

Satire on The Meme “Nurhadi-Aldo” As a Social Critique of Society

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Abstract

The research discusses the Nurhadi-Aldo meme with a stylistic approach, especially in three figures of speech, namely irony, sarcasm, and parody. The method used in this research is descriptive qualitative. In addition, the techniques for data use three techniques, namely: literature study techniques, observation techniques, note-taking techniques, and documentation techniques. The results of the study were 27 data which were included in satire. Satire can be classified into three figures of speech, namely irony, sarcasm and parody. Irony data found 2 (two) data, sarcasm data found 13 (thirteen) data, and parody data found 12 (twelve) data.

Keywords: stylistics, figure of speech, Nurhadi-Aldo memes.

1. Introduction

Memes are a form of work that uses language as a medium, including the language of writing and the language of images, memes are created because there is a purpose and purpose to be conveyed to readers, which aims to entertain or can be in the form of social criticism. at the democratic party in 2019 there were many memes circulating containing political elements. The number of memes circulating on social media is to satirize the future leaders who will take office, one of which is Nurhadi-Aldo's meme.

The Nurhadi-Aldo meme is considered interesting by the public because the memes created by Nurhadi-Aldo always use jokey and also weird sentences, but in the form of satire or criticism subtly. From this, people can learn and get positive values that satirizing does not always use sarcasm sentences. Coupled with the unique figure of Nurhadi-Aldo who considers himself as the number 10 loincloth with his team named Tronjal Tronjol Maha Asyik. Nurhadi- aldo is a father of four children from golantepus village Rt 06 Rw 04, mejobo district, kodus and works as a pijit survivor surviving 15 years. Nurhadi-aldo is himself who is different in character nurhadi does not use glasses and aldo uses glasses as if they were the spouse of a fictitious vice presidential candidate. Presidential candidate with the number 10 carried by the "Indonesian Coalition Tronjal Tronjol Maha Asyik". Paired with the fictitious character Aldo, the couple, abbreviated as 'Dildo', became the talk and went viral on social media hailed as being an alternative presidential candidate.

Nurhadi-Aldo was created by eight young people who felt sultry about the black campaign that took place on the Indonesian political scene. A young boy from Sleman, Yogyakarta, named Edwin initially sent a message through a messaging application on Facebook to ask for permission to use his name and figure. In just two weeks after its launch, Nurhadi-Aldo's account on Facebook has had more than 81,000 followers, 18,600 on Twitter, and 73,000 on Instagram. Nurhadi asked for the sequence number which was taken from the number 10 community which he initiated on his Facebook account as a community of god-loving plotters, a community of people who have a love and sincerity for the Creator.

The collection of "Nurhadi-Aldo" memes amounted to 71 memes spread on social media, namely Instagram, but of the 71 Nurhadi-Aldo memes, not all of them used the satire language style but in this study, researchers only focused on memes

that used the satire language style. From the collection of memes will be analyzed in depth using the Stylistic approach of spelling out the structure. Then in the grouping of data according to the focus of the research.

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Berdasarkan hal tersebut, peneliti merasa tertarik meneliti meme ini karena gaya bahasa yang unik, penuh sindiran, ejekan, maupun kritikan terhadap berbagai aspek-aspek kehidupan, baik kelemahan manusia, situasi sosial, dan budaya, hingga kritik pedas politik kepada pemimpin negara maupun kondisi negaranya dengan demikian, Maka peneliti mengambil judul "Satire on The Meme 'Nurhadi-Aldo' As A Social Critique of Society".

2. Research Methods

The research method used by the researcher is a qualitative description method. The research is oriented towards the study of language style or majas satire in the Nurhadi-Aldo Meme in 2019. Moleng (2017:6) suggests that the design of qualitative description methods is a method that intends to create a description or picture to understand phenomena about what is experienced by the subject such as behavior, perception, motivation of actions, and others. Thus, qualitative research is closely related to naturally occurring phenomena without the intervention of an experiment and a far-fetched treatment.

In this study, the data collection technique was divided into 4 types. The techniques used for data retrieval are literature study techniques, listening techniques, note-taking techniques, and documentation techniques. Data collection techniques are the most important step in research because the main purpose of research is to obtain data. The source of data in this study is a collection of Nurhadi-Aldo Memes in 2019 on Instagram. As for the collection of Nurhadi-aldo Memes that will be used as a source of data, namely Memes that are only satire insinuating.

The research data used in this study are sentences of satire innuendo majas contained in the 2019 Nurhadi-aldo Meme collection on Instagram. The stages of data analysis in this study used the method proposed by McDurury. According to junice McDruury (Moleong 2017:248) the stages of qualitative data analysis are as follows: (1) reading/ studying the data, marking the key words and ideas present in the data, (2) studying those key words, attempting to find themes derived from the data, (3) writing down the 'models' found, (4) coding that has been done.

3. Results and Discussion

Based on the data obtained through data collection, 70 data were found that were included in the satire. Satire can be classified into three majas, namely irony, sarcasm, and parody. Irony data found 2 (two) data, sarcasm data there were 13 (thirteen) data, and parody data found 12 (twelve) data. The data to be analyzed has been tested for the validity of the data with 3 experts who have expertise in their fields so that there is less chance of errors. The research data will be analyzed by the author by classifying the data according to the satirical form above.

3.1. Analysis of The Form of Irony

The form of irony in the Nurhadi-Aldo meme there are 2 (two) data. The data will be analyzed with the help of supporting theories. Below will be presented an analysis of the majas form of irony.

Table 1. Data Satire Ironi

1	M.SI.1	Satire Irony	<p><i>"Masalah dapat menjadikan kita dewasa, maka dari itu seringlah bermasalah"</i></p> <p><i>"Problems can make us mature, therefore it is often problematic"</i></p>
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Data with a code (M.SI.1) is included in the form of irony majas. The phrase Problem can make us mature, therefore it is often problematic (masalah dapat menjadikan kita dewasa, maka dari itu seringlah bermasalah) to teach us that solving problems well will make us wiser to face all the problems that occur in our lives. So the message implicitly explained in the meme asks us to be someone who is mature, so as to be able to learn lessons from the problems we face. In line with that, according to Badudu (1975: 70-85) irony is a satire by hiding the true facts and saying the opposite of the facts.

Table 2. Data Satire Ironi

2	M.SI.2	Satire Irony	<p>“kesejahteraan petani dan buruh adalah tolak ukur kemajuan negeri”</p> <p>“the welfare of farmers and workers is the benchmark for the progress of the country”</p>
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The meme data code (M.SI.2) is included in the form of irony majas. The sentence above describes a potential human resource in Indonesia. In this sentence, it is explained that the progress of a nation must be seen from the welfare of its people, especially in the peasantry and workers. Because in Indonesia the peasantry and workers are the majority of the work carried out by the Indonesian people. Therefore, Indonesia must prosper the peasantry and workers first.

It is not without reason that the meme prioritizes people who work as farmers and laborers, all of whom can be seen from the fact that they are the foundation of the sustainability of state life to meet food needs and economic growth. This means that the meaning contained there indirectly asks the Indonesian nation to prosper the peasantry and workers. In line with that, according to Badudu (1975: 70-85) irony is a satire by hiding the true facts and saying the opposite of the facts.

3.2. Analysis of the Form of Sarcasm Majas

There are 2 (two) pieces of sarcasm in the Nurhadi-Aldo meme. The data will be analyzed with the help of supporting theories. Below will be the researchers present a sample of data analysis regarding the form of sarcasm.

Table 3. Data Satire Sarkas

1	M.SS.1	Satire Sarcasm	<p>“Tetaplah jadi rakyat yang goblok, supaya kami bisa terlihat pintar”</p> <p>"Stay a go-to-people, so we can look smart"</p>
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Data (M.SS.1) belongs to the form of sarcasm majas. The phrase "Stay a goblok people, so that we can look smart" provides information using harsh words. The word goblok became a harshly conveyed word. The goal is for people to think that they should not be a stupid society, so that rakyat is not easily lied to by the government. Our word, which is enshrined in the sentence above, means that our word is a person who has the legality to form policies in government art, so that his policy can affect the entire community.

Therefore, people should be able to become intelligent people, so as not to be easily fooled by the government. A smart society will be part of the government's success in spreading the country, so that the role of the community can make a direct contribution to the development of the nation. In line with that Badudu (1975: 70-85) explains that sarcasm is a direct and rude satire. This majas is rougher than irony. The majas of sarcasm contains bitterness and bitter reproach. Usually sarcasm is enclosed directly (implicitly).

Table 4. Data Satire sarkas

2	M.SS.2	Satire Sarcasm	<p>“Bayarlah utangmu sebelum bacot soal utang negara”</p> <p>"Pay your debts before bacot about the national debt"</p>
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Data (M.SS.2) belongs to the majas of sarcasm. This can be seen in the sentence "Pay your debt before bacot about the national debt". The data above explains that don't talk much about national debt, if you are also still in debt. Of course, the data above is included in the form of sarcasm, because the word bacot is a harsh word to say when commemorating someone. In line with these events, Badudu (1975: 70-85) explains that sarcasm is a direct and rude satire. This majas is rougher than irony. The majas of sarcasm contains bitterness and bitter reproach. Usually sarcasm is enclosed directly (implicitly).

3.3. Parody Form Analysis

The form of majas parody in the Nurhadi-Aldo meme there are 2 (two) data. The data will be analyzed with the help of supporting theories. Below will be the researcher presents a sample of data analysis regarding the form of majas parody.

Table 5. Data Satire Parodi

1	M.SP.1	Satire Parody	<p>"Demokrasi adalah tempat bersuara bagi orang-orang kaya"</p> <p>"Democracy is a place of voice for the rich"</p>
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The data (M.SP.1) above is included in the form of a parody of criticism. The phrase Democracy is a place of voice for the rich is a sentence that gives the government a queer. The Indonesian state is a democracy, meaning that every society is allowed to express their opinions in a good way. But on the other hand, the democracy that is implemented is very far from the expectations of the Indonesian people. The sentence in the data (M.SP.1) explains that only rich people have a place to speak out is an undemocratic occurrence.

This incident, of course, can hurt the functioning of democracy. Because the concept of democracy is to prepare a space that is open to all elements of Indonesian society. The meme above provides a reprimand or reprimand for the government to be more accountable in listening to the aspirations carried out by all Indonesian rakyat without exception. So that all the kinks and inputs shown to the state can be digested properly. According to Hutcheon (1985:114) defines a parody as a form of imitation or imitation (visual) in which it contains elements of irony. A parody is a form or structural relationship between two texts. A new text is generated in relation to its political relation to a reference text of a serious nature. In the parody there is a space of criticism, to express a dissatisfaction or it can be just an expression of a sense of humor.

Table 6. Data Satire Parodi

2	M.SP.2	Satire Parody	<p>"Tanah kita sungguh subur tanam bibit gibah yang tumbuh buah bibir"</p> <p>"Our land is really fertile planting gibah seedlings that grow lip fruit"</p>
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The data (M.SP.2) is included in the parody majas of satire. The sentence, "Our land is so fertile to plant the seeds of gibah that grow lip fruit" certainly gives a satire message to the social situation that is now developing. The country of Indonesia is famous as a country with fertile soil, it can be proven by the large number of plantations and the wealth of natural resources that are many in Indonesia.

But why what grows a lot are the seeds of "gibah". The meaning of the word gibah is to talk about the ugliness of others. Of course, this is a condition that should not develop in Indonesian society, because this habit is a bad habit. What should be created and grown is an attitude of encouragement and respect for each other. Talking about the ugliness or weaknesses of others should not be a habit that has always been carried out. Because the Indonesian nation must create an optimistic society, so that we can grow the potential of the Indonesian people to the maximum.

The above satire sentence should be a reflection for the people of Indonesia. According to Hutcheon (1985:114) defines a parody as a form of imitation or imitation (visual) in which it contains elements of irony. A parody is a form or structural relationship between two texts. A new text is generated in relation to its political relation to a reference text of a serious nature. In the parody there is a space of criticism, to express a dissatisfaction or it can be just an expression of a sense of humor.

4. Conclusion

Based on the results of the analysis of research data on the Nurhadi-Aldo meme, several conclusions can be drawn as follows. In the Nurhadi-Aldo meme, there are 6 data that are included in the satire. Satire can be classified into three majas, namely irony, sarcasm, and parody. Irony data found 2 (two) data, sarcastic data there were 2 (two) data, and parody data found 2 (two) data. The explanation of the analysis of this research data is expected to provide an understanding to the general public of the intentions contained in the Nurhadi-Aldo meme. Taking the meaning or intention of the Nurhadi-Aldo meme uses a stylistic approach, especially on the three majas, namely irony, sarcasm, and parody.

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