ANALISIS KEBUDAYAAN INDONESIA DALAM LAGU “LATHI”
KARYA WEIRD GENIUS

INDONESIAN CULTURAL ANALYSIS IN THE SONG OF “LATHI”
BY WEIRD GENIUS

Febriana Aminatul Khusna¹, Muhammad Khoiruddin², Giwang Indriani³

English Education Department, Tidar University¹,²,³
Jl. Kapten Suparman No. 39, Tuguran, Magelang, Jawa Tengah
Pos-el: khusnafebriana736@gmail.com¹, mkhoiruddin3@gmail.com², giwangindri16@gmail.com³

ABSTRACT
Culture is something that cannot be separated in daily life. Thus, the importance of cultural preservation has become a major topic in the modern era. Music is a media that can be used to introduce the culture. This study aimed to investigate the Indonesian cultural elements contained in the song of “Lathi” by Weird Genius. This song was selected by the researcher due to its popularity in Indonesia like in Tik Tok, so that it became one of the most sought songs in 2020. To find out the research result accurately, the researcher applied descriptive qualitative method through content analysis approach. Visual, verbal, and instrumental analyses were the main focus of this research. The research result showed several cultural features in the song of “Lathi”. Kuda Lumping, traditional dance, and Wayang Kulit were found on its choreography. The elements of gamelan instruments and sentences that use Javanese were also present in the song. The song of “Lathi” put the elements of cultural preservation combined with contemporary art works. The result of this research was expected to increase cultural insight and increase the spirit of the younger generation in creating and preserving Indonesian culture.

Keywords: content analysis, Indonesian culture, song

ABSTRAK
Budaya merupakan sesuatu yang tidak bisa dipisahkan dalam kehidupan sehari-hari. Dengan demikian, pentingnya pelestarian budaya telah menjadi topik utama di era modern ini. Musik merupakan salah satu media yang dapat digunakan untuk mengenalkan budaya. Penelitian ini bertujuan untuk mengetahui unsur budaya Indonesia yang terkandung dalam lagu “lathi” karya Weird Genius. Lagu ini menjadi pilihan analisis peneliti karena kepopulerannya di Indonesia seperti di situs Tik Tok, sehingga menjadi salah satu lagu yang paling banyak dicari di tahun 2020. Untuk mendapatkan hasil yang akurat, peneliti menggunakan metode penelitian deskriptif kualitatif melalui pendekatan analisis isi (content analysis). Analisis visual, verbal, dan instrumental menjadi fokus utama dalam penelitian ini. Hasil penelitian mengemukakan beberapa bentuk kebudayaan atau kesenian dalam lagu “Lathi”. Kuda Lumping, tari tradisional, dan wayang kulit menjadi salah satu kebudayaan yang ada dalam koreografi lagu tersebut. Unsur instrumen gamelan dan kalimat yang menggunakan bahasa Jawa juga terdapat pada lagu tersebut. Lagu “Lathi” menunjukkan adanya unsur pelestarian kebudayaan yang dipadukan dengan karya seni yang bersifat kontemporer. Hasil penelitian ini diharapkan dapat menambah wawasan kebudayaan dan meningkatkan semangat generasi muda dalam berkarya dan melestarikan kebudayaan Indonesia.

Kata kunci: analisis isi, kebudayaan Indonesia, lagu.
INTRODUCTION

The conscience a cultural movement in art and literature has spanned during the time. Modernism is the foundation of an art movement. Art is an expression of how it is understood or interpreted. It can be an emotion embedded in pain, anger, and deserted thoughts used to entertain or arouse those of interest. Modernism is the exploration of human evolution and how society perceives the culture which surrounds us in time. Modernism is written history (Rochetti, 2016). Indonesian society can be seen in three layers of culture, namely regional or local culture, national culture, and international or global culture. The last two layers dominate state institutions, economic life, and international politics so that they are easily exposed to the globalization process. With the entry of international culture into Indonesian society, there were various competitions, clashes, and adjustments of international culture with local, national, or vice versa (Yuliaswir & Abdullah, 2019).

There is a relationship between modernism and modernity. Modernism is characteristic of present culture, while modernity is the formality of change in society. Modernism and modernity is influenced by a behaviour that relatively related to an emotion felt during a specific time. Modern literature is reflective of period time spanning from the 19th century to the present (Rochetti, 2016). Art is an important part of the human civilization system which continues to move by the development of culture, technology, and science. As part of art, music can be a medium for someone to communicate with others. One of the goals of music is to communicate. Few people sing a song just to please themselves, most people sing a song because they want it to be heard by others. Through music, musicians want to explain, entertain, and express experiences to others (Fitri, 2017).

Music is very essential in the life of a human being because it can penetrate the inner world of man (Keray Dinçel, 2017). Undoubtedly, music plays a significant part in man’s daily life with its appeal to the ears. In this modern era, music is also considered a widespread form of media and believed to be universal. Even those who barely listen to music are exposed to it through the radio and television programs as well as advertisements that employ catchy melodies to promote different products and services.

Music is essentially everywhere and is considered a significant part of society (Rivera & Bernardo, 2018). Music affects humans from three sides, namely: the physical side, it can make people sway or dance, the emotional side can make people sad, angry and happy, and the cognitive side can educate people through messages in song lyrics (Awom, 2018).

In expressing his experiences, the poet or songwriter plays on words and language to create appeal and distinctiveness to the verses or lyrics (Fitri, 2017). Weird Genius is a songwriter whose song with the title “lathi” is currently popular. The word “lathi” in the ancient Javanese language lathi has the meaning of “speech.” The lyric of the song lathi tells the story a toxic relationship which is dominated by lies and ego. The song is a blend of contemporary music and English lyrics with traditional elements from traditional Javanese instruments (Antika et al., 2020). This research aims to investigate the Indonesian cultural elements contained in the song “lathi” by Weird Genius. Then, to analyse this song, a quantitative method is used to analysis the data.

METHOD

The research design refers to the strategy of integrating the different components of research projects in a cohesive and coherence way. Generally, the research design is divided into some types. Based on the purpose of this study, researchers used the qualitative method in collecting the data. According to (Creswell, 2012) the qualitative research method analysed trends, comparing groups, or relating variables using statistical analysis and interpreting results.
by comparing them with the past research. Meanwhile, in analysing the data researchers the descriptive qualitative method is applied in this study. Descriptive research is defined as a research method used to describe the existing phenomena as accurately as possible or as the focus of data collection (Atmowardoyo, 2018). The descriptive method is used because the data analysis is presented descriptively. This research used the descriptive method in presenting analysis. The analysis was shown in the form of a table and explanation.

The data used to support this study were collected from a music video of Weird Genius entitled “lathi” and its song lyrics. The music video of Weird Genius entitled “lathi” was released on February 27, 2020, Weird Genius. The song lyric “lathi” was written by Weird Genius and Sara Fajira. In this research, the method used by the researchers to collect data is observation. In collecting the data, the researchers do some techniques that are done by searching the original and official music video and lyric the watch and read also comprehending the structure of the data. There are several steps in analysing the data resource, the steps were:

a. Identifying
   The first step, the researchers analyse the cultural aspect (verbal, visual, and instrumental) based on both music video and lyric.

b. Analysing and classifying
   The next step is analysing and classifying the data resources based on the cultural aspect in the term of verbal, visual, and instrumental.

c. Explaining
   The researchers will describe and explain the cultural aspect (verbal, visual, and instrumental) found in both music videos or songs of Weird Genius entitled “lathi” as the types of cultural aspects and the meaning.

d. Inferring
   The researchers will make a conclusion based on the analysis that was done before.

The analysis data technique that researchers used is content analysis. Content analysis is one of the techniques commonly used in qualitative research. Mayring as cited by Cohen et al., 2007 stated that content analysis focuses on language and linguistic features, meaning in context, is systematic and verifiable. There are three focuses in analysing the content of the resource data, they are:

a. Verbal Analysis
   The verbal analysis focused on the lyric of the resource data of this study. The verbal analysis of this study relies on Halliday’s theory of transitivity. The researchers will analyse the lyric based on the cultural aspect.

b. Visual Analysis
   Visual analysis is conveyed through the music video as the resource data of this study. It consisted of facial expression, clothing, physical appearance, and techniques of video shooting. The music video can be accessed through the Weird genius official YouTube channel.

c. Instrumental Analysis
   Instrumental analysis is generally focused on its music based on instrumentation dense, instrumentation sparse, the instrumentation that effects the hearer’s emotion and others instrumentation affect the hearer’s subconscious.

DISCUSSION

In this study, the researcher researched the Indonesian cultural content, contained in the song “lathi” which was popularized by Weird Genius. This song is popular in Indonesia like in TikTok 2020. Lathi also broke the record for being the first song on the Spotify Indonesia charts for six consecutive weeks. This song was ranked at the top of several charts on different platforms at the same time, namely Youtube Music, Apple Music, Spotify, Deezer, and Itunes. Plus, lathi is also the most searched track on the Shazam app.
In this song, Weird Genius choreographs it by adding an Indonesian impression. This can be seen in the video clip which shows several cultures in Indonesia. In this study, researchers researched the culture contained in the song. The researcher conducted three types of research using content analysis. Verbal, visual, and instrumental analyses are the main focus of this research. The results, researchers found several cultures in the song. The details are below:

**Table 1: distribution of visual culture**

| Type                              | Origin          |
|-----------------------------------|-----------------|
| Shadow puppet (wayang kulit)      | Central java    |
| Leathered horse (kuda lumping/jelathin) | Central and East Java |
| Traditional dance (tari gambyong) | Central Java    |

The first table above is a table of the distribution of visual data. In the song, the researcher found three types of cultural arts. Shadow puppet (wayang kulit) art, leathered horse (kuda lumping / jelathin), and traditional dance (dance gambyong) are the cultures that are in the song. The three arts are included in the video clip of the lathi song. All three appear in almost all video scenes. Thus are the materials that make the song seem more contentful by combining a modern style.

**Table 2: distribution of verbal culture**

| Type                              | Origin          | Time (s)       |
|-----------------------------------|-----------------|----------------|
| Kowe ra iso mlayu saka kesalahan  | 00:58-01:08     |
| Ajining diri ana ing lathi       | 02:18-02:29     |
| Central java                      |                 |

The lyrics of the song show that self-respect depends on what is said. Speech is a promise that will become a debt, that speech is a personal image of a person. Other people will judge us from what we convey what we say through our lips. The lyrics are taken from the Javanese proverb “Ajining diri ana ing lathi, Ajining raga ana ing busana”. Describes how a person’s attitude can be judged by what he says. In the song, Weird Genius only takes the proverb from the first point of “Ajining diri ana ing lathi”. The lyrics appear twice in the song, namely at 00:58-01:08 and 02:18:02:29 minutes.

**Table 3: distribution of instrumental culture**

| Type     | Origin | Time (s)       |
|----------|--------|----------------|
| Gamelan  | Java   | 00:01-00:30    |
|          |        | 00:53-01:03    |
|          |        | 01:08-01:36    |
|          |        | 01:38-01:52    |
|          |        | 02:14-02:23    |
|          |        | 02:29-02:56    |

Based on the research especially on the instrumental part of music, the researchers found that the song Weird Genius also added gamelan instruments. The mix of sounds produced by the gamelan is heard for almost all of the minutes of the song. Then, gamelan is combined with modern music that is contemporary but still features music from gamelan.

Indonesia is a nation large have characteristics and customs a habit called culture, which is the work of and knowledge possessed by a human. The variety of cultures makes this country became a country rich in culture so be a big capital for the growth of national culture personable and have national awareness (Wijatmaka, 2014). Own culture
has an important meaning for the nation this is an asset and a characteristic of this nation that cannot be equated with other nations, especially the arts. Each region has its own characteristics culture and art itself, such as customs, traditional houses, traditional clothes, traditional dances, musical instruments, traditional weapons, and folk songs.

Local wisdom is an interesting study important to do because of the benefits to be obtained when we can explore potential wisdom local existing in a community. Wisdom local is a local potential that needs to be maintained and managed wisely. Studying and learning about local wisdom is an effort to maintain cultural values that have become habits or customs in a community group or area. Maintain cultural values this is done so that local wisdom exists does not fade and can be enjoyed and given benefit for the next generation

Culture emerged as a result of if humans think because humans can absorb what's going on around them, further analysing and interpret both as an observational result as well as experience (Inawati, 2014). Maintaining culture areas also required professionalism requires a role, or participation from people regardless of ethnicity, religion or gender. Local culture also cannot be separated from development communities that are directly involved in maintenance and utilize wisdom local and existing local culture.

The cultural wealth and natural wealth owned by Indonesia needs to be managed to be advanced and develop by exploiting the potential of the surrounding community with a development pattern Public. Local cultural values and knowledge local which have long been embedded in the community can always be nurtured and developed be an invaluable capital in development (Inawati, 2014). The empowerment model provides a very big role in the community local to determine their destiny.

Javanese culture

Java is a very special area. One of the features of Java lies in a wealth of cultural heritage and local wisdom which is considered to have had a major impact on the development of society which is considered more developed and developed rapidly compared to regions other. Various kinds of customs and habits also abandoned by its ancestors previously came to Java with various different interests. Inherited wealth the existing culture in Java also left a lot of values that become local wisdom and can take positive values and can provide benefit to the community.

Javanese culture is a culture that has characteristics itself the most developed from all over the island of Java. Javanese culture, especially the arts has a high interest for foreign and local tourists to study it (Wijatmaka, 2014). In the lathi song, Weird Genius adds some Javanese culture as supporting choreography, the discussion is as follows:

a. Shadow puppet (wayang kulit)

Shadow puppet or wayang kulit is a spectacle that shows a shadow, namely a jagged painting (Krishna & Suadnyana, 2020). The puppets are shown by a puppeteer on the surface of a screen made of white cloth. When the prototype of this puppet is highlighted with a blencong lamp, its shadow will appear in front of the screen with an abstract shadow. It is commonly said by the audience as a shadow show or wayang which contains a very magical value. When we release the mind from the knowledge that is controlled or possessed, we will melt away and get carried away in the shadow play that the puppeteer is doing.

Puppet as a traditional communication medium is a communication medium that uses traditional performing arts, which was born and developed in rural communities (Kementrian Pendidikan dan Informatika, 2011). Puppet is one of the arts, culture as well as traditional performances that were born and developed in rural communities in the java area, therefore it can be said that puppet is one type of traditional media that has high artistic quality.

The high quality of the art is usually called edipeni-adiluhung, meaning it is beautiful and
attractive and is full of moral teachings on the virtues of life. In the puppets are stored ethics that are encapsulated in the beauty of art. By watching the quality of puppet performance, the audience will be treated to art offerings that display aesthetics, ethics, and philosophy. Thus, puppet performances can become a symbolic communication medium, appearing as a spectacle, guidance, and an arrangement that can entertain and convey religious teachings as a reference for personal, social, and state life (Krishna & Suadnyana, 2020).

b. Leathered horse (kuda lumping)

Leathered horse or kuda lumping dance is a traditional dance originating from Central Java, East Java, especially Yogyakarta. This dance is often referred to as jathilan, the hallmark of this dance is a group of people who dance with the help of a horse property specially designed for dancers. This dance has its characteristics in terms of property and is used as the name for this dance.

This traditional dance in each region has a slight difference in the pronunciation of the name. For example, in the Banyuwangi area it is called jaranan buto, Surabaya jaran kepang, Trenggalek jaranan tirunggo yakso, Yogyakarta and Central Java it is called jathilan and in Bali it is called the hyang. One of the uniqueness of this dance is the scene of the dancers who are in a trance which is displayed freely, controlling the handler. Apart from that, there are also scenes of immunity attraction, magical powers, eating glass or broken glass, and so on.

When the leathered horse dance is performed, it is a form of the depiction of the good and bad human character. Some many values and norms are channelled in this dance, by inviting humans to continue to do well, while in a state of having a healthy mind. Scenes that contain a supernatural element in their appearance will be seen when the dancers start performing actions that are beyond common sense. The art of kuda lumping, in general, is inherent and deeply integrated community life related to traditional ceremonies or events other celebrations and as entertainment and spectacle shows (Prabowo, 2015). These phenomena are chewing glass, eating embers, walking on broken glass to jump into the embers.

c. Traditional dance (Tari Gambyong)

Dance is an art that studies body movements that are rhythmic and continuous, performed at a certain time and place (Maerizal, 2020). Dance is a combination of several elements, namely elements of body, rhythm, and taste. The art of dance is included in the culture of an area, Rondiyah, Wardani, & Saddhono (2017) highlight that culture develops in society as a form of behaviour that forms a habit. Yulia (2016) stated that traditional dance is a dance that develops in a certain area that is broadly guided and based on the adaptation of hereditary habits that are embraced or then followed by the community who owns the dance.

In Indonesia there is one traditional dance that is often used for remarks. This dance comes from Surakarta which is named the gambyong dance. Gambyong dance is often used as a show for the sixth Sinuhun Paku Buwono and to welcome important guests visiting the Kasunanan Surakarta palace, the existence of the Kraton Surakarta is very close to Javanese cosmology. Adib & Saddhono (2018) mention that the Kraton as the center of the cosmos is considered a sacred place, however, it is considered the most sacred place. This dance is also used to liven up events in the community.

The movements in the gambyong dance are more movements in the legs, hands, body, and head. The basic movements that characterize the gambyong dance are movements of the head and hands. The eyes of the dancers are often directed to the fingers along with the movements of the dancers’ hands and feet moving in harmony. With slow motion, the dancer dances gracefully, depicting the beauty and tenderness of a woman. Meanwhile, in Korea, there is also a welcome dance called Gainjeonmokdan which means a beautiful woman picking botanic flowers.
CONCLUSION

In this study, the researchers found several Indonesian cultural features in the *lathi* song. Leathered horse (*kuda lumping*), traditional dance (*tari gambyong*) and shadow puppets are in the choreography of the song. In addition, elements of gamelan instruments and sentences that use Javanese are also present in this *lathi* song. The song is a contemporary style song that combines local culture with modern styles. In the other words, this song with a contemporary theme combines art and culture. It is hoped that many young generations and communities are aware of the importance of maintaining cultural ethics.

In the conclusion, the variety of cultures makes this country became a country rich in culture so be a big capital for the growth of national culture personable and has national awareness (Wijatmaka, 2014). The cultural wealth and natural wealth owned by Indonesia need to be managed in order to be advanced and develop by exploiting the potential of the surrounding community with a development pattern public. Local cultural values and knowledge local which have long been embedded in the community can always be nurtured and developed be an invaluable capital in development (Inawati, 2014). The empowerment model provides a very big role in the community local to determine their destiny.

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