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**CRITICAL DISCUSSION ANALYSIS ABOUT THE
REPRESENTATION OF ANTI-BULLYING CULTURE IN "GAJAH"
SONGS OF TULUS WITH TEUN A. VAN DIJK APPROACH**

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Abstract

Bullying case is rife in Indonesia, it is a severe blow to the pattern of Indonesian education. Bullying does not only hurt someone physically, but further psychologically. This is the basis for the author to critically analyze the representation of anti-abuse culture found in the song lyrics of "Gajah" song of Tulus using the Teun A. Van Dijk approach as his scalpel. This was done as an effort to participate in the anti-bullying campaign. The song "Gajah" from Tulus was chosen because Tulus was a musician whose songs were heard by various groups. The method used is descriptive which is combined with Teun A. Van Dijk's approach as the research scalpel. The song "Gajah" is considered to have voiced a lot of anti-bullying, starting from someone who is always bullied to being able to rise from bullying. This research is expected to be used as a reference material as well as anti-bullying media because the song lyrics of "Gajah" from Tulus are a mirror of the anti-bullying culture that seeks to prevent bully behavior that is prevalent in schools and communities.

Keywords: *Bullying, songs, Van Dijk*

PRELIMINARY

According to Tresnanda et al (2015:20) retained earnings song is a combination of art **tones or sounds in sequence, combination, and the temporal relationship (usually accompanied by musical instruments) to produce a piece of music that has unity and continuity (containing cadence), and the varying tones or rhythmic sounds are called songs.** In line with that according to Gabela dan Sampurno (2014 :67)**music can also be interpreted as a tone or sound that is arranged in such a way that it contains rhythms, songs, and harmony, especially those that use tools that can produce these sounds. The** researcher can conclude that the song is a combination of music and lyrics **that are used as a means to convey ideas .**

Songs are a series of tones that are combined with harmonious rhythms and are equipped with verses that form a beautiful harmonization. Songs are one of the things that are often used as a medium to convey messages to others. Literally the song is a combination of tones or sounds in a sequence, combination, and temporal relationship (usually accompanied by musical

instruments) to produce musical compositions that have unity and continuity (containing rhythms), and various rhythmic tones or sounds are called songs. Poerwadarminta (Tresnanda et al, 2015:20) I cation submitted communes song has a message or ideology that would be submitted by the composer or singer to the people who listen to it.

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Critical discourse analysis shows that discourse is not necessarily only understood as a language study, but is also understood as a criticism of the social context that occurs. This context in hali can be seen as the setting, situation, events and conditions in which the discourse arises. Then the context of the communication is also seen, such as who communicates what, with whom and why, in what kind of audience and situation, through what media, how different types of communication developments, and relationships for each party.

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One approach used to analyze discourse is the approach used by Teun. Van Dijk. Of the many discourse analysis models introduced and developed by several experts, perhaps the van Dijk model is the most widely used model. This is possible because van Dijk collaborated on discourse elements so that they could be used and used practically. The model used by van Dijk is often referred to as "social technician".¹¹ This term is actually adopted from the field approach of social psychology, especially to explain the structure and process of forming a text. The name of this approach cannot be separated from the characteristics of the approach introduced by van Dijk. According to van Dijk (Darma, 2013:88) discourse is described in three dimensions, namely text, social cognition, and social context. As for The aim of this study was to find out the representation of anti-bullying culture in the song lyrics of "Gajah" by Tulus based on the dimensions of text, social cognition and the social context presented by Teun. A Van Dijk.¹⁴

Research on critical discourse analysis with Teun's approach. A Van Dijk has been done by several researchers, namely Imam and Ahmad Fachruddien in 2012 at Semarang State University with the title "Van Dijk Discourse Analysis on Irgaa Tani Song Lyrics (My Heart Will Go On)". The results of his research show that shows that the structure contained in the lyrics of Irgaa farmers' songs is the macro structure, superstructure and micro structure. This study also compared the lyrics of the song Irgaa tani with the original song, *My heart will go on*, and accordingly Imam&Fachruddien (2012:1) the results of his research indicate that the Irgaa tani song is not a direct translation of the song, but there are also cultural elements that influence the lyrics of the Irgaa tani song.¹²

METHOD

In this study, researchers used a qualitative approach. This approach uses research data in the form of "Gajah" song lyrics popularized by Tulus which is viewed from the point of view of critical discourse analysis with Teun A. Van Dijk's approach. Qualitative research according to Sugiyono (2015:13) is a qualitative method called the new method because of its recent popularity. Named postpositivistic method because it is based on postpositivism philosophy. It can be concluded that the quality method is based on the interpretation of the researcher supported by the theories put forward by the experts.

RESULTS AND DISCUSSION

Research using the approach Teun A. Van Dijk requires quite complex reasoning, because it covers several aspects. Broadly speaking, the Teun A. Van Dijk approach examines three aspects, namely the dimensions of the text, the dimensions of social cognition, and the dimensions of the social context.

1 . Dimension of Text

According to Humaidi (2017:119) argues that the text dimensions analyze the structure of speech texts by paying attention to linguistic aspects. Linguistically "Gajah" in Tulus's song are full of metaphors. According to Aisah (2010:21) argue that metaphor is a parable that experiences an ellipsis process or is applied. Text structure argue is filled to rhyme that sounds beautiful when sung. The rima strengthens the meaning Tulus wishes to convey in this "Gajah" song. The song "Gajah" implicitly has many moral messages about the culture of anti-bullying.

Wikanengsih, 2013:178) In an effort to shape the character of the nation through a learning process related to the use of vocabulary in writing by noticing the effect of using the vocabulary on the actions or behavior of children. lyricist fully understand the impact resulting from the culture of bullying that is rampant. This can be seen from the lyrics of the following song:

2
Kecil kita tak tahu apa-apa
Wajar bila terlalu cepat marah
Kecil kita tak tahu apa-apa

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2
Yang terburuk kelak bisa jadi yang terbaik
Yang terburuk kelak bisa jadi yang terbaik
(original text in Indonesian language)

2
They used to laugh at childhood
They call me an elephant, I'm angry
Now I just know praise in mockery
They remember me angry
My handshake calls me an elephant

Verbal words implied in the word elephant have degrading meanings. This can be seen from the phrase "When they were young they laughed at" this can be interpreted as a *bullying* treatment often applied in childhood because it has a large body like an elephant. Not infrequently the shortcomings in a person are often used as ingredients in abuse. Someone with physical deficiencies becomes the main object in the act of *bullying*. The thing Tulus tried to convey to Tulus's lyrics was to convey a social criticism about the number of abuse cases that often even caused fatalities. These things depart from a reality. Social criticism once the moral message.

2 . Dimensions of Social Cognition

According to Febrian (2014:8) argue that In Van Dijk's view, social cognition is primarily associated with the process of producing text . the theory of critical discourse analysis is not limited to the text structure, because the structure of the discourse itself shows or signifies a number of meanings, opinions and ideologies. Through the analysis of social cognition the author analyzes how social cognitions convey ideas in response to a particular thing or event that will be written to in a text. Social cognition in the song "Gajah" is shown in the following lyrics:

2
Kecil kita tak tahu apa-apa
Wajar bila terlalu cepat marah
Kecil kita tak tahu apa-apa
Yang terburuk kelak bisa jadi yang terbaik
Yang terburuk kelak bisa jadi yang terbaik
(original text in Indonesian language)

2
Child, we don't know anything
It's natural to get angry too soon
Child, we don't know anything
The worst will be the best
The worst will be the best

According to Siswati & Widayanti (2009:2) found someone considered a victim of bullying when faced with the negative actions of a person or more, to be repeated and happens from time to time. Sincerely inserting a message so that in living life does not necessarily have to regard insults, invective and abuse done as a form that makes a fall. In line with the song "Gajah" which is a representation of anti-abuse culture, the song elephant has something more special especially for Tulus. The song "Gajah" is a form of Tulus's personal experience in his childhood. According to the results of an interview in a media, Tulus confirmed that the song "Gajah" was based on his childhood experience that often got abuse because his body was bigger than the body of his friends. Based on that experience, the song "Gajah" was created which brought Tulus's music career uphill until now.

3. Dimensions of the Social Context

According to Febrian (2014:10) there is a dimension of social context, is a dimension in which a discourse is produced, reproduced, and developed in society. Discourse is something that develops in society, so to examine text, song lyrics and even literary works need to be carried out intertextual analysis by examining how discourse about something is produced and constructed in society. Tulus tried to do intertextuality by doing metaphors with elephants as follows:

Setidaknya punya tujuh puluh tahun
Tak bisa melompat kumahir berenang
Bahagia melihat kawanan betina
Berkumpul bersama sampai ajal

Besar dan berani berperang sendiri
Yang aku hindari hanya semut kecil
Otak ini cerdas kurakit berangka
Wajahmu tak akan pernah ku lupa

(original text in Indonesian language)

At least seventy years
Can't jump at home swimming
Happy to see a flock of females
Gather together until death

Big and brave to fight alone
What I avoid is only small ants
This brain is smart when I have a frame
I'll never forget your face

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In the above lyrics Tulus do intertextual the men describe the elephant has age of 70-year-old is almost equal to the average human lifespan. In the first stanza also implicitly tells us that each person has weaknesses and strengths in a particular field. This situation underlies that every human being has its own uniqueness. Weakness is not used as a tool to conduct bullying. On the other hand a faithful description of elephants is a form of self-esteem that behind the imperfection of elephants, he remains loyal. If the context is stereotyped by the community that someone who is handsome or beautiful has a tendency to be unfaithful.

In line with the meaning of the lyrics again above, culture of abuse is deeply rooted in Indonesia, often the orientation period is used as a means to legalize the abuse that occurs. According to Magfirah dan Rachmawati (2010:1) argue that Now various problems are surrounding the world of education in Indonesia. One of them which is quite widespread lately is the case of violence or aggressiveness both by the teacher towards students, as well as between fellow students themselves. Abuse does not only occur during the orientation period, after the orientation period is settled some students who are considered to have something different become easy targets as victims of *bullying*. More extreme abuse on the other hand eliminates empathy for someone who has a deficiency. Abuse often happens to people with disabilities such as those who were spread on Youtube a few months ago, there is a person with disabilities who is not treated properly by his campus friends. In line with that according to Abdullah (2013:50) argues that all anyone can be a victim or even become *bullies*. To overcome this, a comprehensive policy at school is needed. A policy that involves components from teacher to student from headmaster to parents

Departing from the reality, the song that was created and sung by Tulus became a form of social criticism of the culture of abuse which was rampant. In the song "Gajah", it is rich in the meaning of an anti-bullying culture, in each of its lyrics contains the reality that occurs plus a metaphor to liken the reality. The moral message in the song "Gajah" as a form of anti-abuse culture is considered very appropriate, besides being a reflection of the reality that occurs, in the song there are also steps taken in abuse prevention. That makes the song "Gajah" suitable to be used as a song that carries a message of anti-bullying campaign.

CONCLUSION

Based on the results of the analysis , the researcher draws the following conclusions:

A. Struktur Text

In the analysis of the meaning of the text explained in the macro structure, super structure and logic, the author found that the general idea or central theme that was attempted to appear in the discourse of the song "Gajah" about the anti-abuse culture (*Toll*) was

conveyed. In the song "Gajah" Tulus tries to convey the dangers of abuse that often occur in the educational environment and the community. Tulus tried various experiences about abuse which were implicitly hidden in the word "Gajah". elephants itself is a metaphor to show the other side of abuse. The word "Gajah" was used by Tulus as a form of abuse that he had gotten. The word "elephant" itself is a form of mockery to insult those who have large bodies. It was taken sincerely in each of the lyrics. The characteristics of elephants in the opening verse, chorus and closing verse are used as attitudes in the face of bullying.

B. Cognition Social

Based on social cognition, the author sees several opinions and ideologies of the lyricist and singer of the song "Gajah" in carrying out the meaning of events based on what he sees, hears and feels when written in a lagu which is motivated by several things such as knowledge of his assessment of the event. Based on this, the creative process in writing the lyrics is based on Tulus' experience when experiencing and addressing the abuse that occurred in the community and the school environment. This became the basis of Tulus to express his ideas on the anti-bullying culture. He is well aware that abuse is very fatal to the mental and physical condition of those who experience it.

C. Context Social

In the aspect of the social context it is closely related to the process of creating the song "Gajah" which is closely related to the discourse that developed among the wider community about the culture of abuse which often occurs in the educational and community environment. The culture of abuse itself must be immediately overcome so as not to damage the mental and physical victims who experience it. Through the song "Gajah" Tulus wanted to convey his ideas about the culture of anti-bullying.

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