayer .

Javanese people believe that prayer has the power to convey feelings that cannot be expressed in words. For example, a mother who misses her child who is far away will pray that her child will always be healthy and happy.

Prayer is also used in romantic relationships, especially when couples face obstacles. In Javanese culture, true love is shown through sincere prayers for the happiness of the couple, even if they are not together.

Javanese people highly respect privacy in expressing love or longing. They believe that feelings are personal and should not be shared with many people. This is reflected in the Javanese proverb "ajining diri dumunung ana ing lathi", which means a person's honor lies in the words they speak.

These findings suggest that hidden feelings are at the heart of Javanese cultural communication. Although not always expressed verbally, these feelings have a depth of meaning that strengthens relationships between individuals. Javanese culture teaches that true love is not about how often someone expresses their feelings, but about how sincerely they feel and show their care through real actions.

2) The meaning of sacrifice as a form of love for Javanese people

Javanese culture has a deep view of love that is not only based on feelings or verbal expressions, but also manifested through real actions, especially in the form of sacrifice. This concept of sacrifice reflects Javanese philosophy that upholds the values

of sincerity, responsibility, and harmony. In various aspects of life, sacrifice is often a manifestation of deep and sincere true love.

Javanese philosophy emphasizes the importance of "nrimo ing pandum" (accepting with an open heart) and "sincerity" as the basis for facing life, including in love relationships. In this context, sacrifice is considered an inseparable part of love. An individual who loves sincerely will be willing to give time, energy, or even material for the happiness of the loved one.

In Javanese families, sacrifice is often the most tangible manifestation of love. Parents, for example, show their love for their children by working hard to provide the best education. They are willing to sacrifice personal needs for the sake of their children's future. The philosophy of "mikul dhuwur, mendhem jero" is a guideline that children must respect their parents' sacrifices by maintaining the family's good name and repaying their kindness.

In turn, children are also taught to respect and care for their parents in old age. The concept of "ngemong" or caring for family shows that true love involves sacrifice to ensure the well-being of other family members. For example, a child who lives far from his parents will be willing to return to his hometown to take care of them when they are sick, even though it means sacrificing time and work.

Sacrifice is also an important element in various Javanese traditions and ceremonies. In a Javanese traditional wedding, for example, the bride and groom and their families often sacrifice time and resources to prepare a wedding procession full of symbolic meaning. Rituals such as "Siraman" involve physical and spiritual preparation as a form of love for the couple and the extended family. In addition, the tradition of "slametan" or kenduri is often held as a form of gratitude and prayer for family happiness. Although simple, this tradition shows sacrifice in the form of mutual cooperation and sharing happiness with neighbors and relatives.

Javanese art and literature also represent sacrifice as a form of love. In wayang kulit stories, characters such as Rama and Sinta or Raden Arjuna are often depicted as willing to sacrifice for the people they love. Rama, for example, was willing to fight against Rahwana to save Sinta, even though he had to face various obstacles.

Loyalty is one of the main values in Javanese culture, and sacrifice is often a tangible proof of that loyalty. In long-distance relationships, for example, Javanese couples tend to show their loyalty through the sacrifice of time and effort to maintain communication. They may be willing to wait a long time to meet or sacrifice personal desires for the sake of the relationship. The concept of "andhap asor" or humble is also the basis that someone who loves will be willing to put aside their ego for the happiness of their partner. This sacrifice not only shows loyalty, but also respect for the relationship.

In the digital era, sacrifice may be manifested in different ways, such as taking the time to video call even though you are busy, or sending a small gift as a sign of attention. The younger generation of Javanese is also starting to adapt the value of sacrifice in a more modern context. For example, a young couple who works in a big city may be willing to set aside their income to help their family in their hometown. This shows that although the form of sacrifice has changed, the essence remains the same, which is to give the best for the loved one.

Sacrifice as a form of love in Javanese culture reflects the values of sincerity, loyalty and responsibility. Through concrete actions, traditions, art and daily life, Javanese people show that true love is not only about feelings, but also about the willingness to give the best to another person. By understanding and preserving these values, young generations can continue to honor our rich and meaningful cultural heritage.

From the analysis above, it is explained that the song "LDR" represents the expression of longing and love in a long-distance relationship through a combination of emotional lyrics and melodies. As a medium of communication, this song conveys messages that are difficult to express directly. In the framework of Roland Barthes' theory, this song contains a denotative meaning in the form of a long-distance relationship story, a connotation that strengthens the emotions of love and longing, and a myth about the social value of true love that persists despite many challenges.

5 CONCLUSION

Based on the results of the research that has been done, it can be concluded that the lyrics of the song "LDR" by Denny Caknan represent three levels of meaning, namely denotation, in the form of a long-distance love narrative. Connotation, which can express emotions of longing, loyalty, and hope, as well as myths about the steadfastness of love despite facing distance and time. Through music and lyrics, songs can also be an effective medium of communication to convey emotional messages that are difficult to express directly.

As a medium of communication, the song "LDR" also serves to connect the creator with the listener and support the emotional relationship between couples who are in long-distance love. This song not only conveys a story, but also creates an emotional rationalization that can bring the listener to feel and understand.

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