

CHAPTER V

CLOSURE

1.1. Conclusion

According to the research questions of this thesis, we found the message in *Dengan NafasMu* song is prominently about repentance. However, there are few messages that should be considered. They are the message about how to maintain the self-sanctity, the manners and how to behave to the parent, and how ethics in dress, etiquette, ethics and decency. The researcher concludes the result of this thesis as follows:

1. The meaning of those whole instructions showed in the song through the verbal and its visualization can be described that the opportunity to repent is given during our life before The God deadens us. Our life's duration is His stipulation and we never know about that. Therefore, when we want to commit repentance, we have to ask His permission to be given self-awareness to repent and regret our mistakes. Repentance is not only limit in verbally say that word but also shown by deeds as an indication and proof of seriousness to return to the right path. Allah always open the repentance way for His servants who want to repent for God before He "call" them. The repentance must be done seriously and earnestly and promise not to repeat the at of disobedience. God gives the

chance for humankind to repent until the end of the life (*sakaratul maut*) to get *khusnul khotimah*. Allah is the place to request and complain about everything. *Laa ilaaha illallah*, there is no God butt Him (Allah). It means there is only one God for all people in this world that is Allah. Allah is the place to ask and beg for His servants through a prayer. The seriously repentance is accompanied by the promise. It is to run all His commands and stay away from His entire bans.

2. *Dengan NafasMu* song from *Aku dan Tuhunku* Album can be clarified as the religious (islamic) song. It is showed verbally that the song lyrics are not contain vulgar words, erotic, ridicule and denial of Allah SWT and His Apostle. This song uses polite language. There are no slovenly words. Commonly, those words do not have the impolite interpretation. Verbal signs in this song give explanations about the seriousness of repentance and the importance of repentance. Al Qur'an also describes the commands of repentance. Visually, there are two Islamic symbols appear in the clip of *Dengan Nafas Mu*. They are the turban and the holy book Al Qur'an. Turban is used as the personnel costume accessories of *Ungu*. With turban bandage on their neck, they look more impressive and Islamic manners. In terms of how to dress like this, they looks quite fit in visualize the *Dengan Nafas Mu* song, which has Islamic character. Beside to cover the genitalia part, the appearances of *Ungu* are also more religious. This is supported by their

using of musical instruments are not comprised of equipment that is prohibited by *syara*'.

1.2. Recommendation

Thank God, this thesis has been finished. There are a few suggestions that researchers want to say, the first related to the implementation of preaching use audiovisual media, particularly through a visualized religious song. Creativity is needed. In making a clip video of a song should consider religious aspects of verbal/ lyrics of the song because the clip video is a visual form of words used in the lyric, or in other words, video is a visual explanation of the song lyrics. This visualization supports the message to be conveyed through the song and easier to be understood. In carrying a religious song, verbal signs are very important. Lyrics of songs should be more polite and not use words or vulgar terms. In addition, the use of Islamic symbols in the visualization must also show video clips of Islamic values.

Particularly for this song performance, the researcher has some criticisms about the using of verbal and visual symbols in conveying the message of the song:

1. The verbal sign of "*Menjalankan segala perintah Mu / Menjauhi segala larangan Mu/ Adalah sebaris doaku untuk Mu*".

Perform all His Commands and keep away from all His prohibitions is the main concept of *Taqwa* and it had been an obligation for all human being. It is not in mutual accord with

the concept of Praying (doa). Do'a according to the *Kamus Besar Bahasa Indonesia* is *Permohonan (Harapan, permintaan, pujian) kepada Tuhan*. (request, expectation, appeal, etc.) . It means, those obligations have to be performed and not to be requested

2. The use of the term *untuk* in "*Sebaris doaku untuk Mu*".

The use of the liaison word *untuk* in this verbal sign is not appropriate because it has a little awkward with the meaning intended. Human pray, ask, and plead for the respective interests of the people who arrange the prayers (both prayer for himself or sent to others). The sentence "... *sebaris doaku untuk Mu*", means that we pray for Thy (God). As an example in the sentence, "Mother, I will pray for you every after my five time prayers especially for your health, convenience, *rizki*, fortitude, constant of Islam and faith". From the example sentence, we get that prayer is being said "to" God "for" his mother. This verbal sign (lyric) mentioned *doaku untuk Mu*. This sentence means that we pray for God. While the God that will grant the prayer of His servant. God does not need anything, because the earth and all its contents belong to Him. The appropriate word is *kepada*. Therefore, with the sentences of *sebaris doaku kepada Mu* is more precise and correct. Human prayers are submitted to God.

3. Visualizations of scene 0454- 0458 on figure 4. 24

There is anomaly scene; it is how the girl holds the bottle. She grip on the bottleneck with a position as if hold a stick at a baseball game. It is not a usual thing (immoderation).

4. Visualization scene of 0760- 0766 on figure 4.33

Images 0760 - 0766 show expression of five faces. Their attention centered on one object. Evidently, this scene consists of four women and a boy. One of them is the girl in this story. The four women are more likely to show similar expression, namely compassion. The gaze leads on the accident. However, let's pay close attention to the expression of one's men in the corner. He gives the different atmosphere in this scene. An unfocused gaze and his facial expressions is very significant difference. That man is more indicative of his smile, which makes this scene appear the symbolic code of ambiguity or disagreement.

5. Visualization of scene 1188-1197 on figure 4. 44

From the outside cover, the thing becomes obvious that it is the Al Qur'an. The habit to save Al Qur'an in a drawer brings us into a separated discussion. Someone save the item in a drawer has the certain intent and purpose. Maybe it is something precious and very important. In addition, it is also only accessed or used in particular time. This analogy gives a description that put an Al Qur'an in a drawer also has a specific

purpose. Al Qur'an include to the valuables category should be stored in a safe place. This is a manifestation of respect and appreciation to the holy book Al Qur'an. However, the cultural code shows that the Al Qur'an is also seldom to be accessed or used. Someone who has a routine or habit of reading the Al Qur'an, at least in every day, he or she will put and keep back the Al Quran on the place that is easy to access it. For example is the habit of reading Al Qur'an after prayers *fardhu*. Al-Quran will be placed back in the vicinity where he or she had to perform their prayers.

6. Backgrounds setting of instrument performance are on the same place Those are on Stasiun Tanjung Priok Jakarta. It needs more creativity. Beside that, the same costume of each personnel for every scene gives the boredom impression.

7. The narrative of the clip story raises visualization of the deviations to the Islamic teachings. However, at the end of the scene, she gets repentance. There is no corresponding integration between verbal and visual symbols in its time togetherness. Therefore, it can be concluded that the visualization of scenario's story in the clip video that has been cut into 1479 images with duration of 00: 04: 25 is not a verbal explanation although those verbal symbols accompanied visual appearance. This video visualization tells only the contents of the message in the song overall is about repentance. Therefore,

the visualization of this song is more emphasis on the narrative of a girl's journey into her repentance.

For music lovers, let us start to understand the message, which are contained in the song. It is not only to love the song or artist, but also to understand the intent and purpose of creation of the song. Especially for Islamic nuanced songs that recently has been promoted by the teen group band. *Da'wah* through the media arts is felt more appropriate for teen's community.

For academic activists who wants to study on the verbal and visual symbols to investigate the meaning of a sign by semiotic analysis, the researcher suggest to use pure semiotic. Therefore, searching the meaning of a sign could be more in-depth from various perspectives.

This thesis has been completed according to the target in answering the research problems presented in the early part of this research. This thesis is still far from perfection as scientific research. Therefore, researcher expect suggestions and criticisms from various sides so that it can produce a better work.

There are so many shortages of this thesis related to English usage. Researcher will strive to look for correction when found errors in grammar that is used, because the researcher realized his English ability is not so good. Beside that, researcher says thanks to the various sides, which have helped the process of completion of this thesis. Researcher also apologize to many sides

who may feel less pleased with the process and the result of this thesis.