Socio-Cognitive Analysis on the Lyric of "Surat Buat Wakil Rakyat" by Iwan Fals

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Abstract

The purpose of this article is to use sociocognitive analysis to examine government criticism in the song's lyric.The writer will look at the lyrics to Iwan Fals' "Surat buat wakil rakyat" song.The song, written by Iwan Fals himself, was released in 1987.This song was written to criticize the government through song. It explains how socio-cognitive influences social and cultural thought.We are aware that the song became one of the mediums through which we could express our thoughts and ideas; however, at the time it was released, the song was banned because it is quite difficult to criticize the government.

Key words: *Song,Socio-Cognitive,Discourse Analysis*

INTRODUCTION

Art is a form of aesthetics that man himself created (Lestari & Wahyudin, 2020). To put it another way, creation art is art that has a form that attracts people who see or hear it (Sari, 2020). Art is everything a person does that is based on their emotions (Qodriani & Wijana, 2020b) and the beauty of nature (Aminatun & Oktaviani, 2019b), moving their souls (Mandasari & Oktaviani, 2018). There are many different kinds of arts (Suprayogi, 2021) that are developed in society (Aminatun & Oktaviani, 2019a), but music is one of the arts that many people enjoy (Muliyah et al., 2020). Music is an art that draws people (Qodriani & Wijana, 2020a) in and has evolved into a form of entertainment (Sari, 2018) and recreation for those who enjoy it (Gulö & Nainggolan, 2021). It is now a part of people's lives (Sari & Wahyudin, 2019b), and we encounter music every day (Kardiansyah, 2021). The sound and rhythm order that make up music (Suprayogi & Novanti, 2021) are arranged in such a way that they create a beautiful harmony (Qodriani, 2021) between songs that can be heard (Suprayogi & Pranoto, 2020). Additionally, the use of lyrics to convey the creator's thoughts and emotions makes music a media (Puspita & Pranoto, 2021). It turns out that music serves more than just as entertainment (Sari & Wahyudin, 2019a), it can also be a means of communication (Wahyudin & Sari, 2018). In point of fact, social criticism is not uncommon in music (Puspita, 2021). Similar to his songs, Iwan Fals

sparked a lot of controversy at the time because his songs received a lot of criticism (Simamora & Oktaviani, 2020).

Slipping criticism into music is effective enough to easily convey the message (Kardiansyah & Salam, 2021), and the accompaniment of musical instruments allows the public to enjoy the criticism (Kasih, 2018). Social analysis is an innovation for music (Fadilah & Kuswoyo, 2021), social analysis turns into a spot for correspondence of novel thoughts for social change (Afrianto et al., 2021). Social criticism as a means of controlling the concept of a social system as a community of communication (Septiyana & Aminatun, 2021), It is possible to draw the conclusion that social criticism is criticism of the current situation (Qodriani & Wijana, 2021) and events in real life., for instance (Putri & Sari, 2021), the poverty in their neighbour hood or the widespread problem of crime (Amelia & Daud, 2020). It is possible to say that music has the potential to become a medium for controlling and assisting members of society (Oktaviani et al., 2020).

LITERATURE REVIEW

Social Analysis is a development that implies social analysis turns into a spot for correspondence of groundbreaking thoughts (Ambarwati & Mandasari, 2020), as well as evaluating old thoughts for a social change. Social criticism as a social communication method that regulates the course of a social system or social process (Puspita & Amelia, 2020). With this understanding, it is possible to draw the conclusion that social criticism is a form of resistance or disagreement on the part of a specific individual or group to the reality that has taken place in a community (Aminatun, Ayu, et al., 2021).There is either direct or indirect social criticism.Social actions, rallies, and demonstrations are examples of direct criticism (Kardiansyah & Salam, 2020). Songs, poetry, film, theatrical action (Nurmalasari & Samanik, 2018), and other forms of indirect criticism are all examples of indirect criticism (Suprayogi et al., 2021). People's lives are significantly impacted by various forms of social criticism.Social criticism is a method of communication that can be understood verbally and in writing 2, with the goal of directing the development of interpersonal problem-solving social systems (Suprayogi & Eko, 2020). The writer comes to the conclusion that social criticism can be understood by a person as an activity in social life that has been done by the community or a group to assess and analyze a state of society at a particular time (Mandasari & Wahyudin, 2021). This conclusion is based on the

concept of social criticism that was discussed earlier. With a specific goal in mind, this is done objectively (Amelia, 2021). This suggests that a social shift is taking place in a community setting.As a result, social criticism has the potential to serve as a tool for social control over a system or process of community relations in order to ensure that all members of society respect and carry out social processes in accordance with the existing norm (Aminatun, Muliyah, et al., 2021).

When we examine how society responds,Indonesian national songwriters are extremely sensitive to social circumstances, public anxiety, and people's thoughts.They did the same thing as Bimbo, Ebiet G. Ade, Iwan Fals, Harry Roesli, Gombloh, Ully Sigar Rusady, and a lot of others did: they made popular songs with poems that got people's attention.The songwriters often criticized society, and even violent protests mostly targeted the government.The announcement of social protest songs by street performers, such as songs about civil servants, the suffering of street children, the younger generation without direction, and so forth, is just as exciting.The lyrics of songs become a supporting value in the music's ability to bridge social issues that arise because of their close connection to social settings and typical symptoms resulting from social interaction.A song that is played usually has three parts that work together and depend on each other.The song's lyrics, the singer's sound or vocals, and a variety of musical instruments make up the components.

The song's lyrics depict a reality or phenomenon that the writer experienced.We can gain a deeper understanding of the songwriter's thoughts and ideas by reading the song's lyrics.It is possible to create music indefinitely up until the point where it becomes a song.certain, depending on the mood, the idea of the songwriter's inspiration, and how the songwriter interacts with his social environment. There are many different expressions of sadness, admiration for a person, disappointment, hatred, vengeance, and criticism of something in a song. Because the author of every song tries to convey a message to the listeners, often a reality or phenomenon that the author is experiencing, such as love, disappointment, hatred, social criticisms, and even issues in society that are directed at the ruler or government.The language of song lyrics can serve as a means of social communication.As a result, when the lyrics of a song begin to be arranged and played to the general public, it also bears a significant responsibility for the prevalence of a belief, values, and even some prejudices.A lyric from a song that criticizes society, including aggressive behavior.in addition to the social reality that describes the threat to society and the victimization that

occurs occasionally even in today's society.In Indonesia, politics and law are a mess all over the place and at different levels.Take advantage of every circumstance and make money up to billions of rupiah, from simple to complex patterns.The objective serves only the "players" in it.

METHOD

Experts have proposed a large number of discourse analysis models.Investigation of Teun A. Van Dijk's model is quite possibly of the most often utilized model.Teun A. Van Dijk's model is frequently referred to as "social cognition."The term comes from the social psychology field approach and is primarily used to explain the structure and process of text formation.Van Dijk asserts that research on discourse that is solely based on text analysis is insufficient.because the text is only the result of a necessary production practice.To understand how and why a text can be produced, we must also observe how it is produced (Erianto, 2001).A text's creation must also be observed here.A process known as social cognition is involved in the production process.Van Dijk's framework incorporates social cognition, social context, and text structure.Van Dijk divides a discourse into three levels when examining its various structures and levels. However, each level serves as a unit that is connected to and bolsters the others.Van Dijk creates a framework for discourse analysis through his various works. Van Dijk divides a discourse into three levels: the macro structure, which is the global or general meaning of a text that can be understood by looking at the topic of a text. Van Dijk sees a discourse as consisting of various structures or levels that each section supports each other.This discussion's theme stems not only from the content but also from a particular aspect of an event.Second, superstructures are a text's framework—how the discourse's structure and components are arranged throughout the text.The meaning of the discourse can be observed by analyzing the words, sentences, propositions, sentences, used paraphrases, and so on in the final microstructure.

RESULTS AND DISCUSSION

This study plan to sort out each verse of iwan fals tune, the essayist will uncover what sort of circumstance that show up at the forefront of musician's thoughts around then, pundits, feeling and whatever other inclination that communicated by musician will made sense of on the actual verse.

First Level of Investigation: Socio-Cognitive interpretation of Iwan Fals's lyrics "Untukmu yang duduk sambil diskusi Untukmu yang biasa bersafari Disana, digedung DPR" The first line of the lyrics talks about his message being shown to who was in the lyrics, and he starts by saying hello to you who came to the house of parliament to discuss this country "Wakil rakyat kumpulan orang hebat Bukan kumpul" And many members of the House of Representatives' families who eventually follow in his brother's footsteps use the term "orang dalam," or we can say that we have people who can help us join the job and become priority after all. This is not strange because it exists and is already known to Indonesians: "Di hati dan lidah mu kami berharap Suara kami tolong dengar lalu sampaikan Jangan ragu,jangan takut karang menghadang Bicara".

This time, there is a saying that says that all of the people in the country will always support the decisions they talk about. The people want the people's representatives to think critically and keep trying to convey the people's aspirations. However, the truth is that legislators fail to adequately represent the public's wishes, which results in the public being blind.

"Dikantong safarimu kami titipkan Masa depan kami dan negeri ini Dari Sabang sampai Merauke" Members of the House of Representatives ought to be held in the utmost regard because they serve as representatives for all of the people of Indonesia, from sabang to merauke. Additionally, they are the voices that will be heard more than ordinary people, and they are the bearers of aspirations and opinions for the benefit of the people of the

"Saudara dipilih bukan dilotre Meski kami tak kenal siapa saudara Kami tak sudi memilih parajuara Juara diam, juara he-eh,juara ha ha ha" We all understand that the house of representatives and all members of parliament are elected individuals, and those who vote for them are people who attempt to believe in the promises they made during the campaign.They believe in people they select, some of whom they have never even met. All they need to do their job well is the right person. In order to prevent people from being misunderstood, the DPR's goal should be to prevent people from being discriminated against. In order to prevent people from being discriminated against, the DPR should prevent people from being discriminated against from being discriminated against from being discriminated against!

The final line of the song, which is titled "Wakil rakyat seharusnya merakyat Jangan tidur waktu siding soal rakyat Wakil rakyat bukan paduan suara Hanya tahu nyanyian lagu "setuju," is an expression of disappointment, rage, and hope that the people of Indonesia wish to convey to the house of representatives of their people.They hope that those who stand up for the people are legitimate representatives of the people.The true inherent sentence then "mocks" the House of Representatives' practice of "do not sleep during the trial of the people," which has become a general embarrassment for the representatives of the people who were caught sleeping while the meeting was taking place. Additionally, the house of representatives are oblivious to the aspirations that need to be expressed because they only agree with the supreme leader, who enforces rules and regulations that even harm his own people. And the final line, which I believe is the best, is repeated seven times with different voices. Children, young people, parents, women, and men all participated in voting as community representatives and communicated their opinions to the house of representatives.

Second Level of Investigation: Socio-Cognitive analysis of the song by Iwan False is based on observations and interactions with other people that show that cognition, such as performance standards and moral judgment, is still developing. Humans are "able to represent events, analyze 5 their conscious experiences, communicate with others separated by distance and time, plan, create, imagine, and perform significant actions" due to their ability to create symbols. This explains that the lyricist uses a word that is easy for the public to understand while still choosing a word that accurately describes the situation that is taking place inside the parliament building. Every lyric the songwriter writes is an expression addressed to the house of representatives, because, as social beings who are aware of the circumstances surrounding people, we are permitted to evaluate and criticize our house of representatives.

CONCLUSION

We can conclude this by saying that music is still one of the best ways to convey our goals and messages, and that music is still an art that can be enjoyed as well as a means of communication. The lyrics have been translated into words that can be heard, understood, and even critiqued. The House of Representatives should strive to be what the people want, hear, and convey in order to continue contributing to the advancement of this nation. This

voice is a representative of the people themselves. What the people want to say must be true to the ears of our nation's highest officials. A good social person is not always a good representative.

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