

Social Criticism with the Theme of the Covid-19 Pandemic in the Satire "The Land of the Dead"

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Abstract: Social criticism in the satire "The Land of the Bedebah" was uploaded via Tere Liye's Facebook fan page account. The satire "The Land of the Bedebah" has various contexts and is only taken in the context of problems during the 2020 Covid-19 pandemic. Each context is analyzed using Norman Fairclough's critical discourse analysis through three stages, namely text analysis, discourse practice, and sociocultural practice. This research method uses a qualitative approach, with the research objective being to find out how social criticism is in the satire "Negeri Para Bedebah." The results of this research show that there is social criticism of the satire "The Land of the Bedebah," which was conveyed through the Tere Liye Facebook fan page. Based on the problem context taken, namely problems during the 2020 COVID-19 pandemic, there are eleven problem contexts. These eleven contexts have four social criticisms, namely: one, taking advantage of pandemic conditions to seek profit. Two, government performance. Third, violation of regulations during the pandemic. Four, KKN (Collusion, Corruption, and Nepotism).

Keywords: Social Criticism, satire

INTRODUCTION

Satire is a type of satirical language style. Satire is a type of argument that acts indirectly, strangely, and sometimes even quite humorously, known as a form of attack ridiculing the stupidity of people, society, practices, customs, and traditional institutions. (Tarigan in Solekhati, 2016: 3),

Satire is a figure of speech that expresses things by strengthening the meaning conveyed. Its application is often used as a mockery or as a joke about something. (Bahri and Selisih Mara, 2019:74-75). Satire is an expression that ridicules or rejects something. Satire contains criticism of human weaknesses; the main aim is to make improvements ethically and aesthetically. (Keraf in Bahri and Selisih Mara, 2019: 74-75).

It is possible to convey satire through writing by utilizing various media, including social media. Scott asserts that social media facilitates the online exchange of concepts, materials, reflections, and connections. Social media differs from traditional media in that any user is able to publish, remark on, and contribute to social media content. Social media communities and text, audio, video, and image formats are all possible (Virginia, 2013: 129-130).

Today's people's daily lives cannot be separated from smartphones. The majority of people use it to access social media. The mean duration of social media usage among the Indonesian population is 3 hours and 26 minutes. Active social media consumers constitute 59% of the total population of Indonesia, or 160 million individuals. Ninety-nine percent of social media consumers access the site via mobile device (<https://databoks.katadata.co.id>). The following is data on the most frequently used social media in Indonesia:

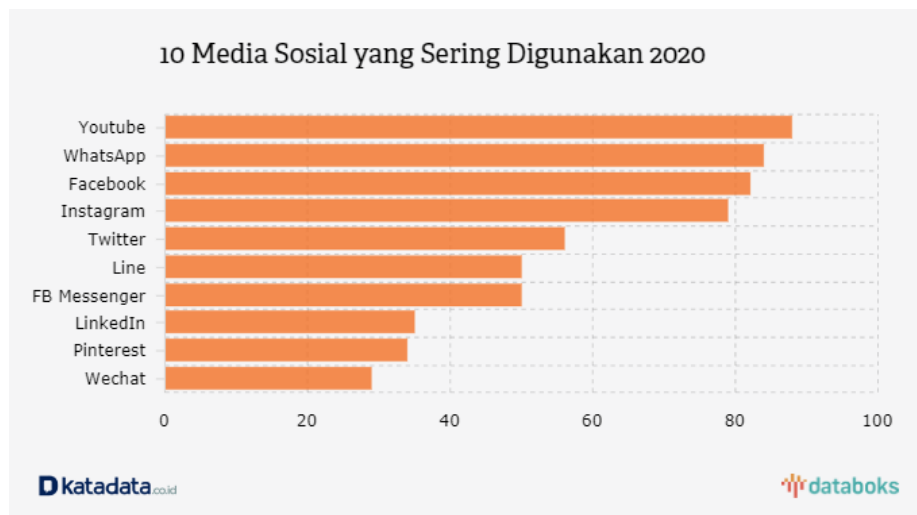


Figure I. 3. Social media was frequently used in 2020.

Source: databooks.metadata.co.id

The picture above shows the percentage of Indonesian people who use social media. YouTube is the predominant social media platform utilized by Indonesian consumers, accounting for 88% of the total. Facebook is ranked third with 82%, while WhatsApp is ranked second with 84%. Following Instagram (79%), Twitter (56%), Line (50%), WeChat (29%), Facebook Messenger (50%), LinkedIn (35%), and Pinterest (34%), in that order.

Facebook ranks third based on its use in Indonesia. It is classified as social media and is currently popular and easy to use by all levels of society. The use of Facebook itself is now being used more for business. Facebook users who want to focus on business can create a page. A Facebook page is a special page that provides information about a business or brand. This page can be used for selling, sharing interesting content, and as branding media. In contrast to personal Facebook, which is often used to share daily life or random opinions, the content on Fanspages tends to be more organized. People use fan pages to manage their content in a targeted manner. Starting with customer education and interesting and informative content for better engagement, promotions, and hard-selling (<https://pandagila.com/cara-buat-fanspage-facebook-untuk-bisnis-online-anda/>).

Facebook users consist of various groups of society, including writers. One of these writers is Tere Liye, the pen name of Darwis. Darwis Tere Liye is a famous novel writer in Indonesia with various fiction novel titles. However, despite his popularity as a writer, Tere Liye has never published anything about himself, as seen in every book he has written, which never includes a biography. The reason when he was interviewed at an event was because he only wanted his works to be known, not himself. He uses his page as a facilitator to provide information to his fans. Van Dijk in Clara Sari, Astari, et al. (2019:6) State that social media is a platform for media that facilitates the collaboration and activity of its users by emphasizing their presence." As a result, social media can be regarded as an online platform that fosters the development of stronger connections among users and reinforces social bonds.

Tere Liye is a prolific novel writer; he can publish two to three books every year. Tere Liye is also a multi-genre novel writer, from the romance genre, family and children's genre, fantasy genre, historical genre, biographical genres such as the title, and action genre such as "The Land of the Bedebah." Tere Liye's works always sell well on the market and are much sought after by all groups.

To date, Tere Liye's published works include more than 50 book titles in the six genre categories mentioned above. Tere Liye not only writes books but also often writes quotes on her fan page, which has approximately 2,000 quotes. Tere Liye's works are not only published in book form, but he also publishes e-book versions, which can be accessed via Google Play Books.

Fans page Liye was first created on March 21, 2011, with the name "Darwis Tere Liye" and changed its name on August 28, 2015, to the name "Tere Liye," which is still used today. This fan page has received 5,826,331 followers and 5,497,344 likes.

Social media has significantly altered the world, upsetting numerous ideas and theories. Various tiers of communication converge into a single container referred to as social networking or social media. You also have to be aware of the consequences that arise, to the extent that social media platforms are progressively providing users with avenues to openly articulate their viewpoints (Clara et al. et al., 2019:2-3). Individuals utilize social media platforms in the digital age to articulate their viewpoints, which may include critiques of events deemed aberrant or unnatural. Horkheimer (in Hanifah Luthfi. 2020: 21) stated that human actions can create and change social reality. Critical theory is able to provide criticism of social reality because it can understand the possibility of changing situations by observing the dynamics that are occurring. Social criticism can be expressed through several media, such as traditional media, such as satirical expressions between individuals, performances that have a public communication context, art in literature, or mass media. New media, including blogs and social media, may eventually be utilized as a platform for criticism.

Recently, Tere Liye's Facebook fan page has often posted satirical content regarding social conditions occurring in Indonesia. The satire posted is in the form of social criticism. The majority of social criticism uploaded is aimed at state authorities. Social criticism is a form of social innovation that serves as a vehicle for evaluating and disseminating outdated concepts pertaining to societal transformation. Social criticism serves as a mode of discourse within a given society, with the objective of exerting control over the operation of a particular social system or social process (Okinawa, 2010, pp. 40-41). Qusairi in Hanifah Luthfi (2020:21) argues that social criticism constitutes a form of social engagement characterized by meticulous examination and endeavors to contrast the progression of societal excellence Supraja (in Hanifah Luthfi, 2020:21) Social criticism seeks to engender societal transformation, liberation, and enlightenment.

Some of the satire posted on the fan page has a footnote that says Tere Liye's novel. This means that in these satires, there are ideas, thoughts, and messages similar to Tere Liye's novels. One of the novel titles that is often mentioned in satirical writing is the novel *Negeri Para Bedebah*. The novel *Negeri Para Bedebah* is a novel by Tere Liye, which was published in 2012 and by Gramedia. In previous research by Wisnu (2014: 4-5), the background of this novel presents the atmosphere before the bailout of Bank Century in 2008, even though in the novel, the bank is called Bank Semesta. The theme in the novel *Negeri Para Bedebah* is that capitalists in the economic sector collect wealth in various ways. In fact, it is not poverty that causes irregularities in a country's system, but a few people who are too rich end up becoming very powerful. Even the hands of the law will be useless in front of these people. In fact, Indonesia describes a situation similar to the one in the novel *Negeri Para Bedebah*. It could be said that this novel is a criticism of the social and cultural conditions of Indonesia at that time.

Which was posted by Tere Liye on her Facebook fan page and was written in such a way that it could influence the public so that they would also be sensitive to the social problems that exist in Indonesia. Meanwhile, the novel *Negeri Para Bedebah* is a medium for criticism of social conditions in Indonesia at the time the novel was written. However, in the satirical writings that are often

posted nowadays, there is a continuity of message with the novel *Land of the Slumbers*, which means that the novel *Land of the Slumbers* is the inspiration for the satirical writings that have been uploaded recently. This is in line with Julia Kristeva's opinion (in Jabrohim, 2003: 126) that each text is a mosaic of quotations and is an absorption (transformation) of other texts. This implies that in the sense that its creation and reading are impossible without other texts serving as frameworks, examples, and exemplars, no text is genuinely independent. Given the aforementioned description, the author appears to be intrigued by the manner in which social criticism is expressed through satire "The Land of the Bedebah" on Tere Liye's Facebook fan page.

METHODOLOGY

Researchers use qualitative methodology, with a type of content analysis through critical discourse analysis techniques. The author intends to utilize critical discourse analysis authored by Norman Fairclough. Three distinct concepts are subjected to the critical discourse analysis model developed by Norman Fairclough. Discourse is initially defined as the form of language employed within a specific domain, such as politics. Furthermore, the second objective of discourse analysis is to uncover the significance of discourse practices in safeguarding the social fabric, which includes power-asymmetrical social relations. In this particular context, power is not externally derived; rather, it is established and regulated in conjunction with socioeconomic status, familial ties, communication media, education, and science. Thirdly, discourse, in its most tangible form, is employed as a mode of communication that imparts significance derived from a particular standpoint and experience. Thus, discourse practices exist in the hierarchy of discourse, wherein they are generated and consumed (Fairclough in Firmansyah, 2018:65). The satire that will be used in this research is tasteful; from Tere Liye page posts from early 2020 and still continuing until this research was carried out.

RESULTS AND DISCUSSION

Satire "The Land of the Bedebah," uploaded by Tere Liye from the beginning of 2020 until now, totals 137 satires and is still continuing. The satire "The Land of the Bedebah," which discusses social problems in the midst of the Covid-19 pandemic, is 11 of the total satires "The Land of the Bedebah" uploaded by Tere Liye until December 2020.

Table IV.1. Satire of the Land of the Bedebah based on the issues that arose in the course of the Covid-19 pandemic

No.	The context of satire	Text analysis			Discourse practice	Sociocultural	Social Criticism
		Representation	Relation	Identity			
1.	Scarcity of Medical Equipment	Greed and Betrayal	Mask seller with medical personnel	Dislike	Information about the problem of scarcity of medical equipment (masks), which was made into a harsh satire, was then uploaded	Social phenomena regarding the hoarding of masks and the lack of personal protective	Taking advantage of the pandemic conditions to benefit yourself.

					to a Facebook fan page and received a response from netizens of 31,736 likes, 1,693 comments, and 15,123 shares.	equipment in several referral hospitals for COVID-19 patients have resulted in the loss of medical personnel and health workers.	
2.	Remission of punishment for corruptors	Collusion	Minister of Law and Human Rights, Yasona H Laoly, with corrupt convicts and policymakers.	Disagreement	Information about the problem of the plan to remission punishment for corruptors was made into a soft satire and then uploaded to the Facebook fan page and received responses from as many netizens as 16,204 likes, 1,607 comments, and 2,279 shares.	Culture of collusion and corruption in the realm of government.	KKN (collusion, corruption and nepotism)
3.	Asynchronous Ministerial Regulations	Incompetence: lack of coordination, lack of seriousness	Minister of Transportation and Minister of Health with online motorcycle taxis and the community	Annoyance	Information about the issue of contradictory ministerial regulations regarding Ojol operations during the PSBB, which was used as a soft satire, was then uploaded to the Facebook fan page and received a response from netizens of 29,173 likes, 2,235 comments, and 7,150 shares.	Good governance has not been achieved with indicators of legal and legal support that are safe, conducive, and orderly.	Government Performance
4.	Anti-Corona Necklace Claim by Ministry of Agriculture	A government that does not want to be criticized	Ministry of Agriculture with the community	Straighten Jobdesc	Information about the issue of claims about anti-corona necklaces by the Ministry of Agriculture, which was made into a soft satire, was then uploaded to the Facebook page and hard, which received a response from netizens of 28,880 likes, 1,975 comments, and 5,688 shares.	Symptoms of anti-criticism in the current government era. And Tere Liye's ideology enforces health protocols during the pandemic.	Government performance in handling the pandemic And KKN (collusion, corruption and nepotism)

5.	Social Assistance Funds During the Corona Pandemic	Ineffectiveness	Government with society	Provide suggestions	Information about the Corona Social Assistance Fund problem, which was made into a gentle satire, was then uploaded to the Facebook fan page and received responses from as many netizens as 13,206 likes, 986 comments, and 2,153 shares.	Culture of Collusion, Corruption, image, and indiscipline of government officials.	KKN (collusion, corruption and nepotism), Taking advantage of the pandemic conditions to seek profit, And Performance of government officials
6.	Communication Allowances Among State Officials	Lack of discipline and carelessness	DPR and Minister of Finance with civil servants	Concern about the future of Indonesia.	Information about the problem of the Communication Allowance plan among State Officials, which was made into a gentle satire, was then uploaded to the Facebook fan page and received a response from netizens of 16,300 likes, 1,099 comments, and 2,306 shares.	Good governance has not been achieved with indicators of accountability of state officials and effectiveness and efficiency in Indonesia.	Performance of Government officials
7.	Pool Party during the Pandemic	Violation of regulations and norms during the pandemic.	General Manager of Hairos Water Park, aka Head of the Bobby Lovers Volunteer Team, Medan Regional Election	Annoyance	Information about the pool party problem, which was used as a gentle satire, was then uploaded to the Facebook fan page and received a response from netizens with 18,596 likes, 1,121 comments, and 1,974 shares.	Social phenomenon: violation of health quarantine regulations by the Hairos water park and Tere Liye's ideology of enforcing health protocols during the pandemic.	Violation of Regulations During the Pandemic
8.	Dangdut concerts held by regional officials	Violation of regulations and norms during the pandemic.	Deputy Chairman of the Tegal City DPRD.	Furious	Information about the problem of dangdut concerts held by regional officials, which were used as harsh satire, was then uploaded to the Facebook fan page and received a response from	Social phenomenon: Violation of regulations during the pandemic by regional officials, Culture of Nepotism, and	Violation of Regulations During the Pandemic And KKN (collusion, corruption and nepotism)

					netizens of 64,732 likes, 10,823 comments, and 22,697 shares.	Tere Liye's ideology enforces health protocols during the pandemic.	
9.	Comparison at the Beginning of the Pandemic and During the Pandemic	No-consistency	Government	Disappointment	Information about the problem of comparing the beginning of the pandemic with the ongoing pandemic, which was made into a harsh satire, was then uploaded to the Facebook fan page and received a response from netizens of 26,819 likes, 2,091 comments, and 6,082 shares.	The government's inconsistency in handling the pandemic, with changing regulations, Culture of Nepotism among Officials. And Tere Liye's ideology enforces health protocols during the pandemic.	Performance of Government Officials And KKN (collusion, corruption and nepotism)
10.	Social Assistance Funds as Imagery	High-ranking Indonesian state officials are hungry for praise and take advantage of the situation.	State officials	Give advice	Information about the problem of Social Assistance Funds as an Image, which was used as a gentle satire, was then uploaded to the Facebook fan page and received responses from as many netizens as 17,940 likes, 1,054 comments, and 3,284 shares.	Social Phenomenon: Covert Campaign for Covid-19 Social Assistance	Taking advantage of the pandemic conditions to benefit yourself. And KKN (collusion, corruption and nepotism)
11.	Regional elections	State officials who prioritize personal interests over the interests of society.	Government with society.	annoyance	Information about regional election problems, which was used as a gentle satire, was then uploaded to the Facebook fan page and received a response from as many netizens as 17,138 likes, 740 comments, and 1,971 shares.	world of Indonesian politics, by colluding to support the leader in power to gain his interests, nepotism in regional elections And Tere Liye's ideology enforces health protocols during the pandemic.	KKN (collusion, corruption and nepotism)

Source: Personal processed documents

The analysis carried out by researchers based on the stages of Norman Fairclough's critical discourse analysis in eleven problem contexts during the 2020 Covid-19 pandemic in the satire "The Land of the Bedebah" found Tere Liye ideology, discourse practice patterns, and social criticism.

Tere Liye's implied ideology is based on eleven problem contexts during the pandemic, namely: one, a satirical language style that shows Tere Liye's ideology, namely (1) always honest and frank even though it is something that is painful and conveyed in a harsh manner. (2) Enforcing health protocols implied by the five contexts of satire: claims for anti-corona necklaces by the Indonesian Ministry of Agriculture, pool parties in the midst of the pandemic, dangdut concerts held by regional officials, comparisons between the beginning and after the pandemic took place, and the regional elections. (3) Tere Liye does not like state authorities who are greedy, traitorous, undisciplined, shameless, violate policies they have made themselves, are inconsistent, selfish, incompetent, and other things that do not reflect good values or are not in accordance with principles good governance is implied throughout his satire in one word, namely "Bedebah" which is always at the end of his satirical sentences

The discourse practice pattern that is formed is by absorbing information about problems during the COVID-19 pandemic, which is then used as satire by utilizing social media, namely the Facebook fan page, as a medium for conveying people's aspirations. Posts of the satire "The Land of the Bedebah" received responses from many people, the majority of whom agreed, agreed, and shared the problems conveyed by Tere Liye through his satire "The Land the Bedebah."

The social criticism contained in the satire "The Land of the Bedebah" is as follows:

1.) Taking advantage of pandemic conditions to gain personal gain

This social criticism is contained in satire in the context of the problem of scarcity of medical equipment, COVID-19 social assistance, and social assistance as an image.

- Scarcity of medical equipment: Criticism aimed at mask hoarders who are taking advantage of the pandemic to increase their wealth.
- COVID-19 Social Assistance and Social Assistance as Image: Criticism aimed at government officials who use the pandemic for image during the campaign.

2.) Government performance

This social criticism is found in satire with a problem context ministerial regulations that are not in sync, claims for anti-corona necklaces by the Indonesian Ministry of Agriculture, communication allowances among government officials, corona social assistance funds and comparisons between the beginning of the pandemic and after the pandemic.

- Ministerial Regulations That Are Not Synchronized: Criticism is aimed at the minister of transportation, minister of health, and the president, who are incompetent in making policies. Incompetence here is not serious, and there is no coordination.
- Anti-Corona Necklace Claim by the Indonesian Ministry of Agriculture: Criticism aimed at the government whose performance does not want to be criticized.
- Communication Allowances Among Government Officials: Criticism was aimed at the indiscipline and irresponsibility of members of the DPR RI and the carelessness of the finance minister.
- Corona Social Assistance Fund: Criticism is aimed at government officials who are not disciplined in updating poverty data in their regions.
- Comparison of the Beginning of the Pandemic and After the Pandemic: The government's inconsistent management of the COVID-19 pandemic has been subject to criticism.

3.) Violation of Regulations During the Pandemic

This social criticism is found in satire with a problem context. The Party in the Midst of the Pandemic and Dangdut Concert were held by regional officials regarding violations of the law regarding health Karina.

4.) KKN (Collusion et al.)

This social criticism is found in satire with a problem context:

- Remission of Sentences for Corruptors: Collusion of the Minister of Law with Corrupt Convicts
- Anti-Corona Necklace Claim by the Indonesian Ministry of Agriculture: Nepotism among high-ranking state officials

- Dangdut Concerts Held by Regional Officials, Comparison of the Beginning of the Pandemic and After the Pandemic, and Regional Elections: Nepotism among high-ranking state officials

Corona Social Assistance Funds and Social Assistance Funds as Imagery: Collusion and Corruption by the Minister of Social Affairs.

CONCLUSION

The research findings on the satire post "The Land of the Bedebah" on the Tere Liye Facebook fan page based on social problems during the Covid-19 pandemic amounted to eleven problem contexts, which the researchers discussed in the previous chapter using Norman Fairclough's critical discourse analysis method. The results of the analysis show that there is social criticism and patterns in Tere Liye's discourse practices and ideology in the eleven contexts of the satire "The Land of the Bedebah."

There are four social criticisms that researchers found in the satirical text "The Land of the Bedebah," namely (1) exploiting the pandemic conditions to seek profit, (2) Government performance, (3) violation of regulations during the pandemic, (4) KKN (collusion, corruption, and nepotism). Here's the explanation:

Firstly, capitalizing on the pandemic circumstances for financial gain, as evidenced by the satire's three contexts. "Land of the Bedebah," namely satire with a problem context: scarcity of medical equipment, corona social assistance funds, and social assistance funds as an image.

Second, Government Performance, which is found in the five contexts of the satire "The Land of the Bedebah," namely satire with a problem context: ministerial regulations that are not in sync, claims for anti-corona necklaces by the Indonesian Ministry of Agriculture, communication allowances among government officials, corona social assistance funds and comparisons between the beginning of the pandemic and after the pandemic.

Third, violations of regulations during the pandemic, which are found in two contexts of the satire "Land of the Bedebah," namely satire with a problem context: Pool party in the midst of the pandemic and dangdut concert held by regional officials.

Fourth, KKN (Collusion et al.), which are found in the seven contexts of the satire "The Land of the Bedebah," namely satire with a problem context: Remission of Punishments for Corruptors, claims for anti-corona necklaces by the Indonesian Ministry of Agriculture, dangdut concerts held by regional officials, corona social assistance funds, social assistance

funds as an image, comparison of the beginning of the pandemic with after the pandemic, and regional elections.

Four social criticisms were found in eleven satire contexts, and the most Criticism of KKN (Collusion, Corruption, and Nepotism) was found in seven satire contexts, which means that Tere Liye strongly emphasizes this Criticism of KKN because this practice is widespread in Indonesia and has not been resolved until now. Now.

The pattern of discourse practice carried out by Tere Liye is to absorb information about problems during the Covid-19 pandemic, which is then made into satire and uploaded via social media, namely its Facebook fan page, which then gets responses from netizens who agree, and feel the problems. Conveyed by Tere Liye through his satire "The Land of the Bedebah."

Tere Liye's ideology contained in the satire text is one, enforcing health protocols during the pandemic, which are contained in the five contexts of the satire "The Land of the Bedebah" with problem contexts; claims for anti-corona necklaces by the Indonesian Ministry of Agriculture, pool parties in the midst of the pandemic, dangdut concerts held by regional officials, comparisons between the beginning and after the pandemic took place, and the regional elections. Two, always be frank and honest even though it is harsh and painful, which is implied by the eleven problematic contexts of the satire "The Land of the Bedebah." Three, dislike for the behavior of officials who are greedy, incompetent, selfish, shameless, wishy-washy, and always acting to benefit themselves, which is implied in the word "Bad," which is always at the end of satirical sentences.

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