

Van Dijk's Critical Discourse Analysis of the “Dapur Keluarga” Song and Its Relevance To The Corruption, Collusion, and Nepotism Phenomenon In Indonesia

Eri Hermawan¹

Student of Political Science, Faculty of Social and Political Sciences, Universitas Siliwangi,
Tasikmalaya, Indonesia

erihermawan23@gmail.com

Taufik Nurohman²

Department of Political Science, Faculty of Social and Political Sciences, Universitas
Siliwangi, Tasikmalaya, Indonesia

taufiknurohman@unsil.ac.id

Wiwi Widiastuti³

Department of Political Science, Faculty of Social and Political Sciences, Universitas
Siliwangi, Tasikmalaya, Indonesia

wiwi.widiastuti@unsil.ac.id

ABSTRACT

In 2020 Feast music group released the Uang Muka album. In the album, one song, Dapur Keluarga, represents the phenomenon of Corruption, Collusion, and Nepotism (KKN) in Indonesia. To analyze the discourse of social criticism in the song Dapur Keluarga, Teun A. Van Dijk's critical discourse analysis model has three analytical frameworks. That is text analysis, social cognition, and social context. Qualitative descriptive is a research method that carefully describes and interprets the data from discourse analysis with existing phenomena and is then used to draw relevance between social criticism discourse and KKN phenomena in Indonesia. Based on the results of research using the method of analysis of critical discourse Teun A. Van Dijk, through text structure, social cognition, and social context analysis, found that the Dapur Keluarga has a meaning with the message of social criticism delivered satirically to human actions in seeking to profit from the suffering of others such as the practice of Corruption, Collusion, and Nepotism carried out by the corrupt and those closest to them (family and relatives) who It is depicted in the Dapur Keluarga. The relevance of discourse is found in the real problems in Indonesia. Cases of KKN practice involving family members and closest people, such as the case of the Regent of East Kutai, Bansos West Bandung, Gratification of Cases in the Supreme Court, and many more. In conclusion, the discourse of social criticism of the lyrics of the Dapur Keluarga song has relevance to the phenomena of Corruption, Collusion, and Nepotism in Indonesia.

Keywords: *Dapur Keluarga, Critical Discourse Analysis Teun A. van Dijk, Corruption, Collusion, Nepotism.*

Background

Music is an art medium that is currently often used as a medium of entertainment and has a function as a communication instrument used by musicians to voice or convey expressions that are in their minds and can then be used in the process of social transformation when the expression of emotions conveyed in the lyrics of the song/vocal involves the same emotions as all listeners, and It will be a psychological liberation.

An expression in music often intersects with hot-button issues, including social and political contexts. Because of this, a form of using language to convey feelings, ideas, and thoughts through the art of music agrees with Soeharto's explanation (1992: 86) that music is an expression of ideas through sound, which has basic elements of rhythm, melody, and harmony with supporting elements, they are called the nature, ideas, and color of sound.

Knowing that music can convey ideas or communication, many musicians in the world and Indonesia shed/write lyrics containing social and political criticism as a form of resistance and rebellion against injustice. In Indonesia today, for example, such as Iwan Fals with lyrics containing satirical socio-political criticism, the music group Efek Rumah Kaca with poetic critical lyrics, then there is Feast which is the subject of this research, the music group has lyrics - lyrics of social criticism that is loud about all forms of problems in this country.

The feast was born in 2013 at Fisip University of Indonesia. They see music as a celebration of tragedy, victory, and anything that involves expressing emotions. They debuted in 2014 with the release of their first single titled "Camkan," which highlighted anxiety about religious freedom in Indonesia. Feast carries music colors that are less desirable to the general public because the lyrics are critical and not easy listening. But when viewed from the art side, Feast moves through the word of mouth of its connoisseurs. The song's lyric message controversy has made a big name and is accepted by many music connoisseurs in Indonesia, especially young people.

So far, Feast has spawned many musical works ranging from singles, and EPs, to famous albums such as *Multiverses* (2017) and *Beberapa Orang Memaafkan* (2018), and there is a new mini-album, *Uang Muka* (2020). The Advance mini album contains seven songs against the backdrop of the country's manifesto on financial issues, each of which has a mixed message of social and political criticism. One of them is a song called *Dapur Keluarga*. Their lyrics express concern about the old problems that continue to eat away in this country, namely the practice of Corruption, Collusion, and Nepotism (KKN).

Acts against the law with the practice of corruption, collusion, and nepotism have often occurred in Indonesia, as such things have made Indonesia far from the principle of good governance. The practice has always inhibited the realization of transparency and public accountability, and law enforcement. The crackdown on corruptors by law enforcement agencies is often considered to relieve the defendants, from light punishment to those who have the privilege to go in and out of prison freely after being sentenced, making the public disappointed because it does not have a deterrent effect on the perpetrators.

The Corruption Eradication Commission (KPK) has recorded a total loss of Rp. 168 trillion from accumulated corruption cases during 2004 -2019, then in 2020, the first semester ICW (Indonesia Corruption Watch) recorded Rp. 39 trillion. Then during the current pandemic situation, two major corruption cases are the main concern, Minister of Marine Affairs and Fisheries Edhy Prabowo and Minister of Social Affairs Juliari Batubara from the Advanced Indonesia cabinet have been determined to be suspects in cases of corruption of lobster seed imports and social assistance, these two cases are quite complicated because they occur during a pandemic crisis that complicates all aspects of people's lives. It is enough to prove that corruption practices from the past until now continue to be continuously repeated. Furthermore, in the practice of collusion, financial losses are sometimes not seen as a whole. Still, the agreement that occurs between state officials and tenders to work on a project, often done unlawfully, and consequently occurs in the results of projects that are not following the design and makes the opportunity for corruption practices to be wide open one example of collusion cases occurring in Lampung, One of the ruling political parties there asked for some money from a company, intending to facilitate the business of applying for regional funds loans from the Central Lampung Regency Governance to the company.

Finally, there is the practice of nepotism, which shows that there is injustice against all Indonesian people. Nepotism only benefits a handful of families, relatives, colleagues, and the closest people of an official or official of a company. The relationship is to the issue of giving positions or positions. Access to the closest people whose quality is still doubtful becomes very open and profitable, on the contrary, for ordinary people is very detrimental, the ordinary generation will defeat the competent generation but close to the officials or officials, the result is the birth of imperfect competition and incompetent office holders, examples of cases that have become an open secret such as the admission of members to an agency /state tool.

The situation was tried to be countered by satire by the music group Feast with his song entitled Dapur keluarga, which is loaded with social criticism of the phenomenon of corruption, collusion, and nepotism. Feast considers that crime by utilizing the suffering of others is common in Indonesia with the reflection of the practice of KKN by state organizers is enough to prove that humans are willing to degrade their degrees for personal gain alone by seeking to profit from the distress, failure, and destruction of others. The practice has the same opportunity to be carried out by all humans in the practice environment to occur. Based on the description, the author is interested in research to understand the discourse of social criticism in the lyrics of the Dapur Keluarga song by using the critical discourse analysis model Teun A. Van Dijk model. At the same time, this research look for the relevance of the discourse of social criticism and the overall meaning of the song's lyrics.

The selection of Teun A. van Dijk's theory model from many other models of discourse analysis because this model is the most commonly used model because it has diverse elements of discourse but collaborates. Van Dijk's model is often referred to as "social cognition," such as looking at the practice of the production process of a text by understanding through the

decomposition of the structure and process of forming the text. Because a text, according to Sobur (2012: 70), can be interpreted differently and can be interpreted variously. Therefore, as a way to understand the discourse and meaning behind the Dapur Keluarga song with a critical discourse analysis method, the author formulated the title of this study with the title "Analysis of Van Dijk's Critical Discourse on the Song "Dapur Keluarga" and Its Relevance to the Phenomenon of Corruption, Collusion, and Nepotism (KKN) in Indonesia."

Based on this background, the formulation of the author's problem is how the relevance of the discourse of social criticism of Dapur Keluarga songs with the phenomenon of Corruption Collusion and Nepotism (KKN) in Indonesia is seen from the analysis of text, social cognition, and social context. This research aims to find out the discourse of social criticism in the song Dapur Keluarga by the music group Feast and its relevance to the phenomenon of Corruption, Collusion, and Nepotism in Indonesia, especially after the reform.

Literature Review

Convey Critical Discourse Analysis

The word discourse in Latin, *discursus*, has the meaning of 'run around,' is the most complete and highest linguistic unit consisting of paragraphs, original essays, sentences or words that contain a complete message and meaning. According to Fowler (in Eriyanto, 2011:2), discourse is considered a form of verbal and written communication seen from the perspective of an individual's values, beliefs, and categories (general views and experiences). Likewise, the definition of discourse, according to Cook (in Badara, 2012: 16), who agree with Fowler in understanding discourse, also argues that discourse is the use of language in communication, either verbally or in writing.

The use of the word "discourse" is widely interpreted in several fields of science. Starting from politics, sociology, psychology, language, literature, communication, etc. Mills (in Eriyanto, 2011: 3) describes the analysis of discourses interpreted in various fields of science as follows:

- Sociology views discourse as a tool used to understand the interrelationships between the social contexts of language use.
- Linguistics means discourse as an element of language that has a greater degree than a sentence. Discourse analysis in this field is part of a formal linguistic response that focuses more on units of phrases, words, or sentences alone without looking at the bonds between the elements. While understanding the opposite of formal linguistics, focusing attention on the level above the sentence, such as a grammatical linkage formed in a higher level of the sentence.
- Social Psychology explains the discourse of the structure and form of interviews and the practices of its users so that the analysis of discourse here is interpreted as talk.

- Politics, in this field of discourse analysis, is understood as a practice of the use of language, especially in political language. Because language is a core part of the representation of a subject, ideology can enter into it through the practice of the use of language. Therefore, the part is used as a study in analyzing discourse according to the political field.

As explained above, discourse analysis has become something commonly used in various fields of science with various understandings and understandings. Although there is a great degree of understanding in various definitions of discourse according to several disciplines, there is a common point of understanding, namely discourse analysis related to the study of language or the use of language. Cook (2001: 4) explains that the center of attention of discourse analysis is to interpret the text with context simultaneously in a communication process, but here needs the process of cognition in general and specifically describes the culture brought in it. The study of language here inserts context because language always has something in it, and there will be no communication without participants, situations, intertext, and others.

Hikam (1996: 78 – 86) describes his three thoughts on language in discourse analysis. The first thought is positivism – empirical. For him, discourse analysis reflects language speech, sentences, and interpretation. The second thought is constructivism, which positions discourse analysis as an analysis to discuss and understand certain meanings and meanings. Then the last thought, called critical thinking, this thinking improves constructivist thinking that is less sensitive to the process of creation and reproduction of meaning.

Critical thinking emphasizes the opposite of constructivism, which is in the constellation of forces of the process of creation and reproduction of meaning, where language is understood as a representation that serves in shaping the theme, subject, or strategies in it. With this critical thinking, the discourse of understanding language is always bound by the bonds of power, especially in shaping the subject and various acts of representation that exist in society. In the third thought, a critical perspective makes this thought also understood as an analysis of critical discourse or generally Critical Discourse Analysis / CDA.

Darma (2009: 49) defines critical discourse analysis as a process or effort to parse meaning to seek an explanation of a text (social reality) wanted or studied by dominant individuals or groups whose tendency has a certain purpose of getting what is desired. Critical discourse analysis (CDA) understands the use of language to be analyzed more than the language aspect, such as attracting relevance with the existing context. The context referred to here is the use of languages with a specific purpose, listed in it as the application of power. Van Dijk suggests that critical discourse analysis describes a study that reveals how abuses of power, inequality, and dominance are practiced, reproduced, or countered using written reading or communication in social and political contexts.

The critical discourse analysis understanding of Fairclough and Wodak (in Eriyanto, 2011: 7) understands discourse as a form of social practice that gives rise to a dialectical linkage

between special discursive events with a condition, social structure, and institution that makes it formed. The use of discourse here can produce and reproduce unbalanced power relations such as among social classes, majorities, and minorities, men and women, through which such differences are represented in the social class depicted. Critical discourse analysis seeks to find how language in social groups can make them fight each other and propose their version.

Eriyanto (2011: 8) noted that critical discourse analysis has important characteristics. This character is the result of combining the writings and thoughts of Teun A. van Dijk, Norman Fairclough, Ruth Wodak, and Guy Cook. Here are the characteristics:

a. Action

Discourse is interpreted as a form of empirical reaction/response in the form of interactions that aim to influence, refute, argue, invite, respond, etc. Then discourse can also be understood as a form of action expressed or performed in a conscious state and can be controlled, not the other way around.

b. Context

Cook (2001: 3) explains that discourse analysis focuses on the context in a text, such as events, situations, backgrounds, and conditions. Discourse analysis also investigates the context in the communication process, judging from whom, the reasons, situations, media, and the relationship between the interacting parties.

c. Historical

Historical here is used to understand the discourse in a text. Understanding the text's discourse can be obtained if the historical context can be explained and understood. The historical context here is in the form of a picture such as the situation, atmosphere, or more complex time.

d. Power

Critical discourse analysis looks at the power part in its analysis. Because discourse is present in a text not only as a neutral, reasonable, and natural but as a style of power struggle. The concept of power is the key to the relationship of discourse with society, as the power of men in discourse about sexism, the power of white human groups against blacks in the discourse of racism, and so on. Certain strengths, social, economic, political, and cultural situations have implications with critical discourse analysis, which proves restrictions between the details of the text or structure do not exist at all.

e. Ideology

Van Dijk (2000: 9) understands ideology as a core concept in discourse analysis because the text, communication processes, and others are a form of practice of an ideology. Classical theories explain the ideologies created by the dominant group to reproduce and legitimize their dominance. Van Dijk also asserted that the ideology that dominates an entity would be believed to be true and fair. The phenomenon is known as "false consciousness," how a dominant group manipulates the ideology of a non-dominant group through disinformation propaganda, media control, and so on.

Critical discourse analysis has a variety of analytical models, such as the models of Sara Mills, Roger Fowler et al., Teun A. van Dijk, Theo Van Leeuwen, and Norman Fairclough. The five models have characteristics and ways of self-examination in understanding discourse analysis. Still, as the author revealed initially, the van Dijk model was chosen because it has a variety of elements of discourse that collaborate they can be utilized practically. Van Dijk's model is also often known as social cognition, which focuses more on the core structures in the text, the psychological structure, and the text maker and the consumer of the text as one of the aspects that ensure the production and consumption of the text.

Teun A. Van Dijk's Model

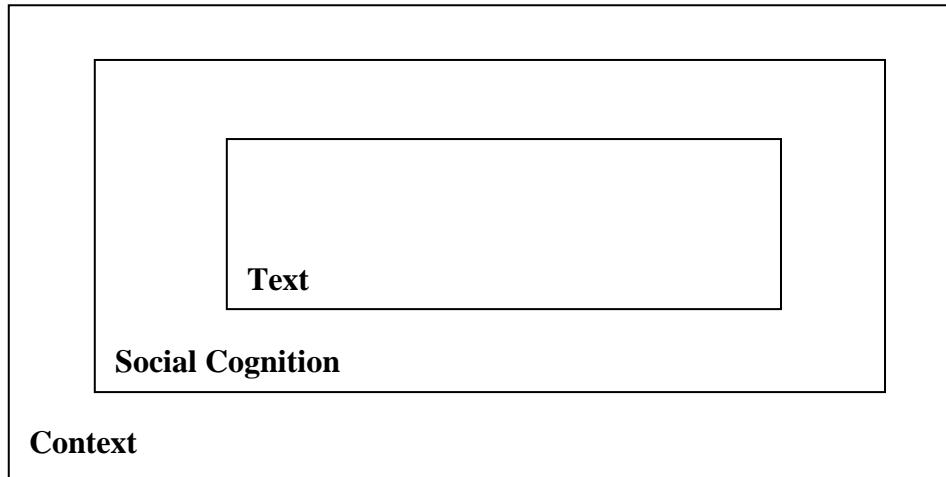
Van Dijk's analysis model understands that research on discourse does not always pay attention to the analysis process in the text alone. Still, discourse analysis is also required to understand the text production process.

Quoted from Tannen, Hamilton, and Schiffrin (2001: 374), van Dijk understands the use of language, verbal interaction, discourse, and communication embedded in the micro-level analysis of social order. While the analysis included at the macro level is power, dominance, and inequality among social groups, then van Dijk uses social cognition as a dimension that connects the two. Because of this, social cognition became characteristic of van Dijk's model approach.

There are two meanings of understanding social cognition, on the one hand, explaining how a text production process, and on the other hand showing how values embedded in society affect the cognition of a text producer who is then used to create text. Because of this approach, social cognition is very useful in grouping the production of a text that concerns complex processes that can be explained and studied.

The point of understanding the analysis of the discourse of the van Dijk model (Eriyanto, 2011: 224) is to combine three dimensions/buildings, namely text, social cognition, and social context, in one unified design analysis. Dimensions/building of text, examining how the structure of the text and the discourse strategy is used to explain a particular theme. In the dimension of social cognition, observe and study processes in the production of texts involving the cognition of the subject of a producer. In comparison, the third aspect is the social context understanding the dimensions of discourse that society develops towards a problem. This model is described as follows:

Table 2.1
Scheme of Van Dijk's Model



Source: Obtained by Researcher, 2022

a. Text

Van Dijk (in Eriyanto, 2011:226-227) views a text as consisting of several structures/levels or levels to which each part is related. Van Dijk is grouped into three levels:

- Macrostructure is the general meaning of a text that can be understood by reading the topic of the text. The theme of discourse here is not only the content but also a certain part of an event.
- Superstructure is the concept of a text, how the structure and components of discourse are arranged in the text as a whole.
- Microstructure is understood as the meaning of discourse that can be seen by analyzing words, propositions, sentences, sentences, paraphrasing, etc.

The structure described by van Dijk is described as follows:

Table 2.2
Van Dijk's Structure of Discourse

| Struktur Wacana | Hal Yang Diamati | Elemen |
|------------------------|--|---|
| Struktur Makro | <u>Tematik</u> Tema / topik yang diutamakan dalam suatu teks | Topik |
| Superstruktur | <u>Skematik</u> Bagaimana bagian dan urutan informasi diskemakan dalam teks | Skema |
| Struktur Mikro | <u>Semantik</u> Makna yang ingin ditegaskan dalam teks. | Latar, Detil, Maksud, Praanggapan, Nominalisasi |
| | <u>Sintaksis</u> Bagaimana kalimat (bentuk, formasi) yang dipilih. | Bentuk Kalimat, Koherensi, Kata Ganti |
| | <u>Stilistik</u> Bagaimana pilihan kata yang digunakan dalam teks. | Leksikon |
| | <u>Retoris</u> Bagaimana dan melalui cara apa penekanan dilakukan. | Grafis, Metafora, Ekspresi |

Source: Obtained by Researcher, 2022

a. Social Cognition

In van Dijk's model, it is necessary to research social cognition, the mental awareness of the songwriter (if in this study) that strings together / makes the text of the lyrics. According to van Dijk, elements of social cognition include the background of beliefs, ideologies, behaviors, knowledge, and value norms embraced by a person as part of a group. Disclosure of an individual's understanding of events based on the so-called schema. Martha Augiustinos and Iain Walker (1995:33) define the schema as describing how a person uses information present in his memory and combined with new information that describes an event being entered, understood, and interpreted as one of the knowledge of reality. Martha Augiustinos and Iain Walker also mapped out schemes/models related to journalists' mental awareness or, in this study, were the creators of song lyrics, which are used in processing, sorting, and processing information:

- Person Schemas. This scheme explains a person's perspective and how to judge and explain others.
- Self Schemas. This scheme deals with oneself being seen, explained and understood from the perspective of others.

- Role Schemas. This scheme is concerned with how a person sees, assesses, and explains the position and role that a person has in society.
- Event Schemas. This scheme explains how we understand and interpret a particular event.

Van Dijk expressed his view that an individual or in this study, is a songwriter given reality in a society that depends on the memory, experience, and interpretation of the individual, which relates to psychological processes.

Furthermore, memory is also an important part of social cognition. Through memory, individuals can think of things and know. Memory becomes a place where the message is stored in the present or former, containing knowledge that supports the individual in understanding reality in society.

There are two types of memory. First, short-term memory is used to remember events or things that want to be understood that happened some time ago in a short duration. Second, long-term memory is memory used when remembering events that occur over a long period. According to Eriyanto (2011: 265), long-term memory is relevant for understanding social cognition.

b. Social Analysis / Social Context

Duranti and Goodwin (in Tannen, Hamilton, and Schiffrin, 2001:356) describe context/social analysis as a structure with a mentality that represents it from the character of relevant social situations to produce and understand discourse. So in reviewing, deciphering, and understanding the text, intertextual analysis is needed to examine how discourse about something is seen from society's production and construction processes. Van Dijk (1989:84-86) explains two important points in analyzing society: power and access.

- Power
Van Dijk describes power as belonging to a person or group to control individuals in another group or group. Social power is the main study of discourse analysis. The basis of power is usually viewed as ownership of something of value and respect, such as material/money, status, and knowledge.
Control is also equal to power. Power is used to control and dominate persuasively and in consensus to influence the mental state of the controlled individual or group, such as attitudes, beliefs, and knowledge.
- Access
Access, with his perspective, looks at the role of each group in society, and van Dijk's discourse analysis focuses attention on this point. Such as seeing elite groups or entities that have greater access to groups lower than them, giving different access to power in managing, influencing, and controlling the social environment, and controlling the media to influence public awareness by the elite.

Corruption, Collusion, and Nepotism

KKN stands for Corruption, Collusion, and Nepotism is a problem that exists in almost all governments in the world. The practice of KKN has always been in the spotlight of the community and the international community because of its huge impact on the economy, the nation's morale, and public trust. The community often urges the KKN practice eradication program to be carried out firmly and transparently. The goal is none other than for the nation's good, especially national economic growth, which is often inhibited by the practices of KKN by state organizers.

As the general public knows, corruption is an unlawful practice to enrich oneself or his group that causes financial harm. As a criminal act, Lubis and Scott (1993: 19) explained their perspective on corruption that in the view of the law, corruption is described as deliberate practice or act of self-mugging that results in harm to others committed by government officials by directly bypassing the limits of applicable law. Furthermore, from a juridical perspective, corruption, according to Article 1 of Law No. 24 Prp. of 1960 concerning the Investigation, Prosecution, and Examination of Corruption Crimes, is that:

"Things that are called an act of corruption crime" are:

- a. The act of a person who intentionally or for committing a crime or offense enriches himself or others or an entity that directly or indirectly harms the finances or economy of the country or region or harms the finances of a body that receives assistance from state or regional finances or other legal entities that use capital and concessions from the state or society.
- b. The actions of a person, who with or for committing a crime or is committed by abusing office or position."

Definition of corruption in Articles 2 and 3 of Law No. 31 of 1999 concerning the Eradication of Corruption Crimes that revoke Law No. 3 of 1971, it is stated that:

- a. Any person who unlawfully commits an act of enriching himself or others or a corporation that can harm the country's finances or the country's economy... (Article 2 paragraph 1).
- b. Any person who aims to benefit himself or others or corporations abuses the authority, opportunity, or means that exist there is for him because of position or position that can harm the country's finances or the country's economy (Article 3).

Based on the views and understanding of the Law on corruption above, it can be understood that the practice of corruption is an unlawful act committed by individuals and groups directly or indirectly that harms the finances of the state, company, or any institution that is contrary to values and norms in society.

Furthermore, the definition of collusion according to the Constitution of the Republic of Indonesia Number 28 of 1999 Article 1 paragraph 4 concerning the implementation of a clean state and free from corruption, collusion, and nepotism. It is explained that:

Collusion is unlawful agreement or cooperation between state organizers or between state organizers and other parties that harm others, society, and or the state (Article 1 paragraph 4).

From this understanding, collusion is an act against the law by making an agreement or cooperation agreement between the state organizer and other parties based on personal goals that can harm others, society, or the state.

The last is the juridical notion of nepotism according to the Law and Article, which is the same as the above understanding of collusion, explained in paragraph 5, which:

Nepotism is any act of the State Organizer unlawfully benefiting his family and cronies above society, nation, and state (Article 1, paragraph 5).

As explained by Law no. 28 of 1999 above, nepotism is an act of subjective decision-making by state organizers in the provision of positions, positions or positions to those closest to them, it is certainly an act against the law and violates the principle of social justice, and causes imperfect competition in the realm of profession or work.

From the above explanations about Corruption, Collusion and Nepotism, it can be concluded that these three practices are actions against the law and violate the norms and values that apply in society.

Method

Convey This study uses qualitative descriptive as a method. Research with descriptive methods is a study to collect information about a symptom, namely the appropriate circumstances or events at the study time (Arikunto, 2006: 54). Therefore, descriptive research aims to make factual, systematic, and accurate explanations of the facts in social life. Qualitative methods themselves aim to understand reality by using inductive thought processes. Qualitative can also be called a naturalistic research method because the research is carried out under natural conditions (natural setting) (Sugiyono, 2016: 8).

The research design using this qualitative descriptive technique will describe as well as interpret the existing data simultaneously carefully, in this case describing data from the social criticism discourse that exists in the song lyrics of the Dapur Keluarga, which will be obtained using the critical discourse analysis model Teun A. Van Dijk.

The constructivist paradigm was used in this study to study the reality constructed in the Dapur Keluarga song. Constructivists methodologically emphasize empathy and dialectical interactions between researchers and informants to rebuild the reality studied through qualitative methods, such as observation (Hidayat, 2002: 205). More clearly, this paradigm reconstructs the thoughts of individuals or social actors. It is following this study that seeks to understand what the creators of the Dapur Keluarga song are talking about and then find out what realities or problems are relevant to the problem.

Phenomenology is the approach used in this study. Husserl (in Abidin, 2002:7) explains the purpose of this approach is to "return to its reality." The reality in question is a symptom that can be felt and experienced directly by a group of individuals. Disclosure of the individual's experience in this study is very useful, one of which is when analyzing social cognition data in the analysis of the critical discourse of van Dijk's model, which will be used to construct existing social criticism discourse with relevant events, realities or phenomena.

Data collection techniques are carried out by tracing sources related to this research. Primary data is sourced from Feast's "Dapur Keluarga" lyrics. In contrast, secondary data is sourced from observations by documentation methods (book literacy, memoirs, historical searches, internet, journals, and articles). If possible, they will be interviewed with Feast personnel as songwriters or analyze the results of their interviews with other media. In analyzing the text or lyrics of the song, the author uses van Dijk's critical discourse analysis method, namely by deciphering the text on macro structures, superstructures, and microstructures. The macrostructure is related to the theme, and the superstructure concerns how an opinion is arranged and assembled. At the same time, the microstructure is related to the understanding of the opinions that want and how opinions are conveyed, the choice of words used, and in what way opinions are conveyed. Then social cognition and social context are analyzed through library studies and historical tracing.

Furthermore, the text/lyric data obtained from the critical discourse analysis process will be analyzed again to find its relevance to the relation of the KKN phenomenon according to the discourse in the lyrics of the song through observation (historical search, memoir, book literacy, internet, journal, article) and then at the end will be reconstructed for conclusions.

In examining the validity of data that has been obtained before, this study uses triangulation methods and referential adequacy. The triangulation technique used is the triangulation of sources. The process of data obtained from several sources during data collection will be tested for credibility by finding, analyzing, and comparing perceptions about the same object from various diverse affections. Then in reference adequacy, the author will use materials, records, documentation, books, and other relevant types of data that can be used as references to test the results of the data analysis.

Result and Discussion

Song Lyrics of "Dapur Keluarga"

In addition to discussing the relationship between context and context in the text, song lyrics also represent the world's perspective on a phenomenon or event. Therefore, song lyrics are one form of discourse. Here are the lyrics to the song "Dapur Keluarga" by Feast:

[Verse 1]

Tidak ada yang tidak untuk sang anak

Si bungsu lantas bahagia dapat HP Boba

Ibu senyum lalu berbisik, "Uang dari mana?"

Kamu pendengar tak perlu tahu bagaimana

Sejauh apa aku mau berusaha?

Setakut apa diriku dengan akhirat?

Hilangkah dosanya jika ada yang kuzakat?

Bolehkah jika demi anakku naik tingkat?

[Pre – Chorus]

Ingin kucerita tapi dapur keluarga

Gatal bicara tapi bukan urusan kita

Aku takut ternyata itu rahasiamu

Juga kutakut aku nanti begitu

[Chorus]

Sebut-sebut namaku dalam akunmu

Kritik kata-kataku yang semu

Karena kucari nafkah dari kejahatan

Kucari makan dari kelaparan

Hidup matimu ada dalam tanganku

Menemukan harta karena kehilangan

Aku tak takut karma, tidak takut neraka

Tak bisa dipidana, semua demi keluarga

[Bridge]

Ingin kucerita tapi dapur keluarga

Gatal bicara tapi bukan urusan kita

Aku takut ternyata itu rahasiamu

Repot jika berhadapan dengan ayahmu

Ingin cerita namun pasti ada yang tersinggung

Karena sampai sekarang merasa agung

Benar percaya bersih atau pura-pura tak tahu

Dan mungkin aku begitu

[Chorus]

Sebut-sebut namaku dalam akunmu

*Kritik kata-kataku yang semu
Karena kucari nafkah dari kejahatan
Kucari makan dari kelaparan
Hidup matimu ada dalam tanganku
Menemukan harta karena kehilangan
Aku tak takut karma, tidak takut neraka
Tak bisa dipidana, semua demi keluarga*

[Outro]

*Sebut-sebut namaku dalam akunmu
Kritik kata-kataku yang semu
Karena kucari nafkah dari kejahatan
Kucari makan dari kelaparan
Hidup matimu ada dalam tanganku
Menemukan harta karena kehilangan
Aku tak takut karma, tidak takut neraka
Tak bisa dipidana, semua demi keluarga*

Based on the results of the analysis of the lyrics of the Dapur Keluarga song, it was concluded that the process of meaning the message conveyed, namely through the structure of the text (macro, superstructure, and microstructure), social cognition, and social context analysis is a form of satirical criticism of human actions in seeking to profit from the suffering of others such as the practice of Corruption, Collusion, and Nepotism by corruptors and those closest to them (family, and relatives) who are involved either directly or indirectly, then there is also criticism conveyed to the listeners, with the use of the point of view of corruptors and those closest to them, the criticism seeks to be conveyed to us as listeners to realize and correct ourselves when we see a crime because we also have the potential to commit the same crime if we have the same access and power as them.

Here are the results of the analysis using three levels of analysis of Teun A. Van Dijk's method in finding the discourse behind the lyrics of the Dapur Keluarga song:

Text Structure

The results of the analysis of the lyrics of Dapur Keluarga show discourse about the phenomenon of Corruption, Collusion, and Nepotism involving the closest people, especially

family and relatives, which occurs in Indonesia. With the dominance of using the first-person point of view, namely, a corruptor who simultaneously heads a family, this KKN phenomenon is immediately clearly illustrated in Macro or Thematic Structures analysis. The discourse of the Dapur Keluarga's lyrics not only describes the KKN itself, but the first and third-person perspective, privilege, access, and power commonly obtained by the corruptors are depicted in the pieces of the lyrics themselves. Affirmation of discourse about the phenomenon of KKN with all its sundries is also supported in the process of superstructure analysis and microstructure.

The superstructure confirms it by a scheme of song lyrics that reconstructs the story in the lyrics of the Dapur Keluarga song from beginning to end, and in the analysis of Microstructure, the affirmation of discourse is depicted with elements in detailing sentences/words in missed text such as song backgrounds, metaphors, details, lexicons, and pronouns. With the analysis of microstructures, the discussion of this study is more focused because the background revealed in the analysis of microstructures illustrates the background of 2019 to date.

Social Cognition

In determining discourse, Bhaskara Putra as a lyricist, has an important role in determining what to convey in the lyrics of the Dapur Keluarga song. From the results of the analysis of Bhaskara Putra's press release data, it was found that what Bhaskara had known about human behavior is that using the suffering of others to support their families is the result of personal experience, memory, and interaction with the surrounding environment.

According to him, it is natural when humans try to connect by taking advantage of the difficulties of others because poverty often exists because of access and structures that do not favor everyone. Bhaskara also felt that he was not much different from those who supported his family in this way. Because in his work, Bhaskara also peppered his work with issues of tragedy, social criticism, and resistance to problems in society. But here, Bhaskara excludes such fairness in corruptors because their crimes are not aimed at survival but to fulfill the desires of their personal and family lifestyles.

Social Context

I was judging from the discourse that developed when the text of the song lyrics was made. The discourse that developed at that time was the phenomenon of a series of cases of Corruption, Collusion, and Nepotism that continued to occur along with efforts to weaken the corruption eradication commission institutions. The phenomenon can be seen directly in the community, starting with the KPK bill passed in September 2019 by the House of Representatives.

The passage of the KPK bill caused controversy among the public, who were caught off guard by the behavior of corrupt officials; 26 indicators were found, clearly seen trying to weaken the anti-corruption agency. Even efforts to weaken the KPK continue until 2021, when the authors discuss this study. In addition, the access and power possessed by corrupt officials

often make polemics by controlling the media, evidenced by the buzzer that attacks the public and academics who voice resistance, especially on issues of corruption and efforts to weaken the KPK.

In the discourse of the lyrics of the Dapur Keluarga, it is understood that everyone has the potential to commit crimes of KKN. But not everyone is elected to have access and power, such as politicians we know as people directly involved in the political process. They are the closest people and intersect with the problems of KKN in their work environment. According to Syafiie (2005: 39), a politician is a person who is good at engineering circumstances and has a voice in various rhetoric and mass control.

It is proven that many politicians who have managed to get a seat directly forget their promises. All campaigns carried out before he was elected were part of a strategy for mass control. In the end, not a few of them are entangled in corruption cases resulting from the process of engineering policies for their interests.

But this time, the author will discuss is not only a politician who is entangled in cases of corruption, collusion, and nepotism, guided by the discourse of the lyrics of the Dapur Keluarga song. The cases that will be discussed are appropriate and relevant cases related to the song's lyrics, namely the practice of corruption, collusion, and nepotism involving family members or relatives directly or indirectly. Here are the cases of Corruption, Collusion, and Nepotism that are relevant to the song's lyric discourse:

SPAM (Drinking Water Supply System) project corruption case in Lampung. One family owner of PT WKE, and PT Tashida Sejahtera Perkasa (TSP), has proven of taken bribes amounting to 4.1 billion from officials in the Directorate General of Copyright of the Ministry of Public Works and Public Housing (PUPR)

East Kutai Regent Case.

In this case, Family Connection involves Ismunandar, the Regent of East Kutai, with his wife Encek Unguria, who also serves as the chairman of the Regional Legislative Council. There is Suriansyah as the head of BPKAD. (Regional Financial Management Agency) and his sister Aswandini, the Head of PUPR (public works and public housing), and several others are associates and confidants of the perpetrators.

West Bandung Social Aid Case.

This case involves Father and Son starting from the procurement of emergency response goods for the Covid 19 pandemic disaster in the Social Affairs Office of West Bandung Regency.

Bribery and Gratification Case of the Supreme Court Case.

Nurhadi (former secretary of the Supreme Court) and his son-in-law, Rezky Herbiono, are defendants in the case of alleged bribery and the gratification of handling cases in the Supreme Court.

The above cases are a few examples of many cases of corruption, collusion, and nepotism involving family and relatives, in fact, in Indonesia, there are many more cases relevant to the discourse of song lyrics if the background is pulled further back. Like the case involving the Cendana Family, namely the corruption case of the Supersemar Foundation, which was sued by the state through the Attorney General's Office, then the Cilegon City Transmart Development Permit Case (2017), the Bribery Of Golkar Politician's Appeal Verdict (2017), the Kutai Kartanegara Regent Case (2017), the Banten Governor's Bribery Case (2013), the Kendari Mayor Project Case (2018), the Riau PLTU Bribery Case (2018).

Although different backgrounds, all the cases contained before are a suitable picture of reality from what the lyrics of the Dapur Keluarga song are about. The cases of family corruption that occur in Indonesia are very worrying. The regeneration of corruptors is proven to continue to occur in the family environment because of the lack of awareness of the anti-corruption culture that should be the main control in a family in avoiding all forms of deviation.

Dapur Keluarga also has a control function to revitalize the community to avoid corrupt behavior. Still, the problem is the coverage of the general audience is not so wide because this song is only popular among young people who are accustomed to enjoying loud music. The potential for satirical criticism of corruptors is considered to have a small chance because it comes back again to the problem of uneven musical tastes. Most corrupt individuals have over 30 years, and they may have felt the condition of music paralysis. Music Paralysis is a condition where everyone will stop exploring and streaming new music at the age of 30, and the research was conducted by the French streaming music service Deezer (Setyawan, May 20, 2021).

However, although the discourse of social criticism and the control function of Dapur Keluarga is not widely conveyed to all elements of society in Indonesia, at least there is still a chance of change in some groups of people, no matter how small the change will still have an impact, especially the Dapur Keluarga song which has its place among young people who like to listen to loud music, although not much, Youth remains a great asset of the nation for the future.

Over time, the song Dapur Keluarga with Wacananya will continue to intersect with existing realities because it is undeniable that the potential for new cases of family corruption will emerge from generation to generation if the regeneration of corruptors in the family environment does not stop. Dapur Keluarga, with its control function, will only reach a small part of the community group; therefore, to stop the practice of family corruption, awareness in instilling an anti-corruption culture should be our obligation as individuals in society because the awareness of anti-corruption culture will make the whole community avoid corrupt behavior that automatically also stops the regeneration of corruptors in the family environment.

Conclusion

The author concluded that what the lyrics of the Dapur Keluarga song proclaimed was a discourse relevant to some of the phenomena of Corruption, Collusion, and Nepotism in Indonesia. Of the several cases of Family Corrupt in Indonesia discovered by previous authors, political dynasties and family connections became a fundamental question of why family corruption could occur. Political dynasties and family connections make the collapse of family values that should have a function as a control to prevent the occurrence of deviations in everyday life.

Feast with the Dapur Keluarga Song also seeks to convey his satirical criticism to make listeners aware of the dangers of corrupt regeneration in the family environment. Some corrupt behavior often occurs in the family environment, which will eventually only result in the regeneration of the corruptors themselves. It is certainly very worrying and can be avoided to not grow in our immediate environment; the Dapur Keluarga becomes one of the efforts to revitalize and change family behavior patterns to avoid corrupt behavior.

From the lyrics of the song Dapur Keluarga, the use of music as a medium of resistance and social criticism will still have its role for some people. Although not everyone can understand what they want to convey in a piece of music, the author here still tries to convey how the description of the discourse distribution process occurs. Because the ruling person has more access to control of the media, musical artwork can be used as another option to undermine the dominance of control.

References

Book Source:

- Abidin, Zainal. 2002. *Filsafat Manusia: Memahami Manusia Melalui Filsafat*. Bandung : PT. Remaja Rosdakarya.
- Arikunto, Suharsimi. 2006. *Manajemen Penelitian*. Jakarta: Rhineka Cipta.
- Augoustinos, Martha dan Walker, Iain. 1995. *Social Cognition: An Integrated Intoduction*. London: Sage Publication.
- Badara, Aris. 2012. *Analisis Wacana Teori, Metode, dan Penerapannya pada Wacana Media*. Jakarta: Kencana Prenada Media Group.
- Darma, Aliah. 2009. *Analisis Wacana Kritis*, Bandung: Yayasan Widya bekerja sama dengan Jurusan Pendidikan Bahasa dan Sastra UPI.
- Eriyanto. 2011. *Analisis Wacana Pengantar Analisis Teks Media*. Yogyakarta: PT LkiS Printing Cemerlang.
- Cook, Guy. 2001. *The Discourse of Advertising (Second Edition)*. Abingdon: Routledge.
- Hikam, Muhammad A.S. 1996. *Bahasa dan Politik: Penghampiran Discursive Practice*, dalam Yudi Latif dan Idi Subandy Ibrahim (ed), *Bahasa dan kekuasaan: Politik Wacanaa di Panggung Orde Baru*. Bandung: Mizan.
- Ibrahim, Abdul Syukur. 2009. *Metode Analisis Teks & Wacana*. Yogyakarta: Pustaka Pelajar.
- Lubis, Mochtar. & Scott, James C. *Bunga Rampai Korupsi*. Jakarta: LP3ES dan Obor.
- Schiffrin, D. Tannen, D. & Hamilton. 2001. *The Handbook of Discourse Analysis*. USA: Blackwell Publisher.
- Sobur, Alex. 2012. *Analisis Teks Media*. Bandung: PT. Remaja Rosdakarya.
- Soeharto, M. 1992. *Kamus Musik*. Jakarta: Gramedia Widia Sarana Indonesia.
- Sugiyono. 2016. *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Bandung: PT Alfabet.
- Syafiie, Inu Kencana. 2005. *Filsafat Politik*. Bandung: Mandar Maju.
- Van Dijk, Teun A. 1989. *Discourse, Power and Acces*. Dalam *Text and Practices: Reading In Critical Discourse Analysis*. London and New York: Routledge.
- _____. 2000. *Ideology and discourse: A multidisciplinary introduction*. Pompeu Fabra University, Barcelona.

Journals and Previous Research:

Hidayat, D. (2002). Metodologi Penelitian dalam Sebuah " Multi-Paradigm Science". Mediator: Jurnal Komunikasi, 3(2), 197-220.

Payuyasa, I. N. (2017). "Analisis Wacana Kritis Model Van Dijk Dalam Program Acara Mata Najwa Di Metro Tv". Segara Widya: Jurnal Hasil Penelitian Dan Pengabdian Masyarakat Institut Seni Indonesia Denpasar, 5.

Sholihah, I. (2019). "Analisis Wacana Kritis Model Teun A. Van Dijk Terhadap Puisi Begitu Engkau Bersujud Karya Emha Ainun Najib". SASTRANESIA: Jurnal Program Studi Pendidikan Bahasa dan Sastra Indonesia, 6.4, 14-31.

Yanti, N. P. D. E., Putrayasa, I. B., & Artika, I. W. (2019). "ANALISIS WACANA KRITIS TEUN A. VAN DIJK PADA TEKS PIDATO KLAIM KEMENANGAN PILPRES 2019". Jurnal Ilmiah Pendidikan dan Pembelajaran, 3(3), 356-362.

Yuliansyah. Muharam. (2015). "Musik Sebagai Media Perlawanan Dan Kritik Sosial (Analisis Wacana Kritis Album Musik 32 Karya Pandji Pragiwaksono)". Skripsi. Universitas Islam Negeri Syarif Hidayatullah Jakarta.

Legal Sources:

Peraturan Pemerintah Pengganti Undang-Undang Nomor 24 Tahun 1960 Tentang Pengusutan, Penuntutan dan Pemeriksaan Tindak Pidana Korupsi.

Undang – Undang Nomor 28 Tahun 1999 tentang Penyelenggaraan Negara Yang Bersih Dari Korupsi, Kolusi, Dan Nepotisme.

Undang – Undang Nomor 31 Tahun 1999 tentang Pemberantasan Tindak Pidana Korupsi.

Internet Sources:

Aliansyah, Muhamad Agil. 2021. Bapak Dan Anak Di Pusaran Korupsi. <https://www.merdeka.com/peristiwa/bapak-dan-anak-di-pusaran-korupsi-hot-issue.html>. Diakses Pada 29 Mei 2021.

Bicara Musik. 2019. Profil .FEAST. <http://bicaramusik.id/profil/feast/feast/>. Diakses Pada 7 Mei 2021.

Ffeastt. 2020. Jurnal Dapur Keluarga. [https://www.instagram.com/p/CFV-BSjjB- /](https://www.instagram.com/p/CFV-BSjjB-/). Diakses Pada 18 Mei 2021.

- Kompas. 2019. Perjalanan Kasus PLTU Riau-1 Hingga Vonis Bebas Sofyan Basir. <https://nasional.kompas.com/read/2019/11/04/14170361/perjalanan-kasus-pltu-riau-1-hingga-vonis-bebas-sofyan-basir?page=all>. Diakses Pada Tanggal 2 Juni 2021.
- Komisi Pemberantasan Korupsi. 2019. Siaran Pers: KPK Identifikasi 26 Poin yang Berisiko Melemahkan di RUU KPK. <https://www.kpk.go.id/id/berita/siaran-pers/1255-kpk-identifikasi-26-poin-yang-berisiko-melemahkan-di-ruu-kpk>. Diakses Pada Tanggal 20 Mei 2021.
- Kuswandi. 2018. Kasus Korupsi Sering Libatkan Anggota Keluarga, Berikut Daftarnya. <https://www.jawapos.com/nasional/hukum-kriminal/28/02/2018/kasus-korupsi-sering-libatkan-anggota-keluarga-berikut-daftarnya/>. Diakses Pada Tanggal 29 Mei 2021.
- Prasetyo, Aji. 2020. Koneksi Keluarga di Dugaan Korupsi Kutai Timur. <https://www.hukumonline.com/berita/baca/lt5f02884340750/koneksi-keluarga-di-dugaan-korupsi-kutai-timur?page=all>. Diakses Pada Tanggal 25 Mei 2021.
- Priasmoro, Muhammad Radityo. 2020. Eks Pimpinan KPK: Kasus Nurhadi Korupsi Keluarga, Kejahatan Sempurna. <https://www.liputan6.com/news/read/4271872/eks-pimpinan-kpk-kasus-nurhadi-korupsi-keluarga-kejahatan-sempurna>. Diakses Pada Tanggal 29 Mei 2021.
- Ryan, Jacko. 2019. “Buzzer Politik” Dan Reduksi Kekuatan Demokrasi. <https://news.detik.com/kolom/d-4748021/buzzer-politik-dan-reduksi-kekuatan-demokrasi>. Diakses Pada Tanggal 2 Juni 2021.
- Setyawan, Aris. 2021. Kenapa Selera Musik Kita Mentok di Usia 30 Tahun. <https://pophariini.com/kenapa-selera-musik-kita-mentok-di-usia-30-tahun/3/>. Diakses Pada Tanggal 15 Juni 2021.
- Tribunnews. 2019. Satu Keluarga Dijebloskan Ke Penjara, Ini Kasus Yang Menjerat Mereka. <https://www.tribunnews.com/nasional/2019/06/01/satu-keluarga-dijebloskan-kpk-ke-penjara-ini-kasus-yang-menjerat-mereka?page=all>