A Satirical Review of the Alienation Phenomenon on Modern Society in the Song "*Dalam Hitungan*" by Feast

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Abstract. Poetry is one of the literacy products which has many words that could be interpreted from any perspective and a song is the product of poetry which has tones because of the musicalization process. So, in a simply way, every song could be understood as a result of the musicalization of poetry. Based on that statement, the researcher would to analyze a song entitled "*Dalam Hitungan*", which has been popularized by .*Feast*, one of the Indonesian music group. The lyrics contained inside of that song explicitly convey the satire toward the modern human lifestyle, which tends to be controlled by social media. Therefore, the researcher would to conduct a special study of the satire style contained inside of the lyric of "*Dalam Hitungan*" in this research. So, the researcher could to analyze the alienation process which exists in the lyric of that song, then describing it as the final results that related on the development of popular culture.

Keywords: Popular Literature, Song Lyric, Satire, Alienation, Modern Society

1   Background

1.1   Introduction

Every individual has the right and freedom to express their feelings and ideas as a form of response to social phenomena that occur, including artists who express these responses in the form of works. This statement is in accordance with the mandate enshrined in Article 28 E paragraph (3) of the 1945 Constitution (*Pasal 28 E ayat 3 UUD 1945*) which states that "everyone has the right to freedom of association, assembly and expression." In this context, the researcher agrees with the meaning of the article because it directly emphasizes that basically, every individual has the right to express their ideas/thoughts in various forms of artwork. This means that if painters express their feelings through visual works in the form of paintings, then writers with their rhymes and novels, then it is natural for songwriters to respond to a phenomenon through the lyrics of the songs they compose.

The researcher explores the use of song lyrics as a form of criticism or satire of people's everyday lives. They argue that song lyrics, being a form of poetry, can be used to comment on societal issues. In this study, the researcher focuses on the song

"*Dalam Hitungan*" by the music group .Feast, which satirizes society's growing addiction to social media. This song which released in 2019 reflects on the changing patterns of community interaction that influenced by digital transformation and exacerbated by the Covid-19 pandemic. The pandemic has led to a shift towards digital communication, by social media being used as a tool to streamline communication during the restrictions on physical space. However, the researcher highlights that the increased sophistication of social media features has resulted in a distraction from direct community interaction. The song lyrics serve as a critique of this shift and highlight the impact of social media addiction on society.

2   Method

This research is a descriptive qualitative study that aims to understand and analyze the satirical style in the lyrics of the song "*Dalam Hitungan*" by the .*Feast*. The researcher primarily uses the lyrics of the song as the main data source and applies a stylistic approach to analyze the satirical elements within it. Through this method, the initial conclusion is drawn regarding the satire analysis. The researcher then describes the evidence of community alienation as a starting point for criticizing the societal enthusiasm towards popular culture products in the lyrics of the song. This description forms the basis for the final conclusion, highlighting the song "*Dalam Hitungan*" as a popular literary work that reflects criticism towards society's obsession with popular culture development.

   Before the researcher explain the result of analyze, the reader should to deeply read about some of term that is used in this paper. The aim of it is to make more easier for the reader to understand the complexity of this research. Some of the are describing below.

2.1   Stylistic

Stylistics and the term "diction" are closely connected, as diction refers to word choice in language style. Diction is the vocabulary selected by the researcher to convey ideas in a literary work. The choice of words in literary works helps to convey certain ideas and aesthetic values. It is also crucial in conveying the meaning of a literary work. Therefore, it is common for the choice of words in poetry and song lyrics to contain connotative or figurative meanings, rather than straightforward ones.

   In this research, the researcher chose to use a stylistic approach as an initial step in analyzing the object. The approach was chosen because stylistics is a science that examines the use of language and language styles in literary works (Sudjiman 1993: 3). Furthermore, Sudjiman (1993: 13) also emphasizes that basically, stylistics is the style or method used by speaker or writer to express their intentions (ideas) by using language as a means. Stylistic studies pay attention to the peculiarities of style and study prominent trends, and forget that literary works are unity (Jabrohim 2001: 175). In fact, the literary work itself is a unit of discourse that contains all the ideas or ideas of the researcher. This is quite contradictory, but interesting if studied further. In addition,

Semi (1990: 81) explains that stylistic studies depart from assumptions that are identical to the task and role of language in the presence of literary works because language cannot be separated from literature itself. From several quotations of opinions that contain ideas related to stylistics, the researcher concludes that the study at this level can be interpreted simply as the process of extracting meaning from literary works through diction and language style.

2.2   Satire

Basically, satire can be understood as a subtle satire of a condition. This is reinforced by Abraham's idea (2013: 175) which states that, satire means satire containing expressions that use sarcasm, irony, or parody, to criticize or laugh at ideas, habits, and so on. The word satire itself, according to Prasetyo (2011: 42), comes from the Latin phrase *satira* or *satura*, which means 'food mixture'. But on the other hand, satire also has the meaning of a language style that expresses satire against a situation or a person. Therefore, satire according to Keraf (2009: 144) means an expression used by the speaker to laugh at or reject something. In this context, it can be understood that satire does not always have to be ironic. The statement means that satire is not only used to criticize so that one party gets pleasure but, this is done with the hope that someone (the target) will make improvements elitically and aesthetically.

2.3   Alienation

There are several perspectives that can be used to understand what alienation means. But in general, alienation can be defined as alienation within a person or personal turmoil that is influenced by the loss of control within oneself due to the influence of external factors and has an impact on increasing a sense of neglect of social interaction. This interpretation is in line with the concept of alienation originally promoted by Karl Max in the concept of capitalism which involves the bourgeoisie (financiers) and the proletariat (working class). According to Karl Marx in Fadhilah Mathar (2020), alienation in the working class does not simply describe someone who feels that their work has become an object. But, it also describes how his work has become something outside himself and even foreign to him so that it becomes an autonomous force versus himself. He also feels that the life he lives feels cruel because it is in opposition to himself.

Based on Karl Marx's ideas, there is no avoiding the fact that at its core, alienation is also closely related to digital transformation. This is because the massive transition of the communication system due to the Covid-19 pandemic has also created various impacts on the dynamics of human life, one of which is the patterns of interaction between individuals. Social restrictions that had been imposed due to global quarantine eventually made social media the main tool for humans to survive. In this context, the digital transformation intended by the researcher is the birth of various new innovations in the form of features that ultimately also make users increasingly dependent on social media.

3   Analysis of Satire in the Song "*Dalam Hitungan*" by *.Feast*

3.1   First Line Lyric

The first line lyric in the song "*Dalam Hitungan*" is *Aku tak berguna jika tak diukur angka. Bertobat di media, Tuhan pasti salah sangka. Mimpi butuh dana, "Engagement rate-mu berapa?" Terka jarak berita, tragedi milik siapa?".* The researcher argues that the biased influence of social media has had a detrimental impact on humans, who have now become controlled rather than controllers. The prevalence of social media has resulted in humans striving for perfection based on the number of Likes or Loves sign that they receive on these platforms. The researcher suggests that this number has become a defining factor in determining a person's worth or validation, irrespective of their actions. The phrases " *Aku tak berguna jika tak diukur angka.*" and " *Mimpi butuh dana, "Engagement rate-mu berapa?*" further emphasize the belief that the number of likes is a crucial indicator in validating one's existence. Ultimately, the researcher contends that social media's influence has shifted humans from being independent individuals to being reliant on external validation through these numerical measures.

In the nowadays of digital age, many people feel pressured to live their lives based on the standards set by online communities, often sacrificing their own authenticity. They follow trends and seek validation from the public, even if it goes against their own true personality. This leads to a discrepancy between the image they portray on social media and the reality of who they are. The lyrics of a song, " *Bertobat di media, Tuhan pasti salah sangka.*," are interpreted by the researcher as a satirical expression that criticises those who only show a contradictory version of themselves. For instance, someone might project a religious persona on social media while their actions in real life contradict these beliefs. The researcher highlights the phenomenon of presenting a false image online and suggests that this hypocrisy should be recognized and rectified. This then triggers confusion about the interpretation of a person's life based only on their social media posts. In fact, not everything shown on social media is exactly the same as one's life in the real world. So, it is not an exaggeration if social media is also called a manipulative platform in the life of modern society.

3.2   Second Line Lyric

Nowadays, brutal judgment on social media seems to be the norm. Relative truth now seems to be the culprit of every debate that leads to the demonization of opposing parties. According to the researcher's interpretation, this is relevant to the satirical style presented by .Feast in line II, especially in the lyrics "*surge buka cabang, kita semua pialang*" and "*akhirat yang adil, semua orang berwenang*". The diction "*pialang*" refers to the word "broker" or "middleman" which for the researcher is interpreted as a symbol of satire on the phenomenon of unilateral judgment by netizen that is increasingly widespread. The phenomenon of judgment in this context refers to the process of justifying or demonizing each party with opposing views. Both understandings about religion, political views and the basic principles of life are adopted by each individual. However, for this line, the researcher concludes that judgment tends to be the result of different

angles in understanding religion which ultimately creates thinking as well as glorification of the truth of the teachings (dogma) of each party. The insertion of the lyrics "*seratus ribu per sepuluh giga (bytes)*", according to the researcher, it is a symbol of the process of judgment that occurs more often on social media. Once again, this is the impact of the dynamics of social media life, which is filled with contradictory images of a person in reality and his attitude in cyberspace.

3.3   Third Line Lyric

According to the researcher's interpretation, the satire in this line refers to the increased anxiety experienced by social media users. Anxiety, according to Chaplin (2009: 32) in the Complete Dictionary of Psychology, is a mixed feeling of individualized fear and concern about the future without a specific cause. Simply put, this anxiety can be understood as the result of excessive thoughts about something that has not actually happened. Implicitly, the third line in the lyrics shows the attitude of an individual who worries about something by constantly checking things that he considers relevant to his safety or peace of mind. In fact, what he does actually makes him uneasy.

3.4   Fourth Line Lyric

"*Tuhan yang baru*" in the lyrics is interpreted by the researcher as a symbol of a new order in modern society. Relevant to the explanation in the previous 3th lines, in this line, the researcher seems to reinforce the message that modern society tends to prioritize interaction in cyberspace rather than the real world. This is clearly influenced by the patterns created by netizens in communicating, both using likes and comments which then develop as opinions and topics of conversation in cyberspace. In the researcher's view, the pattern of interaction in cyberspace today tends to be more reactive than the pattern of communication in the real world. Of course, this is inseparable from the situation caused by the Covid-19 pandemic and the tendency of modern society to be more responsive when communicating online on social media, rather than direct two-way communication in the real world. Moreover, current technological advances can not only be seen from the development of increasingly sophisticated features but also the development of infrastructure in the form of internet network equality.

This statement is supported by the data in the lyrics "*Taman Eden dengan wi-fi dan kamera depan*". The Garden of Eden (*Taman Eden*) in religious beliefs can be interpreted as heaven, while "wi-fi" and "front camera" are symbols of the needs that are currently the main components in confirming human existence. Wi-fi is interpreted as the main network that mediates communication, while the "front camera" is a device that is now a primary human need. This is because, from the existence of the camera, humans can be spoiled with various features that seem to perfect the visual appearance. More than that, the display is also related to the image displayed by each individual to attract the attention of interlocutors, as well as the public through social media. So, if explained as a whole, the meaning of the lyrics "*Taman Eden dengan wi-fi dan kamera depan*" is an affirmation of human dependence on technological products that have now broken through the walls of human communication boundaries.

3.5 Fifth Line Lyric

The satire that stands out in this line is closely related to the dynamics of journalism currently occurring in Indonesia. From the diction in the lyrics "*kehidupan dibenahi arahan redaksi*", the researcher interprets the meaning that, even in the news, there is framing (framing of issues) that minimizes the objectivity of the information presented. Then, it is also exacerbated by the increase in the number of attention seekers or attention seekers who optimize the function of social media for things that are actually inappropriate for publication. So, it is natural that there is currently a term "*demi konten*" (for the sake of content aimed) for people who seem to want to get attention from the public.

The desire to get more attention from the public is clearly inseparable from the pattern of interaction and validation of one's existence based on the number of likes. Interaction and validation of one's existence based on the number of likes or responses from netizens to one's posts on social media. or responses from netizens to their posts on social media. Then, the researcher also interprets the implicit meaning in the lyrics "*sangkakala seindah bunyi notifikasi*" as a heartbreaking condition Because, "*sangkakala*" means "trumpet" which can be interpreted as a sign of the start of war to a symbol of the end of life.

3.6 6th and 7th Line of Lyric

The description of the satirical meaning in these two lines is exactly the same as the description in line fourth because basically, lines 6th and 7th are repetitions of line four.

3.7 Interpretation of 8th Line Lyric

The researcher discusses the meaning of hope in relation to the advancements of technology. The researcher indicates a desire for their spirit to remain rooted while acknowledging the potential threats from external forces. This contradictory statement suggests that the researcher may already be immersed in technological developments, possibly addicted to social media, and desires uninterrupted access to the network. This reflects the complex and dilemmatic reality of the current situation, where humans are required to optimize online communication systems but also face negative impacts on face-to-face community interactions. The researcher highlights the need for balance in navigating the dynamics of communication in cyberspace while preserving meaningful offline interactions.

4 Reflection of Song Lyric "*Dalam Hitungan*" on Alienation of Modern Society

Before going into more detail, the researcher needs to limit the discussion related to technological development, which in this context has been devoted to the development of social media as a means of communication for modern society. It cannot be denied

that increasingly, the features in social media have undergone rapid development. Of course, these developments have resulted in significant changes to the dynamics of modern society. Especially in the pattern of interaction that intersects with the use of social media as a means of communication. Changes in this pattern do not only occur due to the pandemic long before the Covid-19 pandemic occurred, the dynamics of modern society had undergone quite rapid changes.

Technological advancement has led to a sense of alienation due to the change in purpose of gadgets equipped with social media features. Rather than bridging the distance between people, these devices now seem to keep people apart. Modern society has developed a habit of looking down at their gadgets instead of engaging in direct interaction during gatherings. To create a sense of intimacy, individuals often fabricate scenarios for social media content. Ironically, this behavior is driven by a new stigma that validates one's existence through the approval of others on social media platforms.

The impact of the internet breaking down spatial boundaries has had a significant effect on society, particularly in Indonesia. The researcher argues that this has exacerbated the sensitivity of racial issues and led to conflicts on social media. The researcher identifies several factors contributing to this commotion, including misunderstandings or misinterpretations of written or oral opinions, fanaticism based on religion and politics resulting in heated debates, inadequate regulations governing social media ethics, the spread of hoaxes due to the lack of information source validation, and the focus on self-image created by netizens which sometimes contradicts reality. The researcher concludes that social media is like a double-edged knife, capable of providing benefits but also causing problems. It is therefore crucial for users to exercise wisdom and understanding in navigating the dynamics of social media to mitigate the growing alienation in modern society.

The researcher of this study examines the increase in alienation in modern society based on Karl Marx's idea of alienation. According to Marx, alienation is characterized by the loss of individual selfhood, feelings of unhappiness, and work being considered a form of coercion, resulting in a decrease in the quality of work. The loss of individual selfhood is influenced by the standardization of life in modern society, where people conform to generalized concepts that contradict their own personality and values. The emergence of feelings of unhappiness arises from the pressure to fulfill societal standards in cyberspace, leading individuals to sacrifice their true selves for popularity and recognition. Additionally, work is seen as unwillingness due to the gap between personal principles and public demands, leading to mental and psychological effects. The researcher concludes that the song "*Dalam Hitungan*" reflects the alienation in modern society due to technological advancements. It is suggested that people should use social media wisely to optimize their social function in real life.

5   Conclusion

The research discusses the concept of alienation experienced by individuals as a result of changes in society. The researcher examines how modern society has experienced significant changes, especially due to rapidly evolving technology, resulting in both

positive and negative consequences. The song "*Dalam Hitungan*" by the Indonesian music group .*Feast* is analyzed as a reflection of these changes in society. The lyrics of the song utilize satire to invite listeners to contemplate the impact of technology on the order of life. The researcher believes that the use of satire in the song effectively conveys critical ideas about social issues in an elegant manner. Additionally, the researcher asserts that this style of language adds to the aesthetic value of Indonesian art and literature.

6   References

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