

Language Fetishism in Indonesian Popular Songs and Its Influence to Indonesian's Young Generation

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Abstract: This study aims to describe the forms of Indonesian Popular Songs which has erotic and sensual lyric or we call it as language fetishism and its effect to the young generation. We choose the terms of fetishism, because of its characteristics, which can influence someone who is addict to the songs and motivate them to find such a song to fulfill their sexual desire. The data were collected from the population of Indonesian popular songs during the 2000 -2015. All of the data were analyzed by using descriptive qualitative method and we also use the questionnaire to know the impact of the songs to the teenager's attitude. The results of the study are as follow. There are two types of language fetishism from the songs, which displayed openly and transparently from the lyrics of the songs. Based on the data that has been collected, there are 98% confessions of teenager that every time they heard the songs, they imagined every event which try to be described from the lyric of the songs. And finally, the songs can motivate the teenager to do something related to the sexual activity.

Key Words: *song lyric, language fetishism, young generation*

I. INTRODUCTION

Language is the most important communication media in the world. With language people can interact, share their opinion, expressing emotions and feelings and work together. Meanwhile, in a song, the language is used as a mean of communication to convey thoughts and feelings of a songwriter to the audience. The songwriter has different tastes in expressing ideas, emotions and feelings. In writing the songs, they use poetic language, polite language, and sometimes they also use vulgar language. The development of Indonesian songs lately is so worrying. There are so many songs which contain of language eroticism and forbidden to be heard by the young generation. The songs even had occupied the highest chart of Indonesian songs, which indicates that the songs are loved by the Indonesian teenagers as the listener. We can see from the title of the song, for example DosaTermanis (the most beautiful sin), IwakPeyek (refers to sexual disorder), Belah Duren (refers to the making love activity), and KeongRacun (refers to the one night stand). Several years ago, Cougar Hall, Joshua H. West, and Shane Hill from Brigham Young University of Provo, Utah managed to find the relation between lyric of the songs with the behavior of adolescent. This research was published in the journal Sexuality and Culture, which explained that teenagers who regularly listen to the popular song with contain of language fetishism will harm their general mindset.

II. LITERARY REVIEW

Language, Language Fetishism and Song Lyric

According GorysKeraf one of language function is as a mean of self-expression. Form of self-expression is what appeared in Indonesian popular songs. Therefore, the government frees people to argue and express themselves. It becomes a boomerang for the government when they try to promote the character education for the students whether on the other hand they are facing the social conditions that are far from the moral values. And language fetishism found in Indonesian popular song is become one of the example. According to Gamman and Makinen, they sum up the use in three fields "Fetishism, we would argue, is by definition a displacement of meaning through synecdoche, the displacement of the object of the desire onto something else through processes of disavowal (1994:45). In other hand, Freud treats fetishism as a deviation from the normal sexual aim of copulating leading to the release of sexual tension. In general, fetishism is defined as a term for someone who has sexual disorder. This kind of sexual disorder make the person feels sexual satisfaction every time they interact to some object or something. Language fetishism means that someone who has sexual disorder related to the language of the song. To be more clearly, language fetishism is focusing to the person who refers to the song writer or song lover, who is enjoying the language of the song because of its sexual or erotic language. The developing process of human behavior that is influenced by the actual fetishism language is quite complex. It needs a simple but comprehensive learning process performed by users of language, stimulus and response. According to Skinner, together they comprised what was called a reflex—on

the theory that the disturbance caused by the stimulus passed to the central nervous system and was reflected back to the muscles (2014: 47). And finally it can influence the behavior, because it will control the mind of the user or person. If the user, in this case is the song lovers, frequently interact to the kind of the songs, it will automatically be included that they have language fetishism tendency. In 2008, Dr. A Brian Primack found that 1 among 3 teenagers, who frequently interact with this kind of fetishism songs for approximately 14 hours a day proved to actively perform sexual favors. He also says those teenagers who love listening to the fetishism songs have higher risk in depression. It is proven by Martino and team, that listening to music with degrading sexual lyrics is related to advances in a range of sexual activities among teenager (2006: 430-441).

In this study, the writers want to analyze how severe the condition of Indonesian popular songs. To be more specific, the writers focus the study on 1) showing the form of language fetishism in the text of Indonesian popular songs and 2) to know how far the language fetishism from the song can influence the Indonesian young generation.

III. RESEARCH METHOD

This study was conducted using two methods, the analytic descriptive method and qualitative methods. The analytic descriptive method can be done by describing the facts which followed by analysis (Ratna, 2004: 53). While qualitative methods intended to explain this study to be more accurate in describing the results of the analysis of the song. The stages of this study are: 1) a preliminary study with an analysis of the conditions of the song and theoretical analysis of collecting data through questionnaires and direct observation 2) Organizing data collection; 3) analyzing the result of data collection; 4) describing the results of the analysis; and 5) describing the destructive potential that can be inflicted by these songs.

IV. FINDINGS AND DISCUSSIONS

1. Language Fetishism Found in Indonesian Popular Songs

a. *Belah Duren* Song Lyrics

The lyrics *Belah Duren* popularized by Indonesian dangdut singer Julia Perez. The song lyrics contain the story of the first night experienced by two people who loved each other. In the song, the first night activities identified with the language "*Belah Duren*". The words '*Belah Duren*' actually already popular among the society. In philosophy, language *duren* interpreted as the fruit which very expensive, sweet, and very enjoyable. Activity of '*Belah Duren*' was sexual intercourse carried by a pair of newlyweds. Expression of fetishism language of the song was as follows.

*Makandurendimalamhari
Paling enakdengankekasih
Dibelah bang dibelah
Enak bang silahkandibelah*

The lyrics above served as the chorus of the lyrics that can be repeated. This can be interpreted as an important part of the song that was emphasized by the songwriter; the description of "making love" activities. In the lyrics also mentioned that *makanduren di malamhari* which means that activities like sexual intercourse which is conducted in the night. In the next lyrics, *paling enakdengankekasih*, obviously explain about the sexual activity will be very enjoyable if we do it with someone that we love. Invitation to arouse the audience through this song was clearly written on the lyrics '*dibelah bang dibelah*'. The lyrics of this song was a hint of an invitation to start a sexual relationship given by the woman to her partner to do so immediately, namely '*belahduren*'. The songwriter also gave the stereotype that '*belahduren*' was common in society, preferably and waiting for everyone. As if '*belahduren*' was an inevitability or necessity to do newlyweds on the first night. In fact, in the extreme the songwriter said *sampaipagi pun yowis ben* suggesting that first night activities, particularly '*belahduren*' or sexual intercourse was fun for the newlyweds.

*Semua orang pastisukabelahduren
Apalagimalampengantin
Sampaipagi pun yowis ben*

It was also said by the songwriter that '*durian*' on the first night was exceptional, which meant sexual activity on the "first night" was very different than another times.

*Yang satuinidurennyaluarbiasa
Bisabikin bang gatahan
Sampai-sampaiketagihan*

b. *Satu Jam Saja* Song Lyrics

Satu Jam Saja or one night stand is a song popularized by Zaskia Gothic. One night stand actually has the negative sense in meaning. In English also known as casual sex, meant having sex without commitment. The lyric can be seen as follows:

*Akusayangjantungkudeg-degan
Waktukamupelukdiriku
Akusayangbadankugemetaran
Waktukamukecupkeningku*

The text above is describing the sexual activity between two lovers directly. There are many feelings felt by the woman as a subject of the song. She felt passionate when her lover touched and hugged her passionately. She also felt tremble and thrill every time his lover kissed her.

*Satu jam sajabercumbudenganmu
Satu jam sajakudimanjakanmu
Satu jam sajakubercumburayu
Satu jam sajabercintadenganmu*

As we can see here, all of the lyrics above have language fetishism. The chosen words by the song writer explain more about the sexual activity of the two lovers. From this language fetishism, we can assume that the woman only needs one hour relationship or to be more clearly she only want casual sex from her partner. Of course, this situation is very danger to be known by the listeners, especially teenager, because it will influence the listener to imagine of doing something as stated in the lyric.

The erotic lyric punctuated with the next lyric, which is clarified the erotic moment of one night stand. Just like in the lyric below

*Akudisentuhnya, akudibuainya
Akudicumnya, akudipeluknya
Akudicumbunya, akudirayunya
Satu jam saja oh mesranya
Satu jam saja*

The singer said that she is been touched, caressed, kissed etc, which is meant that they were doing sexual activity. That activity is a form of fetishism which is used by the song writer to cultivate the power of suggestion and attract the public. This sexual activity which done by two lovers (probably unmarried) is something that cannot be accepted in our social culture. But the woman felt pleasure and happy when the sexual activity dominated by man. She felt worshiped and spoiled.

2. The Influence of Indonesian Popular Song Containing Language Fetishism to Teenager

It was known that the teenager is a person who is familiar with the music. There were no teenagers who do not like music, including the type of popular song that was currently being developed in the society. The songs can be dangdut, campur sari, and pop. Based on the research, teenagers liked with popular songs and often heard the song, either intentional or unintentional. On average, they listened to popular songs for 1-5 hours a day. The songs were heard repeated, it meant the song played today, tomorrow or the next day will be played.

The data was also known that 87% of teenagers prefer to listen to songs alone than together. They enjoy popular songs outside of school hours learning. Popular songs more often heard in the house when they were alone, both when relaxing or during learning. Thus, the song can be friends while learning. The following table was about teenagers respond of popular song circulating on the society.

Table 1. Teenagers Responses of Popular Song 1

No	Elements	Percentage
1	The interest of the songs	59,2%
2	The understand of the song lyrics	73,6%
3	Erotic lyrics on popular songs	85,6%
4	Taboo popular songs	82,4%
5	Popular songs in society	92%
6	The influences of popular songs to the listeners mindset	88%

According to the table above, it can be explained that as many as 59.2% of teenagers interested in popular songs. Furthermore, there are 73.2% of teenagers also understand the lyrics of the popular songs. Related with the themes of the popular song, there are 85% of teenagers admitted that the theme of popular songs nuanced eroticism or sexuality. Because of this eroticism nuanced, as many as 82.4% of teenagers assumed that popular songs lyrics were taboo. However, those songs were very popular in the society. This statement was made by 92% of teenagers. Another question in the questionnaire related with the influence of

the popular songs to the teenagers' mindset, and for about 88% of teenagers admitted that those lyric of the songs were very influential to them.

Table 2. The Correlation of Listen to Songs with Mindset and Behavior

No	Elements	Yes	No
1	Listening to the popular song can motivate the listeners	95%	5%
2	When they hear the song, the listener will imagine the events in the song	90%	10%
3	When they heard constantly, they will influence the teenagers behavior	96%	4%
4	Listeners tune emotion while listening to the songs	84%	16%
5	The listeners feel the desire from the song lyric	85%	15%

According to the table above, it can be explained that 95% of teenagers feel motivated when they were listening to the popular songs, the remaining 5% were not motivated. Furthermore, the condition of the listener's mind when listening to popular songs, 90% of teenagers admitted that they were imagining events as the existing content in the songs that they heard, the remaining 10% of teenagers did not recognize it. Then, the effect of the song to the teenagers on their behavior, it was known that 96% of teenagers admitted that there was a relation in hearing the continuously with the behavior of the teenagers. In connection with the influence of the emotional song, 84% of teenagers admitted that the listener will listen to the songs emotionally. Furthermore, in the behavioral effects, 85% of teenagers admitted that there was a desire to do something what they heard from the popular song, the remaining 15% did not recognize it.

Table 3. The Effect on the Teenagers Behavior

No	Elements	Yes	No
1	Listeners often sings (memorized) wherever they want to sing	80%	20%
2	Listeners often use the word / term from the songs	85%	15%
3	Listeners will try the affectionate terms in popular songs to the loved ones (boyfriend/girlfriend)	68%	32%

Based on the above data, it was known that teenagers that often listen to the popular songs will affect their behavior. They would sing his favorite songs, wherever they are. This was supported by the data acquisition, which as many as 80% answered 'yes' and 20% answered 'no'. Teenagers often use the terms or words that existed in popular songs that they often heard in everyday life. This was evidenced by as much as 85% of respondents said yes and 15% said 'no'. Furthermore, teenagers often express terms tenderly on the song to his loved ones (boyfriend), as much as 68%, and the remaining 32% said 'no'.

V. CONCLUSION

It was undeniable that the songs that circulated in society were very influential in the mindset and behavior of the listeners; it was proven by teenagers who were respondents in this study. In this chapter presented a discussion of the results of existing research. Based on the research results, there were some findings that can be a muse. The condition was a normal fact that almost everyone probably experienced it. However, the fact said that 85% of teenagers admitted that there was a desire to do what was sung in the song that they have heard. The fact says that was a small portrait which became a thought for parents. The desire to do erotic scenes was something that was harmful for teenagers. If their youthful desire can be detained, it will be good, but if it cannot be detained, it will caused deviant sexual activity to their friend and their lover. The condition was continuous with the finding that 68% of respondents admitted to frequently utter the term affectionately as the words in the song audible to the loved ones or girlfriend.

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