

Discourse Analysis of Democracy Criticism in Stand Up Comedy

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Abstract. Awareness of democracy in Indonesia is still a hot topic in every political discussion because it covers various aspects of society, especially in the education and development sectors. This certainly bring about great effects of the process a good and fair democracy. This study aims to reveal critical discourses related to people's thinking patterns in observing and following the process of democracy in Indonesia about stand-up comedy material with the theme of orations from the east delivered by comedian Abdur Arsyad using a qualitative descriptive method to describe the meaning of the message conveyed. Analysis is using the Teun Van Dijk theory of discourse analysis. The results of the study show that Abdur always highlights issues of justice, humanity and educational issues which according to him are very influential in the course of a fair democracy and public awareness in understanding the concepts of state and nation, besides Indonesia is also composed of various layers of society, starting from the poor, middle class, up to the upper class, so that the ideal implementation of democracy is still difficult to achieve. Therefore Abdur tried to form a discourse of social criticism to build awareness in democracy for society and government.

Keywords: discourse, criticism, democracy, stand up comedy

1 Introduction

1.1. Research Background

The communication process involves many factors or components, these elements include the communicator, communicant, audience, message and message content, as well as the channels or media used to convey the message and how the message is conveyed. [1] Based on this thought, Stand Up comedy as a means to convey messages with a specific purpose and entertain which are of great interest to Indonesian people, especially young people, it can be said to be a medium of communication. Nowadays, Stand Up Comedy has become one of the industrial commodities for the media in Indonesia, especially entertainment media. This is because this type of entertainment is not only fun, but also shows the behavior and smart thinking of the actors, so that stand up comedy is called smart comedy. In the history, stand up comedy has been closely related to nuances of social and political criticism. The function of comedy itself is a medium for conducting social criticism. Mahfud MD also said in his book entitled "Social Criticism in Development" that comedy can be used as well to see the quality of a nation's democracy. The more comedy develops in a society, the more mature that society is. This is

related to the attitude of a nation in responding to criticism, especially criticism conveyed through the medium of comedy [2].

Social criticism is an activity that has a relationship with the assessment, comparison, and disclosure of social conditions in a society related to the values adopted and the values used as a basis [3]. Through comedy, social criticism can be expressed in harmonious language and has a relaxed and tickling impression for the audience. Through stand up comedy, one can criticize political issues or whatever is going on in society. Stand up comedy allows people to criticize politely. Because the criticism that is created even though it is very harsh and sharp, it is still entertaining. Apart from that, Stand up comedy is an effective alternative medium for making people laugh by adding comedic material with nuances of criticism.

In 2010, the first stand-up comedy stage was carried out in Indonesian media with the title *Bhinneka Tunggal Laughter* from celebrities and radio stations until it was produced by the National TV station (KOMPASTV) [4]. From there the forerunner of the art of stand up comedy in Indonesia. After observing SUCI's performances from season 1 to season 4, the writer is interested and wants to know one of the stand up comedians appearing in SUCI season 4, namely Abdurrahim Arsyad, better known as Abdur Arsyad, is a single comedian as well as a national actor. Indonesia. he is known as the second winner of Stand Up Comedy Indonesia fourth season in 2014.

Abdur has his own characteristics when presenting his comedy material, both when appearing at SUCI 4 and off the stand up comedy stage, he always presents material with the theme of socio-political criticism and concern and his sorrow for the phenomena and events that have happened to the community, as one of the people from East Indonesia. On certain occasions, Abdur also often appears and becomes a resource person in several media, as written by Irfan Maulana, a Kompas.com [5] journalist, that Abdur is vocal in voicing socio-political issues by making comedy a medium for voicing criticism of the government, especially regarding issues that occur in His hometown is Larantuka, East Flores Regency, East Nusa Tenggara Province, Indonesia. In one of his materials entitled "Orations from the East", Abdur builds a discourse based on democratic issues which he thinks are unfair. he even criticized politicians who were only busy looking for coalitions, not solutions. [6]

1.2. Identification of Problems

Paul Ricoeur in Sobur says that, in every society, in an oral or written tradition, there is a collective mind which is full of advice and slogans for criticizing various moral teachings, to defend the existence and continuity of the values of life in the community concerned from all threats of good policies that sourced from within the community, as well as from outside [7] Stand up comedy is a monologue that is expressed with the intention of revealing something . that is hidden, be it anxiety or a particular phenomenon, and then used to satirize through comedic material. [8] With the support of expression and high empathy from comic artists, messages that contain critical values in stand up comedy will be easier for the audience to understand [9].

In a stand up comedy show, the person who is doing the comedy show is called the term Comic or comics. who is the main actor in providing humor, jokes, satire, and even criticism which is packed with various utterances and movements [10]. The main purpose of comics is to entertain the audience stand up comedy by showing clever jokes. The material for jokes is packed with a certain theme, and one of the comics that is consistent in this regard is Abdur

Arsyad. Based on the explanation above, the researcher wants to find out the meaning of the message behind it materi stand up comedy Abdur's title "Oration From the East" is of course related to democracy awareness.

2 Research Methods

This study uses a qualitative descriptive approach, namely with the intention of understanding the research subject by describing the research subject in writing or words [11]. In this study, using the utterances delivered by the comic in stand up comedy as data to be collected. If in the research process there is data in the form of numbers or percentage diagrams, then it is only used to support the description of research results. As for matters related to this research report, it contains quotations and data to give an overview and explanation of the presentation of the research. This research is focused on Teun Van Dijk's discourse analysis method contained in the material stand up comedy with the aim of finding and describing the meaning of the message conveyed as well as the purpose of the comic with in stand up comedy [12].

The data referred to in this study are oral utterances in Abdur Arsyad's comic material stand up comedy entitled "Oration from the East" on social media Youtube SUCI Kompas TV [13]. These utterances will then be transcribed in the form of text in the form of discourse and then analyzed. The process of analyzing and presenting the data will be carried out after all the data needed in this study has been collected and then classified, and analyzed using a qualitative descriptive method using Van Dijk's discourse analysis [14].

3 Results and Discussions

3.1. Result data

At the show on March 30 2014, Komika Abdur Arsyad presented material stand up comedy with the theme "Orations from the East", this became one of Abdur's shows which received a lot of response from the public, the video uploaded by the Kompas TV team on YouTube for this edition, until the time this research was conducted, the video had been broadcast seven million times, 2297 comments, and 85 thousand likes. This also attracted a lot of responses from netizens in cyberspace and the public was very large because the material presented touched on political issues and national criticism, including the 2014 legislative election.

Table 1. Script Material for Stand Up Comedy Abdur Arsyad

| DURATION | MATERIAL DESCRIPTION |
|---------------|--|
| 00:37 - 01:07 | Assalamualaikum warahmatullahi wabarakatuh Friends, thank you, without all of you we would be meaningless. Every laugh from you that is present at the end of the material is a source of encouragement for us. This isn't really a matter of competition, or the comments of the judges, or fighting for the championship to be the MC. It's all about inspiration, unite in one dream, for a more harmonious Indonesia. |

| | |
|--------------|--|
| 1:07 - 01:37 | Friends, it's been 16 years since we have limped in reform, deceived by politicians who are said to provide evidence not promises. But as soon as there is a cry from a minor in the corner of the country, they are busy looking for a coalition, not a solution. That's why friends, instead of being busy watching those debating on television, it's better to come here to wash your eyes with Aunt Venny. |
| 1:37 - 02:13 | Friends, there are 6608 people fighting for seats in the DPR RI, 560 seats. This means that one person only has an eight percent chance of winning. Eight percent, that's not all, but there are people who spend a lot of money to get into this position. The question now is, what madman would spend a fortune on an investment that has a 92 percent chance of losing, what madman? That's why if someone says, "Ah, the members of the DPR are crazy!" – "Eh, those guys were crazy from the start!" |
| 2:13 - 02:58 | 92 percent, when it comes to horse racing, that means we are betting on high horses. The other horse was walking "tututut – (Abdur imitating the sound of a running horse)" – the high horse tutututt auuww – (Abdur imitating the sound of a horse running high)" – suddenly it was already in the sea. An eight percent chance of winning in a game of chess, that means we only use two horse pawns, the two horses are also a wild horse. The path is not "L" but "Dul" - Jump the seven dead barrier. |
| 2:58 - 03:46 | I say this, friends, because my father was a legislative candidate in 2014. Yesterday he made a business card, very nice, complete with a photo, like Ursula's cut bangs like that. Then he distributed it to the entire village community. He for baliu for him for. When the KPU came for socialization, it turned out that on this year's ballots, there were no photos of the candidates, nothing. My father was immediately stressed. Yes, because if there are no photos of the candidates, that's how the people there want to vote, the people there are on average still illiterate. Instead of choosing, the letter "A" is just as big as Mount Krakatoa, they think "lam alif". |
| 3:46 - 04:24 | Friends, in my opinion, as long as education in Indonesia is not evenly distributed, our democracy will always be damaged. Because the voice of a professor with the voice of a thug, both count as one. The votes of those who voted because of analysis and those who voted because they were paid are both counted as one. That's why friends, don't have "abstentions". Because all of us who are here and who are at home, it is Indonesia's hope that people who have been crazy from the start, will not be elected in this year's elections. Let them go crazy alone. Yes |
| 4:24 – 04:39 | And friends, what's even crazier later, is the successful team at the winning post. When they lose, they can be stressed just because of the name. The team was successful but failed. Posko wins but loses. "Ouch mama Sayangee". |
| 4:39 – 05:00 | It's like adultery but it's halal, what adultery is halal? "Wow bro, yesterday I finished committing adultery at the brothel" - "Astagfirullah, hurry up and pray penance there" - "uh 58 calm down, yesterday was the time to pay, I already deducted two and a half percent for orphans". I'm Abdur, thank you good evening. |

3.2. Data Analysis Text Dimensions

Based on Van Dijk's discourse analysis scheme, there is a macro structure, which analyzes thematically, which is a topic consisting of a general description of a text. This relates to the global theme discussed in the text under study. following analysis:

1) Disquiet about the promises of politicians

The topic raised by Abdur in his material is his anxiety towards politicians who often make political promises to the public but do not fulfill them and tend to appear populist in public. This can be proved by a text fragment from the following material:

"Friends, it has been 16 years since we have limped in reform, being deceived by politicians who are said to provide evidence not promises. But as soon as there is a cry from a minor in the corner of the country, they are busy looking for a coalition, not a solution. That's why friends, instead of being busy watching those debating on television, it's better to come here to wash your eyes with Aunt Venny."

In the text, Abdur tries to describe the condition of people who live in remote areas when giving their aspirations and then not being responded to by policy makers, namely politicians.

2) Money politic

Abdur also alluded to legislative candidates who are willing to pay a lot just for seats in the DPR-RI. Abdur compared data on the number of legislative candidates in the 2014 election with a low percentage of wins. This can be seen in the following material fragments:

"Friends, there are 6608 people fighting for seats in the DPR RI, 560 seats. This means that one person only has an eight percent chance of winning. Eight percent, that's not all, but there are people who spend a lot of money to get into this position. The question now is, what madman would spend a fortune on an investment that has a 92 percent chance of losing, what madman? That's why if someone says, "Ah, the members of the DPR are crazy!" – "Eh, those guys were crazy from the start!"

In his calculations, Abdur considered that the percentage of 92 percent lost and only had an 8 percent chance of winning, frustrated many failed legislative candidates.

3) The influence of education on the democratic process

Abdur alluded to the problem of people living in eastern Indonesia who experience literacy problems in the election process, making them vulnerable to election fraud. He also highlighted education that was not evenly distributed and always differentiated between eastern Indonesia and western Indonesia, according to him this was one of the factors that democracy in Indonesia was not fair. We can see this in the following text fragment of Abdur's material:

"KPU came for socialization, it turns out that on this year's ballot papers, there is no photo of the candidate, nothing. My father was immediately stressed. Yes, because if there are no photos of the candidates, that's how the people there want to vote, the people there are on average still illiterate. They don't even want to vote, the letter "A" is just as big as Mount Krakatau, they think "lam alif, in my opinion, as long as education in Indonesia is not evenly distributed, our democracy will always be damaged. Because the voice of a professor with the voice of a thug, both count as one. The votes of people who voted because of analysis and the votes of people who voted because they were paid, both count as one."

The text above describes Abdur's concern on the unfair demicration process due to uneven education, so that people who are not qualified to be members of the DPR are finally elected.

3.3. Data Analysis superstructure

Superstructure is a discourse structure related to the schematic or framework of a text, namely how the text is composed as a whole. This section describes the focus of the information conveyed. it consists of an introduction, content (conflict raised), and closing. The following is a fragment of the flow contained in the text.

Table 2. Introduction to Abdur Arsyad's Stand Up Comedy Material

| TITLE | INTRODUCTION |
|-----------------------|--|
| Oration from the East | <p><i>"Without all of you, we are meaningless. Every laugh of you, who is present at the end of the material, is a source of encouragement for us. This isn't really a matter of competition, or the comments of the judges, or fighting for the championship to be the MC. It's all about inspiration, uniting in one dream, for a more harmonious Indonesia."</i></p> <p>The text which is categorized as an introduction above contains the message conveyed to the audience, in this case, the audience. Here the communicator begins his material by trying to provide an overview regarding the purpose of competition for something good and unites, not divides between groups, especially when competition is in general elections (elections).</p> |

Table 3. Contents of Stand Up Comedy Abdur Arsyad

| TITLE | CHAPTER |
|------------------------------|---|
| <p>Oration from the East</p> | <p><i>"Friends, there are 6608 people fighting for seats in the DPR RI, 560 seats. This means that one person only has an eight percent chance of winning. Eight percent, that's not all, but there are people who spend a lot of money to get into this position. The question now is, what madman would spend a fortune on an investment that has a 92 percent chance of losing, what madman? That's why if someone says, "Ah, the members of the DPR are crazy!" – "Eh, those guys were crazy from the start!"</i></p> <p>In the text above, the communicator enters into the main discussion of his material, namely regarding his anxiety over the practices of politicians who use all means including being willing to spend a lot of money just for the sake of a chair as a member of the board. affect their performance and the policies they make.</p> <p><i>"My father was a candidate for the legislature in 2014. Yesterday he made a business card, very nice complete with a photo like Ursula's cut bangs like that. Then he distributed it to the entire village community. He for baliaw for him for. When the KPU came for socialization, it turned out that on this year's ballots, there were no photos of the candidates, nothing. My father was immediately stressed. Yes, because if there are no photos of the candidates, that's how the people there want to vote, the people there are on average still illiterate. Instead of choosing, the letter "A" is just as big as Mount Krakatoa, they think "lam alif".</i></p> <p>The communicator also added about the conditions that exist in eastern Indonesia where there are still people who cannot read. The communicator conveys this with his comedic jokes through the material he brings.</p> |

Table 4. Closing material for Stand Up Comedy Abdur Arsyad

| TITLE | CLOSING |
|------------------------------|---|
| <p>Oration from the East</p> | <p><i>"In my opinion, as long as education in Indonesia is not evenly distributed, our democracy will always be damaged. Because the voice of a professor with the voice of a thug, both count as one. The votes of those who voted because of analysis and those who voted because they were paid are both counted as one. That's why friends, don't have "abstentions". Because all of us who are here and who are at home, it is Indonesia's hope that people who have been crazy from the start, will not be elected in this year's elections. Let them go mad on their own."</i></p> <p>In the text above, the communicator closes his material by expressing his opinion regarding the uneven education in Indonesia which has resulted in a broken democratic system. The text above also contains persuasive, in which the communicator invites the audience not to abstain during elections.</p> |

3.5. Data Analysis Micro Structure

In this study, microstructure is one of the structures in material discourse stand up comedy Abdur Arsyad observed from small parts of a text, namely words, sentences, propositions, clauses, paraphrases, and pictures. The micro structure observed in Abdur Arsyad's stand up comedy video consists of four elements, including semantics, syntax, stylistics, and rhetoric.

Table 5. Semantics of Abdur Arsyad's Stand Up Comedy Material

| BACKGROUND | DETAIL | MEANING |
|---|---|--|
| <p>The communicator's anxiety sees the democratic system in Indonesia which according to him is unfair, as well as the promises made by politicians that are rarely kept, including the culture of money politics.</p> | <p>Focus on satirizing unscrupulous politicians who are willing to spend a lot of money just for the position of a member of the legislature.</p> | <p>Expressing anxiety towards politicians and inviting people to vote based on analysis, not vote because they are paid.</p> |
| <p>PRESUPPOSITION</p> | | |
| <p>"KPU came for socialization, it turns out that on this year's ballot papers, there is no photo of the candidate, nothing. My father was immediately stressed. Yes, because if there are no photos of the candidates, that's how the people there want to vote, the people there are on</p> | | |

average still illiterate. Instead of choosing, the letter "A" is just as big as Mount Krakatoa, they think "I am alif".

Revealed that the communicator understands the electoral system, but in his area there are still many people who have difficulties when the election season comes due to limited ability to read and write.

Table 6. Syntax of Abdur Arsyad Stand Up Comedy Material

| SENTENCE FORM | PRONOUNS |
|--|--|
| Communicator's anxiety sees the system Overall, the communicator uses more active sentences, which puts himself in a position as a subject while people are referred to by pronouns."they" be the object of the statement. | The communicator uses the pronoun "we" to indicate the communicator and the audience, while the pronoun "they" is used for the people he criticizes, while the pronoun "we" refers to all participants in the stand up comedy competition. |
| COHERENCE | |
| <p>"Friends, it has been 16 years since we have limped in reform, being deceived by politicians who are said to provide evidence not promises. But as soon as there is a cry from a minor in the corner of the country, they are busy looking for a coalition, not a solution."</p> <p>In the text above, the phrases in the two paragraphs above are opposite, in the paragraph: "he said give proof not promise" is a form of communicator's understanding of what is felt by the community, then the phrase is contrasted with the sentence: "But as soon as there is a cry from a minor in the corner of the country, they are busy looking for a coalition, not a solution."</p> <p>By using the intra-sentence conjunction "but" to state that the communicator disagrees with the argument they convey.</p> | |

Table 7. Stylistics of Abdur Arsyad's Stand Up Comedy Material

| LANGUAGE STYLE |
|--|
| <p>"I say this, friends, because my father was a legislative candidate in 2014. Yesterday he made a business card, very nice, complete with a photo, like Ursula's cut bangs like that."</p> <p>It can be seen in the text fragment above that the communicator uses Indonesian which is easy to understand, for example the words "me" and "friends".</p> |

Table 8. Rhetorical Material of Stand Up Comedy Abdur Arsyad

| GRAPHIC | METAPHOR |
|---|---|
| The communicator said the word "crazy" three times and the word "DPR" twice. The word "crazy" which has a negative meaning is mentioned by the communicator as a strategy to emphasize critical issues discussed in the Stand Up Comedy material. | "Don't want to choose, the letter "A" is just as big as Mount Krakatoa, they think "I am alif". In the text above, the communicator uses funny diction. In addition to adding humor to the message conveyed, the diction intends to offend the government about the difficulty of developing education in their area. |

EXPRESSION



Figure 1 Expression 1

The visual above shows the communicator's annoyed expression, with raised eyebrows and a grumbling face, which is reflecting the meaning of the critical messages he conveys to politicians.



Figure 2 Expression 2

The visual above shows the communicator's serious expression when he finishes delivering comedy jokes, with his eyes looking at the audience and his mouth closed, the communicator listens to the audience's response to the criticism jokes he has



Figure 3 Expression 3

The visual above shows the communicator's earnest expression when conveying his comedic jokes, with hand movements that support the argument, the communicator wants to convince the audience that what he is saying is true.



Figure 4 Expression 4

The visual above shows a mocking expression from the communicator to politicians who he makes jokes in his comedy material, this expression is aimed at politicians who fail, causing stress and madness.

According to Hans Kelsen, democracy is government by the people and for the people, the people of state power are elected representatives of the people, where the people are sure that all their will and interests will be considered in exercising state power [14]. Abdur understands this concept so that he believes that the community has more rights to participate in controlling the running of the government, the community can make more demands on state officials in terms of policy and development, both from the education sector to development.

On the other hand, Abdur understands that the implementation of a just democracy in Indonesia is not easy. Almost everything is related to politics and democracy, in the comedy material that he brings, Abdur always highlights issues of justice, humanity and educational issues which according to him are very influential on his path. fair democracy and public

awareness in understanding the concepts of state and nation, because Indonesia is also composed of various layers of society from the poor, the middle class to the upper class, so that the ideal implementation of democracy is still difficult to achieve. This of course can make it easy for the upper class to direct and influence the lower class to elect candidates determined by the upper class. This is done using the method of money politics, so that it is the elites who benefit the most because of the high political costs and large capital. So in the end, it is very difficult for people's aspirations to be channeled let alone heard because most people are only paid voters. Abdur is of the opinion that, as long as education and awareness of democracy is still lacking in all societies, then so long as democracy in Indonesia will always be damaged.

4 Conclusion

In the current era of development of communication technology, social media provides many equal opportunities for everyone who wants to express his opinion in public, Abdur Arsyad also does this through video content stand up comedy which was uploaded on YouTube SUCI Kompas Tv. Abdur tried to open new discourses about the unrest of a young man from East Nusa Tenggara who migrated to the island of Java, representing his ethnic and cultural area, conveying messages of social criticism felt by the community to the government through the comedy he brought, then influencing the community on the discourse he presented. developed. In his stand up comedy video, Abdur argues that there are still many Indonesian people who lack social awareness, awareness of democracy and care about humanitarian issues around them.

In addition, there are still many political elites who always use small communities for their interests. This is caused by the selfishness of the political elite who do not care about the lower classes, especially those in remote parts of the country, so that their aspirations are rarely conveyed, which never existed.

The messages conveyed through stand-up comedy videos on YouTube can be easily accepted by audiences because the delivery is light and has a comedic nuance. all of Abdur's critical discourse in the video stand up comedy It also aims to make people who are the object of criticism able to improve their attitude in the future and be aware of their actions. Thus, based on the results of the analysis above, it can be concluded that Abdur builds a critical discourse through comedy material with the aim of inviting the public to be aware of democratic behavior that has not gone well in Indonesia.

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