

FREEDOM AS REPRESENTED IN *THE ONE EARTH MAN*

SONG LYRIC BY KEPAL SPI

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A FINAL PROJECT STATEMENT

I certify that this thesis definitely my own work. I am completely responsible for the content of this thesis. Other researcher's opinion or finding include in the thesis are quoted or cited in accordance with ethical standards.

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Saya menyatakan bahwa skripsi tersebut sudah dapat diajukan pada sidang Munaqosyah untuk memenuhi sebagian syarat memperoleh gelar Sarjana Sastra Inggris.

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ABSTRACT

Literature is a special kind of language and also gave a complete knowledge. The appreciation of literature is primarily showed by poetry because poetry is the language of paradox. There are some various ways to express poetry, one of them is combining with music then call it song lyric. Song lyric as a kind of literature also gives a complete knowledge and philosophical implication. One of song lyrics which contains the knowledge and philosophical implication is *The One Earth Man* song by KePAL SPI. This song tells that freedom is something which is hard to achieve and to take it must with fighting and sacrifice. It is different with people says that freedom is a gift from the government or from God. Therefore, this research intend to describe the meaning of freedom according to the song. This research analyzed the intrinsic element of the song lyric and also using New Criticism theory by Cleanth Brooks. For the process of analyzing data, this research uses descriptive analysis method. Based on the analysis, this research has found that the description of the meaning of freedom has three conclusions: (1) The condition of the country is too horrible and far away from freedom condition. (2) Therefore freedom must be taken, and the way to take it is must with fighting and need a sacrifice. (3) Even it seems hard to take the freedom, there is a hopeful condition which freedom will come true because human is one, equal and same.

Keywords: freedom, *The One Earth Man*, new criticism

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ABSTRAK

Sastra adalah salah satu jenis spesial bahasa yang unik dan memberikan suatu pengetahuan yang komplit melalui sebuah pengalaman penulis serta memberikan suatu implikasi filosofis. Appresiasi sastra yang menunjukkan hal tersebut paling menonjol adalah dari puisi. Karena puisi adalah berisi bahasa-bahasa yang paradok. Ada beberapa cara untuk mengekspresikan puisi, salah satunya adalah dengan menggabungkannya dengan musik yang kemudian puisi tersebut menjadi lirik lagu. Lirik lagu dengan demikian menjadi salah satu penggunaan bahasa yang unik dan spesial serta memberikan pengetahuan dan pengalaman. Salah satu lirik yang memberikan pengetahuan dan implikasi filosofis serta menggunakan bahasa yang unik adalah lirik lagu *The One Earth Man* yang dinyanyikan oleh KePAL SPI. Lagu ini berisi implikasi filosofis dan pengetahuan serta pengalaman mengenai pandangan KePAL SPI tentang kebebasan, yakni kebebasan adalah suatu hal yang mustahil dicapai. Hal ini menarik untuk dibahas karena pandangan dan pengalaman mereka berbeda dari kebanyakan orang yang mengatakan bahwa kebebasan ialah sebuah anugrah atau hak setiap manusia yang berasal dari Tuhan atau pemerintah. Di samping itu ada keunikan tersendiri ketika menggunakan lirik lagu sebagai kritik sosial, bukan dengan aksi atau pengrusakan. Dengan demikian, penelitian bertujuan untuk mendeskripsikan arti dan pengetahuan mengenai kebebasan menurut lirik lagu tersebut. Karena itu penelitian ini adalah penelitian kualitatif. Untuk menjawab pertanyaan tersebut, penelitian ini pertama-tama menganalisis unsur intrinsik dari lagu, melakukan pembacaan ‘close reading’, dan menganalisis lirik lagu menggunakan teori new criticism. Hasil analisis penelitian ini adalah : (1) kondisi negara sangat mengerikan dan jauh dari kebebasan (2) dengan demikian kebebasan harus di raih dan satu-satunya jalan untuk mendapatkannya adalah dengan kekerasan (3) meskipun tampak sulit untuk mendapatkan kebebasan, ada sebuah harapan untuk tercapainya kebebasan karena pada dasarnya manusia adalah satu, sama dan setara tanpa mempertimbangkan ras maupun agama.

Kata kunci: kebebasan, *The One Earth Man*, new criticism

MOTTO:

SING WEDI KARO Pengeran, NAK

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DEDICATED TO

MY MOTHER, MY MOTHER

AND EVERYMAN WHO READS THIS WRITEN TEXT



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CHAPTER I

INTRODUCTION

A. Background of Studies

There have been various attempts to define literature. One of them defines literature as *imaginative* writing in the sense of fiction (writing which is not literally true), which is opposite to the term fact (writing which is literary true). But even the briefest reflection on what people commonly include under the heading of literature suggests that this will not do. As Eagleton says that in seventeenth-century English literature include Shakespeare, Webster, Marvel, and Milton, but it also stretches to the essay of Francis Bacon, the sermons of John Donne, Bunyan's spiritual autobiography and Sir Thomas Browne wrote. Also in Nineteenth-century English literature usually include Lamb (though not Bentham), Macaulay (but not Marx), J.S. Mill but not Darwin or Herbert Spencer. (Eagleton, 2008:1). The term fact and fiction of distinct literature or not seem not effective.

Perhaps literature is definable not according to whether it is fictional or imaginative, but because literature uses language in peculiar ways. Here, peculiar ways mean that literature is a kind of writing which represents an *organized violence committed on ordinary speech*. Literature transforms and intensifies ordinary language, deviates systematically from everyday speech. It is proved by Formalist that emerged in Russia before 1917 Bolshevik revolution until they

were effectively silenced by Stalinism (As Jakobson say Via Eagleton, 2008:4).

Moreover, Eagleton says that:

Around this year, a militant, polemical group of critics, they rejected the quasi-mystical symbolist doctrines which had influenced literary criticism before them, and in a practical, scientific spirit shifted attention to the material reality of the literary text itself. Criticism should dissociate art from mystery and concern itself with how literary texts actually worked: literature was not pseudo-religion or psychology or sociology but a particular organization of language. It had its own specific laws, structures, and devices, which were to be studied in themselves rather than reduced to something else. The literary work was neither a vehicle for ideas, a reflection of social reality nor the incarnation of some transcendental truth: it was a material fact, whose functioning could be analyzed rather as one could examine a machine. (Eagleton, 2008: 4)

Therefore, from the quotation above, it can be seen that literary language as a set of deviations from a norm, a kind of linguistic violence: literature is a special kind of language, in contrast to the ordinary language commonly human use. But this special kind of language in literature also gives the knowledge. As Brook says that literature is the complete knowledge of human experience. By knowledge, I mean that unique and formed intelligence of the world, of which man alone is capable (Brooks, 1960:236). The meaning of complete knowledge which based on the experience of human being and expressed with special kind of language is the reason why the researcher chooses literature as an object of the research.

The appreciations linguistics violence in literature primarily showed by poetry. In the form of poetry, exist the literary devices, such as metaphor, metonymy, synecdoche, and litotes. The language that uses in poetry form seems strange. For example, someone says/writes *I see the sun in your eyes*. The

meaning of this words cannot understand or wrong. It is impossible to see the sun in the eyes. But in poetry, and mostly Formalist, it is no problem since not out of the literary devices. Eagleton says that to think of literature as the formalist do is really to think of all literature is poetry (Eagleton, 2008:5). Beside it, poetry is the language of paradox. The paradox is the language of sophistry, hard, bright, witty; it is hardly the language of the soul (Brooks, 1960:3).

There are many ways to express poetry, one of them is combining poetry with music. It is because the poetry is rich in images and powerful emotions and music support it to convey it. Music and poetry have the same thing, the rhythm. As Deborah (1996: 38) said most poetry written in western civilization is called “*accentual-syllabic*”; some syllables are accented or stressed and others are not. The pattern of word stress in poetry is called meter, and the number of stressed syllables in a line also is subject to various traditions and regulations. Adherence to such limitations is part of what makes composing in verse both so difficult and so beautiful, and it is also what made the setting of verse within musical phrases so possible.

Poetry in music is called lyric or song lyric. According to Abrams (2009: 179) states that a lyric is any fairly short poem, uttered by a single speaker, who express a state of mind or a process of perception, though, and feeling. And also lyric is a type of poetry in which the “voice” of the poem (not necessarily that of the poet) records a specific feeling or attitude. In its original form, the lyric was designed for musical accompaniment (Quinn, 2006: 248). Despite lyric is one of

literary work which linguistics violence, the lyric is not only a mode of writing. It has deep social and philosophical implications. Terry Eagleton said (2008:17):

The literary work itself comes to be seen as a mysterious organic unity, in contrast to the fragmented individualism of the capitalist marketplace: it is *spontaneous* rather than rationally calculated, creative rather than mechanical. The word *poetry*, then, no longer refers simply to a technical mode of writing: it has deep social, political and philosophical implications, and at the sound of it the ruling class might quite literally reach for its gun. Literature has become a whole alternative ideology, and the *imagination* itself, becomes a political force. Its task is to transform society in the name of those energies and values which art embodies.

That quote above shows that poetry is the important thing to understand. Song lyric contained philosophical implication. One of the lyrics which showing the philosophical implication is *The One Earth Man* by KePAL SPI. This song becomes popular in street singer in Indonesia. Almost every street singer know this song even in Maluku or Papua. It is translated and recorded by KePAL SPI in 2015. Then the song and the video clip made and published online via youtube.com in November 2016 (<https://www.youtube.com>). Besides showing the singer, the video clip also contained some scenes which showing a demonstration situation and destitution situation. The destitution situation showing with poor people work hard. Then the destitution makes them demonstrate the government to get a freedom.

That video clip also contains the lyric as a subtitle. The lyrics consist of 3 stanzas each stanza consist of 4 lines. The lyric as follows:

The One Earth Man

*Playing on the skyline this beauty country
We have to lose the soul of humanity
Cause we live together under the same sun
We run over the good power of evil man*

*Smiling together, only the heaven man dreams
The pressures happen all the times
The freedom, the hope of humanity
The system we have to be fighting*

*The one sky, the one sunshine
Once we live, we get for the freedom
The one sky, the one sunshine
The justice, have to be come true*

The One Earth Man is English version from *Satu Bumi Manusia* in the list of *Sefasis Hitler, Sefeodal Raja Ketoprak* album which produced in 2004. There are many songs was published by KePAL SPI. Since 2004 until 2017, KePAL SPI published 4 albums and 1 mini-album. In September 2016 Germany Magazine, *Graswurzel Revolution*, stated that KePAL is the Family of Anti-Capitalization Art Fringe (Keluarga seni pinggiran anti-kapitalisasi). They are part of the Society of Street Singers Indonesia (SPI). They then combine KePAL name with SPI. It was active in Yogyakarta in 2001 has two personnel remain, namely Mantopane as vocalist and Tolee as a guitarist. Therefore, they always spawn works with lyrics full of criticism against the authorities. The song *The One Earth Man* which was later made their video is one of them (<http://www.graswurzel.net/411/>).

This song lyric can be included in an English Literature because this song lyrics are written in the English language. The writer does not necessarily have to be from England but it can be from all over the world. It includes some of history's most famous writer: James Joyce (Ireland), Shakespeare (England),

Mark Twain (United States), Conan Doyle (Scotland), just to name a few (study.com). This song lyric also as an English Literature because written in the English language even the song maker, not from England.

Also, *The One Earth Man* is made in Indonesia. It means that *The One Earth Man* shows the social condition in Indonesia according to the song maker. It will be interesting to analyze the song lyric to give the new value especially in the term freedom, by Indonesian people and it is expressed by the literature media. It is interesting because this song even wrote by Indonesian people which is their lingua franca is not English but this song still can be understood the meaning. This song lyric implied the philosophical paradigm about freedom, justice, human rights and struggle. This song lyric also contains the doctrine that freedom is still so far away from the reality.

According to Nasution in his book, *Maskuri Abdillah* argues that human freedom is not absolute. Freedom in Islam has certain limits. For example, the freedom of speech should not interfere with the public interest, freedom of wealth should not endanger the public interest, in line with Nasution, Ma'arif also in his book *Maskuri Abdillah* argues that there is no absolute freedom in the sense that one can do whatever is desired because freedom is limited by the public interest that is manifested in legal form, but it emphasizes the freedom of expression. (Abdillah, 1999). Also in Quran said in As-Shafat ayah 96:

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

That ayah tells about what people do is created by the God and no action anything to human except by the God. This argument is also accepted in Indonesia. As constitution says:

Whereas independence is the inalienable right of all nations, therefore, all colonialism must be abolished in this world as it is not in conformity with humanity and justice; And the moment of rejoicing has arrived in the struggle of the Indonesian independence movement to guide the people safely and well to the gate of the independence of the state of Indonesia which shall be independent, united, sovereign, just and prosperous; By the grace of God Almighty and motivated by the noble desire to live a free national life, the people of Indonesia hereby declare their independence. (The 1945 Constitution of the Republic of Indonesia)

From the statement above, the researcher believes that freedom is not like Nasution's opinion, Indonesian's constitution and Quran surah As-Shafat. Freedom is a sacrifice and fighting, not a gift whether physical freedom, physical freedom or existential freedom. To achieve the freedom, people need to do an attempt, efforts, works, even struggle. This assumption based on the conditions which telling in *The One Earth Man* song lyric: that there are people feels dominated and attempt to achieve the freedom by his own hand, not by a gift even they are against the government. So, this research attempts to describe and explain the portrayal of freedom according to *The One Earth Man* song lyrics.

B. Research Question

The researcher formulates a question which discusses further in this paper. Based on the background of the study, the research question is how freedom is portrayed in the KePAL SPI song lyrics entitled *The One Earth Man*?

C. Objective Study

According to the research question, this research is conducted to show how is freedom portrayed in the song lyric. The theme freedom is the important focus of the discussion because it is the point that makes people should respect and care about freedom: that freedom is not a gift. The freedom is hoped to show the essential matter of humanity and human being.

D. Significance of Study

This research aims to three points:

1. Give explanations about freedom inside *The One Earth Man Song*.

The term freedom in the song refers to the existential freedom and it becomes the main interest and showing that freedom is the importance of love for humanity and human being in the perspective of KePAL SPI.

2. Give the objectives explanation and interpretation of freedom which is showing in the lyrics. The explanation about freedom contained the causes, the purpose and the principle of the freedom according to the song lyric.

3. Beside it, this research hope contributed to the development of the applications of new criticism theory and bring a new reference for applying the new criticism theory and philosophy of freedom.

E. Literary review

From the point of view of the subjects, the researcher has searched for other research about KePAL SPI song *The One Earth Man*. As long as the writer did either from a literature review in library or internet research, the writer has not found another researcher using the same subject as the writer uses in this current analysis. This object material is new, there is no research about that. Furthermore, the researcher considers this research as the first research according to the aspect of the subject.

In the aspect of the theory, the researcher finds an application of new criticism in the graduating paper from Gunawan, a student of Sunan Kalijaga State Islamic University Yogyakarta. Gunawan's research entitled "War As Represented In Michael Heart's —We Will Not Go Down". The thesis analyzes intrinsic aspects "We Will Not Go Down" song lyric to portray war. He used new criticism theory from Cleanth Brooks. He shows the hope condition, pleasant and horrible which is showed in the middle east of a war.

The second research is a student of UIN Sunan Kalijaga Yogyakarta named Rohadi Apri. The research entitled *Homosexuality as Portrayed in Sonet 2 and 4*. The thesis analyzes with close reading and new criticism theory in the sonnet 2 and 4. This thesis concludes that the central agent in the sonnet falls in love with the second person that is symbolized by the word beauty. The meter that is combined with basic elements of the New Criticism as the tension, ambiguity, irony, and paradox reveals that the speaker, in this case, is male loves the second person, which is also male. The speaker does not show his feeling but admire him.

Besides, the speaker also wants to see the eternal beauty of the second person by questioning the son about the reproduction matters. It can be seen as the evidence that the homosexuality is still taboo in the society.

F. Theoretical Approach

In this research, the main theory which is used for conducting the research is the New Criticism theory. New Criticism theory was pioneered by John Crow Ransom. New criticism theory attempted the poetry from internal meaning that made meaning become more subjective instead of objective. Abrams said that poetry should be regarded as an independent and sufficient verbal object (2009:181). As a method, new criticism believes that the true meaning, which is universal and perceivable by many, can be acquired. The poetry should be separated from biography, the spirit of the age and historical content that may affect the meaning and the complexity of the poetry.

The meaning that evokes from poetry can come from some aspects which exist in the poetry, such as diction, style, and figurative language. These aspects have a certain connection to each other which will result in a whole meaning of poetry. Lois Tyson says that the meanings are the products primarily of four linguistic devices: paradox, irony, ambiguity, and tension (2006: 138). The linguistics devices work together to form the meaning of poetry with the connection that happens between each term.

This research uses new criticism theory by Cleanth Brooks. Cleanth Brooks describes more explicit reading which established from paradox, irony,

complex attitudes and ambiguity. Poetry is the language of paradox (1949:1). Furthermore, Brooks says that the attempts to deal with a structure such as this may account for the frequent occurrence in the preceding chapter of such terms, as ambiguity, paradox, a complex of attitude and irony (1960: 179). The paradox is seemed self-contradictory but represents the actual way things are. Poetry seems absurd because there is the contradictory word. But in new criticism, it makes a perfect sense of meaning in poetry.

G. Methods of Research

G.1. Type of Research

This research which is conducted here is the qualitative research which is focused on the meaning instead of a variable. Qualitative research is a method of inquiry employed in many different academic disciplines, including in the social sciences and natural sciences. This research also part of library research because this research is conducted based on the text. Library research involves the step-by-step process used to gather information in order to write a paper, create a presentation, or complete a project. The text which becomes the source of analysis is *The One Earth Man* song by KePAL SPI.

G.2. Data Source

The researcher takes some data and divides them into the main data and the secondary data. The main data of this research are the song lyric in *The One Earth Man* by KePAL SPI which publish on youtube

(<https://www.youtube.com/watch?v=pT0EvcoiTdo>). Then, the secondary data are taken from some resources, such as the paper, article, journal, thesis, and website related to the subject or object of this research.

G.3. Data Collection Techniques

The data collection technique in this research is close reading. Cuddon (1999: 142) explain that close reading is detailed, balanced and rigorous critical examination of a text to discover its meanings and to assess its effects; particularly used in reference to the analytical techniques developed by I. A. Richards in *Practical Criticism* (1929). Also, Abrams (2009: 217) explain that close reading and explication is one of the procedures in the New Critic. He wrote the distinctive procedure for a New Critic is explication, or close reading: the detailed analysis of the complex interrelationships and ambiguities (multiple meanings) of the verbal and figurative components within a work. “Explication de texte” (stressing all kinds of information, whether internal or external, relevant to the full understanding of a word or passage) had long been a formal procedure for teaching literature in French schools, but the explicative analyses of internal verbal interactions characteristic of the New Criticism derives from such books as I. A. Richards *Practical Criticism* (1929) and William Empson’s *Seven Types of Ambiguity* (1930). Yet, the researcher should pay attention to each detail which occurs in the song lyrics. The researcher uses close reading to reveal the word, phrase, line, and stanza as the part of the important aspect to build the meaning of

freedom in song lyrics. Then collect and organized them into the data and analyzed it.

G.4. Data analysis technique

Qualitative methods are conducted where the elaboration of material is emphasized instead of its calculation. This research also conducts with objective criticism. Abrams says that objective criticism is work of art in isolation where the literary work is considered as a self-sufficient entity where it will be judged according to the criteria intrinsic to its own mode of being (2009: 26). In conducting the research, here are the steps which are performed by the researchers:

1. After data collection done, the researcher writes the global meaning of the song lyric. This step becomes a story of the song lyric. This step is important because this step will be the based on all analysis. So the target in this step is to find how the story, telling in the song lyric.
2. Identifies the intrinsic element in the song lyric. This step aims to find the how the song lyric builds the meaning of freedom from the intrinsic element. The intrinsic element in the song lyric consists of theme, diction, figurative language and imagery.
3. Identifies every sign of the word, phrase, line, and stanza through close reading. Thus the mind of the song maker can be understood better than the story (step 1). This step aims to find the portrayal of the meaning of

freedom according to the song lyric. This step analyzes the speaker, the purpose, line connection and stanza connection.

4. Analysis of New Criticism's Basic Element. This step aims to find how the internal meaning of the song lyric building. To find the internal meaning, the researcher uses a new criticism theory which consists of paradox, ambiguity, irony, and tension.
5. The last step is concluding. After analyzing all matter of the song lyric, the researcher concludes the result of the research based on the problem statement. Finally, the relation with all matter shows the existential freedom is not a gift, but it is taken even by fighting.

F. Paper Organization

This research consists of four chapters. The first chapter is introduction where it is divided into the background of the study, objectives study, the significance of the study, literature review, theoretical approach, a method of research and paper organization. The second chapter is the story and intrinsic element which is divided into six parts: theme, diction, figurative language and imagery. The third chapter is a close reading of *The One Earth Man* song lyric and analysis of new criticism basic element. Close reading consists of portraying the freedom through the close reading of the song lyric: Object of the speaker, the condition of the country, the experience of the speaker and the effect, purpose of the speaker, line connection, and stanza connection. The analysis of new Criticism basic element consists of paradox, ambiguity, irony, and tension. The fourth

chapter deals with the conclusion and suggestion for further research which can be done for the subjects or new criticism theory.



CHAPTER IV

CONCLUSION

A. Conclusion

This research is conducted to find out the meaning of freedom which is contained in the song lyric which is entitled *The One Earth Man* from KePAL SPI. This is Indonesian great song which has been favored by many people, especially in the street singer. The song entitled *The One Earth Man* will also help to remember the real meaning of freedom because people now forget the freedom meaning and the causes of freedom. The researcher choosing poetry as the object because in poetry expressed linguistics violence and the language which uses is strange.

This research aims to show the meaning of freedom which is depicted in the country. Freedom is an important thing in people lives because it is a human right and the greatest thing and makes the life is happy. Most people say that freedom is easy to take and also say freedom is a gift from God or government. But in *The One Earth Man* song, say that freedom is hard to take and it is not a gift. People must get it even with fighting.

To find the meaning of the freedom in *The One Earth Man* song lyric, the researcher using the New Criticism theory from Cleanth Brooks. This theory focuses on creating meaning from the special structure of poetry: paradox, ambiguity, irony, and tension. The meaning of the poetry can be acquired by

analyzing those structure thoroughly because of this theory believe that the language of poetry is the language of paradox.

This research gives three results from the analyzing the structure of song lyric. First, the condition of the country which is telling in the song is not supported and far away from freedom, even it is impossible for people who live in the country to feel the freedom. This statement is according to the paradox of the song lyric which is shown by the horrible contra pleasant condition, reality and dream and hopeful and hopeless condition. Also in the irony analyze, exist the verbal irony and structural irony which is shown the position of the song maker is always getting a pressure, oppressed and torture. In ambiguity analyze also get the statement that the song maker gives alternative meanings combine to make clear a complicated state of mind in the author.

Second, to take the freedom, it must use violence way such us fighting, demonstrated even war. This statement is directly shown by the lyric which is written *The system, we have to be fighting*. This expression explained that the cause of impossible freedom is the system. Also, this statement is indirectly shown in the line 8th which is contained the verbal irony. This irony is shown that to take the freedom is needed a sacrifice.

Last, there still a hope to take a freedom because basically, every people are equal, coequal and same. This statement is shown in the last stanza which consists a tension. The tension which is existed in the song lyric is serious tension and hopeful tension. The seriousness tension comes from the emphasizing that we have the same sun and we have the same sunshine which is mean we live because

of the same reason. This tension remembered the reason to the reader or listener that every people are same and not to be afraid of the other. Then the hopeful tension comes in the last part of the song lyrics which is express *the justice, have to come true*. That expression gives the reader or listener feel hopeful condition to take the freedom.

In the analysis of New Criticism theory, the connection between each structure is the core for acquiring the essence of the work itself. And in *The One Earth Man* song lyric, the paradox of the poem explains about pleasant contra horrible condition, reality contra dream, and hopeless contra hopeful condition. The ambiguity analysis gets the song lyric is contained same ambiguity such as the phrase *have to lose* and *only heaven man dream*. This ambiguity is shown that the song maker having a complete contradiction and confusion but still can be understood when reads all of the song lyrics. The ironic part is shown that the freedom is impossible because there is always pressure and for it to get the freedom always need a sacrifice.

Based on the analysis, *The One Earth Man* song lyric portray as existential freedom. Existential freedom is the total freedom that concerns the entire human person and is not limited to any one aspect whether it is freedom of action or freedom of thought. This freedom encompasses all human existence and is the ultimate form of freedom. It escapes any alienation, that is, a state in which a human is alienated from him and does not *own* himself even to achieve this freedom need sacrifice even fighting.

B. Suggestion

There are many lacks in this research. For that reason, the researcher hopes that this researcher encourages more people to perform a research on the poetry or song lyric with the same theory or with other theory. There are still many aspects of this poem which can be analyzed thoroughly and more comprehensively. With more rooms which still exist for more analysis. This song will be more explicable to more people so more people will understand more. This song can be analyzed with other new criticism or other theory such us Marxism theory or psychoanalysis theory to analyze *The One Earth Man* song lyrics.

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APPENDIX

THE ONE EARTH MAN

No	Line	Rhyme	Diction		Imagery			Paradox	Irony	Ambiguity	Tension
			Denotative	Connotative	Visual	Kianesthetic	Tactitle				
1	<i>Playing on the skyline this beauty country</i>	a		√	√			√	√		
2	<i>We have to lose the soul of humanity</i>	a		√		√		√	√	√	
3	<i>Cause we live together under the same sun</i>	b		√	√			√	√		
4	<i>We run over the good power of evil</i>	b		√		√		√	√		

	<i>man</i>										
5	<i>Smiling together, only the heaven man dreams</i>	c		√		√		√	√	√	
6	<i>The pressures happen all the times</i>	c		√		√		√	√		
7	<i>The freedom, the hope of humanity</i>	a		√		√		√	√		
8	<i>The system we have to be fighting</i>	d		√		√		√	√		
9	<i>The one sky, the one sunshine</i>	E		√	√			√			√

10	<i>Once we live, we get for the freedom</i>	f		√		√		√			
11	<i>The one sky, the one sunshine</i>	e		√	√			√			√
12	<i>The justice, have to be come true</i>	f		√		√		√			

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