

# A SEMIOTIC ANALYSIS MYTH OF LIFE IN LYRIC'S BLOWIN'IN THE WIND BY BOB DYLAN'S

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## ABSTRACT

This research analyzes the myths that exist in the lyrics of "Blow in the wind" by Bob Dylan. Researcher used descriptive qualitative methods because the results of this study were words that were then discussed. Lyrics of Bob Dylan's "Blow in the wind" research are like wind, humans, sky, mountains, seas, humans, cannon balls. This study uses Roland Barthes' theory and focuses on the denotative, connotative and mythical meanings of Bob Dylan's "Blow in the wind" lyrics. The results in this study provide an understanding of the life and culture of mankind from now on, besides the results of this study provide historic results and find some thoughts about how human life. One form of myth that is in this study is through the word wind, wind in this study has a myth about the answers to the problems of human life. The problems of human life are war, poverty, and suffering. This song is a form of protest against war, the war which discusses in the lyrics of this song is about war, Vietnam, the government only focuses on war and is discussing about African-Americans who use civil rights in Vietnam war. The song lyrics that have to be questioned in the lyrics of this song are very difficult to solve just like seeing the wind or maybe the meaning of the wind here also means that people do not care more about the problems that arise and only need.

**Keywords:** semiology, denotative, connotative, myth, blow in the wind.

## ABSTRAK

*Penelitian ini menganalisis mitos yang ada pada lirik "Blow in the wind" karya Bob Dylan. Peneliti menggunakan metode deskriptif kualitatif karena hasil penelitian ini adalah kata-kata yang kemudian dijelaskan. Dalam penelitian ini, peneliti menemukan beberapa simbol mengenai kehidupan pada lirik "Blow in the wind" karya Bob Dylan seperti angin, man, sky, gunung, lautan, manusia, bola meriam. Penelitian ini berfokus menggunakan teori Roland Barthes dan fokus pada makna denotatif, konotatif dan mitos yang ada pada lirik "Blow in the wind" karya Bob Dylan. Hasil dalam penelitian ini memberikan pemahaman yang baru mengenai kehidupan dan budaya umat manusia sejak dahulu hingga sekarang, selain itu hasil dari penelitian ini memberikan hasil secara historis dan menemukan beberapa mitos tentang permasalahan kehidupan manusia. Salah satu bentuk mitos yang ada dalam penelitian ini adalah melalui kata angin, angin dalam*

*penelitian ini memiliki mitos tentang jawaban atas permasalahan kehidupan umat manusia. Permasalahan kehidupan manusia itu meliputi peperangan, kemiskinan, dan penderitaan. Lagu ini adalah sebuah bentuk protes terhadap perang, Perang yang dimaksudkan dalam lirik lagu ini menceritakan bagaimana konflik perang vietnam, pemerintah hanya fokus pada perang dan mengabaikan pelanggaran Afrika-Amerika yang melibatkan hak-hak sipil dalam perang vietnam. Hingga kemudian kata wind memiliki makna mitos bahwa berbagai hal yang telah dipertanyakan dalam lirik lagu ini sangat sulit untuk diselesaikan sama seperti melihat angin atau mungkin makna angin disini juga memiliki makna bahwa orang-orang tidak peduli lagi tentang masalah kemanusiaan dan diabaikan begitu saja.*

**Kata kunci:** semiologi, denotatif, konotatif, mitos, *blow in the wind*

## INTRODUCTION

Literature is a forum for human beings to express what is felt by humans. In addition, the essence of literature itself is a creative form that was born by humans. It is not easy to explain what literature is, because literature moves dynamically so that it has power in following the development of an era. According to Wellek (1997, p.3) Literature is considered a creative art. That is, literature used to be known as creative work that uses words as the main media, both through writing and verbal. Although words are not the only thing, creative works have different diction compared to ordinary language as we know it; become more artsy. That makes literature as a unique work of art, because the language found in everyday language will feel the difference.

Literature based on the above theory is considered as a creative art, then the definition of literature develops

frequently with the times. Based on Eagleton (1996, p.2), he gave a definition of literature. Literature is creative or imaginative writing. The process of literary writing is known as literary writing that uses imaginative power, because writing literature is something that uses the imagination of the writer and is not only based on a true story. The quote intends that in writing a literary work not only based on a true story, but there are certain feelings or ideologies displayed in a literary work in order to achieve an effect on the reader. Literature is divided into three parts, namely prose, poetry and drama.

Especially in poetry writing, Hardjana added (1994, P.25) that a poet in each of his poems gives a tangible manifestation of experience. The experience in question is a poetic experience which is a creative appreciation in giving birth to a work. So on that basis the essence of poetry is a deep appreciation of a poet. Then the

relationship between literary works, especially poetry is always rejected just like that by some of the wider community who assume that every literary work is a work of fiction and does not produce anything. With the development of these negative arguments directly denied by Endraswara (2014, P.183) that literature has a role in influencing humans.

The role of a literary work cannot be underestimated, because in writing it is based on a theory that has been mentioned that literary works are born on the response from the real world besides to be able to distinguish language in literature from everyday language a writer gives poetic experience in order to give an impression when reading a literary work. Poetry is a literary work that can be categorized as an imaginative form, because writing in poetry making so much involves imaginative power.

Poetry has many types, one of which is lyric poetry. Lyric poetry itself is the most important part in music. Because music without lyrics feels incomplete. According to Abrams (1999, p.166) A lyric is a fairly short poem, which consists of the words of an author who expresses the state of mind or the process of perception, and feeling. The process of making lyric poetry begins with solitude

and reflection. Besides perception is a response by giving a picture or interpretation of something that is captured by the senses, both objects and events. Then, thinking is the process of finding meaning and an effort to reach reasonable decisions based on logic and reason. Whereas feeling is a response obtained from experience, both in the form of physical and emotional sensations about the surrounding environment. Thus, based on the above lyrics in some cases have similarities with poetry, such as poetry and song lyrics depending on the potential use of language.

Language is synonymous with semiotics. Semiotics itself is a study of signs. Signs will never be understood if it is not known how the sign system works. This is in line with what Teeuw said in (Rusmana, 2014, p. 31) that "one way to understand humans is to make a serious effort to examine how humans make and using signs ". Especially in analyzing a literary work, literary works are always filled with signs, moreover the signs in a poem are sometimes so difficult to understand the signs in a poem.

In this research, based on the theory that has been presented about a literary work the researcher will focus on analyzing a lyric from Bob Dylan entitled

blow in the wind. The lyrics tell a long journey about the life of mankind, or can be said as a search for identity and can also be said to be a criticism of social conditions. Literature is undoubtedly a system of myths: there is meaning, namely discourse; there are markers whose discourse is the same as the written form; some are marked, which are literary concepts; there is meaning, which is a literary discourse. Barthes began to discuss this problem in writing the zero degree, which, all said, was nothing but the mythology of literary language. There I define writing as a marker of dictionary myths; that is, as a form which is already full of meaning and by accepting from the literary concept a new meaning (Barthes, 1972, p.130).

This research will use a semiotic or semiological approach through the theory of Roland Barthes. Semiotics or semiology is a discipline that examines signs. This science considers that all things or events that occur in the social environment of society is a collection of signs. Roland Barthes is famous for using the term semiology by continuing the ideas of Ferdinand De Saussure. Barthes's notion of semiology is well known as the term order signification that includes several terms in semiology namely,

denotation, connotation and myth. Blow in the wind is a work that was born on the response of events in real life, in this case there are also many signs that are still not fully known in this lyrics. This research has one problem statement: What is the meaning of denotative and connotative in the lyrics of Bob Dylan's song Blow in the Wind? then connected How is the myth formed in the lyrics of Bob Dylan's song Blow in the wind?

## **THEORITICAL FOUNDATION**

In this study, researcher used the theory of semiology from Roland Barthes. Semiotics or semiology is a branch of science that studies signs. The term semiotics was raised by two experts, the two experts were Ferdinand de Saussure (1857-1913) and Charles Sanders Peirce (1839-1914). Saussure is a linguist, while Peirce is a philosopher and logic. Saussure itself uses the term semiology, while Peirce uses the term semiotics. In the following developments, the term semiotics is more popular than semiology.

From these quotes, it was revealed that semiotics in two terms. Peirce uses the term semiotics, while Saussure uses the term semiology. But basically, the two opinions together explain the sign. Semiotics (from the Greek word semeion

meaning sign) is the science that examines signs, sign systems, and the process of a sign interpreted in other words, the study of various objects, events, or all cultures as signs according to Eco in (Yosep, 1997, p . 41). "The sign itself is interpreted as something representative, representing something else based on certain conventions". Conventions that allow an object, event or cultural phenomenon to become a sign are also called social codes.

For Peirce, semiotics is the study of signs and the relationship between signs and other signs. The difference in the way between Peirce and Saussure from the point of view gives a definition of semiotics or semiology. Saussure views a sign as a structure because the development of Saussure's semiology is based on linguistic studies and it appears that a sign is part of the structure. Peirce does not appear as a sign is part of the structure, but the process of understanding the understanding of communication and semiotics by Peirce is how to think in more logic. Peirce said in (Rusmana, 2014, p. 107) that "through signs, humans can interpret life with reality" language is an important position as a sign of a very basic system for humans, for example nonverbal and verbal signs. There are two ways in the sign principle, representative

and interpretive. Peirce said in (Rusmana, 2014, p.107) "The basic principle of the sign is representative, the representation of the sign is something that represents something else, while the interpretive sign gives the user and receiver the opportunity" in this context the significance of the process becomes important because humans give meaning to reality. Peirce explicitly presupposes language that is related to reality.

In Roland Barthes's semiotics the terms signifier (sign) and signified are developed which are developed into a theory of metalanguage with two signification systems, namely the meaning of denotation and connotation. In its semiological approach, Barthes considers the analysis of concrete sign vehicles - text and images - as a cultural and ideological vehicle of myth. Barthes identified myth as a type of speech but certainly not of any type because 'language requires special conditions to become a myth'. For him, myth is a message that is included in the communicative system; he regarded it as a mode of significance (Barthes, 1972: 107).

With this idea, it can be said that the myth represents the meaning of the second order from the signified while the

connotation is the second order meaning of the signifier. The meaning of denotation is a level of descriptive and literal meaning that is virtually owned by all members of a culture. According to Harimurti (in Pateda, 2001, p.98), denotation means the meaning of words or groups of words that depend on the word itself or depend on certain conventions. The meaning of denotation is the truth which is agreed socially, which refers to the reality social. While the meaning of connotation is formed by linking the markers with broader cultural aspects such as beliefs, attitudes, frameworks, and ideologies of a social formation (Sobur, 2017, p.145). The meaning of connotation is open to new interpretations. Connotation is a term used by Roland Barthes to explain the workings of signs. According to Fisk (quoted in Bouzida, 2014: 5) connotation illustrates the interaction that occurs when a sign meets the user's feelings or emotions and their cultural values. This is influenced by subjective factors that open up more interpretation of the text. Between the sign and the sign must have a relation so this is what will form the sign and the relation will certainly develop because it is determined by the user of the sign. The relationship between the two is arbitrary.

So that the meaning of denotation results in an explicit meaning and is the first signification system. While the connotation meaning produces an implicit meaning and is the second signification system (Vera, 2014, p.27).

Furthermore, when the connotation is accepted as normal and natural, or in other words, it provides justification for the dominant values that prevail in a certain period as if it was destined by God, then it is a myth that results from a structural construction, but nevertheless it appears as universal truths that have existed before and are attached to common sense. A myth has a concept similar to ideology because both work at the level of connotation. Even Barthes stated that a solid myth would become an ideology. According to Volosinov (in Sobur, 2017, p.147) that the realm of ideology will correspond to the arena of meaning where there is a sign, then there is an ideology. The myth in Barthes's view is that it is a second language that talks about first-level languages. This means that the sign on the first signification (sign and sign) which forms the meaning of denotation becomes a marker in the second order of connotational mythological meaning (Vera, 2014, p.30).

Barthes was interested in applying the semiotic method to the reading of the phenomena of everyday life and especially popular culture because he believed that objects and events always meant more than themselves, they were always caught in a system of representation, which added to their meaning. When describing the potential of semiotics, Barthes goes beyond the ideas of Saussure's semiology and considers it to have the goal of accepting any sign system, whatever its substance and limits; images, gestures, musical sounds, objects, and complex associations of all of these, which form ritual content, conventions or public entertainment: this is, if not language, at least a signification system (Barthes, 1987: 9).

## **METHOD**

This type of research used in this study examines the lyrics of Bob Dylan's *blow in the wind* poetry using qualitative research. This qualitative research as a research procedure that produces descriptive data in the form of written or oral words. According to Bodgan and Taylor in (Moeloeng, 1992, p.21-22) qualitative descriptive is a research procedure that produces descriptive data in the form of speech or writing and the

behavior of those who observe. This qualitative descriptive is expected to provide clear data through descriptions, words, clauses or others. Then according to the theory in this study will be explained systematically how the results are clear in the form of text descriptions. The data source in this study is *blow in the wind* by Bob Dylan. Then this research uses the method of literary criticism, namely by using an objective approach and structuralism. In addition, researcher used the main theory of semiology of Roland Barthes with a focus on denotation, connotation and myth in this study.

## **DISCUSSION**

*"Blowin 'in the Wind"* is a song written by Bob Dylan in 1962. Bob Dylan himself was born on May 24, 1941, he is famous as a singer who always entertains the people. Bob is one of the musicians who won the Nobel Prize in 2016 in the literary category. *Blowin 'in the Wind* is a song that is full of protest, then this song raises many rhetorical questions about peace, war, the search for identity and freedom. Indirectly this song deals with the ill effects of the Civil Rights Movement during the Vietnam War. Dylan argues that the government is

focused on war and ignores African-American violations.

The works of Bob Dylan always have the theme of social events that occurred at that time, besides Bob's work is also a response to the facts that occur in real life. This makes a literary work back to its essence. In the song Blow in the Wind, this song is full of meaning accompanied by signs that are in the song. In answering the formulation of this problem, in this section there are two focuses that the researcher will answer, first, what is the meaning of the lyrics of blow in the wind in denotation and the second is what the connotation means in the lyrics of blow in the wind.

Denotation is the meaning of the word which mainly refers to the original word, "dictionary definition" for example "chicken" indicates the type of animal, "apartment" indicates the type of building. Denotation itself according to Barthes is the first level of designation. This means that the meaning of the word permanent does not include all subjective evaluations. This illustrates the literal or clear meaning of the sign. Thus, denotation of the text refers to what everyone sees without association with their culture, ideology or society. Barthes states that the meaning symbolized

contains analogical characteristics and is the main meaning of connotation in the marking process (Barthes. 1967: 89). So indirectly the meaning of denotation in a language is divided into two steps, namely the dictionary meaning first and the second, culturally or other things. Denotation is something that can be defined literally, real, clear, and general. In linguistic studies, denotative meanings can be obtained in dictionaries and visual representations that are accepted and interpreted equally in every culture. Connotation refers to socio-cultural and personal associations related to ideology, emotions, class, age, gender and ethnicity. As with any snippet of lyrics that quote and they have meaning.

In the data below, researcher will show and explain what the denotative meaning of the song blow in the wind.

*How many roads must a man walk down*

*Before you can call him a man?*  
(Dylan, Bob. "Blowin` in the Wind":  
couplet 1&2)

In the data above is the first array in the lyrics of blow in the wind. Literally or meaning in the dictionary explained by beginning with the word how this indicates that the author questions an event that refers to the object, the object in the data above refers to the word man.



Man himself according to the dictionary meaning is one type of human category, humans themselves have two types, namely men and women. Then in the next array the author uses the word man as one form of affirmation. The word how refers to a man who must be how long or how far he must go on a journey for the man considered to be a man. In connotative meaning, the verse has a new meaning because it is in a literary structure. The connotative meaning explains how a man can be able to become a man. Connotatively, the meaning of the word man turns deeper, man there no longer has a dictionary meaning that refers to the meaning that explains it as one type of man, but man there is more to the search for identity for a man. The word 'man' in the data above seems to change the culture or meaning by convention in society or at least signify a class between male and male words. The word man is considered more male because a man is under the word man.

The myth in the data above also has several interpretations, that is, showing his disagreement with this belief asking 'how many ways' ie how many times a person is needed to fight so that he can be called a man. Another interpretation of this strophe is about how many more victims must fall

during the war. The writer wonders how much life experience a person must suffer to be called a man. In other words, he wanted to say that there were too many people's demands from someone who made the myth that a man would be called a real man when they returned from the battlefield. As we know, the role field is not a kindergarten on the mental battlefield of every human being which will be shaped through suffering, this is what the writer refutes because whether in the melting of identity as a man must go through such a path. In the next array the writer changes the direction of the conversation from the previous theme.

*How many seas must a white dove sail  
Before she sleeps in the sand?*  
(Dylan, Bob. "Blowin' in the Wind":  
couplet 3&4)

In the data above, the denotative meaning of the word seas is a change in the shape of the word sea which means a place that is so vast or filled with water it is still in the form of meaning that refers to the dictionary, then the writer gives a question back by using the word How, the word how there again refers to a question about life. The connotative meaning of the data above illustrates how many white doves must pass to create peace. that the lyricist gives the impression of the

situation at that time by using the phrase sleeps in the sand is a connotative meaning there is no war. The meaning of myth in the data above is like the story of Noah. The story in that sentence explains how the incident of Noah, which illustrates that the earth was flooded with water, caused flooding. The white bird was ordered by Noah to look for a place where it was not flooded. So that the relationship between sand and soil there is an indeterminate place whatever in other words as illustrating that after the war humans will not exist or die and what is left is a heartbreaking peace with the lyricists then questioning the actions of those who have created war.

*Yes, and how many times must the  
cannonballs fly  
Before they're forever banned?*  
(Dylan, Bob. "Blowin' in the Wind":  
couplet 5&6)

The above data is the last array of the first stanza, the above data denotatively still refer to the dictionary meaning. Such as cannonballs are a kind of cannon ball used for war, or the word fly still has the same meaning as a dictionary, and the function of the word they also still refers to the dictionary meaning. But after the words are arranged in sentence form, the words also rearrange the new meaning

connotatively. The data above has the meaning of a question from the lyricist, that how many more cannons are in the sky, then with the response that the weapon is a heartbreaking form for the life of humanity. Where the creepy sound is above our heads that is the sky. The meaning of myth, in this array is a form of protest that the development of the world turned out to bring the world worse with the many technologies that have emerged that continue to make the war increasingly. What the poet wants to convey in this array is how much longer the war must go on, the war has taken many casualties and must immediately dismiss the weapon. This lyrical insinuates about war and still fits the current situation. War is still raging in the western world and this song is still able to describe it.

*The answer, my friend, is blowin' in  
the wind  
The answer is blowin' in the wind*  
(Dylan, Bob. "Blowin' in the Wind":  
couplet 7&8)

The data above is the answer to all questions in this stanza, denotatively the meaning of the wind still refers to the movement of air, then the word friend here is also still in a meaning that is not very clear who is being addressed. But

after entering the stage of connotative meaning, the word wind turns into an answer to all questions. This gives meaning that every problem that was asked in the previous data is a must. Because actually the war is an action that is difficult to stop. The myth in the data above the word wind is a form of impossibility. The denotative meaning of the word wind is the movement of an air, then it turns into connotative, that is, wind is essentially invisible to humans, it can only be felt so this gives rise to a new mythic meaning that to stop war is tantamount to imagining because it is one of very impossible form.

*Yes, and how many years can a mountain exist  
Before it's washed to the sea?*  
(Dylan, Bob. "Blowin` in the Wind":  
couplet 9&10)

In the first line denotatively the word mountain is a form of a natural place that gives life to humans and animals, in this array the lyricists also question how many years a mountain can be present before it sinks into the ocean. Connotatively to the data above, this means that the mountain symbolizes pride and ego to those who want war. The myth of the word mountain has the meaning of a strong desire to fight, the form of the strong is like a mountain

but its nature will never be long because until it will eventually collapse and sink into the ocean one day.

*Yes, and how many years can some people exist  
Before they're allowed to be free?*  
(Dylan, Bob. "Blowin` in the Wind":  
couplet 11&12)

In the first line denotatively the word mountain is a form of a natural place that gives life to humans and animals, in this array the lyricists also question how many years a mountain can be present before it sinks into the ocean. Connotatively to the data above, this means that the mountain symbolizes pride and ego to those who want war. The myth of the word mountain has the meaning of a strong desire to fight, the form of the strong is like sPada On further data, referring to the word people who denotatively still have a dictionary meaning that is one type of living creature that has a sense and is different from the animal is human. Connotatively the data explains how the process of slavery takes place. This is confirmed by a question as to how long people can be there and in the next line before they are free. The meaning of myth in this stage, this indicates that humans in the past were never equal. Because since ancient times this form of slavery was one of the

atrocities that existed in ancient times. This mythical data explains more to the relationship of discrimination against African-Americans who are treated racistly and considered so despicable as second-class citizens of the world even though they live in a free country. Then this matter is still clarified with further data on a mountain but its nature will never be long because until it will eventually collapse and sink into the ocean someday.

*Yes, and how many times can a man  
turn his head*

*And pretend that he just doesn't see?*  
(Dylan, Bob. "Blowin' in the Wind":  
couplet 13&14)

The data above is still related to the previous explanation, that in the myth of human civilization there are still acts of discrimination and harassment against African-Americans. Though ideologically their country is in a free place or it can be said to be in the right place. But in fact those people were abused and insulted, even considered as slaves. Then in the following array the author reaffirms the answer to the previous question.

*The answer, my friend, is blowin' in  
the wind*

*The answer is blowin' in the wind*  
(Dylan, Bob. "Blowin' in the Wind":  
couplet 15&16)

The word friend in the above data is still denotatively a friend or acquaintance, but contextually the friend there is still in an abstract form and it is not known who that friend is. If it is continued into the next stage which is connotative meaning, the word friends there refers to those who have been insulted and discriminated against by people who do not know themselves who consider that they are the most civilized human beings. In myth, black people are still considered lowly creatures and have no value in the eyes of whites. So that discrimination seems to be a cultural heritage. Then the lyricist reiterates the answer to all the unease and the question of the world's problems is unknown, by emphasizing the symbol on the word wind. As has been explained how wind has such a broad meaning that it means that every humanitarian problem is something difficult. Because the writer still asks when these people are completely free on this earth. In myth, too, in this array He is waiting for the day when people will speak out against discrimination rather than pretending there is no inequality. In the last stanza, he repeats that the answer is in front of us and waits for someone to take it.

*Yes, and how many times must a man  
look up  
Before he can see the sky?*  
(Dylan, Bob. "Blowin' in the Wind":  
couplet 17&18)

The data above is the first line from the last verse of the song Blow in the Wind - denotatively in the word man is still the same as the meaning in the dictionary, but after seeing a few words that support the object man gives a new meaning that is how much longer a man will see and above for the sake of freedom. The word sky is a dictionary meaning part of the earth or a space that is so broad and stretched on earth, where stars, moons and other planets are located. But connotatively, the meaning of sky is a form of freedom. Where freedom is considered a sky that has such a large and free space. The meaning of the myth in the data above illustrates the lyricist asking that how long humans will get freedom, freedom that is hidden by war, there is a definite hope when a man is staring at the sky is nothing but a form of hope to be able to live freely.

*Yes, and how many ears must one man  
have  
Before he can hear people cry?*  
(Dylan, Bob. "Blowin' in the Wind":  
couplet 19&20)

Denotatively the meaning of the word man is one type of humanity, maybe the word man there is also a form of society in a country. But after entering into the connotative stage, man there has a broad meaning. Such as betting between man as a citizen or official. But when viewed structurally, man there has a meaning. People must be insinuated. How many ears should he hear so he knows that many people are suffering? This lyrics illustrates that actually there are still many people who do not know the sufferings of others until they have to see a lot of new action. Many people are still not moved when a disaster, whether famine or war, comes to those who receive it. In a mythical sense In the second stanza, he wondered how long the government would remain deaf to the sadness of the common people. When that will hear the request of the people against the war and support peace.

*Yes, and how many deaths will it take  
'til he knows  
That too many people have died?*  
(Dylan, Bob. "Blowin' in the Wind":  
couplet 21&22)

The data above is still related to the previous explanation, this data is more about who is more involved in the playing

of a life. Death in the dictionary meaning is someone who lost his life. But connotatively in this data the word death refers to many people. In this third stanza, he wonders when the government will realize that too many people have died because of the war and that it must be stopped now. This is a request from the poet for peace. In the final stanza, he said that the answer is before us and we must take it. The myth of war always takes casualties, war is presented in the form of a profit that someone wants to achieve whether it's the king or head of state. The fact is that war will be so useful for those who control it, but in the end the war will be detrimental to those who are mocked, one of which is a form of death.

*The answer, my friend, is blowin' in  
the wind*

*The answer is blowin' in the wind*

(Dylan, Bob. "Blowin' in the Wind":  
couplet 23&24)

In the data above, the lyricist gives a conclusion using the word wind. The wind there also still has a meaning that refers to the meaning of the dictionary, but after being combined into the literary structure of the meaning of the wind it will change into connotative meaning that is only in

the wind that may mean it is difficult to see the answer. To see the wind alone we are not able or maybe by using new tools we are able to see it. Or also this answer illustrates that everything is just ignored and passed away. People don't care about war or poverty or even suffering.

## CONCLUSIONS

The conclusion in this study provides the view that the use of language in the structure of literary works can be something so unique. Language is increasingly developing and does not die when it is in the structure of literary works, because literary works are unique by producing various meanings. As in this study, the researcher found one word that was used as a symbol by the author, wind. The wind in the lyrics of blow in the wind has a different meaning than everyone who describes that the wind is one form of beauty or also a favorite word used by the poet in writing his love poems. But in this study, wind has a very broad meaning, the wind in this work can be a bad or a form of happiness, it can also be a journey or another form. The meaning of the wind in this work gives a very deep picture to the life of mankind, one of its forms is to make us indifferent to all desires in life. The meaning of the wind in this study

seems to be the answer to various problems in the lives of humanity, because humanity does not know what will happen in the future. In this study the researcher concluded that the sign function in language has an important role in the form of human creativity.

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