

**THE ASSOCIATIVE MEANING OF LOVE IN BOTH
WALI'S "CARI JODOH" AND FABRIZIO
VANEILLO'S "I NO CAN DO" SONGS**

A GRADUATING PAPER

**Submitted in Partial fulfilment of the Requirement for Gaining
The Bachelor Degree in English Literature**



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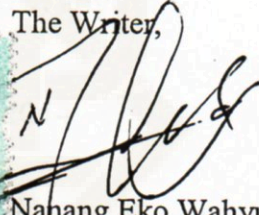
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Atas perhatiannya, kami ucapkan terima kasih.

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DEDICATION

DEDICATED TO

My beloved parents

My brother and sisters

My family in Yogyakarta

My Almamater UIN Sunan Kalijaga Yogyakarta

Language learners

MOTTO

And taught you that which you knew not. And Ever Great is the Grace of Allah
unto you

(The Quran, An nisa: 113)

So verily, with the hardship, there is relief. Verily, with the hardship, there is
relief

(The Quran, Al-Inshirah: 5-6)

Your activity determines your success

(Ida Kuraeny)

Happiness does not consist in having what You want, but in wanting You have

(Confucius)

Everything in your mind, the universe will drag it to you

(The secret)

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ورسوله اللهم صل وسلم وبارك على اشرف الأنبياء والمرسلين وعلى اله
وأصحابه أجمعين، أمّا بعد

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Any suggestions and constructive critique are very welcome for the better study and research in the future. I also hope that this thesis can be beneficial to the English Department, particularly on semantic study and for those who are interested in researching on similarities and differences.

Yogyakarta, July 2014

Writer

ABSTRACT

THE ASSOCIATIVE MEANING OF LOVE IN BOTH WALI'S "CARI JODOH" AND FABRIZIO VANEILLO'S "I NO CAN DO" SONGS

By

Nanang Eko Wahyudi

Song is a part of literature and linguistic works, there are many classifications and kinds of modern song. Each of them has several meanings and describes human messages. In this research, the writer uses "Cari Jodoh" and "I no Can Do" songs. "Cari Jodoh" is an Indonesian song created by Wali Band. Because it has a good reputation, Fabrizio Vaneillo has adapted it into English entitled "I no Can Do". This research studies are first, what are the semantic similarities and differences between Wali's song "Cari Jodoh" and Fabrizio Vaneillo's song "I no Can Do" in expresses love? Second, what words are used in Wali's song "Cari Jodoh" and Fabrizio Vaneillo's song "I no Can Do" to express love?

The writer uses a qualitative method in this research. The lyric- verse-line- both "Cari Jodoh" and "I no Can Do" are collected and put into the table. After that, the Geoffrey Leech's semantic theory is used to identify the love meaning.

The general finding result in this research showed there are two data analysis. First, the songs are similar in its theme and use of poetic freedom. Meanwhile, they are different in the grammatical structure ("I no Can Do" is sentence; "Cari Jodoh" is phrase) and in the relationship speaker and hearer ("I no Can Do" is individual; "Cari Jodoh" is social). Second, it is in terms of word that contains the song. "I no Can Do" Song has 9 connotative meanings, 24 stylistic meanings, 19 affective meanings, 3 reflective meanings, and 6 collocative meanings. Then, "Cari Jodoh" song has 6 connotative meanings, 20 stylistic meanings, 16 affective meanings, 0 reflective meaning, and 4 collocative meanings.

Keywords: *song, associative meaning, love*

ABSTRAK

ASOSIASI MAKNA CINTA DALAM LAGU “CARI JODOH” KARYA WALI DAN “I NO CAN DO” KARYA FABRIZIO VANEILLO

Oleh

Nanang Eko Wahyudi

Lagu merupakan bagian dari karya sastra dan ilmu bahasa, banyak sekali klasifikasi dan jenis lagu modern. Setiap lagu memiliki beraneka macam makna dan penjelasan berupa pesan dari manusia. Pada penelitian kali ini, penulis menggunakan lagu “Cari Jodoh” dan “I no Can Do”. “Cari Jodoh” merupakan lagu berbahasa Indonesia ciptaan Band Wali. Karena lagu tersebut memiliki reputasi yang bagus, Fabrizio Vaneillo mengadaptasikannya ke bahasa Inggris dengan judul “I no Can Do”. Penelitian ini akan mencoba mengkaji dua hal, pertama kata apa saja yang sering digunakan untuk mengekspresikan cinta pada kedua lagu tersebut, selanjutnya apa persamaan dan perbedaan dari kedua lagu tersebut.

Metode yang digunakan oleh penulis dalam penelitian ini adalah metode kualitatif. Kedua lirik lagu- persyair- “Cari Jodoh” dan “I no Can Do” dikumpulkan dan kemudian dimasukkan ke dalam tabel. Setelah itu, barulah teori semantik karya Geoffrey Leech digunakan untuk mengidentifikasi asosiasi makna cinta dalam kedua lagu tersebut.

Hasil penelitian ini secara general menunjukkan dua hasil data analisis, yakni persamaan dan perbedaan pada keduanya. Persamaan keduanya adalah tema yang diusung, yakni pencarian cinta dan dalam hal penggunaan *poetic freedom*. Perbedaan keduanya muncul dalam bentuk pada tiap baris atau syair (“I no Can Do” kalimat; “Cari Jodoh” frase) dan dalam hal hubungan antara pembicara atau penyanyi dengan lawan bicara atau pendengar (“I no Can Do” individual; “Cari Jodoh” sosial). Selebihnya, perbedaan jumlah makna asosiasi pada kedua lagu tersebut adalah sebagai berikut. Pada lagu I no Can Do terdapat 9 makna konotasi, 24 makna stilistik, 19 makna afektif, 3 makna reflektif, dan 6 makna kolokatif. Kemudian, makna asosiasi pada “Cari Jodoh” terdapat 6 makna konotasi, 20 makna stilistik, 16 makna afektif, 0 makna reflektif, dan 4 makna kolokatif

Kata kunci: *lagu, asosiasi makna, cinta*

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LIST OF ABBREVIATIONS

A. Meaning	: Associative Meaning
ICD	: I no Can Do
CJ	: Cari Jodoh
CM	: Connotative Meaning
SM	: Stylistic Meaning
AM	: Affective Meaning
RM	: Reflective Meaning
ColM	: Collocative Meaning

CHAPTER I

1.1 Background of Study

Literature, old literature or modern literature has several works and fully ratio development time by the time. In the several years, the study about literature as an interdisciplinary field has also developed rapidly. Briefly, the study of literature as academic study has rule in its theory and phenomena. According to *Oxford Advance Learner's Dictionary*, the definition of literature is “writings that are valued as works of art, especially fiction, drama, and poetry” (Hornby, 1573: 687).

The definition of literature comes from the word *literal* means the simplest meaning of a word, statement, or text. Then from *literal* word becomes *literature* that describes a body of written by subject-matter, by language or place of origin, or by prevailing cultural standards of merit (Baldick, 2001: 141). The literature study is obviously wide. Everything written is an apart of literature; it includes text, poem, book, script, song lyric and others.

Since many years ago, human can not stand leaving song in their life because song is the sense of human feeling to share one another. Song can be a way to appreciate something. When human feels happy, sad, confused, trouble, and stress; song is the way to them to share or just relaxation.

Song or music is known as a truly the one universal language since many years ago of human culture among the world. This argument is encouraged by Nurss Baum via Oliver Urbain stated that music might be universal in the sense

that people widely had separated by language and culture could learn to love the same music (Urbain, 2008: 29). Then, some of the great number of kinds and music genres are Pop, Rock, Rap, Dangdut and others. When song becomes famous and legend, it will be translated into others language from source language to target language. Recently, many Indonesian songs have been translated into English version.

Even though many Indonesian songs are translated into English, the main point of those songs is whether the translation or adaptation songs can be accepted by society. When describing something that relates to translation study, this study has many problems that can be researched widely as long as how deeply knowledge of the writer has. But this research only focuses on the comparative study exactly to find the struggle for love in both “I no Can Do” and “Cari Jodoh” songs.

“Cari Jodoh” song is an original made by Wali band and “I no Can Do” is the English one which is made by Fabrizio Vaneillo. According to the Jakartapost on Monday, November 07, 2011 08:24 the group band music, Wali band, its hit single “Cari Jodoh” (Seeking a life partner) which has been downloaded into more than 20 million ring-back tones (RBT). This phenomenon was never done before in the history of Indonesian song. That is way how *single* “Cari Jodoh” was looked for translating by European musician- Fabrizio Vaniello- into English.

This song when is sung in English version has a good grade of Europeans listener. And since its release “I no Can Do” has been received well by the European public and for four weeks, it topped the Top 20 Eurovision (Jakartapost:

Nov , 2011). From this case, “I no Can Do” as English version of “Cari Jodoh” has a unique value that must be researched by the writer. The reasons are because of thus having different languages and have influenced both people in Indonesia and Europe, and they make different in music videos which includes their culture.

Besides that, the rationale of this research is the one holly Quran as Allah guidance (*Āli ‘Imrān*: 14):

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ
وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاَبِ]
[٣:١٤

Translation:

For in the eyes of men is the love of things they covert: women and sons; heaped-up heard of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land such are the possession of this world's life; but in nearness to God is the best of the goals (to return to).

From the verse above, it describes about human love, love for human interest. In this verse, Allah wants to give constraint how to human love in this world. Human is permitted by Him to love each other but the human must remember that it is just a glance because the true world is in hereafter and the true love is about human relationship to Him.

His permit to the way of human love is how to human keeps their struggle of their love because of their love to Him. The way to manage love is always investigated on the Islamic law. And it must be human guidance, *Al-Qur'an* and *Al-Hadiṣ*, to solve their problems exactly in everything bounded in love. The

unique of love has many description, one of them is written by Deepak Chopra in the book *The Path to Love* describes that Falling in love is one of human spiritual genesis.

According to the verse above, it means that human can struggle desperately for taking love. Love is for human to human, spouse, and love. Loves something interest in the world is the path of love to the only One, Allah. It is because love has tremendous power from Him.

In the next paragraph, it is discussed about some examples of this research. Then, to make easy to understand for the readers, it goes on by using description each of a part. This description defines some example of the research using associative meaning description. In this description the writer clarifies between symbol and referent which has deeply meaning more than other people look at those songs. Song just lyric and music but when writer focus what the song is behind and what the song looks like, there will be other output that is interesting to find. Besides that, the unique of this research is the material of study use literature material and the writer uses linguistic study in his research. It is reflected symbol of integration and interconnection of university motto.

The material in this research uses the table. It contains words and kinds of associative meaning and their abstractions, those are Connotative Meaning (CM), Stylistic Meaning (SM), Affective Meaning (AM), Reflective Meaning (RM), and Collocative Meaning (ColM). The certain procedures of the table are presented as follows:

The table below is the seventh Verse-line of Cari Jodoh song lyric, *Timur ke barat selatan ke utara*.

No	Verse-line	Associative Meaning				
		CM	SM	AM	RM	ColM
7.	Timur ke barat selatan ke utara	+	+	-	-	-

Description:

- + It has a component of the meaning
- It does not have component of the meaning

The verse-line on number seven is the first verse-line in the second stanza. This phrase has two categories of associative meaning. It becomes CM because *Timur* (east) is a place of sun rises and *Barat* (west) is the place of sun sets. When they become one phrase means that there is not limitation place. Logically Earth is circularity form. Therefore one to another far-faraway place must become one. It occurs to the phrase *Selatan ke utara* too. Then, it becomes SM because there is contradiction of Timur with Barat and Selatan with utara, in English they should be the east to the west and South to the north. Those are the name of Indonesia directions. As a result, this verse-line means the start point from one to other will be finish in the same place or it can be described as the whole place around the world.

One of the verse-line in Vabrizio Vaneillo's "I no Can Do" Song, *Come to dinner come to town*:

No	Verse-line	Associative Meaning				
		CM	SM	AM	RM	ColM
05	Come to dinner come to town	-	+	+	-	+

The next verse-line above has three associative meaning categories. The first category is stylistic or SM in the style of repetition form of the word *come* twice. The next is AM which is indicated by emotive meaning or stressing feeling of phrase *come to dinner*. Dinner is a special private meal in a certain moment. It means that phrase *come to dinner* is describe the private meal like candle dinner. Then, the last is ColM category which is indicated by the entire verse-line. In case, it divided into two phrases, *come to dinner* means the specific meal in the night and *come to town* means the specific town. Those specify place and moment are requirements it becomes ColM category. Therefore, it means there is a night meal in the certain place, town.

This research is focused on the semantic study. The field of this study is only around in the associative meaning level. It is very compatible to this research that is related the way how to find the love meaning in both Wali Band song's "Cari Jodoh" and Fabrizio Vaniello song's "I no Can Do"- "Cari Jodoh" English version- as the object of study. To make a good description of the struggle for love in both Wali Band song's "*Cari Jodoh*" and Fabrizio Vaniello song's "*I no*

Can Do”, the writer uses some methods. It is caused by some factors in the certain country that are different rules, customs, and cultures. Those factors can be changed anything which is related to songs.

1.2 Problem Statements

As mentioned at the background above, this research is to investigate the struggle for love in both “Cari Jodoh” Wali’s song and “I no Can Do” Fabrizio Vaneillo’s song. Then, this research tries to get the similarities and differences of the Indonesia and English version. So, the problem statements in this research are:

1. What words are used in Wali’s song “Cari Jodoh” and Fabrizio Vaneillo’s song “I no Can Do” to express love?
2. What are the semantic similarities and differences between Wali’s song “Cari Jodoh” and Fabrizio Vaneillo’s song “I no Can Do” in expresses love?

1.3 Objectives of Study

Based on the problem statements of the paper above, the researcher can formulate as follows:

1. to identify some words which have deep meaning about love that occurs in both Wali’s song “Cari Jodoh” and Fabrizio Vaneillo’s song “I no Can Do”

2. to analyze the similarities and differences between “Cari Jodoh” Wali’s song and “I no Can Do” Fabrizio Vaneillo’s song through in expressing love.

1.4 Significances of Study

The aim of this study is to understand both theoretical and practical significances. Theoretically, this research can give contribution to development of linguistic and literary studies. The result of this research is expected to make aware the society that English song which is adapted from Indonesian song can not only be literary field but also linguistic field of study.

Secondly, this research can give how to use semantic approach in the literature comparative study, especially in the study of meaning which is related to sign and signifier or referent and reference of word as a semantic approach especially in the associative meaning. Everything around human has a meaning; it includes text at least just one letter. Therefore, in the future this research is useful for other researchers who have the same topic both literature and linguistic related to semantic and comparative study.

Practically, the expectation of this research is to give feedback to the other researchers, English students, and society. Especially in the society, this research can give the understanding that some Indonesian song or other songs which are changed, adapted, and translated into English, they can use them as a research field. And then it is desirable to improve the study of comparative in the future widely.

1.5 Literature Review

The literature review actually gives the previous research that has the similar studies. In this fact, the writer did not find anything similar with this research of this study especially in the same field of those songs. To make this research compatible with study, therefore the way of making this research can be accepted in society. He uses some previous researches that are related to this study event just a little and put the book theory. They can be seen in the paragraph bellow:

The first is a thesis by Galih Purwanto from UIN Syarif Hidayatullah (2010) entitled “*A symbol analysis on punk song Lyrics american idiot (green day) : god save the queen (sex pistols)*”. The result of this research is found out the Symbol, meaning, and also the purpose of the theme in two punk songs lyric. He analyzes lyrics entitled “American Idiot” by Green Day and “God Save The Queen” by Sex Pistols. The descriptive qualitative method and content analysis techniques are used in his research. In his research, he focused in symbol analysis to those selected lyrics.

As a result, he finds out the different themes of them. The first is the lyric from “American Idiot” by Green Day. He has concluded that the suitable theme is about “A Criticism of Democracy” in the US Government. Then, he proposes the theme of Green Day’s is “The Americans criticizes the application of their own Democracy” and from another one lyric “God Save the Queen” by Sex Pistols, he also has concluded that the suitable theme is about “Social Justice or Social

Protest”. Therefore, his research can be defined that the both theme are “The Super power of the Queen makes no future of the England”.

The second research comes from Ita Milawati (2011) entitled “*Literal And Non-Literal Meanings as Used in “Kahlil Gibran’s Poem: “A Tear and a Smile”: a Semantic Perspective*”, Universitas Stikubank Semarang. Her thesis gives some information about comparative study between literal meaning and non-literal meaning in “A Tear and a Smile” Kahlil Gibran’s Poem. The Kahlil Gibran poem usually uses non-literal meaning. Those are personification, hyperbole, metonymy, metaphor etc. to make a poem much more beautiful and full of meaning. She also analyzes the subject matter based on semantic to analyze the subject matter, she firstly gathers the information from “A Tear and a Smile” Kahlil Gibran’s Poem. The identified data of stanzas is classified in literal and non-literal meaning. The last step in her analysis, the data is presented in a table form. Both literal meaning and non-literal meaning in “A Tear and a Smile” Kahlil Gibran’s Poem were interpreted. The result of her research in “A Tear and a Smile” Kahlil Gibran’s Poem is dominantly 77% personification in non-literal meaning.

The next research is from Noviyani Perdani. It is about the song entitled “*Faithful translation in lyric of song till the end of time and please be careful with my heart by christian bautista*”. Her research contains faithful translation analysis in the lyric Hingga Akhir Waktu song which is translated into English by the title Till the End of Time. The object in her research is focus on phrase *Tetaplah di Hatiku* and its translated into Please Be Careful with My Heart. The aim of this

research is to know whether the translator faithful with the original text, so that the song messages from SL can be conveyed very well into TL. Her data analysis uses content analysis which is supported by the relevant theories. Firstly, she looks for the original and translates song; secondly, she analyzes both SL and TL. Thirdly, she checks up reliable dictionaries to find out whether the meaning TL is suitable into SL or not. And then, she also insists to find out whether there is addition or reduction as the translator worked based on Newmark's faithful translation and poetry theories. As result, she finds faithful translation in the lyric of song. It contains 70% data are faithful with its original text but it is not to other data analysis.

The translation method is the translation appropriate with expressive and aesthetic values in the SL and TL. As on the research conclusion, the lyric of SL (Hingga Akhir Waktu) into TL (Till the End of Time) and SL (Tetaplah di Hatiku) into TL (Please Be Careful with My Heart) do not always have the same messages, since there is no similarity between the SL and TL words to represent the messages. As a result, It means that the translator must find the closest meaning in the TL, so the TL listeners are able to understand clearly the messages from SL.

1.6 Theoretical Approach

This research uses two text products; they are an original song and its English version. The data are collected from the Wali band song's "Cari Jodoh" (2011) and its English version "I no Can Do" sang by Fabrizio Faneillo (2011).

To analyze the love meaning in both songs, the writer uses the semantic theory of meaning, associative meaning by Geoffrey Leech which has procedures to show meaning clearly beside cognitive meaning, lexeme or word relating to something out of the linguistic context (Chaer, 293: 2007). It defines that every lexeme has some meanings that indicates something to the reference.

Further, in order to explain the similarities and differences of love meaning in “Cari Jodoh” and its English version “I no Can Do” songs, the theory limitation focuses on the certain meaning which reflected the meaning of love in word form. Further explanation is going to be presented in the second chapter, theoretical background.

1.7 Method of Research

1.7.1. Type of Research

This research uses qualitative method. The etymology of qualitative means concerned with quality (Hornby, 950: 1995). Then the meaning of qualitative according to Denzin and Lincoln in Andi Prastowo book's means the lexeme qualitative implies an emphasis on process and meaning are not rigorously examined or measured. And the other meaning of it is a systematic research method which studies or researches an object in the scientific background without any manipulated of it and there is not hypothesis testing (Prastowo, 22: 2011).

The qualitative method describes the interpretation from collected data by using empirical data. It contains case study, private experience, visual, etc which help the researcher to find out quality of object. It makes the writer or researcher

to interpret anything related to the research which is bounded in the context of research. It is absolutely visible that the researcher becomes the key position to make the theme description according to the context (Muhammad, 2011: 30).

On the other hand, the qualitative method means limitation of the research studies is on the textual forms, it is also Library referent. Therefore, this primary and secondary data are not dominated by data field collecting (Prastowo, 191: 2011). As a result of those meaning, it can be defined that the library research means the writer use the data research from primaries data and those data is never be changed or still pure. To make this research simple, the writer divides some procedures research as follows:

1.7.2 Data Sources

Qualitative research has two kinds of data source, the primary data and the secondary data. Primary data means the main data of the research and secondary data is supporting or additional data of the research. The main data in this research is taken from Wali's "Cari Jodoh" which was sung in 2011 and its English version "I no Can Do" by Fabrizio Vaneillo. In addition, both of them are had a good nomination in each country.

1.7.3 Data Collecting Technique

In order to get the best information in this research, the writer uses documentation method. This method is done by reading and selecting both the English version and its Indonesian form. To make a better research, the writer does carefully and intensively to find the data that contain meaning of love both in

English version and Indonesian implicitly. Then, the writer divides the procedures as follows:

- a. Identifying the entire verse-lines for both in English and Indonesian. Then they are separated into the table.
- b. Both the “I no can do” and “Cari Jodoh” songs are put together side by side.

1.7.4 Data Analyzing Technique

The analyzing data is polymorphous process that makes the writer uses descriptive analysis which is conducted to illustrate and describe the problems.

- a. Selecting
The data are selected and then they put into the corpus.
- b. Classifying the data
- c. Describing Data
 - i. Describing the data of word by using the list form
 - ii. Comparing the data that has meaning of love both in English and Indonesian
 - iii. Describing the meaning occurs in the songs
 - iv. Describing what the differences and similarities through semantic approach
- d. Drawing Conclusion

1.8 Paper Organizations

In order to have guideline for both the writer in the research arrangement and the readers to understand the whole contents this thesis is divided into four chapters, they are as follows:

1. Chapter I: Introduction

This chapter consists of background of study, problem statement, object of study, significance of study, prior research, theoretical approach, method of study, and thesis organization.

2. Chapter II: Theoretical Background

It contains the explanation of the theories. It presents the certain theories. Firstly, it explains linguistic theories. Then it goes specifically on the semantic theory to analyze meaning of love in the word form by using associative meaning by Leech.

3. Chapter III: Research Finding and Discussion

The next chapter is for research explanation of finding and explanation. The writer analyzes and explains the associative meaning to describe meaning of love. It also describes the symbol and referent in both “I no Can Do” and “Cari Jodoh” songs.

4. Chapter IV: Conclusion and suggestion

The last chapter is the conclusion from the whole subject. It consist discussion, explanations and suggestions from the writer about the cross culture which is related to this research about linguistic comparative meaning and literary comparative or comparative literature.

CHAPTER IV

CONCLUSION AND SUGGESTION

After analyzing the data, both song lyrics of “I no Can Do” by Fabrizio Vaneillo and “Cari Jodoh” by Wali Band the writer is going to describe the conclusion and suggestions of this study is presented in this chapter. They can be seen in the following discussions

4.1 Conclusion

According to the linguistic study, the entire of both “I no Can Do” and “Cari Jodoh” songs has its own love meaning. The detailed description, the five associative meaning categories in “I no Can Do” song’s lyrics are 9 connotative meanings, 24 stylistic meanings, 19 affective meanings, 3 reflective meanings, and 6 collocative meanings. Meanwhile, the associative meaning categories in the entire lyrics of “Cari Jodoh” song are 6 connotative meanings, 20 stylistic meanings, 16 affective meanings, 0 reflective meaning, and 4 collocative meanings. Additionally, “I no Can Do” Fabrizio Vaneillo’s song is contained 10 stanzas. Besides that, “Cari Jodoh” Wali’s contains 5 stanzas. Even so, they have similarities and differences.

The similarities in both “I no Can Do” and “Cari Jodoh” songs is on the some classifications. First, both of them have similar linguistic and literary forms. It means they show some grammatical sentences and a little poet freedom. Second, based on the meaning, they have the same situation how to find the love.

The differences between “I no Can Do” and “Cari Jodoh” can be classified in the following description. Grammatically, “I no Can Do” are formed in sentences as such as simple, compound, and complex. On the other hand, “Cari Jodoh” mostly uses the phrase forms in its line. From the meaning, “I no Can Do” is more individual than “Cari Jodoh”, it is indicated by some meaning that refers to the speaker and the one hearer. On the other hand, “Cari Jodoh” is social, it can be assumed by its meaning that always shows the speakers interaction to the general hearer which refer to the society. Last “Cari Jodoh” uses the spiritual movements because there is a point to solve problems with God’s help, whereas “I no Can Do” does not related to this religious emotion.

4.2 Suggestions

Based on the research of this study, the writer gives some suggestions that can be considered by future researchers who are interested in meaning study.

First, future readers can choose any simple discourse around; it will help the researcher to be quickly in research study.

Second, when researchers want to make both analyses linguistic and literary, they must find strong ground for that.

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APPENDICES

A.1 Songs Lyric's

I No Can Do by Fabrizio Faniello

I walked on the street

When of all the friends I meet

Is the one, one who is with you

He says to coming now

Come to dinner come to town

In my girl, what am I to do?

No one knows, in my heart it 's you

No one knows, my heart belongs to
you

I coming on my own

And I say my girl is home

But I know, know it doesn't true

When I said it face to trace

And I want to live this face

Cause I have only eyes for you

I'm afraid I'll betray it soon

I'm afraid that I'll betray it soon

Reff...

I no can do, I no can do

I cannot open up my heart

Along that side to the night and send
my tears to the stars

I tell the moon how I feel but never
knew

I no, I no can do

I no can do, I no can do

But I am sure how I feel

You are the one that I love

The moon, the stars no doubt it's real
but never you, cause I no more heart
to steal

I no can do, I no can do

I'm going back inside
and pretend that I'm alright

But you knew, knew must spinning
around

It's hard for me to say
Saying everything 's okay
Cause i see, you have someone now
And my love, never will be found
And my love, it never will be found

Cari Jodoh by Wali Band

Apa salahku apa salah ibuku	Karna cuma diriku yang tak laku-
Hidupku dirundung pilu	laku
Tak ada yang mau dan menginginkan	
aku	Pengumuman-pengumuman
Tuk jadi pengobat pilu	Siapa yang mau bantu
Tuk jadi penawar rindu	Tolong aku kasihani aku
Tuk jadi kekasih hatiku	Tolong carikan diriku kekasih hatiku
	Siapa yang mau
Reff...	Timur ke barat selatan ke utara
Timur ke barat selatan ke utara	Tak juga aku berjumpa
Tak juga aku berjumpa	Dari musim duren hingga musim
Dari musim duren hingga musim	rambutan
rambutan	Tak kunjung aku dapatkan
Tak kunjung aku dapatkan	Tak jua aku temukan
Tak jua aku temukan	Oh tuhan inikah cobaan
Oh tuhan inikah cobaan	Ibu-ibu bapak-bapak
	Siapa yang punya anak
Ibu-ibu bapak-bapak	Bilang aku aku yang tengah malu
Siapa yang punya anak	Sama teman-temanku
Bilang aku aku yang tengah malu	Karna cuma diriku yang tak laku-
Sama teman-temanku	laku

	Sama teman-temanku
Pengumuman-pengumuman	Karna cuma diriku yang tak laku-
Siapa yang mau bantu	laku
Tolong aku kasihani aku	
Tolong carikan diriku kekasih hatiku	Pengumuman-pengumuman
Siapa yang mau	Siapa yang mau bantu
	Tolong aku kasihani aku
Ibu bapak punya anak	Tolong carikan diriku kekasih hatiku
Bilang-bilang aku aku yang tengah	Siapa yang mau
malu	

A.2 Curriculum Vitae



CURRICULUM VITAE

NANANG EKO WAHYUDI

PERSONAL INFORMATION

Nationality	Indonesia
Place & Birth Date	Tulungagung, September 25 th , 1989
Religion	Islam
Office Address	Faculty of Letters and cultural studies , Islamic University Sunan Kalijaga Jl. Laksda Adi Sucipto, Yogyakarta, Indonesia 55281
Mobile	+62857 3518 1661/ +628222 146 1551
E-mail	nanangekowahyudi[at]gmail.com
Language	Java, Bahasa, English, Arabic

QUALIFICATION

Highly motivated with international conference and published writing

experiences. Excellent problem solving, communication, public speaking, and interpersonal skill. Fluent in written and spoken Java, Bahasa, English and Arabic. Strong interest in entrepreneur, history and cultural studies, political issues on religion and science, political philosophy.

EDUCATION

1997-2003 MI Darul Ulum

The private Islamic Elementary School.

2003-2005 MTsN Tunggangri

Islamic State Junior High School of Tunggangri village in Kalidawir district.

2005-2008 MAN Tulungagung 01

Islamic State Senior High School of Tulungagung Residence.
The major is IPS (Social Sciences major) during the school program in three years.

2009-2013 Bachelor of English Literature

Undergraduate of English Literature Program, Faculty of Letters and cultural studies, Islamic State University (UIN) Sunan Kalijaga Yogyakarta, Indonesia

OCCUPATION

Jun 2012- Managing Committee

2013	Al Khidmah Kampus DIY
	An organization of Islamic religion by Al Fitrah Surabaya Islamic Boarding school, Yogyakarta, Indonesia
Oct 2010- present	Member Pencak Silat Cepedi A student self-defend and art organization in Islamic Universuty Sunan Kalijaga Indonesia
May 2012 –	Tutor
Juni 2013	Brilliant Course An education institute with great role in teaching student of Elementary School, Junior High School, and Senior High School in Yogyakarta
Nov 2012- present	Member Peacemaker Indonesia An organization of making peace in Indonesia in associated by humanity, gender, clan, and religion.
Dec 2012- present	Member Tangan Di Atas (TDA) Entrepreneurship organization is made by Badroni Yuzirman that have a mission for better young entrepreneur to Indonesia.
September 2013	Chief Dompot Dhuafa Volunteer DIY

	Volunteering program in Dompét Dhuafa to help any activities and office programs in freelance.
Dec 2013	- Ranger and Trainer
present	Youth Care International
	Smart leader, trainer, and entrepreneur organization for balance generation.

AWARDS	
August 2009	Participant
	Seminar Entrepreneurship
March 2010	Trainer
	English Revolution (ER), an english course
March 2010	Trainer
	Edukasia Training Center
April 2010	Participant
	Training of Language Skill
May 2010	Participant
	Computer Assisted Language Learning Seminar
May 2010	Participant
	Achievement Motivation Training
September	Participant

2010	10 Km Running
September	Participant
2010	Peran Bela Negara dalam mempertahankan ideology bangsa
November	Participant
2010	National Workshop: seminar and outbound take apart and paired of weapon
Dec 2010	Runner Up of Pencak Silat Competition for University students Fighting competition held by Cepedi for all Padepokan students in Java Island, Dec, 2011
Dec 2011	Participant National seminar of the woman movement future
March 2012	Participant Sarasehan Nasional, Pradikalisasi lunak “ the affirming solidarity efforts to live together in diversity”
May 2012	Participant Book review the history of Islamic culture. “the engineering history of the Islamic Umayyad dynasty”
September	Participant
2012	Innovation and entrepreneurship student workshop, “knowledge based entrepreneur”
September	Participant

2012	national seminars, strengthening the nation's efforts to counter the ideology of violent ideology
October	Participant
2012	seminars writing scientific papers "I wrote, I was"
November	Participant
2012	Student interfaith peace camp (Youth Interfaith Peacemaker Community)
Nov 2012	Participant
	Student Interfaith Peace Camp 2012
December	Participant
2012	Public discussion,
January	Participant
2013	Group discussion of partnership and Cooperation Agreement: Opportunities and Challenges
January	Participant
2013	International seminar on shaping Islamic tomorrow today: Masjid perspective towards a new paradigm of Islamic research
January	Participant
2013	International group discussion of partnership and cooperation agreement: opportunities and challenges of international studies and delegation of the European Union to Indonesia,

Brunei Darussalam and ASEAN	
April 2013	Participant Character based leadership training of Bakrie Center Foundation
April 2013	Trainer Base of membership education/ Pendidikan Anggota Dasar (PAD) Al Khidmah Kampus DIY
May 2013	Facilitator Central Java student interfaith peace camp of Young Peacemaker Community Indonesia
Augustus 2013	Professional Fundraiser Certified of Dompot Dhuafa DIY in the Ramadhan Fundraiser
September 2013	Participant Internet marketing seminar of micro business via internet
September 2013	Participant CINTAIndonesia of the Interfaith dialogue roadshow “dialogue in diversity”
October	Trainer Base of membership education/ Pendidikan Anggota Dasar (PAD) Al Khidmah Kampus UIN Sunan Kalijaga Yogyakarta
November 2013	Facilitator Central Java student interfaith peace camp of Young Interfaith

Peacemaker Community	
November	Participant
2013	Motivation seminar of super student neuro-linguistic programming (NLP)
November	Trainer
2013	Achievement motivation training in Karang Taruna Maguwoharjo, Sleman, Yogyakarta
November	Trainer
2013	Achievement motivation training in faculty of science and technology UIN Sunan Kalijaga Yogyakarta
November	Participant
2013	The new Hypnos-NLP Power workshop batch 2 Yogyakarta
December	Participant
2013	Smart leader, trainer, and motivator by Youth Care Indonesia
December	Committee
2013	Seminar and gathering of Blogger Nusantara