

**THE SYMBOLS OF HOPE IN LINKIN PARK'S *A THOUSAND
SUNS* LYRIC**

THESIS

By

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UNIVERSITAS NEGERI ISLAM MAULANA MALIK
IBRAHIM, MALANG
2017**

**THE SYMBOLS OF HOPE IN LINKIN PARK'S *A THOUSAND
SUNS* LYRIC**

THESIS

Presented to
Universitas Islam Negeri Maulana Malik Ibrahim, Malang
In Partial Fulfillment of the Requirement for the Degree of Sarjana Sastra (S.S)

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IBRAHIM, MALANG
2017**

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Malang, 19 December 2017

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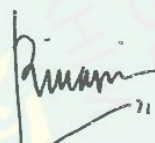
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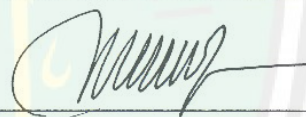
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declare that the thesis written to fulfill the requirement for the degree of *Sarjana Sastra* (S1) entitled *The Symbol of Hopes in Linkin Park's A Thousand Suns lyric* is my true work. I do not incorporate with any materials previously written or published by other people, except those one who is indicated in the quotation and bibliography. Due to this fact, I am the only person responsible for the thesis if there is any objection or claim from others.

Malang, 19 December 2017

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MOTTO

You Are Only Nobody

If You Looking For Excuses, Excuses Will Do

You Will When You Believe



DEDICATION

I dedicate this thesis to my beloved mother (Fatima Azzahra) who is always supporting and believing in me to what I stand up for myself in life.



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The Writer



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ABSTRACT

Hamdan, Nur, 2017: The Symbol of Hope in Linkin Park's *A Thousand Suns* Lyrics. Thesis. English Letters Department. Faculty of Humanities. Maulana Malik Ibrahim State Islamic University, Malang. Advisor: Muzakki Afifuddin, M.Pd

Keywords: Symbol, Linkin Park, Semiotics, A Thousand Suns

In defining a symbols, it may bear a complex interpretation. A symbol can stand for A, B or C. This might occurs in interpreting a symbol because symbol can be seen in different angles with variety of interpretations. In this case, Charles Sanders Peirce develops a triadic model in illustrating the definition of the sign as a symbol. The triadic model consists of three components; representamen or sign, interpretant and object. Therefore, in defining the symbol, it must be perceived by the three components of the triadic model. This research attempts to specify symbols of hope in Linkin Park seven selected lyric poems in *A Thousand Suns* album uses semiotic approach focused on the triadic model coined by Charles Sanders Peirce. *A Thousand Suns* is considered as the representative for the symbol of hope when people living broken world.

After conducting the symbols analysis, it could be concluded that each lyric poem contains eight different symbol with different meaning and function. These eight symbols of hope consisting *The Requiem, fire, The Radiance, Burning, Let it go, Kings, The Maleficent House of Worship, and Love*. These symbols are found through the particular words, phrases and the titles of the lyrics which are exaggerated by its lyric contents. These eight symbols of hope become the supporting in exposing the ideas and hidden meaning inside this collection lyric poems, *A Thousand Suns* album. The eight symbols support *A Thousand Suns* as the symbols hope in life time.

From the analysis above, this can be summed that *A Thousand Suns* symbolizes hope in the real life. Linkin Park has successfully drawn the pathetic situations of life through *A Thousand Suns*. People are lost and hopeless about the good of life and feel like to end up the life very soon. However, a new hope comes to emerge in their heart to keep the belief that the future's betterment will set to come. This means that the life has beauty and happiness to enjoy. The sufferings will have an end, then people will teste the happiness in the end. As a result, *A Thousand Suns* can be perceived as the symbol of hope in life for those who surely put a faith on it.

ABSTRAKSI

Hamdan, Nur, 2017: *The Symbol of Hope in Linkin Park's Lyric Poems: A Thousand Suns*. Skripsi. Jurusan Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim, Malang. Pembimbing: Muzakki Afifuddin, M.Pd

Keywords: Symbol, Linkin Park, A Thousand Suns, Semiotika

Untuk mengartikan sebuah simbol, akan terdapat bermacam-macam interpretasi yang sangat rumit. Simbol bisa di artikan A, B atau C. hal ini bisa terjadi dalam mengartikan sebuah simbol karena simbol bisa di lihat dengan sudut pandang berbeda dengan pengartian yang berbeda pula. Dalam hal ini, Charles Sanders Peirce memperkenalkan *The Triadic model* dalam memahami sebuah tanda sebagai simbol. *The Triadic model* terdiri atas tiga komponen yaitu; *representamen* or sign, *interpretant* and *object*. Maka dari itu, dalam memahami sebuah simbol, harus di tinjau oleh tiga komponen yang ada dalam *The Triadic model*. Penelitian ini berusaha untuk menspesifikasikan simbol harapan dari kumpulan puisi lirik Linkin Park yang terdapat di album *A Thousand Suns* menggunakan pendekatan semiotic yang ter fokuskan pada *The Triadic model* yang diperkenalkan oleh Charles Sanders Peirce. *A Thousand Suns* merupakan sebuah representasi dari simbol-simbol harapan ketika manusia hidup dalam dunia yang telah rusak.

Setelah melakukan analisa simbol, dapat disimpulkan bahwa pada kumpulan puisi lirik terdapat simbol-simbol yang berbeda dengan arti dan fungsi yang berbeda pula. Ada delapan simbol-simbol harapan yang ditemukan di dalamnya, yaitu Do'a (*The Requiem*), Api (*fire*), Cahaya (*The Radiance*), Api (*Burning*), Merelakan sesuatu untuk pergi (*Let it go*), Raja-raja (*Kings*), Rumah Do'a (*The Maleficent House of Worship*), dan Kasih Sayang (*Love*). Simbol-simbol ini ditemukan melalui kata-kata khusus, prase, dan judul dari lirik yang dijabarkan oleh isi lirik tersebut. Delapan simbol harapan ini menjadi pendukung untuk menjabarkan ide-ide dan makna tersembunyi yang terdapat dalam koleksi lirik puisi, *A Thousand Suns*. delapan simbol ini juga menjadikan *A Thousand Suns* sebagai simbol harapan.

Dari analisa di atas, dapat disimpulkan bahwa *A Thousand Suns* menyimbolkan harapan di kehidupan nyata. Linkin Park telah berhasil menggambarkan situasi hidup yang menyedihkan melalui *A Thousand Suns*. Manusia dalam *A Thousand Suns* digambarkan bahwa mereka telah putus asa dan tersesat untuk mengenal kebaikan dalam kehidupan dan merasa untuk segera mengakhiri hidup dengan segera mungkin. Bagaimana pun juga, sebuah harapan baru tumbuh dalam hati mereka untuk tetap teguh bahwa kebaikan di hari esok akan segera tiba. Ini menandakan bahwa kehidupan mempunyai keindahan dan kebahagiaan yang bisa perlu diraih. Sebuah penderitaan pasti mempunyai titik akhir. Alhasil, *A Thousand Suns* dapat di interpretasikan sebagai simbol harapan

dalam kehidupan mereka untuk menaruh keyakinan sepenuhnya pada harapan tersebut.



ملخص البحث

حمدا، نور، 2017: رمز الأمل في أنشودة لينكين بارك "ألف الشمس". الرسالة الجامعية. قسم الأدب الإنجليزي. كلية علوم الإنسانية. الجامعة مولانا مالك إبراهيم الإسلامية الحكومية، مالانج.

تحت الاشراف: مزكي عفيف الدين الماجستير
نقاط الحاكمة: رمز، لينكين بارك، ألف الشمس، علم الرمز

تذكر لترجمة معاني الرمز ستوجد أنواع المختلفة من حيث التفسير. من الممكن هذا الرمز بمعنى كذا و كذا. و من هذا الشأن يمكن وقوعه في ترجمة معاني الرمز على السبب اختلاف من حيث وجهة النظر و كذلك من حيث اختلاف المعنى. في هذا الشأن، تجرليس ساندير بيرجي يصدر الشكل المثلث "the tradic model" لتفهم الإيماء كالرمز. يتكون "the tradic model" على ثلاث عناصر كما يلي: "representamen or " "sign", "interpretand and object". لذلك يحسن في تفهم الرمز لا بد باعتبار مع ثلاث عناصر التي تشتمل في "the tradic model". يستفيد هذا البحث أن يعين رمز الأمل أو رمز المرثى من مجموع أبيات الأنشودة ل لينكين بارك التي اشتملت في ألبوم "ألف الشمس"، و هذا البحث بمدخل علم الرمز يؤكد على الشكل المثلث "the tradic model" التي صدر بها تجرليس ساندير بيرجي Charles Sanders Pierce. أما "ألف الشمس" هو من تفسير رمز الأمنية حينما يعيش الناس في الأرض الفاسد.

و بعد انتهاء تحليل الرمز من أبيات الأنشودة فوجدنا النتيجة بأن الرموز في تلك الأبيات متنوعة و مختلفة مع المعاني و الفوائد مختلفتين. توجد رموز الأمل ورد فيها، يعني: دعاء (The Requiem)، نار (fire)، ضوء (The Radiance)، نار (Burning)، جاد بشيء

ذهابه (Let it go), ممالك (Kings), دار الدعاء (The Malaficent House of Worship), محابة (Love). و تلك الرموز توجد في الكلمة الخاصة, و الجمل , و الموضوع من الأنشودة تشرح بها مضمون الأنشودة. بالتالي هذه رموز الأمل الثمانية كما ذكر في السبق تكون متممة ليشرح فكرة أساسية و تغيب المعنى التي تتضمنها في مجموعة الأنشودة "ألف الشمس". و أيضا بهذه الرموز الثمانية تكون بها "ألف الشمس" كرموز الأمل.

عقد من التحليل فيما سبق, ستأخذ النتيجة بأن "ألف الشمس" يرمز الأمل في الحياة الحقيقية. قد تصوّر لينكين بارك عن أحوال الحياة المخزنة مع ألبوم "ألف الشمس". و تصوير الإنسان في "ألف الشمس" يدل على أنه يئس و يضل السبيل من سبيل الحسنة في حياة الدنيا و يقر بانتهاء الحياة عاجلا. و في النهاية يلزم على الأمل الجديد في قلوبهم لحمل الاعتقاد بأن الحسنة في الغد سيحين. من هنا يدل أن الحياة لها الجمال و السعادة لا بد من حملهما. والكربة لديها الأخير, والحصيل من الألبوم "ألف الشمس" نستطيع بها أن نشرح كرمز الأمل في حمل معاني الحياة و نأخذ بها الاعتقاد على هذا الأمل.

CHAPTER I

INTRODUCTION

This chapter provides background of the study, research questions, objectives of the study, scope and limitation, significance of the study, research method, and definition of key terms.

1.1 Background of the Study

In a term of literary works, poetry is one of the oldest genre in the history of literature (Klarer, 2004:27). In spite of a long tradition, it is harder to separate poetry from the epoch of human civilization. It is because poetry is an inseparable part of life that follows the development of day-to-day life. The earliest works of literature which had ever known was in form of poetry. For instance, Beowulf, Antigone, Oedipus, Hamlet, Macbeth, etc. were the world's biggest creations which was written in form of poetry. Thus, it can be assumed that poetry has been well-known since the hundred years ago and it still exist continuously until now.

William Wordsworth defines poetry as a spontaneous overflow of powerful feeling. So, poetry can be defined as a divine work of human creation in which imagination, emotion, beauty, experience, sense and skill are overflowed inside. In addition, Poetry could be either an imagination or empirical product. Poetry can produce meaning lexically or contextually so that people could take a lesson from reading poetry. The readers however, could reflect the vivid descriptions and ideas within the poetry to their real life as a mimicry of the other side's real lives.

In literary works, poetry, can be seen as structure of words which are full of imagery, hyperbole, metaphor, symbol or any other figures of speech. Especially, symbols in poetry. Symbol is a term which carries hidden meanings and messages inside the poetry. Symbol stands inside poetry in particular form and it thus cannot be separated from poetry. Symbol sometimes, elaborates the values, ideas or images which is suggested by the authors or poets inside the poetry. Symbols according to Martin (2006) in their book *a term in semiotics*, says about symbol is a term that relates a word or idea to a concrete object, scene or action with which – though essentially different – it entertains some kind of semantic connection. Therefore, in Paganism, Judaism and Christianity, a dove symbolize a peace, water symbolizes a life or snake symbolizes a mortality. A symbol, therefore, is based on a relationship between two individual units-one figurative, one thematic- whereas a semi-symbol is the product of the relationship between two categories.

In term of interpreting the symbol, it might result differently. People might see a symbol is standing for A or some people see a symbol is standing for B or C. This might occurs in interpreting a symbol because symbol can be seen in different angles with different interpretations. Hence, a symbol can be a device whereby it is enabled to make an abstraction, a point with bearing on function performed by any kind of sign (Robert 1985). In addition, Barnet (2008) classifies symbol into two forms; conventional symbol and natural symbol. A symbol is called conventional when it stands for other thing or beyond the object itself. A symbols is natural when the symbol is multiple and indefinable associations as standing for something in particular even by people from different cultures. Rain,

for instance, usually stands for fertility or the renewal of life. A forest often stands for mental darkness or chaos, a mountain for stability, a valley for a place of security, and so on. Therefore, it may take a long consideration in defining a symbol, because it have to deal with finding the associations of the symbol itself.

Since symbolism frequently institutes poetry interpretation, the researcher chose poetry as the main object of this research. The object of this research is a collection of lyric poems; *A Thousand Suns*, an album by Linkin Park's (their fourth album lunched in 2010). Linkin Park's lyric poems are remarkable works in this present time. The collection of the lyric poems are covered in the albums from 2000 up to present time. The main ideas of the albums, mostly talk about social critics, moral values and ideas of life.

Linkin Park is an American rock band from Agoura Hills, California Formed in 1996. In the beginning year, the band was called Hybrid Theory and was only known as a group of colleges band in California. The member of the bands are Mike Shinoda, Brad Delson, and Rob Bourdon. Joe Hahn and Dave Farrell soon joined Linkin Park, as well as a singer named Mark Wakefield left by 1999. In the following year, Mark Wakefield was replaced by Chester Bennington. As a result, Hybrid Theory soon became Linkin Park. The band rose to international fame with their debut album called 'Hybrid Theory' in 2000 and 'Metemora' in 2003. They then branched off into their third studio album titled 'Minutes to Midnight' 2007, which was the beginning of an experimental period for the band, both musically and conceptually. The title 'Minutes to Midnight' was chosen as a reference to the Doomsday clock, an invention of scientists that

attempts to predict when nuclear catastrophe will eliminate all people, which was a reflection of the themes that were explored on this album (Linkin Park, 2016). This concept of a build up towards the apocalypse sets the context for the next album, 'A Thousand Suns' (2010). This album successfully describes a world which is full of broken people, debris and dead woods (Linkin Park, 2016). This imagery, as illustrated in the album, is what the world will look like if we do not do our best to avoid it.

Among those album, *A Thousand Suns* is believed as the most valuable work. Mike Shinoda, the leading person in Linkin Park, who is also the writer that composes most of the lyric poems, says that they really tried to make an album that took the readers or the listeners out of their head a little bit and wanted people to take apart on this journey” (Associated Press 2010). This album successfully draws a concept about nuclear warfare and god almighty which makes the reader curious see what is actually happening inside. It is enormously apocalyptic that quite as accurately represents the potential destruction of earth by humanity and science that reflects our memory about World War II in which fear, conflict, despair cry, exploitation, cruelty are overloaded in the war (Linkin Park, 2010). These descriptions are vividly presented through the text of the lyric poems. Moreover, the use of literary devices such as hyperbole, irony, symbol and other literary devices make the imagery of the lyric poems more alive. One main artistic departure for the band on "Suns" is the use of political speeches. There are interludes that take from an interview with physicist J. Robert Oppenheimer regarding the Manhattan Project, Dr. Martin Luther King Jr.'s 1967 anti-war

speech *Beyond Vietnam: A Time for Breaking Silence* and another from Mario Savio (Associated Press 2010). Shinoda also added comments upon the album: "They're hearing hope, they're hearing anger, they're hearing stuff about, you know, humanity destroying itself," Shinoda said of the album's messages. "You talk to your friends, you see things on the news, you read things online and all this stuff just happens, and we wanted to find a way to kind of put all that stuff together (Associated Press 2010).

A Thousand Suns is divided into fifteen lyric poems. There are only nine of them are full-length lyrics. The other six are various segues with recurring other lyrics. Those lyric are "The Requiem", "The Radiance", "Burning in the Skies", "Empty Spaces", "When They Come for Me", "Robot Boy", "Jornada del Muerto", "Waiting for the End", "Blackout", "Wretches and Kings", "Wisdom, Justice, and Love", "Iridescent", "Fallout", "The Catalyst", "The Messenger". Each lyric has continuity to another lyric which fit between one to another therefore they form one cohesive narrative description of the lyric.

A Thousand Suns suggests the symbols of hope. These symbols emerge from destructive life by the time the world are full of cruelty, greediness, exploitation and destructive science invention of human kind which then lead to them to dreadful life. Although, it is simply argued that human beings are to blame for these destructive activities and therefore will be to blame for the apocalypse, the album also expresses that human beings have the power to avoid such destruction through the words, phrases and its titles which actually represent

the new hope to maintain a better life. In other word, *A Thousand Suns* is concerned with a peaceful life of destructive world.

Therefore, *A Thousand Suns* is symbolic concept that is brought by Linkin Park in its album; *A Thousand Suns* to deliver a message of hopes for a better life by the time the world is broken. This message is exposed in symbols of hope. They expose them in form of words, phrases and sentences.

In addition, there have been previous researches which analyze the use of symbols in poetry by using Semiotic approach. For instance, Mukhsin (2014) conducted an analysis on three selected poems by Robert Browning, they are “A Pretty woman”, “Women and Roses”, and “The Lost Mistress”. Mukhsin seeks to analyze the poems by Semiotics which focuses on the most basic classes of signs in Peirce’s menagerie: Icon, Index and Symbol. On the other hand, Hermawan (2010) also conducted an analysis on three selected poems by Kim Addonizio: “Verities”, “First Poem For You” and “What Do Women Want”. Hermawan attempts to analyze the symbolism in the poems. He applied Pierce’s Semiotics to understand the use of symbols in the poems. In conclusion, he found that there are ideas conveyed by Addonizio through the symbols. They are mostly about sadness, love, sexuality, freedom, and equal right. Another previous study related to the poem is examined by Pertiwi (2010) in her research titled *A Semiotic Analysis in Literary work based on Valentine poem by Carol Ann Duffy*. She attempts to focus on finding out the meaning of symbols and reveals the ideas in Carol Ann Duffy’s poem. As a result, she summed up that Carol Ann Duffy’s poem, “Valentine” is mostly talked what love is really about. Love is hurtful but

sometimes, love is mercy for everyone. However, the novelty of the present research is symbols analysis in lyric poems through semiotics approach at digging the ideas and the symbol of hopes inside *A Thousand Suns* by Linkin Park.

Since symbols are one of ways poet to express emotions, values and ideas, this research is conducted through Semiotics approach on the idea of American Philosophy, Charles Sanders Peirce. Semiotics – concerning on study of sign in literary work in the form of poetry – is an appropriate approach to reveal symbols and hidden meanings of poetry especially in form of lyric poems.

1.2 Research Question

Based on the background above, this research concerns to focus on the symbols of hope in the Linkin Park's lyric poems; *A Thousand Suns*. This research formulates its problems based on how the symbols of hope are portrayed in Linkin Park's *A Thousand Suns* lyric poems.

1.3 Objective of the Study

Dealing with the problem mentioned, this research is conducted intentionally for identifying the symbols of hope portrayed in Linkin Park's *A Thousand Suns* lyric poems.

1.4 Scope and Limitation

This research is focused on analyzing seven selected lyric poems from the fifteen lyric poems of *A Thousand Suns* album by Linkin park, those are “The

Requiem”, “The Radiance”, “Burning in the Skies”, “Iridescent”, “Wretches and Kings”, “Wisdom, Justice, and Love”, “The Messenger”. The researcher only analyze the symbol of hope in the ideas of a better life in *A Thousand Suns* album.

1.5 Significance of the Study

In accordance with the description above, this research is expected to contribute usefully to the development of literary study. In term of the literary criticism, this study attempts to reveal the symbolic meanings and ideas in Linkin Park’s *A Thousand Suns* lyric poems through Semiotics approach. This research is also to contribute to the philosophical study due to the discovery on the symbol of hope can be an idea to heal and avoid the apocalypse of the life of human kind.

In addition, this research is able to contribute the development academic study in term of the literary study at Universitas Negeri Islam Maulana Malik Ibrahim, Malang. Dealing with the long-term significance, this research is hoped to be a valuable reference for the next researchers who examine a related studies especially for the students of Universitas Negeri Islam Maulana Malik Ibrahim of Malang.

1.6 Research Method

This section covers the discussion on research design, data source, data collection, and data analysis. Research design copes with particular research method used in the research while data source consists of primary and secondary source of the research. However, research instrument is related to the instruments

utilized for conducting the research. Moreover, data collection covers the steps on collecting the data while data analysis focuses on the explanation on the steps of analyzing the object of the research.

1.6.1 Research Design

This research belongs to literary criticism. Literary criticism is a research method which focuses on analyzing literary works. There have been four kinds of literary criticism in the twentieth century; Structuralism, Marxism, Reception of Literature, and Semiotics (Fokkema and Kunne-Ibsch, 1977:10-136). However, in analyzing the lyric poems, the researcher apply a Semiotic approach, coined by Charles Sanders Peirce, due to the goal of the research in revealing the symbol of hope inside the lyric poems. Semiotics concerns on the analysis of sign system approach - an impersonal concern on logic and meaning interpretation and has become central in linguistics linked to philosophy (Martin, 2006).

1.6.2 Data Source

The data sources of this study are Linkin Park's Album; *A Thousand Suns* which consist of seven lyric poems; "The Requiem", "The Radiance", "Burning in the Skies", "Iridescent", "Wretches and Kings", "Wisdom, Justice, and Love", "The Messenger".

1.6.3 Data Collection

The researcher conducts several steps in collecting the data. First step is reading closely the lyric poems in *A Thousand Suns*. The next step is reducing the data. After finding the sources, the researcher seek to highlight the lyric poems into certain topic of the research. The third step is classifying the data. In this step, the data is established in forms of words, phrases, lines and stanzas of Linkin Park's *A Thousand Suns* album.

1.6.4 Data Analysis

Data analysis is conducted into some steps after collecting the data. First step is classifying the words, phrases, lines and stanzas as the main data of the data analysis. In classifying the main data, there are considered that they carry the symbols of hope in *A Thousand Suns*. The second step is paraphrasing in order to narrate the lyrics to achieve deeper comprehension about the content of the lyric poems. Then, the next step is conducting explication in breaking the symbols in the lyric poems. For this step, the researcher conducts Semiotics approach in analyzing the certain symbols portrayed in the lyric poems. In this approach, the lyric poems are analyzed based on the topics of the intrinsic aspects, like figure of speech, imagery, stanza, image and figurative languages used in the lyric poems.

1.7 Definition of Key Terms

1. Symbol is a term that relates a word or idea to a concrete object, scene or action with which – though essentially different – it entertains some kind of semantic connection (Martin, 2006: 179).
2. Semiotics is a study of sign which is concerned primarily with the relationship between signs and with the manner in which they produce meaning with in a given text or discourse (Martin, 2006:03).
3. Hope is something good that people want to happen in the future, or a confident feeling about what will happen in the future (Cambridge Advanced Learner's Dictionary, 3rd edition, 2008)

CHAPTER II

REVIEW OF RELATED LITERATURE

2.1 Definition of Symbol

In literary works, symbol may be an awkward term to be defined - something that stands for particular thing or represents something beyond its form itself which demands attention also in its own right, as a presentation. A symbol, however, relates a word or idea to a concrete object, scene or action with which – though essentially different – it entertains some kind of semantic connection. Therefore, in particular culture, a dove symbolize a peace, water symbolizes a life or snake symbolizes a mortality. A symbol, therefore, is based on a relationship between two individual units - one figurative, one thematic-whereas a semi-symbol is the product of the relationship between two categories (Martin, 2006: 179).

On the one hand, symbol is defined as an image which is loaded with significance that it is not simply literal, and it does not simply stand for something else. It continues to appear in widely different contexts and very different purposes. It is both itself and something else that it richly suggests manifestation of something too complex or too elusive to be revealed. In addition, symbols can be conventional symbol and natural symbol. A symbol is called conventional when it stands for other thing or beyond the object itself. However, a symbol is natural when the symbol is multiple and indefinable associations as standing for

something in particular even by people from different cultures (Barnet, 2008: 683).

In William Blake's *The Sick Rose*, the existence of the worm and rose can stand for symbols which richly suggest things that beyond themselves. The readers, however, may find themselves half-thinking for it. For example, that the worm can be a male, the rose may be a female, and that the poem can suggest about the violation of having a sex or virgin violation, or that the poem may be about the destruction of beauty: woman's beauty is ruined by a power that feeds on her. But these interpretations are not the final interpretation, it can bear many other interpretations which may suggest varied ideas. The poem presents a worm and a rose, and however, it is not merely about the worm and the rose. These objects resonate, stimulating our thoughts toward something else elusively or is not elusive in some other cases (Barnet, 2008).

2.2 Semiotics

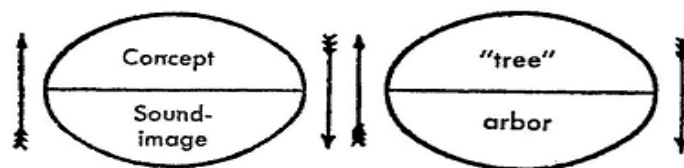
Semiotics can be loosely viewed as a theory that can be applied to any phenomenon in order to understand its forms in relation to other signs. In shortest definition, Semiotic is a doctrine or general study of sign. It encompasses the analysis of sign interpretation, and a study of functioning the sign systems. Umberto Eco (2009) states that semiotics is concerned with everything that can be taken as a sign. A sign is everything with which meanings are conveyed in it.

The beginning of semiotics was influenced by two important pioneers, the Swiss linguist Ferdinand de Saussure and the American philosopher Charles

Sanders Peirce with its different characteristics of epistemology. Ferdinand de Saussure is considered as the founder of structuralism in a term of semiotics because of his finding in concept of sign in linguistics study. The term of semiotics was actually taken Saussure's Course in General Linguistics which was not written by Saussure but it is a compilation of notes written by his students during a series of lectures that had given since 1906 to 1911, those notes were then gathered together in book form by two of his disciples which then, become the study of sign. Saussure starts his theory of sign by identifying a language as a system of sign that express ideas, and therefore comparable to a system of writing, the alphabet, symbolic rites, polite formulas, military signal and many more. But it is a language as the most important of all these systems.

Semiotics for Saussure, shows what is constitute a signs and what law governed the signs. Saussure's element of sign, distinguish the object of language between significant (signifier) and signifie (signified). Significant is a material aspect of language; it can be a form of language or sound images. Signifie is a mental aspect of language or a concept appears in human thought. The principle between the significance and the signify is arbitrary.

The interrelation between the significance and the signify can be represented by the picture below:



(Image 1. Ferdinand de Saussure. Course in General Linguistic. 1966. p.66)

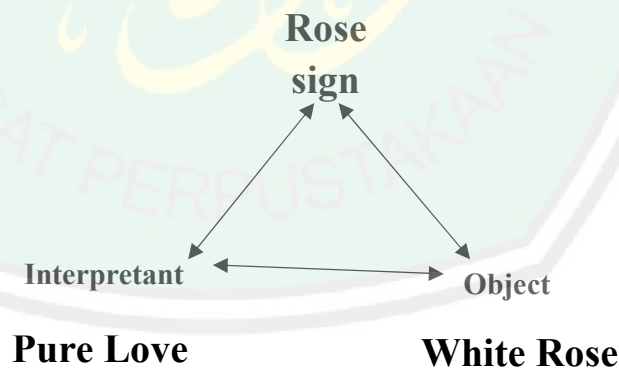
From the picture above, Saussure exemplifies the “concept” of semiotic as the arbor (latin word, a tree). This concept system is sanctioned by that language, then appears to human mind to conform the sound-image of a real tree.

In addition, it is considerably different from the linguistic tradition of Ferdinand de Saussure’s Semiology in defining sign. Charles Sanders Peirce is believed as the founder of the semiotics approach by his logic philosophy. Peirce defines a sign as something which stands to somebody for something in some respect or capacity. In another word, a sign is a concrete thing that represents another thing or beyond that thing itself. Peirce developed different ways of classifying signs according to his universal categories. A sign is classified into three menageries: Icon, Indice and Symbol. An icon is a sign that interrelates with its semiotic object by virtue of some resemblance or similarity with it, such as a photograph of Monalisa is an icon of the original item. An indice is a sign that interrelates with its semiotic object through some actual or physical or imagined causal connection. For example, a smoke is for the Ranger an index of fire. A symbol is a linguistic sign whose interrelation with its semiotic object is conventional, usually an association of general ideas which operates to cause the symbol to be interpreted as referring to particular object. For instance, rose is believed to be a symbol of love.

In order to make signs more meaningful than merely getting information out of them or making sense of them, it is a matter of what Peirce called firstness, secondness, and thirdness. Firstness, is a mere quality based on the form of the sign in itself without reference or relation to anything else. Secondness is an effect

as the relation of the sign to something else, but without relation to any third entity. Thirdness is a product in the process of its becoming, as it is capable of bringing a second entity into relation with a first one and it into relation with each of them (Colbay, 2001: 32). These categories are developed in order to account for the feeling, sensation, experience and conceptualization of signs. Since, this process occurs in signs, therefore, signs can have no determinable and self-ordained closure. Signs can also become other signs and in the process take on radically distinct meanings, depending upon the set of experiences and the expectations of the signs' interpreters (Colbay, 2001: 35).

Peirce develops a triadic model in illustrating the definition of the sign. The triadic model consists of three components; representamen or sign, interpretant and object, as it is well-described below:



The triangle is based on the notion of mediation which means that one term is related to another via a third correlation. With regard to the definition of a

sign, the correlation or corner points of the triangle are sign, interpretant, and the Object. (Martin, 2001: 176) Representamen or sign is something which stands to somebody for something in some respect or capacity which shows the internal complexity of the process in semiotics, it addresses somebody, that it creates in the mind of that person an equivalent sign or developed sign. *Interpretant* is the sense made of the sign or the idea of a translation about the sign. *Interpretant* is a concept of people's thought and offers a meaning as what is in their minds about the object. The *Object*, a reference from a sign or thing which it refers to. It stand for that object, not in all respect, but in reference to a sort of idea. As consequence, a representamen or sign is always interconnected with the three things, the ground, the object, and the interpretant.

In classification of the system of signs, sign is classified based on its ground, object, and interpretant. The ground or sign is classified into three terms, *Qualisign*; quality on sign, *Sinsign*; actual event on sign, and *Legisign*; a role or norm or a habit on sign. Based on its object, it is classified a sign into *Icon*; the connection between sign and object because its similarities, *Indice*; the connection between sign and object its causalities and effect, and *Symbol*; the connection between sign and object because the convention on the social agreement. On the interpretant, a sign classified on *Rheme* a sign interpreted to represent based on the choices, *Dicisign*; a sign interpreted to represent based on the fact, and the *Argument*; a sign interpreted to represent on the reason on something else (Sobur, 2006: 41-42).

Those element can be summed and schematized up by the table below:

Categories	Ground/Sign	Object	Interpretant
Firstness (independent)	Qualisign	Icon	Rhame
Secondness (connected to reality)	Sinsign	Indice	Dicisign
Thirdness (related to the convention, role and code)	Legisign	Symbol	Argument

2.3 Definition of Hope

Everyone has hope. Hope lives internal in the human heart. Hope colors the human life to become more valuable and meaningful. Because of hope, anyone continues the life although sometimes life is torture, life is full of bad-luck, worry, fear, sorrow, cry and loss. They continue to believe that hope will come over their lives to fix everything they are concerned about. A common reference that hope certainly exists in the human's life is illustrated from popular culture like in the Star War science fiction space opera the subtitle "A New Hope". It is referred to the lead character, Luke Skywalker, who is expected in the future to be able to triumph over evil within the plot of the films.

According to Cambridge Advanced Learner's Dictionary, hope is a something good that people want to happen in the future, or a confident feeling about what will happen in the future. It is an expectation with confidence to look forward to seeing a betterment in the future. In addition, Emily Dickinson, a great

poet, describes hope as something that lives inside the human soul. It is mentioned in Dickinson's poetry, the phrase reading: "Hope is the thing with feathers that perches in the soul and sings the tune without the words and never stops at all".

In the psychology field, the existence of hope can impact several aspects of human psyche and life such as health, work, education, and personal meaning. Charles Richard Snyder (2003), a psychologist argues that there are three main things that make up hopeful thinking: (1) Goals is an Approach of life in a goal-oriented way, (2) Pathways, Finding different ways to achieve your goals, (3) Agency, a Belief that you can instigate change and achieve these goals. In other words, hope is defined by Snyder as the perceived capability to derive pathways to desired goals, and motivate oneself via agency thinking to use those pathways. Snyder also argues that people who are able to realize these three components and develop a belief in their ability are hopeful people who can establish clear goals, imagine multiple workable pathways toward those goals, and persevere, even when obstacles get in their way.

In the history of literature, the term hope also appeared from the ancient Greek mythology with which the story of Zeus and Prometheus is very popular story until nowadays. In the story, it narrates that Prometheus stole fire from the god Zeus, which then, infuriated the supreme god. In turn, Zeus created a box that contained all manners of evil, without a particular person knowing to the receiver of the box. Pandora opened the box after being warned not to open the box. She then, opened and released a multitude of harmful spirits that inflicted plagues, diseases, and illnesses on mankind. Spirits of greed, envy, hatred,

mistrust, sorrow, anger, revenge, lust, and despair scattered far and wide looking for humans to torment. On the one hand, inside the box Pandora also discovered and released a healing spirit named Hope. From this ancient times, people have recognized that a spirit of hope had the power to heal afflictions and helps them bear times of great suffering, illnesses, disasters, loss, and pain caused by the malevolent spirits and events.

2.4 Previous Studies

There have been previous researches which analyze the use of symbols in poetry by using Semiotic approach and other approach. For instance, Tejo Mulyo (2015) conducted an analysis on two selected poems by William Blake: *The Divine Image* and *The Human Abstract*. The researcher focuses on the religious aspects existing in the poems. In his research, he attempts explore the characteristics of human being on William Blake's poems compered to Islamic perspective. A new criticism is applied in order to expose and connect the intrinsic and extrinsic elements of religiosity in the poems. As a result, the study suggests that human beings have two characteristics; positive and negative. *The Divine Image* contains positive characteristics of human consisting *Mercy, Pity, Peace,* and *Love*. On the other side, *The Human Abstract* displays the negative human characteristics: *Exploitation, Cruelty, Conflict,* and *Hypocritical Humility*.

In addition, Mukhsin (2014) conducted an analysis on three selected poems by Robert Browning, they are “*A Pretty woman*”, “*Women and Roses*”, and “*The Lost Mistress*”. Mukhsin attempts to analyze the poems by Semiotics approach

which focuses on the most basic classes of signs in Peirce's menagerie: Icon, Index and Symbol. In this research, Browning's poems are analyzed with regard to their symbols reflected in several categories such as animal, plants, colors and nature occurrence. By conducting Semiotics to these poems which the main focus is Peirce's menagerie: Icon, Index and Symbol, the readers is able to understand about the power of signs in poetic language which can bear larger meaning beyond its forms from the perspective of Semiotics approach.

On the other hand, Hermawan (2010) also conducted an analysis on three selected poems by Kim Addonizio: *Verities*, *First Poem For You*, and *What Do Women Want, mostly*. Hermawan attempts to analyze the use of symbols in those poems through Semiotics approach. He applies Pierce's Triadic models whose terms; *representamen*, *object*, and *interpretant*, to the research in order to understand and reveal the meanings of the use of symbols in those poems. Hermawan believes that Pierce's Triadic models is appropriate approach in breaking the use of symbols especially in poetry. In conclusion, after conducting the Triadic models semiotics of Peirce, Hermawan found that there are some ideas which are conveyed by Addonizio through the symbols inside the poems. Those ideas are mostly about sadness, love, sexuality, freedom, and equal right.

Another previous study related to the poem is examined by Pertiwi (2010) in her research titled *A Semiotic Analysis in Literary work based on Valentine poem by Carol Ann Duffy*. In the research, she applied semiotics approach in the ideas of Roland Barthes; *Mythology*. Pertiwi is aiming at focusing her research in finding out the meaning of symbols and revealing the ideas in

Carol Ann Duffy's poem; *Valentine*. She believes that Barthes' *Mythology*; denotation, connotation, and the superior myth is able to reveal the other side messages of the poem. As a result, the existence of an onion in the poem can deliver another deeper meaning out of the real form of vegetable breed. The onion perceiving in connotative meaning is suggested as the presentative symbol of Possessiveness and Faithfulness in Love. In addition, She also summed up that Carol Ann Duffy's poem, *Valentine* is mostly talked what love is really about. As a result, Love is hurtful but sometimes, love is mercy for everyone.



CHAPTER III

FINDING AND DISCUSSION

In this chapter, the analysis will focus on the symbols of hope. The researcher also will do paraphrasing on the lyric poems (*The Requiem, The Radiance, Burning in the Skies, Wretches and Kings, Wisdom, Justice, and Love, Iridescent, The Messenger.*) with an aim that might be understandable more easily. Paraphrasing also leads the researcher to define what the lyric poems really tell about. The next step is explication for discovering the symbols of hope being conveyed in the lyric poems. The explication is the technical analysis in implementing the theory of Semiotics since it encompasses the intrinsic elements of poetry in the analysis. It also elaborates the intertextual references to build up the deeper meaning of the symbols in the lyric poems.

3.1 Analysis of The Requiem

The Requiem

God save us everyone
Will we burn inside the fires of a thousand suns
For the sins of our hand
The sins of our tongue
5 The sins of our father
The sins of our young

God save us everyone
Will we burn inside the fires of a thousand suns
For the sins of our hand
10 The sins of our tongue
The sins of our father
The sins of our young

The Requiem is the first lyric in *A Thousand Suns* album. *The Requiem* can be meant for an honour and a prayer for a dead person (*Cambridge Advanced Learner's Dictionary*). Hence, *The Requiem* has interrelation with its content to create an awesome image about human beings in building a hope on their God. And that hope is in form of prayer or *The Requiem*. *The Requiem* consists of two stanzas. But, the second stanza is just a repeated lyric of the first stanza. In sort, the second stanza is just an emphasis of the previous stanza. Particularly for *The Requiem*, Linkin Park exposes the existence between human beings and God. Linkin Park begins with the first line with the introduction of the divine trait of God. In first line, the lyric depicts a praise for God whose a divine characteristic, the savior of all living things, will save all his creatures. In the second line, it also emphasizes that this positive trait of God is expected by people who are in difficult situation (sorrow, famine and others) that they and other sympathetic people send a prayer for God's decision for their place after death, whether a heaven or hell. However, this line may be a contradictory statement of the previous line. Particularly for the second line shows that human beings are questioning whether they are about to enter to paradise or living forever and burning in hell. The word *fire* [2.1] in this line may doubtfully state for symbolizing hell of afterlife or destructive power that will burn human's body. However, the word *fire* can mean purification for human's mistakes or sins. In some religions such as Christianity, Buddhism and Judaism believe that fire is able to view it as a means of purification (Easwaran, 2007; 186). In other words, a fire could be symbolically seen as a way to 'burn' away one's evil urges and as

purifier of the one's soul from sins. Therefore, human kinds come in clean to see their God after death (Easwaran, 2007; 117). This statement is also strengthened by the next three lines that the *fire* is used to purify the mistakes of human beings that *fire* will burn the sins of their ancestors' young's and people's who live in the present time.

The next four lines of the first stanza [1.3-1.6] emphasizes that human beings always make mistakes. There are four mistakes which are committed by human beings in these lines and are stated clearly in each line. These are the mistakes of their evil deed [1.3] (Sins of our hand), their utterance [1.4] (The sins of our tongue), their ancestors [1.5] (The sins of our father) and their young generation [1.6] (The sins of our young). These mistakes only belong to human beings. These mistakes don't belong to God or to any other creatures. Moreover, these mistakes seem to be divided into two kinds of mistakes: the mistakes of human's itself (deed and utterance) and the mistakes of human's relatives (ancestor and young generation). It possibly argues that these mistakes can be inherited by human's ancestors or their young generations. So, human kinds are unconsciously burdened by the mistakes of their relatives. However, the mistakes are also able to come from human's body such as bad utterances and evil deeds. In sort, human beings are surely not able to avoid themselves from making mistakes or sins. Therefore, they send a prayer for God in order to forgive and purify their mistakes with an expectation that they are able to deserve a divine life after the afterlife and meet God in clean.

In the second stanza, it is still as the same lyric as the previous stanza. Linkin Park conducts a repetition in the second stanza. Presumably, this stanza is more likely an emphasis that God is expected by people who are in difficult situation (sorrow, famine and others) that they and other sympathetic people pray for the forgiveness for all human beings. The hope is in a form of a prayer for God that God will not send punishment on them for the mistakes that have been committed. In sort, people must regrets for what they have done in the pass. They hope that there will be a chance to fix it in the future and the young generation.

From the paraphrase of *The Requiem* above, it can be concluded that the idea of the lyric is about building a hope of the pathetic human beings for God. *The Requiem* as an *object* means the pray and honor of human beings for dead body. However *The Requiem* as *interpretant*, symbolizes a hope of salvation for human beings. This symbol is delivered as a form of a prayer for the savior, the divine God. This prayer is sent as confession of their sins to God, then God is expected to forgive and purify them from the sins they committed. However, *fire* [1.2] is also another symbol of hope which also delivered by *The Requiem*. *Fire* however, symbolizes a purification for broken souls of human beings. In sort, the first stanza and the second stanza draw the same images of hope. The symbol of hope is exposed in the existence of *The Requiem* and *fire*. This hope is only for the God with all His divine characteristic, the lone savior, who will save all his creatures although in the roughest situations, that people only send a prayer for Him to reach the God's mercy and salvation.

3.2 Analysis of The Radiance

The Radiance

We knew the world would not be the same.
 A few people laughed, a few people cried, most people were silent.
 I remembered the line from the Hindu scripture, the Bhagavad-Gita.
 Vishnu is trying to persuade the Prince that he should do his duty
 5 And to impress him takes on his multi-armed form and says,
 Now I am become Death, the shatterer of worlds.
 I suppose we all thought that, one way or another.

The Radiance is part of reflection of the World War II occurred in 1940s.

The Radiance is a portion of a memorable quotation by J. Robert Oppenheimer, the man who supervise the building of the world's first nuclear weapon of the United State in Los Alamos, New Mexico. This memorable quotation then, switches to be a lyric in *A Thousand Suns Album*. The ideas of the radiance actually come from a passage from one of Oppenheimer's favorite texts, the Bhagavad Gita's eleventh chapter (Rosen, 2007: 83).

The lyric consists of one stanza of seven lines. In the first stanza, it presents such a deep worry about the world which is going to change to be worse after inventing the nuclear weapons. These feeling are conveyed by the expression of *laughed* against *cried* and *silent* in the second line. In these expressions, there are two sorrow situations and one happy situation. It can indicate that negative feelings are experienced by most of people. This means that people are suffered by some particular situations. It may be a loneliness, cry, loss, or death which are experienced by people. However, there is one joyful situation (*laughed*) is

conveyed which indicates that people experience a happiness in another condition. People are able to share smile, laugh, and love with others.

The third line continues with the feeling of coercion which is exaggerated in the story of the Bhagavad-Gita which narrates a story about prince Arjuna who is about to settle a war, as if a person was forced to take to Arjuna's position at that time in order to do his duty to settle a certain war. As a result, he takes the mission to do the war although he himself is not willing to harm or even kill many people in that war. This means that one condition forces anyone to do something they are not willing to. In the other last two lines of the lyric, it exposes a feeling of regret due to the war he has settled. He admits that he has become the destroyer of the world, it is portrayed in the word *Death* and *shatterer* in the sixth line. This expression is a kind of *metaphor* expression in figure of speech, an implied comparison between two unlike things that actually have something important in common. *I am become Death* reveals that how it uses philosophy as an anodyne for the pangs of conscience which can mean a statement that anyone can do nothing about the disaster or other negative condition just happened or is about to happen. The word *shatterer of the world* means his mental association at that blazing instant. In sort, particular person must be the one to blame for the annihilation which occurred or will occurred on earth. Finally, the lyric is closed by one feeling relief of expectation that everything is hoped to be restored and be back to normal life in which people can live peacefully. This hope is expected to be carried by the next generation at finding a solution in order to get rid of the problems in the past. And it also expects that everything can be a lessons by the

next generations that they are expected not to make the same mistakes as their ancestors made.

The Radiance as an object means a light or heat that comes from something (*Cambridge Advanced Learner's Dictionary*). However, *The Radiance* as interpretant delivers about how human builds a hope in desperation. Particularly, Linkin Park conveys about some negative emotions of human beings when they fall down or are trapped in a big trouble. The negative emotions such as *cry*, *silent*, *coercion* and *hopelessness* are experienced by human in *The Radiance* after having made big mistakes. They don't have any power to replace and fix those mistakes. Therefore, a hope comes to appear in their heart to expect something good comes and can replace the chaos they have done after efforts have been through. Hence, *The Radiance* indicates that hope is built inside humans' heart after humans are hopeless about the mistakes. This message is simply implied inside *The Radiance* as the symbol of hope. The symbol of hope in *The Radiance* however, is implied through its title itself, *The Radiance*. In sort, *The Radiance* as the symbol of hope, symbolizes a light of hope for human beings to gain a better and peaceful life after the chaos they have made in their life. Hence, *The Radiance* as *interpretant* can deliver a meaning for happiness, beauty, or good health which people can see in someone's face after the hopelessness in life. (*Cambridge Advanced Learner's Dictionary*).

3.3 Analysis of Burning In The Skies

Burning In The Skies

I used the deadwood to make the fire rise
 The blood of innocence burning in the skies
 I filled my cup with the rising of the sea
 And poured it out in an ocean of debris

5 I'm swimming in the smoke
 Of bridges I have burned
 So don't apologize
 I'm losing what I don't deserve
 What I don't deserve

10 We held our breath when the clouds began to form
 But you were lost in the beating of the storm
 And in the end we were made to be apart
 In separate chambers of the human heart

15 It's in the blackened bones
 Of bridges I have burned
 So don't apologize
 I'm losing what I don't deserve
 What I don't deserve

20 The blame is mine alone
 For bridges I have burned
 So don't apologize
 I'm losing what I don't deserve

25 What I don't deserve
 What I don't deserve
 What I don't deserve

And here's the dead wood to make the fire rise
 The blood of innocence burning in the skies

Linkin Park attempts to draw a situation of the war time in *Burning in The Sky*. The situation of lost, sorrow, death, and devastation clearly narrated through *Burning in The Sky*. *Burning in The Sky* literally means somethings huge which

explodes in the sky. It can be a huge bomb or other huge things which can give a bombing effect in the sky. Moreover, *Burning in The Sky* is full of metaphors uses which are aiming at giving a larger interpretation to the lyric for the readers. This is a good idea to deliver a huge message within a simple lyric. However, this lyric is also considered as the continuum depiction of *The Requiem* and *The Radiance*. In previous lyric, *The Requiem* tells about a prayer of a mercy of human beings to God for the mistakes they had made. *The Radiance*, suggests a hopelessness of person who has made a big chaos to others. However, *Burning In The Sky* is such reflection situation that is caused by a certain war.

Burning In The Sky consists of 7 stanzas. *Burning In The Sky* begins the first stanza with exposing an image of devastation of a war time which is caused by the speaker. Exploitation of napalm takes a big role in causing this situation. The powered country possesses technology and power to colonize other weak countries. In order to occupy other countries, the powered country employ people to create weapons to declare a war or to fight against their targeted country. As a result, innocent people become the victims of the fight or a certain war. People are dying, physically handicapped and psychologically deranged, and the dead bodies lay down in the ruin. The people are suffered for this. However, a weak country leaves no choice to get rid of this suffer. In sort, the weak one must be oppressed by the strong one.

In the second stanza, it reflects the experience of the speaker during the war time. In addition, these images are revealed in the imagery use in order to give sight sense of the lyric. For instance, *I'm swimming in the smoke of bridges I*

have burned [2.1] is a visual imagery use in order to present the visual annihilation which is caused by the speaker. The next lines present a regret of the speaker for the annihilation. He knows that he does not deserve a praise for the things he has done. Although, He has succeeded in doing his job to destroy the enemy country. However, the success he feel, bring a disaster for other people and fear for himself. Therefore, he feel regret about this.

Linkin Park then lets another speaker takes a part in the third stanza in order to create one another point of view from different speakers. The third stanza still continues restating the devastation at war time. This stanza more likely emphasis on another situation experienced by other people (speakers). In the phrase *the clouds began to form* [3.1] may represent the blast or explosion of a huge weapon and is experienced by the speaker “we”. However, the next line portrays that another person (speaker) must be died in the devastation. *lost in the beating of the storm* [3.2] is a hyperbole which can be interpreted as the devastation. It is also supported by the next two line that the two people must be apart because of the devastation which also means that they will become a memory for the human’s heart.

Linkin Park conducts the same thing in the fourth and fifth stanza. These stanzas are more likely the emphasis of the previous stanza. These represent the regret of the person (speaker) for the annihilation. Then, he admits that he is the one to blame for as if he surrenders and has nothing to complain about his mistakes that he made.

From a paraphrase of *Burning in The Sky* above, it can be concluded that the theme of the lyric is about a regret of people who are exploiting the other people by creating a certain war which finally cause a long suffer for the innocent people. This regret can be seen as a message by Linkin Park that people have to take a lesson from this phenomenon so that they can take another pace not to fall to the same mistake as their ancestors did.

Burning in The Sky as an *object*, delivers meaning of somethings huge which explodes in the sky. In addition, *Burning in The Sky* as *interpretant* can be seen as a concept hope for those who repent their faults. However, the word *Burning* or *fire* can be a symbol as purification of human's mistakes or sins. In some religions such as Christianity, Buddhism and Judaism believe that *Burning* is able to view it as a means of purification (Easwaran, 2007; 186). In other words, *Burning* could be symbolically seen as a way to 'burn' away one's evil urges and as purifier of the one's soul from sins. When people make mistake and they realize it as fault, naturally will appear a regret for the doer. Moreover, they will do anything to fix that fault. In order to fix that fault, People in this lyric are delivering an apology for other people who have suffer or been a victims for their fault. As a result, this lyric successfully reflects people's life to draw an analogy of repenting a fault and demanding an apology from other people. This message is simply implied inside *Burning in The Sky* as the symbol of hope.

3.4 Analysis Iridescent

Iridescent

5
When you were standing in the wake of devastation
When you were waiting on the edge of the unknown
And with the cataclysm raining down
Insides crying, "Save me now!"
You were there, impossibly alone

10
Do you feel cold and lost in desperation?
You build up hope, but failure's all you've known
Remember all the sadness and frustration
And let it go. Let it go

15
And in a burst of light that blinded every angel
As if the sky had blown the heavens into stars
You felt the gravity of tempered grace
Falling into empty space
No one there to catch you in their arms

20
Do you feel cold and lost in desperation?
You build up hope, but failure's all you've known
Remember all the sadness and frustration
And let it go. Let it go

25
Do you feel cold and lost in desperation?
You build up hope, but failure's all you've known
Remember all the sadness and frustration
And let it go. Let it go

30
Let it go
Let it go
Let it go
Let it go

35
Do you feel cold and lost in desperation?
You build up hope, but failure's all you've known
Remember all the sadness and frustration
And let it go. Let it go

Iridescent is another lyric which represents a hope from the devastation on earth. *Iridescent* itself means showing many bright colours which change with

movement (*Cambridge Advanced Learner's Dictionary*). In *Iridescent*, Linkin Park is willing to expose the psychological conditions of a human who is standing and witnessing to the devastation. The setting of the lyrics possibly takes place in a certain war-time where sorrow, suffer, fear and worry are poured out. *Iridescent* consists of seven stanzas with the three main stanzas of the lyric and four repeating stanzas of the other stanzas. In the first stanza, Linkin Park begins with a complex situation of destruction. It seems to mention that a person is standing on the destruction. It portrays a devastation, crying, ruin and death are poured out in front of that person's eyes. These situation are mentioned in each line of the first stanza. In other lines, it emphasizes that people are feeling upset about it. However, people cannot do nothing about it. Although, other people ask for a help, they cannot do anything to help when they themselves do not have a power to help others in this situation. People are just able to let it all happens as just the way it is.

It continues on the second stanza to draw the other emotions of the speaker. Those emotions are depicted in three main situations: *desperation*, *sadness* and *frustration*. In each line, it emphasizes that people have the same emotion if they are in big trouble. Moreover, they are exactly involved in a certain war fighting against enemies. These is a thousand of people are died and some of them are dying. It is possibly seen that the fields and valleys of battle being painted with human kind's blood burst. It is possibly seen that the broken bodies left prostrate in countless fields (King: 100-101). These situations are exactly occurred in the war-time. Therefore, the *desperation*, *sadness* and *frustration* are

experienced by most people at that time. People who witness and notice these situations will surely keep them trapped in a distress and sorrow conditions. However, the passages of the lyric are solved and closed by freedom (*let it go*) [2.4] which possibly means that anyone must move on, continue the life and forget about the pass. People must move on the life from the bad life into the better life. The lyric suggest that let it become a memory, then take a lessons from it and create a new hope for a better life. This phrase is also perceived as the message of this lyric to get rid of a complex situation.

In addition, Linkin Park conducts the same thing in the third and fourth stanza. These stanzas continue to redraw the image of devastation. In the third stanza, it pictures how the devastation looks like. Linkin Park applies a Figure of Speech and Imagery in the lyric in order to give a larger image of the situations. A great explosion image is portrayed in the phrase *in a burst of light that blinded every angel* [1.3] which means a great explosion which is caused by a certain bomb. Then, it is exaggerated by the other lines that the explosion seems to be breaking the sky into pieces as it falls from the sky which cause a great devastation on earth.

However, the phrase *let it go* is repeated in the next stanza to redraw the answer of all the complex situation. In sort, it give suggestion that releasing all sorrow, desperation, cry and failure are the right pace to look forward to achieving brighter future for the young generation.

From a paraphrase of *Iridescent* above, it can be concluded that the idea of the lyric is about a freedom of releasing all negative feelings that make people feel

upset is the best way to continue the better life. The first stanza draw a picture of how great the destruction occur. It continues to the second stanza by exposing the cause of the destruction to people's emotions. As a result, there are in three main human's emotions: *desperation*, *sadness* and *frustration*. However, the speaker then, leads human to find a solution to get rid of the troubles by releasing these emotions. In sort, this lyric suggests a freedom from negative part of human's life to get and continue the better life.

Iridescent as an *object* means showing many bright colours which change with movement (*Cambridge Advanced Learner's Dictionary*). However, *Iridescent* as *interpretant* delivers a message about how human should build a hope from a great desperation they had in the pass. Particularly, the lyric conveys about some negative situations of human beings when they psychologically fall down or are trapped in a rough situations in the pass engraved on their memory. The negative situations such as *sadness*, *frustration*, *failure*, *lost*, *desperation* and *loneliness* are experienced by humans in *Iridescent*. They don't have any power to fix their pass and move onto a better life. Therefore, a hope comes to appear in their mind to expect something good comes into their life. Although, the failure often comes into their hope, they still believe that hope will comes true someday. In sort, *Iridescent* symbolizes a light of hope for human beings to gain and move onto the better life from their pass. The symbol of hope in *Iridescent* however, implies inside the message of the phrase *let it go* which suggests that people should let the pass go away from their mind. Hence, the symbol of hope in *Iridescent* is found inside the phrase *let it go* and the title itself, *Iridescent*. In sort,

Iridescent as interpretant symbolizes a meaning for releasing the bad situations and emotions which are engraved on their memory and starting to build the hope for their better life.

3.5 Analysis of Wretches And Kings

Wretches And Kings

5 "There's a time when the operation of the machine
becomes so odious, makes you so sick at heart, that
you can't take part; you can't even passively take
part, and you've got to put your bodies upon the
gears and upon the wheels, upon the levers, upon all
the apparatus, and you've got to make it stop."

10 To save face how low can you go
Talk a lot of game but yet you don't know
Static on the way make us all say whoa
The people up top push the people down low
Get down

15 And obey every word
Steady getting mine if you haven't yet heard
Wanna take what I got don't be absurd
Don't fight the power nobody gets hurt

20 If you haven't heard yet then I'm letting you know
There ain't shit we don't run when the guns unload
And no one make a move unless my people say so
Got everything outta control
Now everybody go

Steel unload final blow
We the animals take control
Hear us now clear and true
Wretches and kings we come for you

25 So keep pace how slow can you go
Talk a lot of shit and yet you don't know
Fire on the way make you all say whoa

The people up top and the people down low
Get down

30 And I'm running it like that
The front of the attack is exactly where I'm at
Somewhere in between the kick and the high hat
The pen and the contract
The pitch and the contact

35 So get with the combat I'm letting 'em know
There ain't shit you can say to make me back down
So, push the button let the whole thing blow
Spinning everything outta control
Now everybody go

Wretches and Kings is another lyric of *A Thousand Suns* album. *Wretches and Kings* is derived lyric from the portion of memorable speech called *Bone on the Gears* delivered by Mario Savio at Berkeley in 1964, with the Free Speech Movement rolling the campus of the University of California. This remarkable speech then turns into a meaningful lyric: *Wretches and Kings* in *A Thousand Suns album*. Mario Savio was a revolutionary and civil libertarian, logician and poet, scientific observer and self-aware partisan. In his age, he was a virtuos extemporizer who seemed not so much to perform all these identities as to incarnate them. In sort, he was an icon of possibility for his generation of student activists; and so it's a great historical riddle, tinged with pathos (Scott Soul).

Linkin Park attempts to represent another difficult situation in 1960s through *Wretches and Kings* after describing the war situation in previous lyrics. Linkin Park goes on to *Wretches and Kings* to create another theme of the album. This lyric contents eight stanza which is consist of five lines of Sivio's speech: *Bone on the Gears* and is followed by the owned-made lyric. The speech basically

exposes the protest of human rights, unequal employment and over controlled systems on human's creativity. In the first stanza, it is all about Savio's speech: *Bone on the Gears*, which also the opening ideas of the lyric. It portrays unpleasant condition where human beings are under controlled by the inequitable services by the mastery. The mastery is assigned as running systems or is described as *the machine*, and is perceived as the main focus to the problem in the lyric. This analogy is defined more deeply as being "odious" and "makes you so sick at heart." Human beings are the casualty of this situation. Then in the third line-fifth line, it calls for a solution that it must be stopped although it is not going to be easy to make it stop. This optimistic examples that appeals in this stanza, which it calls "Freedom" for the right of all human beings from the inequitable services.

Linkin park then exaggerates the content of Savio's speech by continuing the additional lyric in the rest of the lyric. It is depicted in the second stanza until the eight stanza. The rest of the stanza more likely emphasizes about how the mastery (government) leads the society in the real condition. In order to save their reputation, they make policies and programs that are meant to bring prosperous for the society. And they successfully convinces the people to believe in it. In fact, the policies and programs are made to deceive the society, in order to get benefits on it. However the society do not realize about that. They still give a respect on the policies and rules that they are made for their own good. Steady but sure, people become aware that they are deceived by the policies and rules established by their mastery. But only a view of them realize it. And nobody are able to fight

against them. In addition, the speaker I (it is considered a representation of Mario Savio's position in evoking people for the rebellion) is evoking people or the society to wake up and calling for rebellion against the mastery for a good change. The rebellion finally blows up in form of demonstration where people are gathering for their right back as it is described in fourth and fifth stanza. In these stanza, a lot of people who are coming for the mastery who demand for their right to be served better and equally services from the mastery or the government. In sort, all they want is freedom from the inequitable services and a complicated systems that take a control on their creativities by their mastery.

From a paraphrase of *Wretches and Kings* above, it can be concluded that the theme of the lyric is about a freedom of getting a human right. The speech called *Bone on the Gears* delivered by Mario Savio in the first stanza draws how the mastery controls his people unfairly. However, the rest of the stanza leads human to possess a power to get rid of the control from the mastery which then lead to rebellion for their fair right back. This rebellion is aimed at demanding for freedom is finally occurred. However, the first stanza take a big role in understanding the content of the lyric. Then, the rest of the stanzas are only enlarging the understanding about the content of the first stanza.

Wretches and Kings as an *object* can mean an unpleasant people and the most important, most respected member of a group of people (*Cambridge Advanced Learner's Dictionary*). However, *Wretches and Kings* as *interpretant* can bear a different meaning which may delivers about how the pathetic people become a king when they hold on hope. Particularly, the lyric conveys about some

pathetic people who are deceived by their mastery, and finally become respected people in the end. This shows people when they go under, they have a chance to change their pathetic condition into a contented situation. In the process of making a hope shows in the *Wretches and Kings* should experience a difficult situations making the hoper loosely hold on the hope. A sorrow, pity, cry, and suffer are may be a part of the process of believing in hope. Moreover, people can pass this process, they will reach what they hope on. In sort, *Wretches and Kings* symbolizes a hope for human beings, on how they gain their hope and move onto the better life from their unpleasant conditions. The symbol of hope in *Wretches and Kings* however, implies inside the title of the lyric itself, *Kings*. The *Kings* is illustrated as the most important, best or most respected member of a group of animals, things or people (*Cambridge Advanced Learner's Dictionary*). This is actually hope does to the people whom believe in it. Hope can change the poor people into a laughed satiation or become a *Kings*. Hence, *Wretches and Kings* as *interpretant* can symbolize a meaning for how a hope can change the pathetic people to become a king through an unpleasant process to reach their better life.

3.6 Analysis of Wisdom, Justice And Love

Wisdom, Justice And Love

I come to this magnificent house of worship tonight
 Because my conscience leaves me no other choice
 A true revolution of values will lay hand on the world
 order And say of war;

5 "This way of settling differences is not just
 This business of burning human beings with napalm

Of filling our nation's homes with orphans and
widows
Of injecting poisonous drugs of hate

10 Into the veins of peoples normally humane
Of sending men home from dark and bloody battlefields
Physically handicapped and psychologically deranged
Cannot be reconciled with wisdom, justice, and love"

15 Cannot be reconciled with wisdom, justice, and love"
Cannot be reconciled with wisdom, justice, and love"
Cannot be reconciled with wisdom, justice, and love"
Cannot be reconciled with wisdom, justice, and love"

Another meaningful lyric in *A Thousand Suns* is *Wisdom, Justice and Love*. This lyric is actually a portion of the speech which is titled *Beyond Vietnam: A Time to Break Silence* delivered by Dr. Martin Luther King, Jr., on April 4, 1967, at a meeting of Clergy and Laity at Riverside Church in New York City (King: 84). This speech is considered as a statement of opposition to the war in Vietnam with the cause of Negro equality in the United States. It protests the command and deployment Negroes by Lyndon Johnson of almost unlimited violence against the people in the land of Vietnam for the declared purpose of protecting them from the menace of world communism. Besides, the war, he argues, should be stopped not only because it is a futile war waged for the wrong ends but also because it is a barrier to social progress in this country and therefore prevents Negroes from achieving their just place and inequality in the American life. (McEvoy Spero: 14).

In the first stanza of the lyric, it introduces a great feeling of hope of a better world. In the first line, it portrays the hope exists in Magnificent House of Worship. Magnificent House of Worship is a place where people make a hope for

their own good. However, House of Worship can mean a church for Christianity where Christian people are able to pray for their goodness. However, House of Worship can also mean Mosque for Islam where Muslims can pray for their goodness. And other religions as well. In short, House of Worship is spiritual for any religions to enclose themselves to their God or even talk to their God. People in every background: religion, tribe, country, state, language, and others who encounter sorrow and suffer due to bad situations, seriously put big hopes on their prayer. In this case, their hope is in form of prayer or worship in order they are able to escape from their sorrow toward better living. In the other three lines, it delivers feeling about a hope on the values of a true revolution which is aiming at bringing a betterment for all people. The true revolution upholds a Kindness (lay hand on the world order) and affection (abjection of war) for all human beings. This two characteristics are also expected to apply to the life of human beings then will create peaceful life for all human beings.

However, the second and third stanza say about the inverse conditions which are foul of the values of the true revolution. It emphasizes that the inverse condition occurs because of a war which must be rejected from human's life. Those conditions of war are illustrated in injustice of treating differences, burning human beings with the napalm, the nation's homes are filled by orphans and widows, injecting poisonous drugs of hate into the veins of peoples, sending men home from dark and bloody battlefields. Those awkward conditions cannot even be reconciled with wisdom, justice, and love. Therefore, the existence of the Magnificent House of Worship are expected to remain people about the values of

the true revolution. Moreover, *Wisdom, Justice, and Love* is the basic foundation to maintain a peaceful life for people and also become characteristics of the values of the true revolution. However, the values of the true revolution are betrayed by the existence of the war. Hence, it cannot be reconciled with wisdom, justice and love which upholds a peaceful life for all human beings.

From a paraphrase of *Wisdom, Justice, and Love* above, it can be concluded that the idea of the lyric poem is about hope for a peaceful life which is free from a exploitation, conflict and war. The first stanza draws a picture about the feeling of hope and the characteristics of the values of the true revolution as a hope for human beings to create a peace. However the second, the third and the last stanza, the speaker leads human know that the values of the true revolution has failed to uphold its own ideas and values due to the existence of the war which cause suffer and sorrow for human beings. In sort, people feel sorry about the values of the true revolution which fail to create a peace in life.

Wisdom, Justice, and Love as an *object* can just merely mean *Wisdom, Justice, and Love*. However, *Wisdom, Justice, and Love* as *interpretant* can deliver a larger meaning about how people put on hope when nothing to be done after efforts have been through. Particularly, the lyric conveys about situation where the values of the true revolutions which uphold a good values and ideas cannot be implemented in their life. Hence, people come to find a solution to reconcile these situations. People share and build a hope at where they call the Magnificent House of Worship. In this the Magnificent House of Worship, people are aware of what have gone wrong in the life. They repent it and commit to

fixing these wrong situations. In sort, a new hope is built in this the Magnificent House of Worship by people to expect a change to a betterment in life. As *interpretant, Wisdom, Justice, and Love* symbolizes a hope for human beings for a betterment in their pathetic life. However, the symbol of hope in *Wisdom, Justice, and Love*, implies inside the lyric itself, the Magnificent House of Worship. It is a house for human beings to make a wish and hope for their own good.

3.7 Analysis of The Messenger

The Messenger

When you feel you're alone
Cut off from this cruel world
Your instinct's telling you to run

5 Listen to your heart
Those angel voices
They'll sing to you
They'll be your guide back home

10 When life leaves us blind
Love keeps us kind
It keeps us kind

When you've suffered enough
And your spirit is breaking
You're growing desperate from the fight

15 Remember you're loved
And you always will be
This melody will bring you right
Back home

20 When life leaves us blind
Love keeps us kind
When life leaves us blind
Love keeps us kind

The Messenger is the last lyric of *A Thousand Suns* album. In the other word, *The Messenger* is considered as the conclusion of the album. *The Messenger* literally means a someone who takes a message or documents from one person to another person (*Cambridge Advanced Learner's Dictionary*). From its definition, it can be assumed that Linkin Park attempts to deliver a message to everyone who read or listen to this lyric. Particularly for *The Messenger*, Linkin Park exposes mostly on people's emotion; fear, lonely, suffer and confusion who are living in broken world. It is proved in the first stanza. Its lyric begins with a feeling of confusion living in a dreadful world. It is depicted with the expression of loneliness (unaccompanied) through the first line of the first stanza. And people want to relieve from this situation. However, the instinct keep telling them to continue the life to find a new hope for better place where they can find somebody to rely on. However, the second stanza give a clue that human beings have someone to put a faith. This is their own heart which will always tell them no lies. The heart will become the guidance to lead them to a better situation. Moreover, it is also expected to be a solver when they are in trouble. Finally, the heart leads them a right path to a better place, a sweet home where they can find a joy and happiness with the family.

In the third stanza, it offers the reason why people should continue the life, even sometime life is killing them, it is still worth it to go on the life because life has a *love* [3.2] which keeps people kind. A *love* that will share a peace for human beings. *Love* gives them a new hope to live. Because *Love* is only for God and everyone. If people love one another, God dwelleth in us, and his love is perfected

in us. (The Holy Gospel of Jesus Christ, According to the first epistle of Saint John)

However, the fourth stanza exposes suffer and despair condition of human beings. When people are suffered, it will surely lead naturally them to desperation. They somehow will be aware that they are loved to deserve a happiness. Although, life is full of happiness, sadness, cry, joy, sorrow, and laugh. Sometimes life leaves people in worst situation which makes people want to end their life. However, people should not lose a hope on wonderful things about to happen in their life. Eventually, the lyric closes the expression of *Love* that will always keep people kind and peaceful even though they are in the worst situations.

According to the paraphrase of *The Messenger* above, it can be concluded that the idea of this lyric is about the answer of people's problems; confusion, loneliness, suffer, sorrow and lost in life. *The Messenger* suggests that the existence of *love* in human's heart can solve the problems they face in life. In sort, the existence of *love* can let people kind to continue the life although life sometimes tortures them so hard.

The Messenger as an *object* can mean a someone who takes a message or documents from one person to another person (*Cambridge Advanced Learner's Dictionary*). In addition, *The Messenger* as *interpretant* can mean differently which delivers a hope for people whom get their life is rough. Particularly, the lyric conveys about situation where the people living in despair due to the world tortures them. People experience a great of fear, lonely, suffer and confusion in

The Messenger. Hence, people should come to find a solution to cope with these situations. By the existence of *love* delivered by *The Messenger*, people become aware that they are loved to deserve the better life rather than this rough condition. In sort, *The Messenger* delivers a hope for human beings to see a good side of life which benefits their happiness. In addition, the symbol of hope in *The Messenger* implies inside the word *love*. It is a divine characteristic which is granted to human's heart.

From the explanation of seven selected lyric poems above, it can be concluded that the ideas of *A Thousand Suns* album is about the 'The Symbols of Hope in Life'. *The Requiem*, *The Radiance*, *Burning in the Skies*, *Wretches and Kings*, *Wisdom, Justice, and Love*, *Iridescent*, *The Messenger* have successfully drawn a picture about how a hope is built in human beings' life.

The Requiem, *The Radiance*, *Burning in the Skies* successfully exaggerate an image of a hope in the destruction on earth. Human beings are the one to blame for these destruction. However, they are willing to fix it and regret of what they have done. The expression of hope in *The Requiem*, is in form of prayer of mercy and forgiveness of God for the sins and mistakes. In addition, human beings also send a prayer for a misleading to the same mistakes by their ancestors which had lead them to destruction and ask for a salvation in order to save from broken world to a better world. The expression of hope in *The Radiance and Burning in The Sky* are expressed in form of confession and apology for the destruction that has done. Moreover, they expect that their mistakes can be a lesson for the next generation not to make the same mistakes as they have done in the past.

In addition, *Iridescent* has successfully drawn the image about human's situation that leads them to negative feelings: *desperation, sadness* and *frustration*. In this case, hope comes to appear in human's heart in order to heal these pathetic situation. Therefore, *Iridescent* as the symbol of hope suggests a freedom of releasing all negative feelings that make people feel upset is the best way to continue the better life. People should build a hope with a belief that everything which had lead them to destruction of life in the past, will lead them to the harmony in their life.

In *Wretches and Kings, Wisdom, Justice and Love* and *The Messenger* portray suffer and sorrow situation of human's life. This leads people demand for solution. In *Wretches and Kings*, has successfully drawn the image about human's fighting for their right. In this case, hope is emerged as a key on how the pathetic people are able to become a king when they hold on hope. In *Wisdom, Justice and Love*, has successfully drawn the picture on how the great values of revolution are not able to bring a peace in life and people feel regret and upset about that. Moreover, people experience suffer for the conflict, exploitation and war. Hence, *Wisdom, Justice and Love* suggests people to build a hope to create a peaceful life which uphold the values of revolution to share *Wisdom, Justice and Love* in life. However, *The Messenger* suggests that *love* as the symbol of hope is the best solution for humans to get rid of their problems. These may be three different views at finding the solutions for problems. However, they have the same purpose for creating a peaceful life that building and believing in a hope can lead them to the harmony in life.

In addition, there are eight symbols of hope that are found in these lyrics poem. They are *The Requiem, fire, The Radiance, Burning, Let it go, Kings, The Maleficent House of Worship, and Love*. These eight symbols of hope draw moral depictions of how human beings create and hold on a hope when people are lost and hopeless in desperation in the real life. Moreover, these eight symbols of hope are also perceived as the moral messages for the reader in order to get solution to face problems in life.

However, these eight symbols of hope significantly takes big role in defining the ideas and the messages of the album. *The Requiem, fire, The Radiance, Burning, Let it go, Kings, The Maleficent House of Worship, and Love* are the concepts of hope in life which are presented in seven selected lyric poems of *A Thousand Suns*; *The Requiem, The Radiance, Burning In The Sky, Iridescent, Wretches and Kings, Wisdom, Justice, and Love, The Messenger*.

In conclusion of this analysis, this can be summed that *A Thousand Suns* symbolizes hope in life. *A Thousand Suns* as *interpretant* is more than just the thousand suns that might carry disaster with its heat and fire. *A Thousand Suns* can carry meaning of the great God who will always lay a hand on the creatures. The *A Thousand Suns* or *Sun* for Hindu's faith is a representative of Krishna and has always been worshipped in India since ancient times. Krishna is Vishnu, the great compassionate, sustaining God of the Hindu's faith. It is Vishnu who cares so much about the sufferings of Mother Earth and her children. Krishna as the representative of Vishnu spreads hope for the people of India who comes to earth again and again, in age after age, to relieve oppression and renew righteousness

on earth. (Easwaran, 2007; 180-182). As a result, Linkin Park has successfully drawn the pathetic situations of life through *A Thousand Suns*. People are lost and hopeless about the good of life and feel like to end up the life very soon. However, hope comes to emerge in their heart to keep the belief that the future's betterment will set to come. This possibly means that the life has beauty and happiness to enjoy. The sufferings will have an end, then people will taste the happiness in the end. Therefore, *A Thousand Suns* can be perceived as the symbol of hope in life for those who surely put a faith on it.



CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 Conclusion

This chapter provides conclusion of the analysis of *The Symbols of Hope* in Linkin Park's *A Thousand Suns* album and suggestions for better research of the following researchers who will conduct the similar research as this thesis does.

Linkin Park's *A Thousand Suns* album is a collection of lyric poems that hit much in reflecting human's life. This album successfully draws an analogy between the life story in the album and the reality of real life which mostly faced by human beings in particular conditions. This analogy is vividly illustrated through the symbols of hope inside the album. By conducting Semiotic approach that involves two practical analyses (paraphrasing and explication), the research proves that there are eight symbols of hope that are found in these lyrics poem. They are *The Requiem*, *fire*, *The Radiance*, *Burning*, *Let it go*, *Kings*, *The Maleficent House of Worship*, and *Love*. These symbols are found through the particular words, phrases and the titles of the lyrics which are exaggerated by its lyric contents. These eight symbols of hope become the main supporting explication in explaining the ideas and hidden meaning inside this collection lyric poems, *A Thousand Suns* album. This also significantly takes big role in delivering the moral messages of the album to the people who read or listen to this *A Thousand Suns* album.

Moreover, in order to strengthen that those symbols of hope are really exist in the lyric poems, an explication is conducted by an aiming at discovering the figure of speech and imagery in the lyric poems. In *The Requiem*, the symbol of hope of a *fire* symbolize a purification of broken souls which is portrayed in two lines of the first poem: 2^{sd}, 3rd, 4th, 5th, and 6th line; *Prayer* is in 1st, 2^{sd}, 3rd, 4th, 5th, and 6th line. In this case, *prayer* symbolizes hope when human beings are despair of bad situation. Therefore, they send a prayer to God in order to grand God's help to free them from suffer. In *The Radiance*, the symbol of hope is found through the title of lyric itself. In *Burning In The Sky*, the symbol of hope, *Burning* is found through the title of lyric itself. In *Iridescent*, the symbol of hope of *Let it go* symbolizes of a hope from a great desperation of the pass which is portrayed in eight lines of the *Burning In The Sky*: 11th, 20th, 24th, 25th, 26th, 27th, 28th, and 31th. In *Wretches And Kings*, the symbol of hope of *Kings* is found through the title of lyric itself. In *Wisdom, Justice And Love*, the symbol of hope of *The Maleficent House of Worship* is found in the 1st line. In *The Messenger*, the symbol of hope of *Love* is found in the 9th and 21th lines.

In accordance with the symbols found above, Linkin Park has successfully drawn the pathetic situations of life through *A Thousand Suns*. People are lost and hopeless about the good of life and feel like to end up the life very soon. However, hope comes to emerge in their heart to keep the belief that the future's betterment will set to come. This possibly means that the life has beauty and happiness to enjoy. The sufferings will have an end, then people will teste the

happiness in the end. Therefore, *A Thousand Suns* can be perceived as the symbol of hope in life for those who surely put a faith on it.

4.2 Suggestion

This study should be developed by other researchers in term of the development of literary criticism in defining the symbols of hope in life. For better further research, the researcher recommends suggestions for the following other researchers who would like to conduct similar research.

1. This research solely focuses on Linkin Park's *A Thousand Suns* album because of the aim of the study, defining symbols of hope in life. There are still many a collection of lyric poems of Linkin Park that convey about life, critics, lessons and moral values as a whole-not only focus on the symbols of hope but also other symbols in life which carry moral messages for human beings.
2. The further researcher is able to choose other bands which have a good discussion in criticizing life. There are many group bands which have awesome lyric that hit much on philosophy, value of life, social, love, and politics. For instance, System Of Down, Coldplay, Bob Dylan, and Metallica are awesome group band which have good lyric to be an object of study of the further research.

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APPENDICIES

1. First Lyric Poem

The Requiem

5
God save us everyone
Will we burn inside the fires of a thousand suns
For the sins of our hand
The sins of our tongue
The sins of our father
The sins of our young

10
God save us everyone
Will we burn inside the fires of a thousand suns
For the sins of our hand
The sins of our tongue
The sins of our father
The sins of our young

2. Second Lyric Poem

The Radiance

5
We knew the world would not be the same.
A few people laughed, a few people cried, most people were silent.
I remembered the line from the Hindu scripture, the Bhagavad-Gita.
Vishnu is trying to persuade the Prince that he should do his duty
And to impress him takes on his multi-armed form and says,
Now I am become Death, the shatterer of worlds.
I suppose we all thought that, one way or another.

3. Third Lyric Poem

Burning In The Skies

I used the deadwood to make the fire rise
The blood of innocence burning in the skies
I filled my cup with the rising of the sea
And poured it out in an ocean of debris

5 I'm swimming in the smoke
Of bridges I have burned
So don't apologize
I'm losing what I don't deserve
What I don't deserve

10 We held our breath when the clouds began to form
But you were lost in the beating of the storm
And in the end we were made to be apart
In separate chambers of the human heart

15 It's in the blackened bones
Of bridges I have burned
So don't apologize
I'm losing what I don't deserve
What I don't deserve

20 The blame is mine alone
For bridges I have burned
So don't apologize
I'm losing what I don't deserve

25 What I don't deserve
What I don't deserve
What I don't deserve

And here's the dead wood to make the fire rise
The blood of innocence burning in the skies

4. Fourth Lyric Poem

Iridescent

5
When you were standing in the wake of devastation
When you were waiting on the edge of the unknown
And with the cataclysm raining down
Insides crying, "Save me now!"
You were there, impossibly alone

10
Do you feel cold and lost in desperation?
You build up hope, but failure's all you've known
Remember all the sadness and frustration
And let it go. Let it go

15
And in a burst of light that blinded every angel
As if the sky had blown the heavens into stars
You felt the gravity of tempered grace
Falling into empty space
No one there to catch you in their arms

20
Do you feel cold and lost in desperation?
You build up hope, but failure's all you've known
Remember all the sadness and frustration
And let it go. Let it go

25
Do you feel cold and lost in desperation?
You build up hope, but failure's all you've known
Remember all the sadness and frustration
And let it go. Let it go

30
Let it go
Let it go
Let it go
Let it go

35
Do you feel cold and lost in desperation?
You build up hope, but failure's all you've known
Remember all the sadness and frustration
And let it go. Let it go

5. Fifth Lyric Poem

Wretches And Kings

"There's a time when the operation of the machine becomes so odious, makes you so sick at heart, that you can't take part; you can't even passively take part, and you've got to put your bodies upon the gears and upon the wheels, upon the levers, upon all the apparatus, and you've got to make it stop."

5

To save face how low can you go
Talk a lot of game but yet you don't know
Static on the way make us all say whoa
The people up top push the people down low
Get down

10

And obey every word
Steady getting mine if you haven't yet heard
Wanna take what I got don't be absurd
Don't fight the power nobody gets hurt

15

If you haven't heard yet then I'm letting you know
There ain't shit we don't run when the guns unload
And no one make a move unless my people say so
Got everything outta control
Now everybody go

20

Steel unload final blow
We the animals take control
Hear us now clear and true
Wretches and kings we come for you

25

So keep pace how slow can you go
Talk a lot of shit and yet you don't know
Fire on the way make you all say whoa
The people up top and the people down low
Get down

30

And I'm running it like that
The front of the attack is exactly where I'm at
Somewhere in between the kick and the high hat
The pen and the contract
The pitch and the contact

35 So get with the combat I'm letting 'em know
 There ain't shit you can say to make me back down
 So, push the button let the whole thing blow
 Spinning everything outta control
 Now everybody go

6. Sixth Lyric Poem

Wisdom, Justice And Love

I come to this magnificent house of worship tonight
 Because my conscience leaves me no other choice
 A true revolution of values will lay hand on the world
 order And say of war;

5 "This way of settling differences is not just
 This business of burning human beings with napalm
 Of filling our nation's homes with orphans and
 widowsOf injecting poisonous drugs of hate

10 Into the veins of peoples normally humane
 Of sending men home from dark and bloody battlefields
 Physically handicapped and psychologically deranged
 Cannot be reconciled with wisdom, justice, and love"

15 Cannot be reconciled with wisdom, justice, and love"
 Cannot be reconciled with wisdom, justice, and love"
 Cannot be reconciled with wisdom, justice, and love"
 Cannot be reconciled with wisdom, justice, and love"

7. Seventh Lyric Poem

The Messenger

When you feel you're alone
Cut off from this cruel world
Your instinct's telling you to run

5 Listen to your heart
Those angel voices
They'll sing to you
They'll be your guide back home

10 When life leaves us blind
Love keeps us kind
It keeps us kind

When you've suffered enough
And your spirit is breaking
You're growing desperate from the fight

15 Remember you're loved
And you always will be
This melody will bring you right
Back home

20 When life leaves us blind
Love keeps us kind
When life leaves us blind
Love keeps us kind