



Music as Propaganda for Humanitarian Diplomacy: Semiotic Analysis of Ferdinand de Saussure in the Song We Are the World

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<http://dx.doi.org/10.18415/ijmmu.v9i9.3944>

Abstract

In this paper, the author will examine one of the songs with the most phenomenal theme of humanity, entitled We Are the World. In the making, this song was created as a charity song initiated by the USA for Africa which aims to raise funds for the prevention of hunger in the African region, precisely in Ethiopia. This is because Ethiopia is experiencing political instability and drought from 1984-1985. In this study, the author uses Ferdinand de Saussure's semiotic analysis to see the message of meaning contained in each of the lyrics. For the research methodology, the author uses a qualitative method to review this paper. Then the author also uses the concept of humanity as the basis of the research argument, the concept of love by Mahatma Gandhi and M. Said Ramadhan Al Buthi in their interpretation of Ali Imron verse 14 and uses propaganda theory to see the role of this song implies the value of humanity. Sources of data were obtained through literature review from Scopus and Google Scholar journal documents with the NVivo 12 Plus application as a lyric analysis tool. The findings resulting from this study are that with the song, moral and humanitarian messages can be conveyed well to the public by upholding universal ethical values towards humanity. It is proven that the song We Are the World always gets more enthusiasm in the community by always being commemorated on the date of its creation, and from the recording royalties it is allocated for charity activities. It is believed by the author as a parameter for the success of the song We Are the World to get more sympathy and become a symbolic song for human things.

Keywords: *Humanity; Music; Propaganda; Semiotics; The USA for Africa; We Are the World*

Introduction

This study will discuss the song We Are the World as propaganda for humanitarian diplomacy. Quoting from the USA for Africa website, this charity was founded in 1985, USA itself stands for United Support of Artists for Africa which later became famous for its recording in 1985 "We Are the World" and the event "Hands Across America" in 1986. On its website, it says 35 years means around 2020, the USA for Africa has raised more than \$100,000,000 to help alleviate the suffering of poverty in Africa and the United States (Thomas, 2016). Quoting from the same website the USA for Africa, We Are the World raised \$75 million for hunger relief and relief and development programs in Africa. More than 500 African organizations in 21 African countries have received funding from the We Are the World project.

The existence of this charity has a noble vision in terms of humanity which is still in line with the vision at the beginning of its activities in 1988. The vision that continues to be echoed includes the issue of hunger, the challenge of climate change, and all kinds of conflicts that are raging around the world. This was done considering the need for people to give their care still exists, while the demands of the times are getting more complex. To implement the vision of this charity, of course, assisted by visionaries such as public figures and volunteers. Like the musicians who participate in promoting this noble activity. About thirty years ago, following in the footsteps of Harry Belafonte, artists from the music industry came together to use their voices to make a breakthrough. Then the real action was led by Producer Quincy Jones by cooperating with the World Pop King Michael Jackson and Lionel Richie. Not only them but also over 40 other artists started big things that aim to inspire people around the world to use their collective power to make the world a better place (songfacts.com 2022).

According to Urbain, music is an art that is formed from the harmonization of accumulated sounds and rhythms that are in harmony. In its meaning, music can be understood as a collection of sounds with tones arranged according to the composition which then gives birth to a melodious and beautiful hum to the ear (Urbain, 2016). In another sense, music is also called a branch of art that emerges through human instincts, thoughts, and feelings that give birth to harmony as self-expression (Gelboa, Yehuda, & Amir, 2009). In his writings, Haishang Wu said that regarding music and humanity, we will be faced with Confucius's statement which states that the quality of a government can be judged by the quality of its music. That is, all sound modulation originates from the human mind. When feelings are stirred up in man himself, they are manifested in sounds; and when those sounds are combined to form a composition, they accumulate with what is called air. Therefore, the meaning of Confucius is an image, the atmosphere of an age of good order will show calm and enjoyment. On the other hand, the chaotic atmosphere of the times shows discontent and anger, and the government is very bad. The atmosphere of a country that is about to be destroyed is an expression of sadness and (problematic) thoughts (Wu 2019). According to Brindley quoting the words of an ancient Greek philosopher, Plato said that "*Music is a moral law. It gives soul to the universe, wings to raise the minds of the young population*" (Brindley 2012). In more modern terms, music does not stop at rhythm, melody, and lyrics, but is a universal language of communication.

The song *We Are the World* has a deep meaning for humanity, so this song also has a strong influence on humanitarian issues. Of course, each lyric of this song also has a deep meaning as well. So we can see that when many musicians join the celebration by singing this song to raise funds. Until now "*We Are the World*" is still able to motivate millions of people to become activists in their way. This is shown by a simple thing, namely by doing according to their strength and courage to express themselves. It does not stop at the individual but also at the collective realm capable of bringing about change. Until then "*We Are the World*" became a movement until now and is always commemorated by people who care about humanity, welfare, and peace.

Many writings have discussed the role of music in peacebuilding, the role of music as peacekeepers, and so on. The purpose of this study is to show differences in the deepest scope of music itself, namely to see the moral message in a song lyric by analyzing it through Ferdinand de Saussure's semiotic approach. Thus, it is believed that it will help to see the perspective of the song "*We Are the World*" which contains a deep meaning and is full of broader meanings of life. What are the implications of the message of the song *We Are the World* being able to be conveyed so that it can become a propaganda medium for humanitarian diplomacy?

Literature Review

First, a journal entitled, "Music in peacebuilding: a critical literature review" written by Elaine Sandoval (Sandoval 2016). *Second*, the journal entitled. "Music's role in peacebuilding," written by Haishang Wu (Wu 2019). *Third*, a journal entitled, *Music, Violence, and Peace-Building*," written by

Helen Hintjens and Rafiki Ubaldo (Hintjens and Ubaldo 2019). *Fourth*, a journal entitled, “Music in War, Music for Peace: A Review Article,” written by John Morgan O’Connell (O’Connell 2011). *Fifth*, a journal entitled, “Challenges and perspectives of Peace Education in schools: The role of music,” written by Alberto Cabedo-Mas (Cabedo-Mas 2015). *Sixth*, a journal entitled “Creating A Musical Dialogue for Peace,” written by Lesley Pruitt (L. Pruitt 2011). *Seventh*, the journal entitled, “Promoting peace and culture in Nigerian higher institutions through the use of music education,” was written by L.U. Ekwueme, A. F. Odunuga and D. O. A. Ogunrinade (Ekwueme, Odunuga, and Ogunrinade 2013). *Eighth*, the journal “Peace and Equality Themes in Popular Music” was written by Ronald. A. Hardert and Linda B. Hardert (Hardert and Hardert 2003). *Ninth*, the journal entitled, “Education, Human Rights, and Peace - Contributions to the Progress of Humanity,” written by Zafra Margolin Lerman (Lerman 2019). *Tenth*, journal entitled, “Music, youth, and peacebuilding in Northern Ireland,” written by Lessley J. Pruitt (L. J. Pruitt 2011).

From the various articles that have been collected, the author uses the Word Cloud feature of the NVivo 12 Plus application to analyze previous research and get two main keywords, namely “*Music*” and “*Peace*.” This indicates that previous research is too dominant in terms of music and peace. That way, the two keywords that have been obtained help the author to direct this paper to music as a propaganda medium for humanitarian diplomacy. The song We Are the World is the research subject and USA for Africa is a non-political actor propagandist as the novelty of this research.



Figure 1: Word Cloud from NVivo 12 Plus, Keywords: Music, Peace, and Humanity

The second Word Cloud was taken from 64 journal documents from Scopus with the keywords Michael, Jackson, and Music. After being processed using the Word Frequency Tools in the NVivo 12 Plus application, several words that often appear, namely; New: 813 (1.29%), Music: 725 (1.15%), York: 643 (1.02%), Press: 558 (0.89%), University: 466 (0.74%), Jackson: 401 (0.64%), and so on until Michael: 290 (0.46%). That way, of the 64 articles found, none of them discussed Michael Jackson's song that led to the idea of a humanitarian mission, especially leading to specific things such as the song We Are the World, none of which was found in previous research.



Figure 2: Word Cloud from NVivo 12 Plus, Keywords: Michael, Jackson, Music

To see about the scope of the discussion, here is a bibliometric preparation from the VOS Viewer application.

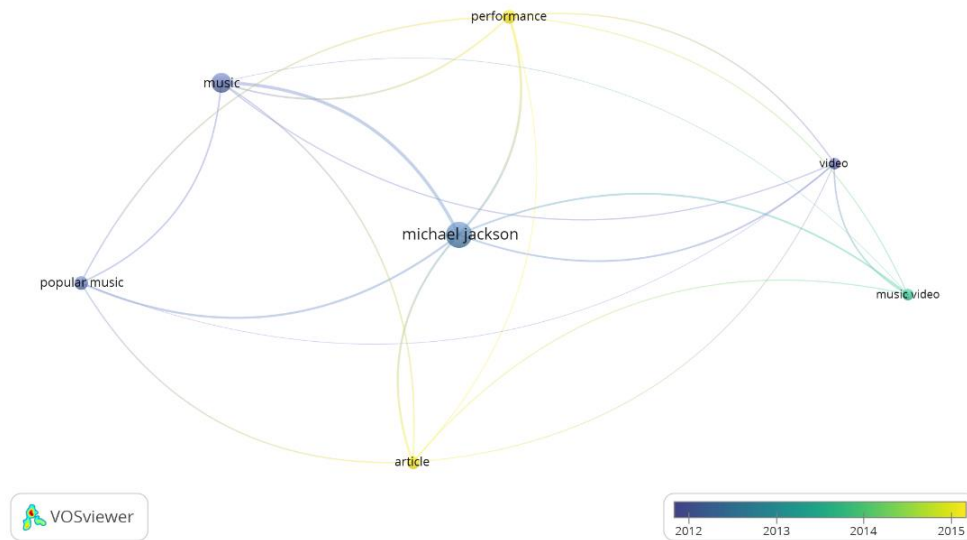


Figure 3 Overlay Visualization Display from VOS Viewer Application

If it is presented in an image through the Overlay Visualization feature in the VOS Viewer application, it will appear that the core scope of research is Michael Jackson, and those that follow such as popular music, music, performance, and videos, articles, music videos are a continuous scope. So from 64 journal documents from Scopus with the keywords Michael, Jackson, and Music, it does not show any indicators that lead to the scope of humanity and We Are the World as the parameters of previous research.

Methodology

The research method used by the researcher uses qualitative and quantitative methods through a semiotic analysis approach. According to Mukhtar, the descriptive qualitative research method is a method used by researchers to find knowledge or theory of research at a certain time (Mukhtar 2013). As reference sources in terms of qualitative researchers collect data as reference writing through books, e-books, journals, and news sources via the internet. While in quantitative terms, the researcher uses an algorithm through the NVivo 12 Plus application to determine the number of words that often appear in the lyrics of the song.

In this research method, the researcher uses Ferdinand de Saussure's semiotic analysis method as his approach. With the theory put forward by Ferdinand De Saussure through signs, researchers can find out the meaning and purpose of what is conveyed by the message from the image or sound of the song We Are The World (William and Winduwati 2021). Researchers look for elements of humanitarian messages as propaganda media contained in the song We Are the World using Ferdinand De Saussure's semiotic theory approach. The subject of this research is the song We Are the World by Michael Jackson and Lionel Richie. Meanwhile, the object of this research is the representation of the message of humanity contained in the song We Are the World as humanitarian propaganda in every disaster event under the auspices of the USA for Africa.

Humanity and Love

Humanity is a universal attitude that must be possessed by every human being in the world who can protect and treat humans following human, human nature. According to Teitel, the meaning of

humanity derives in part from the laws of nature and a shared moral commitment, as an alternative to the notion of humanity as a collective, and from the dimensions of human behavior (Teitel 2004). If you mention humanity and the song *We Are the World*, it will end in a term that is universally agreed upon as an expression of feeling as well as action, namely love. Quoting Mahatma Gandhi, he emphasized the importance of love in a life, which then in Hinduism terms there is the term *Ahimsa* which means non-violence. Quoting from Oktaviani and Sukmantara, *Ahimsa* has the meaning of absolute rejection or avoidance of all desires, wishes, and actions, which lead to forms of attack or injury. Until then, with love in humanity, there will be various actions that are harmonious through actions, hearts, and minds spontaneously (Oktaviani and Sukmantara 2019).

If in Islam we know Jalaluddin Rumi through his poetry about love, which reads:

“Truly love can turn the bitter into sweet, the dust turns to gold, the murky becomes clear, the pain becomes healed, prison turns into a lake, pain into pleasure, and anger into pleasure. Only love can soften iron, crush rocks, resurrect a dead heart and breathe life into it, and turn slaves into leaders..” (Ni’am 2001).

When love comes to dwell in me, many forms become one. In one grain of wheat stored thousands of bunches. In the eye of the needle, the night stars shine (Khaliq 2018).

رُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ
وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاَبِ الْحَيَاةِ الدُّنْيَا^٢

Meaning: It is made to feel beautiful in the eyes of humans, love for what they want, in the form of women, children, wealth piled up in the form of gold and silver, selected horses, livestock, and fields. That is the pleasure of living in this world, and with Allah is a good place to return (QS Ali ‘Imran: 14).

Referring to the verse above, Sheikh Al Buthi interprets that one's love for others is also a form of love for Allah. He has said before that whoever loves Allah sincerely, Allah will surely love him because humans are creatures who get special honors from Allah which the angels are commanded to prostrate (honor) to Allah. Even though after that, they split up into various schools of thought and thought, some of which are in line with any of the same beliefs with you, among them some have different beliefs. Sheikh Al Buthi emphasized that brotherhood between human beings will always last and no one will deny it, either because of one belief or different beliefs. Therefore, humans as social beings who cannot live alone must help each other, and work together to do good to others (Buthi 2013).

Propaganda

According to Severin and Tankard, propaganda is a term for political studies in the dynamics of international relations. While the purpose of propaganda itself is an information activity about right or wrong understandings or opinions, which are developed to convince others to adopt attitudes or schools that lead in a certain direction (Severin and Tankard, Jr 2005). The perpetrators of propaganda activities themselves are called propagandists, who are then viewed from the type of propaganda that is divided into two, namely open and covert (KBBI 2019).

With the development of the times, propaganda has become a helper for public relations activities and even diplomacy activities. In the end, propaganda will feel effective if it is implemented properly (Roy 1991). According to Nicholson quoted by Roy, Lord Canning was the first to recognize the effectiveness of mobilizing public opinion in other countries in 1826 (Roy 1991). This is in line with Kushner's opinion about propaganda which can be interpreted as a collection of techniques to influence mass opinion, and therefore propaganda can influence Social Psychology in a global population (Kushner 2006).

Finding and Discussion

Historical Background of Song

According to Bahurekso in his article, regarding the history of this song created in March 1985, Lionel Richie, Michael Jackson, Michael Omartian, Cyndi Lauder, Kenny Rogers, Diana Ross, and more than 40 artists involved in composing this song, including Lionel Richie, Stevie Wonder, Paul Simon, Kenny Rogers, James Ingram, Billy Joel, Tina Turner, Michael Jackson, Diana Ross, Dionne Warwick, Willie Nelson, Al Jarreau, Bruce Springsteen, Kenny Loggins, Steve Perry, Daryl Hall, Huey Lewis, Cyndi Lauper, Kim Carnes, Bob Dylan, Ray Charles, Harry Belafonte, Bette Midler, Smokey Robinson, The Pointer Sisters, LaToya Jackson, Bob Geldof, Sheila E, and Waylon Jennings recorded a song "We Are The World." (Bahurekso 2016) According to Purbo in his article, the song We are the World has become the most memorable humanist song with the theme of social action of all time (Probo 2015).

The song was then marketed to raise funds for famine victims in Africa. At that time the song gained 63 million US dollars for the relief of the famine. Speaking to People, Lionel Richie said the lyrics that come to mind right now are *"There's a choice we're making, we're saving our own lives."* Richie revealed that the lyrics came when he and Michael chatted. He thinks they can say 'I saved my soul' or 'we saved ours', he said. According to Richie "We Are the World" is a statement they want to convey. It means what we have to do to save ourselves," Richie said. "But the message of the song is very clear," said the singer of the song *"Hello."* Richie admitted that he wanted to write another song in the early days of the Covid-19 outbreak. According to Richie, whenever he tries to write another message, he always writes the lyrics." Like most citizens of the US and the world, also stay at home with loved ones (Kistyarini 2020).

Semiotics Ferdinand de Saussure

With a background in linguistics and language studies, Saussure places language as the basis of the sign system in his semiological theory. Language is seen by Saussure as a sign system that can convey and express ideas better than other systems. Quoting from Sartini, language is a system or structure that is ordered in a certain way and can be meaningless if it is separated from the related structures. Saussure explained that the study of linguistics is still too general to discuss the sign system, therefore it is necessary to make a more specific study which he calls semiology (Sartini 2007). Because it departs from this linguistic basis, the study of semiotics from Saussure is also known in the world of science as linguistic semiotics. One of the published works is a book entitled Course in General linguistics. Then the work became a very influential work in the field of linguistics or linguistics. And that work is called the term "structuralism" (Hidayat 1996).

Semiology according to Saussure is the study of signs in human social life, including what these signs are and what laws regulate the formation of signs. This shows that the sign and the meaning behind the sign are formed in social life and are influenced by the system (or law) that applies to it. Quoting from Patriansyah, there are several things in the system that affect the formation and preservation of signs in society, and Saussure places more emphasis on the role of language than other aspects such as the writing system, religion, and manners, customs, and so on (Patriansyah 2014).

According to Saussure, quoted by Sobur in his book Semiotics of Communication, he said that Semiotics or semiology is a science that studies the life of signs in society (Sobur 2003). Quoting from Taufiq, in the study of semiology, Saussure emphasized that the sign system has three aspects, namely itself, first (sing), or good material aspects. (signs, sounds, shapes, images, and motions). Both aspects of the marker (signifier). And the third aspect of the signified (Taufiq 2008). So the relationship between the sign and the signifier is arbitrary (free). Quoting from Hidayat, a sign certainly has certain values (value), while according to Saussure, the signs are related to other sign systems (syntagma) which will make a difference (Hidayat 1996).

Saussure himself mentions three words in French that mean 'language', namely parole, language, and langue. Parole is a language expression that arises from the mind of each individual and cannot be called a social fact because it tends to be subjective. Language is a combination of parole and language rules, which are used by the whole community as a combination of expressions so that it cannot be called a social fact. While langue is a language rule used and applied by certain community groups that allow various elements in it to understand it so that it can be said to be an existing reality (Sitompul, Patriansah, and Pangestu 2021).

In his writings, Saussure wrote, "*the linguistics sign unites not a thing and a name, but a concept and a sound image a sign.*" The combination of the concept and sound image is a sign. So de Saussure divides signs into two, namely components, signifiers (or sound images) and signifieds (or concepts) and he says that the relationship between the two is arbitrary with them, the way they function, the relationship with other signs, their delivery, and reception by those who use them (Habibi 2019). According to Preminger as quoted by Nugraha, this science assumes that social phenomena or society and its culture are signs. Semiotics studies the systems, rules, and conventions that allow these signs to have meaning. The purpose of semiotic analysis seeks to find the meaning of signs, including things that are hidden behind a sign (text, advertisements, news). Because the sign system is very contextual and depends on the use of the sign. The thinking of sign users is the result of the influence of various social constructions in which the sign user is located (Nugraha 2016). Thus, Saussure's semiotics will see a sign from the lyrics of the phenomenal song We Are the World by Michael Jackson and Lionel Richie.

Music for Humanity

A journal entitled, "Music in peacebuilding: a critical literature review" written by Elaine Sandoval, discusses the idea of musical exceptionalism as something good or neutral. In this regard, Sandoval highlights the specific problems and questions that arise from considering the findings about the role of music in peace. The purpose of this section is to help put music and peacebuilding to good use (Sandoval 2016). In the journal entitled, "Music's role in peacebuilding," which was written by Haishang Wu, the music contains a huge potential contribution to peacebuilding, such as eliminating direct and indirect violence, igniting hope and will to live, and helping to peacefully integrate among people (Wu 2019).

In a journal entitled, "Music, Violence, and Peace-Building," written by Helen Hintjens and Rafiki Ubaldo. They think that music is not created innocently, music has a special content according to what is being conveyed. According to him, there is an ambivalence about the connection of music with violent and peaceful forms of social action (Hintjens and Ubaldo 2019). In the journal "Creating A Musical Dialogue for Peace," written by Lesley Pruitt. In his study, Pruitt suggested that music could be a useful tool for young people to participate in a peaceful dialogue. However, many of these young people, who are interested in the musical side, are inspired to continue working on peace-building in some way. The barriers and boundaries are clear, but the data obtained by Pruitt shows that music can be used to engage young people in peaceful dialogue (L. Pruitt 2011).

In a journal entitled, "Promoting peace and culture in Nigerian higher institutions through the use of music education." Written by L.U. Ekwueme, A. F. Odunuga and D. O. A. Ogunrinade. This paper examines the concept of a culture of peace and music education. It also highlights the role that music education can play in promoting a culture of peace in higher education institutions in Nigeria. The paper also exposes students to the benefits of acquiring skills and other values inherent in learning music that can equip them for future goals. This work will be useful for music educators in reminding them of the importance and importance of their work for humanity (Ekwueme, Odunuga, and Ogunrinade 2013).

Mean Behind Lyrics

In his findings in the NVivo 12 Plus application, the author found 6 dominant words that often appear in the song We Are the World. The six words are, "day, make, world, children, giving, and start."

In the Tree Map image displayed, the word appears and is listed in the largest box which indicates that the word is very dominant in the lyrics of the song We Are the World. Of course, Michael Jackson and Lionel Richie have their views regarding the choice of words to then be compiled into a song lyric which later became phenomenal because of its high philosophical value.

Below is a treemap image of the lyrics of the song We Are the World from the Word Frequency feature in the NVivo 12 Plus application.

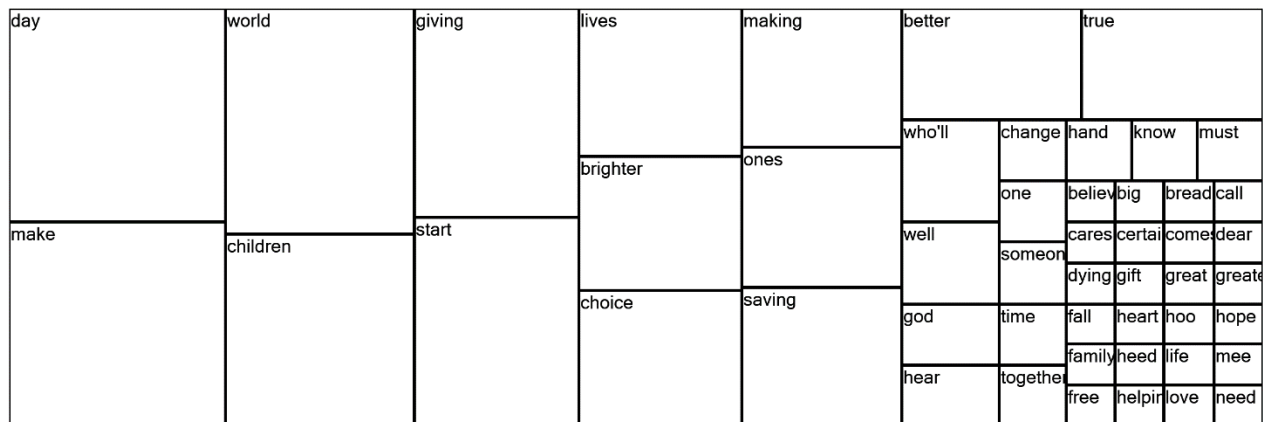


Figure 4: Tree Maps from the Lyric of Song We Are The World

Thus, the author decided to take a sample of the 15 words that had been read earlier and then processed them into a chart to make it easier for readers to see how many words often appear through graphic images. Below is a graphic image of the words that often appear in the song We Are the World.

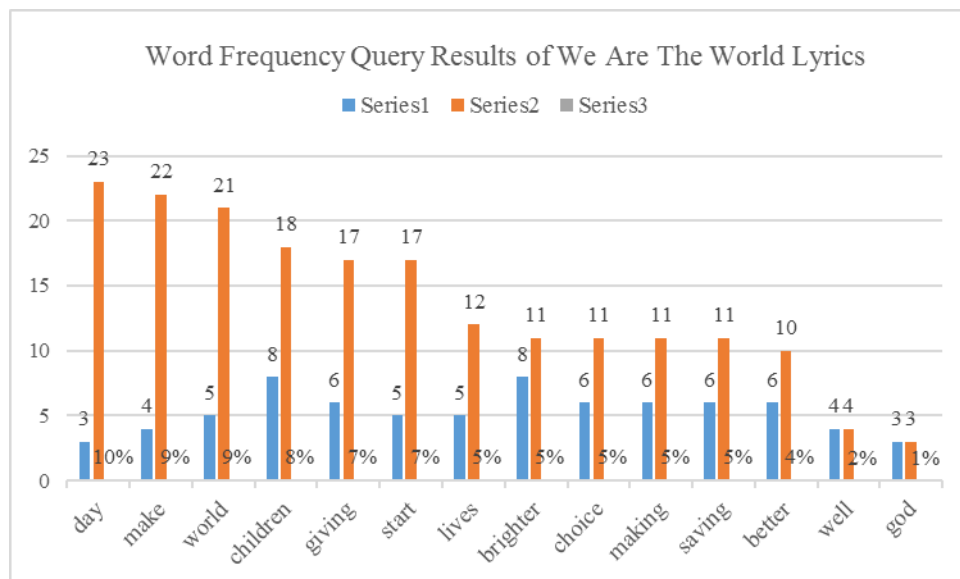


Figure 5: Chart of Word Frequency Query Results of We Are The World Lyrics

We can see that the word "day" appears 23 times with a percentage of 10%, the word "make" appears 22 times with 9%, the word "world" 21 times with 9%, and the word "children" 18 times with 8%, the word "giving" 17 times with 7%, the word "start" 17 times with 7%, the word "lives" 12 times

with 5%, the word “*brighter*” 11 times with 5%, the word “*choice*” 11 times with 5% and so on. To make it easier for readers, here we show the words that often appear in the lyrics of the song We Are the World in column form.

Word	Length	Count	Weighted Percentage (%)
day	3	23	10%
make	4	22	9%
world	5	21	9%
children	8	18	8%
giving	6	17	7%
start	5	17	7%
lives	5	12	5%
brighter	8	11	5%
choice	6	11	5%
making	6	11	5%
saving	6	11	5%
better	6	10	4%
well	4	4	2%
god	3	3	1%

Figure 6: We are the world lyrics, based on NVivo 12 Plus analysis

From a different perspective, the lyrics of the song We Are the World are read in the Word Frequency feature, slightly narrowed to the 3 dominant words that often appear. The three words, namely day, make, and children, are depicted in purple as a marker. With a dominant percentage, the word “*day*” appears 23 times with a percentage of 10%, then the word “*make*” appears 22 times with a percentage of 9%, then the word “*world*” appears 21 times with a percentage of 9%. Of course, this also has its meaning regarding the philosophical orientation of Michael Jackson and Lionel Richie in writing the lyrics to the song We Are the World.

The following is a processed Word Cloud display from the NVivo 12 Plus application using the Word Frequency feature from the lyrics of the song We Are the World.



Figure 7: Word Cloud from The Lyric of Song We Are The World

To examine the meaning of the song We Are the World through a semiotic analysis study, the author groups it into two stages with the six most dominant words that often appear, namely “*day, make, world, children, giving, and start,*” as a description of the wishes of Michael Jackson and Lionel Richie in conveying the message contained in the song We Are The World. Then proceed with the next eight words, namely “*lives, brighter, choice, making, saving, better, well, and god,*” as a supporting element of the wishes of the two musicians in constructing the message of humanity contained in the song.

The first stage is the words, "*day, make, world, children, giving, and start.*" These six words are the most frequently appearing in the lyrics of the song *We Are the World* with an average of 15-23 times appearing with a probability of 7% - 10% of the total. It is possible to interpret the desire of Michael Jackson and Lionel Richie to make the world always filled with accumulated goodness through love and sharing happiness and caring for each other without exception. In the opinion of LaVelle Smith Jr. in his documentary "*The Man Behind the Dance*" in revealing that the making of Neverland is a form of appreciation for himself by building a personal paradise. (Kiwi 2012) As we all know Michael Jackson has always been synonymous with children, it was proven to be related to his concern for building a special playground called Neverland. Quoting from *The Richest*, Neverland was the home and private amusement park of the iconic American player Michael Jackson where he lived from 1988 to 2005 (Natividad 2022).

For the second stage, namely the words, "*lives, brighter, choice, making, saving, better, well, and god.*" These eight words are a supporter of the six dominant words that have been discussed previously with an average of 3-12 times appearing with a probability of 1% - 5% of the total. From the previous word talking about the interpretation of affection, in the next word stage, we can see how visionary Michael Jackson and Lionel Richie are to make their work monumental. They view that the spirit of love and affection must be consistent and hegemon over time. When love and affection are imprinted, it will give the spirit of people across nations to see the future brightly and be surrounded by a sense of security to achieve a better standard of living. Because in the creation of the song *We Are the World*, at that time Michael Jackson and Lionel Richie were moved and learned that many people's lives in Africa were being threatened because of hunger. With their attributes as singers, they are moved to hold charity concerts based on love and compassion for the benefit of humanity (Laksmiwati 2022).

How to Implicate It?

The single was intended as a charity single to raise funds for famine relief efforts in Ethiopia, which had suffered from political instability and the 1984-1985 drought. Even the song, "*We Are the World*" was performed as the ending theme at Michael Jackson's funeral, at the Staples Center, Los Angeles, on July 7, 2009 (Kumairoh 2020). When released as a single, "*We Are the World*" rose rapidly in the United States charts as, "*one of the fastest-selling singles in the history of the modern pop era,*" peaking at number 1 on the *Billboard Hot 100* on April 17, 1985, and staying at number 1 on the *Billboard Hot 100* for 4 consecutive weeks. The initial inventory of 800,000 copies was immediately sold out, and soon total sales reached 1.5 million copies. "*We Are the World*" also reached number one on the UK charts and topped charts in most of the world. In the United Kingdom, the single was the number 33 best-selling single in 1985 (songfacts.com, 2022).

Among the musicians who wish to remember Michael Jackson is American rapper Queen Latifah who spoke about Michael Jackson's power to unite people and make them believe in themselves. Latifah revealed that "*Michael was the biggest star on earth. He let me know that as an African-American you could travel the world ... there was a world outside America. Other people, all you people who came here to pay respect to someone you felt was one of you, a human being first.*" Besides Queen Latifah Gordy also Praising Jackson's extraordinary vocal talent, he expressed his opinion on how Michael made history when he took to the stage at Motown's 25th-anniversary event in 1983 and set the world on fire with his iconic moonwalk opening. "*Michael Jackson went into orbit and never came down,*" Gordy said. According to him, Jackson was not only a King of Pop but also "*the greatest entertainer that ever lived.*" There was a public reaction to the single *We Are the World*, where the artist's income was then used to help famine victims in Africa, it was quite emotional considering it was the highest humanitarian act when helping hunger victims. When viewed in terms of numbers, this song became one of the fastest-selling singles in the modern pop era. The initial shipment of 800,000 records sold out within three days of being released on March 7, subsequent orders have lifted sales to around 1.5 million (Kaufman 2009).

Many people at that time stated that they were so fascinated by the spirit of humanity and concern that in the end, the enthusiasm of the song brought tears to their eyes when they heard it for the first time. The biggest impact of "We Are the World" seems to be the video, which allows us to see singers taking turns at the microphone without showing any ego to show off their vocal skills (Hilburn 1985). The USA for Africa organization is run by Ken Kragen, who helped put the project together. As an artist manager, Kragen handled a lot of logistics, which made him a good fit for the position. It took a while to get royalties from "We Are the World." They focus on providing food and supplies to organizations that have demonstrated a commitment to these goals and have demonstrated that they can use donations effectively. Instead, Bob Geldof's distribution of Live Aid came under his watch. Keep in mind, the USA for Africa didn't end with "We Are the World," Kragen defended it and in 1986 organized Hands Across America, which asked people to join hands, forming county-wide human chains to help America's homeless. The event was promoted during that year's Super Bowl in a commercial featuring Bill Cosby and Lily Tomlin, who revealed that *"Last year we were all moved by 'We Are the World,' and together we raised millions for African hunger relief. But now we will gather for America"* (songfacts.com 2022).

Hands Across America has its theme song but is written by a jingle writer and sung by studio singers. When the event officially started, the participants sang "We Are the World", followed by "America The Beautiful" and ended with the song "Hands Across America." The USA for Africa organization continues to operate, mostly funded by royalties from "We Are the World." As the implication of this song is seen on January 12, 2010, Haiti was hit by an earthquake, which devastated the country and resulted in a death toll of around 200,000. A new version of the song was recorded on February 1, 2010, to raise funds for the Haitians affected by the disaster (songfacts.com 2022).

The moral of the song We are the world is that everyone is expected to work together to make this world a better place. As long as everyone can make a contribution and help each other, the world will be a better place to live. It was then in line with the concept of love and humanity of Sheikh Al Buthi and Mahatma Gandhi. Sheikh Al Buthi interprets the contents of the Qur'an Surah Ali Imran verse 14 with the interpretation of love and affection. The meaning of the verse in question is as follows, *"Make it beautiful in the eyes of humans to love what they want, in the form of women, children, wealth piled up in the form of gold and silver, horses of choice, livestock and fields. That is the pleasure of living in this world, and with Allah is a good place to return."* (Surat Ali 'Imran: 14) Through this verse, Sheikh Al Buthi emphasizes that brotherhood between human beings will always last and no one will deny it, either because of one belief or different beliefs. Therefore, humans as social beings who cannot live alone must help each other, and work together to do good to others (Buthi 2013).

In fact, with love, everything becomes harmonious and universal, it was proven when Mahatma Gandhi saw that love was so important in life that later the term Ahimsa appeared in Hinduism's view which means non-violence. Quoting from Oktaviani and Sukmantara, Ahimsa has the meaning of absolute rejection or avoidance of all desires, wishes, and actions, which lead to forms of attack or injury. Until then, with the existence of love in humanity, there will be various actions that are harmonious through actions, hearts, and minds spontaneously (Oktaviani and Sukmantara 2019).

Conclusion

Music has the power in gathering people's strength and empathy, so the message conveyed by the author will have a major impact on the usefulness of the music he creates. The power of music lies in the dominant message of love and affection. But make no mistake, that message will be present when music brings spiritual nuances by inserting divine messages. Although the creators of We Are the World have different beliefs, with Michael Jackson being Muslim and Lionel Richie being Christian, the message of humanity is still consistent in the song We Are the World. That's why we believe that propaganda through music can bring together charitable organizations such as the USA for Africa to fight in the name of peace and humanity. Because the ultimate goal of the message in the song We Are the World will lead to the

concept of love and affection in the style of Sheikh Ramadhan Al Buthi and Jalaluddin Rumi with Rahmatan Lil 'Alamin. Then it is also in harmony with Mahatma Gandhi's concept of love and compassion with Ahimsa which means non-violence.

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